ETHICAL CONSUMERS' VACATION-SPECIFIC PERSONAS: MARKETING PERSPECTIVES FOR ETHICAL TOURISM SERVICE PROVIDERS

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Abstract

The tourism industry faces increased consumer awareness and interest in social, environmental, and/or animal issues. At the same time, there is still an ample gap between consumers' stated "ethical" concerns for other humans or the environment, and consumers' actual behaviours, particularly in the realm of private vacations. This discrepancy in ethical concerns among tourism consumers, in particular German consumers, is accentuated by an increased heterogeneity among consumers regarding the strength, consistency and direction of ethical considerations.

This research addressed the challenge of marketing ethical tourism services emanating from increased heterogeneity among ethical consumers and the need to explore their stable vacation motivations. This study investigated how the personal values of self-declared ethical consumers influenced their vacation motivations and choices across two vacations. By embedding two in-depth interviews and a diary per participant in the case study research design, the personal values relevant for ethical consumers and how they prioritised specific values in their values hierarchy were explored. Studying those differences in ethical consumers' value hierarchies and their stability over time and across consumption domains yielded nuanced insights into heterogeneity among ethical consumers.

Beyond that, those different value hierarchies built the foundation in this study to develop ethical consumer personas, i.e., archetypes of consumers with a clear profile. Those personas allow ethical tourism providers to tailor their services and communication to better accommodate the values and needs of a certain persona.

In a similar vein, the developed personas in this study allow ethical tourism providers to target one or more specific personas with a similar ethical mindset as the company, its management and employees.

From a theoretical perspective, this research empirically and theoretically contributes to the understanding of the stable and motivating nature of ethical consumers' personal value hierarchies over time and across consumption domains, as well as their influence on personal encounters in the realm of tourism. This study is the first academic endeavour to research ethical consumers' value hierarchies in the domain of tourism, and the findings identify specific values and value combinations to explain heterogeneity among ethical consumers' vacation motivations and patterns.

Author's Declaration

I declare that the work in this thesis was carried out in accordance with the regulations of the University of Gloucestershire and is original except where indicated by specific reference in the text. No part of the thesis has been submitted as part of any other academic award. The thesis has not been presented to any other education institution in the United Kingdom or overseas.

Any views expressed in the thesis are those of the author and in no way represent those of the University.

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Table of Contents

List of Figures **XI**

List of Tables **XIII**

List of Appendices **XIV**

Chapter 1: Introduction 1

1.1 Focus of the Research and Rationale 4

1.2 Aim and Approach to Ethical Consumers Vacation Planning and Decision-Making 7

1.3 Research Questions and Objectives 9

1.4 Contribution to Practice and Theory 10

1.5 The Structure of the Thesis 12

Chapter 2: Ethical Consumption, Ethical Consumers and Tourists 14

2.1 Introduction 14

2.2 Ethical Consumer Behaviour: Emerging Tension and Heterogeneity 15

2.2.1 Defining Ethical Consumers 19

2.2.2 Different Intensities of Ethical Considerations in Consumer Behaviour 23

2.2.3 Consumers' Ethical Considerations in Tourism 26

2.3 Explaining Ethical Consumer Behaviour in Tourism 39

2.3.1 Personal Values Influencing Ethical Consumption 40

2.3.2 Value System and Hierarchical Ordering 49

2.3.3 Personal Development and Stability of Personal Values 61

2.4 Means-End Theory: Linking Personal Values with Consumption-Specific Benefits and Choice Criteria 66

2.4.1 Intermediate Level Benefits in Means-End-Chains 69

2.4.2 Means-End Theory and the Theory of Planned Behaviour 71

2.4.3 Delineating Egoistic from Ethical Consumption Acts Through Means-End Theory and Diverging Perspectives Towards Means-End-Chains 72

2.5 Summary of Chapter and Conceptual Framework 75

Chapter 3: Ethics in the Tourism Industry 80

3.1 Introduction..... 80

3.2 Ethics and Morality in a (Tourism) Business Context..... 80

3.3 Understanding Tourism as Relationships, Co-Creation and Networks..... 86

3.4 Businesses' Value Propositions and Communication of Ethical Engagements 91

3.4.1 Trust, Integrity and Authenticity in Communication and Relationships 92

3.4.2 Balancing Ethical Credentials with Further Benefits for Tourists 96

3.5 Segmenting Consumer Markets and Consumer Personas 100

3.6 Summary of Chapter..... 106

Chapter 4: Methodology..... 108

4.1 Introduction..... 108

4.2 A Constructivist Perspective to Researching Ethical Consumers: Ontological and Epistemological Foundations. 109

4.3 Methodology: A Case Study Research Design..... 113

4.3.1 Naturalistic Research Design: Consumers Vacation Planning and Choices..... 116

4.3.2 Embedding Means-End Theory 118

4.4 Research Design: Interviews and Diary 121

4.4.1 Laddering Interviews to Elicit Consumers' Personal Values 122

4.4.2 Consumer Diary and Second Interview 134

4.5 Accessing Research Participants, Research Ethics and Research Procedure 137

4.5.1 Accessing Self-Declared Ethical Consumers 137

4.5.2 Interview Environment and Ethical Considerations 146

4.6 Data Analysis and Interpretation 147

4.7 Trustworthiness: Defining Quality Criteria 153

4.7.1 Addressing Quality and Trustworthiness: Credibility and Dependability 154

4.7.2 Confirmability 160

4.7.3 Transferability 164

4.8 Personal Reflections, Positionality and Limitations of Research Design 166

4.8.1 Personal Reflections and Positionality 167

4.8.2 Limitations of Research Design 179

4.9 Summary of Chapter 182

Chapter 5: Analysis and Discussion of Findings 183

5.1 Introduction 183

5.2 Descriptive Part and Analysis of Vacation Contexts 183

5.2.1 Demographic Analysis and Travel Patterns of Participants 184

5.2.2 Context of Vacations and Contextual Influences 185

5.3 Analysis of Participants' Personal Values 187

5.3.1 Universalism Values 188

5.3.2 Benevolence Values *193*

5.3.3 Self-Direction Values *196*

5.3.4 Stimulation Values *198*

5.3.5 Additional Values Related to Ethical and Openness-to-Change Values *200*

5.3.6 Hedonism and Other Identified Values *204*

5.4 Determining Value Hierarchies and Development of Personas 206

5.4.1 Determining Value Hierarchies and Persona Development *206*

5.4.2 Presentation of Personas *212*

5.4.2.1 The Holistic Ethical Lifestyler. *212*

5.4.2.2 The Stimulated Ethical Traveller. *223*

5.4.2.3 The Inspired/ Exploring Freedom Lover *232*

5.4.2.4 The Stimulated Hedonist. *238*

5.4.2.5 The Escaper. *245*

5.5 Discussion on Personas, Personal Values and Value Hierarchies 250

5.5.1 Influences in Earlier Life Stages and Vacation Experiences *252*

5.5.2 Changing Life Circumstances *254*

5.5.3 Personas as Segmentation Approach and Values as Institutions *256*

5.6 Practical Applicability: Designing a Business Case to Implement Personas 259

5.7 Summary of Chapter 268

Chapter 6: Conclusion 270

6.1 Introduction 270

6.2 Contribution to Theory and Knowledge 270

6.2.1 Contribution to Values Theory and the S-D logic of Marketing..... 271

6.2.2 Theoretical and Scholarly Contributions to Means-End Theory and Methodology..... 278

6.3 Practical Implications for Tourism Marketing..... 282

6.4 Limitations 285

6.5 Suggestions for Future Research 288

References **291**

Appendices **345**

List of Figures

Figure 1 *The Ethical Tourist Paradigm* 26

Figure 2 *Different Shades of Green Tourists* 35

Figure 3 *Theory of Human Values by Schwartz and Colleagues* 50

Figure 4 *Different Stages of Human Motivation* 62

Figure 5 *Excerpt of a Consumer Decision Map* 67

Figure 6 *A Conceptual Framework to Research Ethical Consumer Behaviour in Tourism* 76

Figure 7 *A Multiple Case Study Design to Research Ethical Consumers' Vacation Choices* 115

Figure 8 *Excerpt from Participant's Consumer Decision Map* 149

Figure 9 *Instrumental Values in the Universalism Domain* 189

Figure 10 *Instrumentality of Connecting With Locals Values* 194

Figure 11 *Instrumentality of Freedom/ Independence Values* 197

Figure 12 *Instrumentality of Simplicity/ Grateful for Little Things Values* . 203

Figure 13 *Values Hierarchy of Holistic Ethical Lifestylers* 213

Figure 14 *Vacation-Specific Profile of Holistic Ethical Lifestylers* 222

Figure 15 *Vacation-Specific Values Hierarchy of Stimulated Ethical Travellers* 223

Figure 16 *Vacation-Specific Profile of Stimulated Ethical Travellers* 230

Figure 17 *Vacation-Specific Values Hierarchy of Inspired/ Exploring Freedom Lovers* 232

Figure 18 *Vacation-Specific Profile of Inspired/Exploring Freedom Lovers* 237

Figure 19 *Vacation-Specific Values Hierarchy of Stimulated Hedonists* 238

Figure 20 *Vacation-Specific Profile of Stimulated Hedonists* 244

Figure 21 *Vacation-Specific Values Hierarchy of Escapers* 245

Figure 22 *Vacation-Specific Profile of Escapers* 249

List of Tables

Table 1 *Research Objectives and Research Questions* 10

Table 2 *Characteristics of Egoistic and Altruistic Motivated Behaviours Regarding Helping Others.* 21

Table 3 *Dimensions of Ethical Consumer Behaviour* 25

Table 4 *Summary of Studies Addressing Ethical Issues Among Consumers in Tourism* 28

Table 5 *Requirements of Research and Consideration in the Research Design* 114

Table 6 *Comparison Between Hard and Soft Laddering* 124

Table 7 *Set of Questions for Laddering Interviews* 127

Table 8 *Period of Empirical Research and Research Methods* 142

Table 9 *Summary of Participants' Characteristics* 144

Table 10 *Clusters of Participants According to Different Value Hierarchies* 209

Table 11 *Developed Personas and Their Vacation-Specific Value Hierarchies* 211

Table 12 *Influencing Factors on How Personal Values and Value Hierarchies Change* 252

List of Appendices

Appendix A1:

Complete Interview with Sandra (English)

Appendix A2:

Complete Interview with Sandra (German)

Appendix B:

Diary Template

Appendix C:

Informed Consent Form

Appendix D:

Analysis of Key Contextual Influences on Participants' Vacation Planning Summarised by Topic and Participant

Appendix E:

General Motivation of Participants to Travel and Main Personal Values Identified

Appendix F:

Coding Scheme of Values, their Roots and for which Participants Coded

Appendix G:

Consumer Decision Maps of Participants

Chapter 1: Introduction

This study examines the ways in which tourism service providers can adapt their services to different types of ethical consumers and take account of the increased heterogeneity among those tourists. By developing so-called ethical consumer personas, i.e., different archetypes of ethical consumers, detailed profiles of different ethical consumers' vacation-related motivations and vacation patterns can be identified. Such an approach furthers a consumer-oriented marketing perspective advancing previously elaborated ethical consumer or ethical tourist personas (Onel et al., 2018; Sahm, 2020) and adds several theoretically based contributions towards the development of such consumer personas. The importance of ethical concerns among the general public, especially towards environmental issues increased from the 1960s onwards and in 2019, 53% of Europeans claimed that protecting the environment is very important (European Commission, 2020). Such increased awareness has been linked to human concerns over environmental degradation, climate change, or the depletion of the ozone layer (Drysek, 2013; Meffert & Hensmann, 2014). Moreover, an increasing number of consumers have become aware of social and environmental issues and have reported an interest in sustainable forms of tourism (Adlwarth, 2010; Hanna, 2011; Schmücker et al., 2019). Webster (1975, p. 188) defined the socially conscious consumer as "a consumer who takes into account the public consequences or who attempts to use his or her purchasing power to bring about social change". Since Webster's definition, several conceptualisations of ethical consumption and ethical consumers have been elaborated, and an increased awareness among consumers of the adverse effects of their consumption behaviour has been reported (Carrington et al., 2010; de

Pelsmacker et al., 2005; Shaw & Newholm, 2002). Similar to Webster, other conceptualisations of ethical consumers embed a certain instrumentality, i.e., consumers' consumption choices to minimise social and/or environmental damage (Lovelock & Lovelock, 2013) and consumers' commitments towards distant others (Barnett et al., 2005). This commitment towards distant others is based on a minimum common denominator of ethical consumers: their ethical concerns, beliefs or ethical values, and a moral obligation or responsibility towards the consequences of their behaviours concerning social and/or environmental issues (e.g., Dolnicar & Leisch, 2008).

Yet, the diversity of concerns among ethical consumers leads to heterogeneous behaviours relating to different objects to which the behaviour is directed. For instance, the concerns or values of animal-lovers differ from those of consumers concerned with environmental or social issues (Peattie, 2010). Moreover, ethical consumers express their concerns through a vast range of behaviours including boycotting, downshifting, buying organic and fair-trade products, or sharing instead of buying (Carrier & Luetchford, 2012; Cherrier, 2005; Harrison et al., 2005; Shaw & Newholm, 2002). In addition, consumers demonstrate their ethical concerns at various levels of intensity, from avoiding or reducing consumption, to consuming differently, such as purchasing organic or fairly traded products (Isenhour, 2012; Szmigin et al., 2009).

Based on those characteristics, this research study broadly defines ethical consumers as individuals who consciously consider environmental, social, and/or animal related aspects in their consumption choices and behaviour (Shaw & Shiu, 2003; Harrison et al., 2005). Moreover, this study considers ethical tourists as

consumers that consider and translate their ethical concerns into the consumption domain of private vacations.

Researching ethical consumer behaviour in tourism adds further complexity, but also presents an opportunity to understand the ethical concerns and values of tourists. First, tourism is composed of up to eight inter-related sub-decisions (Woodside & King, 2001) such as destination, accommodation and choice of activity. The evidence shows that consumers may express their ethical concerns in any or several of those sub-decisions (Hanna, 2011; Klein, 2013; Malone, 2012; Weeden, 2008). Second, an inherent characteristic of tourism is the inseparability of production and consumption (Li, 2014). This results in personal encounters, either between tourists and tourism service providers, between tourists and the local population and/ or among tourists. Such personal encounters allow tourists to express their ethical values through respectful behaviour towards the local population and/or contribute economically to local businesses (Speed, 2008). The findings from this research into ethical consumer behaviour reveal that consumers express their ethical concerns to varying degrees, both over time and across consumption domains. Empirical evidence shows that consistency across consumption domains in tourism is inconclusive. Some research has found that consumers give high consideration to ethical issues in their vacation choices (Hanna, 2011; Weeden, 2008). Other findings report that consumers adopt less ethical behaviour in making decisions about vacations than they do in their everyday lives (Barr et al., 2010; Dickinson & Lumsdon, 2010; Dolnicar & Grün, 2009; Dolnicar & Leisch, 2008). Even some of the most dedicated ethical consumers at home lower their standards when travelling, for example with regards to flying, despite being aware of the negative consequences of flying (e.g., Cherrier et al., 2012) or do not restrain from long-haul flights (Barr et al., 2011; McDonald et al., 2015). Third, private vacations represent “unique spaces

of consumption" (Weeden, 2014, p. 130) that are characterised by hedonic aspects such as personal enjoyment or fun and relaxation.

Reasons for inconsistencies in ethical behaviour across consumption domains, particularly when it comes to tourism, have been found in the conceptual elements that influence the decisions of ethical consumers, i.e., interests, concerns, attitudes, personal values, the hedonic nature of tourism, and/or contextual influences such as others with whom one travels, or the availability of ethical tourism offerings (e.g., Caruana et al., 2014; Schmücker et al., 2019). In the following pages, those reasons will be explained further. In summary, this research focusses on the complexity of understanding the intensity of ethical consumer behaviours as they apply to environmental, human or animal issues, and in terms of consistency, behaviour both over time and across consumption fields.

1.1 Focus of the Research and Rationale

As the previous section detailed, researching ethical consumer behaviour in tourism is complex. This research explores heterogeneity, and focuses on ethical consumers in Germany, in particular on how strong and consistent ethical issues are evidenced in vacation planning and choices. This research furthers previous conceptualisations of different "shades" of behaviours of ethical consumers/tourists by developing more nuanced and detailed ethical consumer personas for tourism service providers, embedding different intensities, behavioural and motivational patterns.

The rationale for this research is derived from an increasing interest among consumers in ethical tourism offerings, and a lack of research findings that account for the heterogeneity among ethical consumers of tourism. German vacationers generated 70.8 million trips (longer than 4 days) and 87.6 million shorter trips (2-4

days) in 2019 (FUR, 2020), and this underscores the importance of this market for tourism suppliers. Moreover, international spending by German tourists is ranked third following China and the USA, accounting for US$93.2 billion in 2019 (Statista, 2020). How much of that spending is on ethical tourism is unclear and difficult to estimate.

The *Reiseanalyse* (FUR, 2014b) identified that 28% of a sample of 7,795 German vacationers (being representative of 19.4 million German holidaymakers) were interested in ecologically and socially sustainable (i.e., ethical) vacations. Nevertheless, for only 4% of this sample were sustainability criteria central to their decisions or among the main decision criteria. The *Reiseanalyse* 2020, that included figures for 2019, revealed that still fewer than 10% of German vacationers in a similar sample size considered ethically labelled accommodation providers or tour operators (Schmücker et al., 2019). As the details of these studies disclose, there is a discrepancy between the high number of travellers who are interested in ethical tourism and actual vacation choices.

Those discrepancies between stated interests, willingness to pay a premium for ethical products, or intentions and actual behaviour blur the market potential for tourism suppliers. Such discrepancies are embedded in the notion of the values/attitude/interest-behaviour gap (Carrington et al., 2010; Newholm, 2005). There are many reasons for this gap. First, vacationers state additional costs, lack of offerings, or needing more information about ethical tourism products as reasons for not opting for sustainable vacations (FUR, 2013, 2014a).

A further issue of relevance in understanding this gap is the relationship of ethical and self-oriented (e.g., hedonic) motivations among consumers. Vacations, as highly emotional product choices, offer consumers the possibility of going “beyond

the margin of ‘normal’ behaviour and values” (Sharpley, 2006, p. 18). As a consequence, consumers may trade off ethical considerations for quality, price, or comfort and fewer moral obligations to behave in an environmentally friendly way on vacations (Dolnicar & Grün, 2009).They may also see a “trip with the boys” as “irresponsible” and being away with one’s partner as “responsible” (Caruana et al., 2014), and behave accordingly.

Nevertheless, since the beginning of the 21st century, hedonism has been discussed and linked with ethical behaviour. For instance, Soper’s (2008, 2009) idea of “alternative hedonism” refers to consumers who critically reflect on material consumption, and find pleasure, fulfilment and meaning in alternative ways of living, e.g., having more time for self, family or friends. Consumers also consider the adverse effects of their consumption behaviour on the social and natural environment. Pointers that identify alternative hedonism among ethical tourists are evident in Malone’s (2012) and Weeden’s (2008) findings from researching ethical tourists or from studies of consumers who follow a lifestyle focused on health and sustainability, so-called LOHAS (Klein, 2013; Ray & Anderson, 2000).

Derived from those findings, the focus of this study is on identifying stable motivational constructs that explain ethical consumer behaviour in tourism across a longer time span. As the previous discussion highlights, consumers’ interests in or positive attitudes towards ethical vacations are hardly consistent, or are loosely coupled (Weick, 1976) with actual behaviour. Loose coupling refers to the fact that attitudes are often measured independently of specific consumption contexts while actual behaviour is time and context dependent. Nevertheless, only a minority of studies are based on actual behaviour and thus do not consider the context within which consumers come to their decisions (Auger & Devinney, 2007; Juvan & Dolnicar, 2016).

Often, empirical studies in the field of ethical consumerism focus on and elicit consumers' attitudes, interests, concerns for social and environmental issues, or intentions, rather than actual behaviour. Inherent in such approaches is the risk of eliciting answers diluted by a social desirability bias. This means that respondents tend to answer in a socially accepted way or want to leave a good impression (Juvan & Dolnicar, 2016; Peattie, 2010). Such a tendency towards socially desirable answers may inadvertently create biases within such studies that disclose how consumers' stated interests or attitudes significantly drop when asked for a specific vacation and how ethical issues were actually considered (e.g., FUR, 2019; Kreilkamp et al., 2017).

The importance of ethical consumerism in the context of vacation planning and decision-making is further stressed by the peculiarities of that vacation planning and decision-making, i.e., longer planning periods, joint decision-making and several inter-related decisions. Moreover, the need to consider several inter-related decisions in vacation planning is stressed by findings indicating a high percentage of ethical consumers or LOHAS planning their vacations individually (Klein, 2013; Malone, 2012; Weeden, 2008).

1.2 Aim and Approach to Ethical Consumers Vacation Planning and Decision-Making

As Section 1.1 detailed, researching ethical consumer behaviour in tourism needs to accommodate both the complexity of the tourism product and heterogeneity among ethical consumers. This research investigates those challenges by explaining ethical consumer behaviour grounded on theories from marketing and psychology.

The overall aim of this study is to develop ethical consumer personas to serve as marketing archetypes for ethical tourism providers that address the German

market. Such consumer personas are widely applied by practitioners (Adlin & Pruitt, 2010; Revella, 2015) who have developed their own personas (e.g., Slowenian Tourism Board, 2016) and include rich details on consumption patterns and motivations. Yet, no standard exists as to what criteria to embed, nor are there reports of a scientific method for creating consumer personas (Brangier & Bornet, 2011).

This research study presents a theoretically-based approach to develop new ethical consumer personas and expand the existing personas approaches for ethical tourists (Sahm, 2020) or sustainable consumers (Onel et al., 2018). This thesis builds an argument for vacation-specific ethical consumer personas and towards personal values as stable motivational constructs on which to base the development of personas. Personal values are conceptualised as individuals' important long-term trans-situational goals (Rokeach, 1973; Schwartz & Bilsky, 1987; Schwartz, 1992, 2006, 2012) that meet the requirements for both consumer segmentation and developing consumer personas.

The previously outlined overall aim of this research will answer the main research question:

How can ethical consumers in Germany be segmented into homogeneous subgroups for tourism service providers?

This aim is achieved by integrating previous elaborations of ethical consumer personas (Onel et al., 2018), ethical tourist personas (Sahm, 2020) and ethical tourists' motivations (Hanna, 2011; Malone, 2012; Weeden, 2008). The originality of this approach emanates from a theoretically-based methodology that investigates the stable motivation constructs of ethical tourists over a period of two actual vacations, in order to develop stable ethical consumer personas.

There are many practical implications of ethical consumer personas developed as a result of this research. First, building ethical consumer personas on

consumers' personal values implies considering their long-term motivations. Understanding those long-term motivations of different ethical consumer personas enables tourism service providers to adapt their services and communication to respond to such specific motivations. Second, by achieving and addressing ethical consumers with homogeneous or similar personal values, tourists gain increased benefits by sharing their vacation experiences with like-minded tourists. Thirdly, attracting tourists with shared personal values prevents or reduces the risk of conflict between tourism service providers and guests, as well as among guests. For instance, some farm owners within the WWOOFing network, i.e., World Wide Opportunities on Organic Farms[1], have been found to have an aversion to backpackers, as their search for alternative vacation experiences or efforts to meet local people do not align with the ethical principles of WWOOFer hosts, such as caring for the environment, reciprocity, fairness, and equality (Deville & Wearing, 2013; Kosnik, 2013) and backpackers do not "have the right spirit" (McIntosh & Bonnemann, 2006, pp. 95-96).

1.3 Research Questions and Objectives

Derived from the previously-defined rationale for this study, the following objectives and specific research questions function as stepping stones towards achieving the aim and overall research question.

[1] World Wide Opportunities on Organic Farms (http://wwoofinternational.org)

Table 1

Research Objectives and Research Questions

Objective	Research question
O 1: Analyse how consumers engage in ethical consumption acts in tourism.	RQ 1.1: In which vacation decisions are ethical issues considered? RQ 1.2: How consistent are ethical consumers' behaviours over time and across consumption domains?
O2: Identify the motivational constructs (the whys) influencing ethical consumer acts	RQ 2.1: Why do consumers engage in acts of ethical consumption? RQ 2.2: How are those motivational constructs consumption/context-specific or stable?
O3: Assess characteristics of ethical consumers/ tourists	RQ3.1: What personal characteristics constitute ethical consumers? RQ 3.2: On which basis are ethical consumers homogeneous?

Note. Source: Sahm (2022)

The scope of this study is limited to understanding the stable vacation-related motivations of the research participants, delineating different motivational patterns, and, to some extent, predicting their future vacation behaviours. Both, explaining the stable vacation motivations across time and predicting ethical consumer behaviour are the original contributions of this study. This originality is embedded in Research Question 2.2 that addresses the stability of motivational constructs of ethical consumers living in Germany based on two private vacations.

1.4 Contribution to Practice and Theory

This research combines theories from psychology and marketing which focus on mental constructs of consumers (e.g., personal values, benefits) and approaches which focus on actual behaviour (Carrington et al., 2010). The research contributes

to furthering the theoretical understanding of personal values as motivational constructs that explain and to a certain extent predict ethical consumers' vacation choices. Moreover, the research furthers means-end theory, revealing how personal values are linked to specific choice criteria, and contributing to the theory's practical application.

First, this research contributes to the understanding of the stable motivational nature of personal (ethical) values, conceptualised as stable overarching trans-situational goals of individuals (Rokeach, 1973; Schwartz, 1992) in the context of tourism. Trans-situationality covers both the stability of personal values over time and across life domains (Sagiv et al., 2017) including family, work and consumption domains. Consequently, personal values are assumed to lead to consistent consumer behaviour, although there are few empirical studies addressing the stability of personal values in the domain of private vacations chosen by ethical consumers.

Second, the research advances the understanding of a hierarchical ordering of several personal values that individuals hold, and how such hierarchies influence the vacation choices of ethical consumers. Moreover, the findings of this research identify how such value hierarchies among ethical consumers may be stable across several consumption domains, including tourism, and vacation specific.

Third, the contribution to means-end theory (Gutman, 1982; Olson & Reynolds, 2001) addresses its application for empirical research into ethical consumer behaviour in tourism. Although means-end theory is frequently applied in a variety of contexts, it has only been applied in a limited number of studies among ethical consumers covering all vacation sub-decisions (e.g., Sahm, 2020; Weeden, 2008).

Turning to the practical contribution, developing homogeneous ethical consumer personas based on similar personal values allows tourism service providers

with an ethical focus (e.g., accommodation providers, tour operators, destination management organisations) to benefit in several ways, and take steps to:

- adjust tourism services, e.g.,to accommodate different ethical consumer personas;
- align communication strategies to effectively reach different ethical consumer personas;
- increase the perceived benefits among ethical tourists by connecting tourists with similar ethical motivations and reduce the risk of conflict among tourists and/or between tourists and tourism service providers.

1.5 The Structure of the Thesis

Following this introduction, Chapter 2 discusses the emergence of ethical considerations among consumers, identifies the conceptual elements that define ethical consumers, and proceeds towards a focus on ethical consumer behaviour in tourism. Chapter 2 introduces and analyses several theoretical streams, explaining ethical consumer behaviour as it is informed by the concepts of personal values, self-concept and consumption-specific benefits.

Chapter 3 shifts the perspective towards the tourism industry and the ways in which tourism businesses are affected by several ethical frameworks, ranging from legal requirements, industry codes and increasing public pressure, to consumer awareness of ethical issues. Derived from an analysis of the particularities of what constitutes tourism services, i.e., networks, interactions and relationships, central concepts imbuing those particularities such as trust and authenticity are analysed and linked to ethics and the promoting of ethical tourism offerings. Moreover, Chapter 3 elaborates on different ways of how consumers can be segmented into homogeneous groups in order to address those groups with marketing activities.

The methodology discussed in Chapter 4 presents a rationale for a case study approach to researching self-declared ethical consumers, and provides a rationale to address the gaps identified in Chapters 2 and 3. This research design aims to analyse the stable nature of the personal values of participants relating to two particular vacations, and covers the complexities of vacation planning by embedding all sub-decisions considered by participants and contextual influences (e.g., joint decision-making). The design embeds requirements from Lincoln and Guba's (1985) naturalistic inquiry and means-end theory (Gutman, 1982; Jiang, 2017; Manyiwa & Crawford, 2002). The latter allows for this study to understand and explain how personal values influence the benefits consumers seek from specific vacation choices and experiences. By examining two actual vacations per participant, conclusions can be drawn as to the stable nature of personal values and the basis for developing ethical consumer personas.

Chapter 5 starts with an analysis and interpretation of the identified personal values. The chapter proceeds towards delineating the value hierarchies of participants and, based on those, presents five ethical consumer personas developed in this research. For each persona, this chapter details how dominant personal values influence their vacation choices and travel patterns, and offers suggestions on how tourism service providers can address the personas by developing a business case for one persona exemplarily.

The thesis concludes with Chapter 6, elaborating on the theoretical and practical contributions of the findings to further theory and practice. The final sections of Chapter 6 discuss the limitations of this research, as well as identifying several suggestions for future research.

Chapter 2: Ethical Consumption, Ethical Consumers and Tourists

2.1 Introduction

After a concise summary explaining how ethical concerns among consumers have increased since the 1960s, this chapter addresses the challenge of ethical tourism businesses who need to accommodate increasing heterogeneity among consumers. This heterogeneity is imbued by different ethical concerns such as regard for humankind, the environment, and/or animals, and with different intensities, depending on how consumers consider these concerns over time and across consumption domains.

The structure of this chapter embeds and aligns Papaoikonomou et al.'s (2011) foci in researching ethical consumption:

- understand and explore ethical consumers by analysing different types of ethical practices and what drives ethical consumers to act ethically;
- model ethical consumer behaviour: analyse models that explain and predict ethical consumer behaviours, identifying influencing variables;
- develop ethical consumer profiles: identifying ethical consumers and carving out ethical consumer profiles based on socio-demographics, and/or personality variables.

The rationale for those foci and applications in tourism is derived from high numbers pointing to increased awareness, concerns and interests relating to ethical issues among tourists in Germany (FUR, 2013, 2015, 2019), the geographical focus of this thesis. In the first instance, these figures indicate the importance and apparent market potential for tourism service providers to consider such ethical tourism consumers. Nevertheless, as this chapter reveals, the high numbers of those consumers reflect a wide range of ethical concerns and different levels of intensity

over how consumers consider ethical issues in their vacation choices and behaviours. Such heterogeneity requires tourism service providers to disaggregate the different motivational constructs that explain and address such heterogeneity of ethical consumer behaviour.

To clarify the usage of the terms “consumers” and “tourists” throughout this thesis, the notion of consumers includes tourists, and the latter include such consumers who engage in private vacations. As such, the thesis follows several authors in contemplating tourism as a domain of consumption (e.g., Clarke et al., 2014; Malone et al., 2018).

2.2 Ethical Consumer Behaviour: Emerging Tension and Heterogeneity

At the start of the 21st century, the tourism industry was confronted with political and public pressure concerning ethical issues such as climate change, biodiversity degradation, and social injustice. This pressure surfaced through an increase in positive attitudes among the public towards ethical or sustainable products and services, including tourism (Diekmann & Franzen, 2019; Font & McCabe, 2017; European Commission, 2020; FUR, 2019; BMU 2014, 2018). These attitudes, together with ethical concerns, increasingly influenced consumers’ consumption decisions or lifestyles (e.g., Klein, 2013; Ray & Anderson, 2000; Weaver, 2006) and some consumers rejected air travel, as public debates about climate change began to point to its negative impacts (Wolrath Söderberg & Wormbs, 2019, p. 31).

Consumer behaviour underpinned by ethical concerns often results from the evidence of ecological destruction, misdevelopments such as social inequalities, and the linking of such developments to economic behaviours of businesses. Moreover, such debates and shifts in consumer behaviours are fuelled by social media platforms

such as Facebook allowing consumers to connect, engage with the like-minded, and/or comment on their consumption and vacation experiences. These platforms empower consumers (Clarke et al., 2014) and allow them to spread negative comments by word-of-mouth about businesses behaviours, or enable them to call for boycotts such as reports on the Fridays for Future movement or the notion of "flugskam" (flight shame) show. The latter notion describes individuals' perceived guilt over the negative effects of their flying behaviours (Wolrath Söderberg & Wormbs, 2019, p. viii).

As to the historical roots of such developments, awareness and concerns over environmental and social issues among the public have increased since the 1960s. Initially, complaints mostly addressed environmental issues such as climate change, depletion of the ozone layer, acid rain or degradation of biodiversity in the 1980s (Dryzek, 2013), because those were perceived as public threats (Meffert & Hensmann, 2014). In 2019, 53% of European citizens claimed that protecting the environment was very important (European Commission, 2020). Further public and political pressure on companies to honour their responsibilities for the social impact of their activities increased in the 1990s and covered issues such as human and/or workers' rights violations in global supply chains (Smith et al., 2010). In a similar vein, pressures on tourism businesses and calls for them to be socially responsible have increased since the beginning of the 21st century (Kalisch, 2002). Towards the beginning of the 21st century, consumers increasingly conflated environmental concerns with social issues such as social justice or concerns for future human generations (Hanna, 2011).

These concerns came along with an increased distrust of the state of the economy and economic players, due to continuous economic crises and economical, ecological and social misdevelopments (Meffert & Hensmann, 2014, pp. 24, 27),

such as consumer deception, misleading advertising, sweatshop manufacturing, engine tampering (Volkswagen), and privacy or customer data protection (Abela & Murphy, 2008; Carrigan, 2017; Laczniak & Murphy, 2019). Such developments have been aggravated by the processes of globalisation and multinational companies exercising their power, dominance and control over hotels and/or transportation (Fennell, 2019b).

As to the underlying roots of these developments, adverse environmental and social misdevelopments are imbued by the dominant social paradigms and embedded assumptions and beliefs that dominate the mindsets of humans and industries. Clarke et al. (2014, p. 44) summarised the dominant social paradigm in Western societies as being composed of beliefs about continuous economic growth, capitalism, increased consumerism and individualism, and the prevailing belief in the dominance of humans over nature. In line with that, such developments have been discussed as being the result of neo-liberal movements and political regulation and authority being replaced with control by free market forces (Fennell, 2019b).

A second group of authors linked shifts in consumer behaviours to societal changes and the emergence of so-called post-materialistic values in the second part of the 20th century. Those societal changes resulted from a shift from industrial to post-industrial economic structures and an increase in jobs in the service sector (e.g., banks, media) in affluent Western countries, and a shift away from mass-produced goods and services triggered by consumers' desire for individualised experiences and individual identities (Mowforth & Munt, 2009).

These events resulted in a shift in the needs of individuals, from physical and economic security (in pre- and industrial countries) towards post-materialist values and the needs for belonging, esteem and self-actualisation in post-industrial societies, mainly in Western countries (Murphy, 1985, as cited in Mowforth & Munt, 2009).

So called post-materialistic values are characterised by increased distancing from materialism and greater emphasis on personal health, environmental conservation, social justice, self-expression, an enhanced appreciation of quality of life rather than status based on material issues (Inglehart, 1977, 1990, 1997, as cited in Blamey & Braithwaite, 1997; Poon, 2003).

In the domain of tourism, tourists in industrialised countries were motivated to escape from the city, work, daily routines and an urban environment which mainly dominated in the 1960 and 1970s (Krippendorf, 1986, 1987). At that time, vacations were seen as a right and necessity (Murphy, 1985), however in post-industrial countries vacations became an extension of everyday life rather than an escape (Poon, 2003). Inglehart's (1971) assumption that the change towards post-materialistic values was a result of increased wealth in post-industrialised nations was later refuted, as the changes in values and concerns over environmental issues did not only occur in wealthy nations (Reusswig, 1994; Hippler, 1991, as cited in Klein, 2013), but also in countries such as Colombia or Panama (Schultz & Zelezny, 1999).

A different perspective on how ethical concerns and a different set of values evolved points to the increasing freedom of individuals since the 1970s, the dissolving of social structures and adherence to traditional norms (Bigné & Decrop, 2019). This increase in freedom imbued postmodern individuals with characteristics that made them self-sufficient, free from social constraints, showing less responsibility towards the greater society, and increasingly emphasising the importance of consumption as a means to construct their individual identities (Bigné & Decrop, 2019). Increased isolation of individuals due to the decline of traditional family ties resulted from those developments, and Bigné and Decrop (2019, p. 135)

interpreted individuals' engagement in volunteering activities, civic movements or the values embedded in fair-trade and ecology as a search to re-establish social ties.

2.2.1 Defining Ethical Consumers

From a historical perspective, ethical consumer behaviour developed from green consumer behaviour through alternative consumer movements (Chatzidakis & Mitussis, 2007, p. 306). Starting in the 1970s, this behaviour grew into an increased consideration of social issues, such as concerns over the welfare of humanity, beginning in the 1990s (Shaw & Shiu, 2003). Conceptualisations and definitions from the 1960s and 1970s characterised ethical or green consumers, eco-activists, or those following alternative lifestyles as individuals engaging in boycotts, protests and holding a critical stance towards consumption and capitalism (see Autio et al., 2009; Klein, 2013; Weeden, 2014). Today, discussions and conceptualisations of ethical consumers and ethical consumptions comprise environmental, social, and/ or animal welfare that consumers consider in their consumption choices (Carrington et al., 2010; de Pelsmacker et al., 2005; Lovelock & Lovelock, 2013; Low & Davenport, 2007; Peattie, 2010).

Those conceptualisations encompassing social, environmental, and/or animal related aspects reflect different dimensions of ethical concern, underpinning the proposition that being ethical is characterised by being beyond self-interest (Harrison et al., 2005; Singer, 2011). Moreover, definitions reveal an instrumental function of consumers' purchasing behaviours, in that those behaviours aim for the positive or to avoid negative outcomes for other entities. Other characteristics of ethical consumer behaviour address its voluntary nature, a consideration of or even commitment and responsibility for the adverse effects of one's consumption acts on other entities (Barnett et al., 2005; de Pelsmacker et al., 2005; Lim, 2017) based on ethical

concerns (concerns for the wellbeing of others), beliefs or values (Carrrigan et al., 2004; Dolnicar & Leisch, 2008; Harrison et al., 2005).

Understanding ethical consumer behaviour in the 21st century is increasingly challenging as the breadth of what constitutes ethical has broadened and ethical consumption patterns have changed (Carrigan, 2017). Ethical consumption acts are no longer limited to resistance or boycotts but have become means to positively influence social, environmental and/or animal issues, and consumers using their spending power to change business practices. Moreover, acts of ethical consumption have been linked to consumers' construction of green identities (Moisander & Pesonen, 2002; Shaw et al., 2006).

Nevertheless, as the following sections disclose, acting upon the desire to benefit others is often an intricate endeavour, with differing underlying motivations. As a foundation for the following sections, an initial distinction between egoistic and altruistic (ethical) behaviour, as well as between moral and ethical behaviour will be discussed. As to the latter, Rajchman (1986) and Hanna (2011) discussed Foucault's (1992) distinction between moral and ethical, and morality reflecting how individuals are confronted with certain recommendations of values and rules of action by various prescriptive agencies. Ethics on the other hand reflects an individual's perspective, such as someone's idea about the person one aspires to be (Rajchman, 1986, p. 172). Embedding this distinction, as compared with the previously discussed voluntary nature of ethical consumer behaviour, suggests that consumer behaviour conducted because of social norms would consequently reflect moral rather than ethical behaviour.

As to the second distinction, Batson (1990, as cited in Coghlan & Fennell, 2009) distinguished between egoistic and altruistic motivations for helping others.

Table 2

Characteristics of Egoistic and Altruistic Motivated Behaviours Regarding Helping Others.

	outcomes of helping others	
explanation of why we help	relieve another person's suffering	as a result, we receive benefits to self
egoistic account	instrumental goal	ultimate goal
altruistic account	ultimate goal	unintended consequence

Note. Source: Batson (1990, as cited in Coghlan & Fennell, 2009, p. 381)

Derived from this distinction, altruistic (or ethical) acts, such as purchasing fair-trade products in order to relieve someone else's suffering, may involve "unintended" benefits for consumers, such as feeling proud or benefits inherent in the product itself, such as increased quality. The motivations behind purchasing ethical products may thus be based on self-interest, such as health issues (Davies & Gutsche, 2016) or concern for the welfare of others, or a mixture of both (Shaw & Newholm, 2002). For instance, Shaw and Newholm (2002) found that some consumers' motivations to reduce consumption and material belongings were based on a growing dissatisfaction with material objects and an increasingly hurried and pressured lifestyle, revealing motivations that reflect those consumers' self-interests. A further challenge is to identify the underlying motivations of ethical consumer actions due to the increasing melding of ethical consumption with hedonic aspects at the turn of the 21st century.

Ray and Anderson's (2000) Cultural Creatives or LOHAS (lifestyle of health and sustainability) followed several alternative lifestyles of the 1960s to the 1980s and sustainable lifestyles of the 1990s (Brand, 2002; Rink, 2002, as cited in Klein

2013). Compared to the earlier, alternative lifestyles of people between the 1960s and the 1980s, such as eco-activists who adopted a critical and anti-consumption stance, ethical issues are less relevant for people who subscribe to LOHAS, for whom health, hedonic and aesthetic aspects of consumption play a more important role (Beck, 2010; Schulz, 2008, as cited in Klein, 2013). Furthermore, LOHAS followers see no contradiction in combining enjoyment and ethical issues (Klein, 2013), which was also a finding of Wenzel et al. (2007) who coined the term "moral hedonists" to describe LOHAS devotees.

Such a melding of hedonic and ethical aspects in consumption and post-materialistic values are inherent in Soper's (2008, 2009) notion of "alternative hedonism", Szmigin and Carrigan's (2005, p. 610) notion of "ethical hedonism", or consumption behaviour as a means for "moral self-realisation" (Kozinets & Handelman, 1998, p. 475). For instance, Soper's (2008, 2009) notion of "alternative hedonism" merges hedonic with ethical aspects, and reveals how both elements are mutually shaping and co-determining each other, rather than being contradictory (Caruana et al., 2020). Nevertheless, the hedonic aspects of ethical consumption, or reducing consumption, point to increasing difficulty in clearly showing the difference between the altruistic and egoistic motivations elaborated upon in the previous section.

As outlined in the previous section, values within Western societies have changed since the 1970s and so have tourists' motivations and their values. This shift of values is embedded in conceptualisations of a "new tourist" (Poon, 1993), or "emancipated tourist" (Krippendorf, 1987, p. 74). Both embed post-materialistic values and are characterised as those who are experienced and well-informed, seeking independent vacations and being active, discovering the new, authentic and

unexpected, and seeing themselves more as explorers rather than tourists (Krippendorf, 1986, 1987; Poon, 1993).

Next to this change in values and vacation patterns, an additional challenge for tourism companies emanates from discussions about so-called postmodern tourists. These have been conceptualised as holding multiple motivations and co-existing values, and sometimes showing paradoxical and contrasting behaviours (D'Urso et al., 2016). Bigné and Decrop (2019, p.132) described the postmodern consumer as a "chameleon", and added: "We live in a world where everything and its opposite have become possible, where all tastes, values and styles have the right to exist" (p. 151).

Such pointers to the unpredictable behaviour of consumers who are conceptualised as postmodern add to the complexity of ethical consumer behaviour. It adds to the heterogeneous ethical consumer base identified in the previous analysis. In sum, this heterogeneity results from a) the different objects of concern such as humans, animals, natural environment, b) different consumption patterns such as downshifting or ethical buying, and c) the different intensities with which consumers consider ethical issues, both across consumption domains such as tourism, and across time.

2.2.2 Different Intensities of Ethical Considerations in Consumer Behaviour

Tourism businesses that serve ethical consumers are often confronted with promising figures, such as statistics about the previously discussed LOHAS (Klein, 2013; Ray & Anderson, 2000) which range from 5.6% to 44% of the German population above 14 years old (for an overview of figures see Klein, 2013; Reichertz, 2019). The differences emerge from a lack of a clear-cut definition of the lifestyle concept, which varies, and consequently leads to inconsistent and heterogeneous

outcomes. For instance, conceptualisations include activities, interests and opinions, roles, personal values, attitudes, needs, and/or living conditions and consumption behaviours (Balderjahn, 2013; Decrop, 2006; Klein, 2013; Mowforth & Munt, 2009).

High figures similar to LOHAS in Germany are reported for other countries. For instance, estimates define one quarter of the US population as true environmentalists (have green issues as a priority, act upon this priority in their daily lives and lifestyle) and half of the US population as "veneer" environmentalists who accept that environmental issues are important but act upon those issues only if it is convenient and does not threaten their lifestyle. For example, they recycle but do not support higher taxes or higher prices for green products (e.g., Weaver, 2006, p. 64). Such promising estimates are relativised by research revealing the so-called values/attitude/interest-behaviour gap (Carrington et al., 2010; Newholm, 2005), i.e., a significant difference between what consumers state and actually do. For instance, Worcester and Dawkins (2005, p. 197) cited a MORI study among 1,000 British adults over 16 years old and found that 24% defined themselves as ethical consumers. However, this figure dropped to 14% when actual product choices on ethical grounds were measured, and to 17% when the consumers were asked whether they had boycotted a product due to ethical issues.

Compared to such high estimates based mostly on quantitative research approaches, qualitative approaches reveal different ethical consumption patterns and different intensities in how ethical consumers consider ethical aspects in their choices and in different consumption domains (McDonald et al., 2012; Onel et al., 2018; Sahm, 2020). These findings reveal how consumers express their ethical concerns by reducing consumption (downshifting, simplifying), buying fair trade, organic or local products, boycotting unethical products and companies, or sharing instead of buying products (Carrier & Luetchford, 2012; Cherrier, 2005; Hall, 2012; Harrison et al.,

2005; Shaw & Newholm, 2002). The following table summarises the complexity of researching ethical consumer behaviour as evidenced in the previous sections.

Table 3

Dimensions of Ethical Consumer Behaviour

A: object of ethical consideration/ concern (who)	**B: ethical consumer actions/ behavioural patterns**	**C: intensity (how much)**
environment	boycotting	strong
other humans (current and future generations)	downshifting and voluntary simplifying (cut down consumption, reduce possessions or vacations)	middle
animals	ethical buying and sustainable consumer habits (recycle, bring-your-own bag, second-hand buying, choice of vacation destination, mode of transport, accommodation, activities)	weak
	sharing (instead of buying)	

Note. Summary of characteristics of ethical consumer behaviour. Sources: Carrigan (2017), Clarke et al. (2014), Harrison et al., (2005), Lim (2017), Saravia (2018), Shaw and Newholm (2002), Shaw and Shiu (2003)

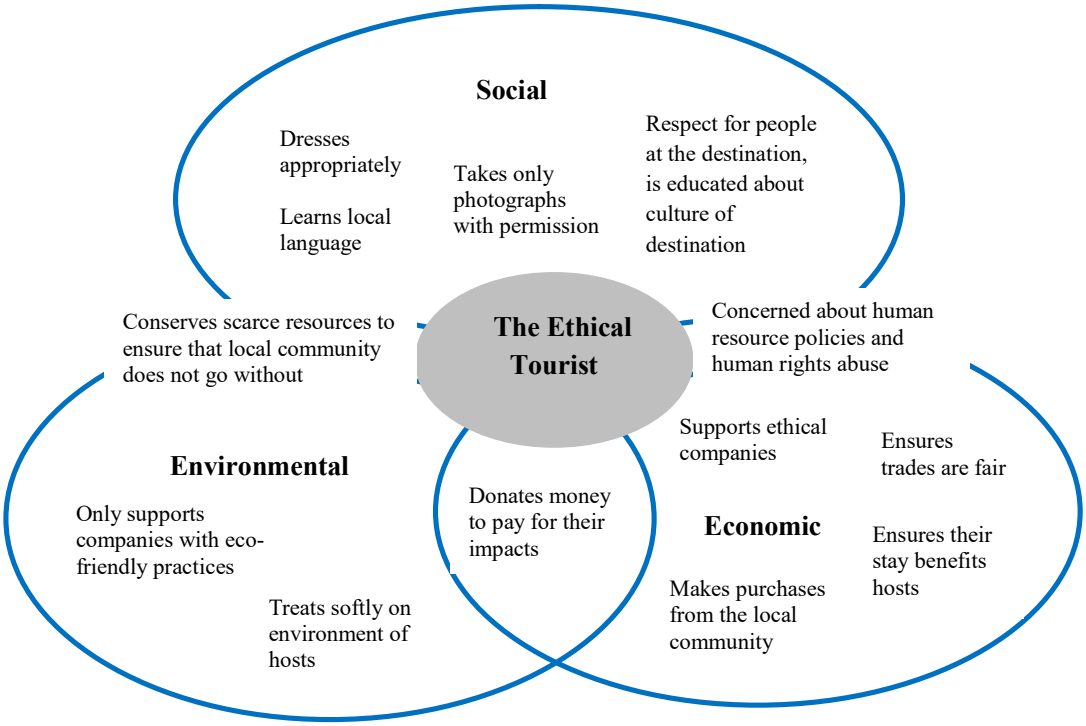
Turning the focus back to tourism, the different behavioural patterns in column B, or what Carrigan (2017, p.14) labelled "alternative spaces of consumption", can be integrated by consumers into their vacation-related decisions. This will be addressed in the following section together with different levels of intensity of ethical considerations of tourists (column C). As the following section details, tourism is a consumption domain with peculiarities that add further complexities for understanding and researching ethical consumer behaviour.

2.2.3 Consumers' Ethical Considerations in Tourism

Scholars conclude (e.g., Li, 2014; Zeithaml et al., 1985) that as a service, tourism is characterised by intangibility, heterogeneity (difficult to standardise), inseparability (simultaneous production and consumption) and perishability (services cannot be stored). The simultaneous production and consumption, and resulting personal encounters between tourists and tourism service providers, and between tourists or tourists with the local population, allow tourists to consider ethical aspects in several ways. The different and additional opportunities for tourists to express ethical concerns are embedded in Speed's (2008, p. 61) "ethical tourist paradigm" depicted in the following figure.

Figure 1

The Ethical Tourist Paradigm



Note. Model slightly modified from Speed (2008, p. 61)

The above figure represents a holistic summary of the ethical aspects discussed, i.e., environmental, social, and economic aspects that consumers may consider in their vacation decisions and behaviour. Furthermore, the paradigm

expands the previously-elaborated ethical consumer behaviours by considering additional opportunities inherent in a vacation context, such as for tourists to show respectful behaviours towards the local population by not taking photographs without consent or by dressing appropriately.

On the other hand, Speed's (2008) conceptualisation depicts committed ethical tourists considering the ethical issues related to several of their activities. Moreover, the model is informed by a behavioural perspective, i.e., consideration of ethical issues in specific behaviours. However, the model does not completely align with the empirical findings about ethical or responsible tourists for several reasons. First, while the model reflects a holistic perspective towards ethical tourist behaviour, if the tourists take into consideration the several sub-decisions involved in vacations, such as transport, accommodation or activities, they may struggle and end up in a dilemma. Second, taking a more realistic perspective, the model does not integrate hedonic or other benefits for tourists. Such benefits have been found to constitute barriers which prevent consumers from considering ethical aspects in their vacation choices.

The following table summarises findings that reveal the previously introduced values/attitude/interest-behaviour gap among tourists (Carrington et al., 2010; Newholm, 2005). This gap shows that although consumers may have a high interest in ethical issues, their actual behaviour does not echo their vacation behaviours to the same extent (Adlwarth, 2010; FUR, 2013, 2014, 2015; Hanna, 2011; Klein, 2013; Ray & Anderson, 2000; Schmücker et al., 2019).

Table 4

Summary of Studies Addressing Ethical Issues Among Consumers in Tourism

Construct measured	Attitudes, interest, concerns, beliefs	Willingness to (intentions)	Actual behaviour
Interest in sustainable issues concerning vacations; compensate flight emissions, choice of certified tourism operators, sustainable aspects as decisive criteria (FUR, 2019; Schmücker et al., 2019) (Germany) n= 1,518 (short trip) and 7,689 (main vacation) [2]	Not interested in sustainable issues: 15% (2014: 31%) vacations should be socially OR ecologically sustainable: 56% vacations should be socially AND ecologically sustainable: 37%	n.e. (not elicited)	Compensate CO_2 emissions: 2% (main holiday), 6% (short trip) Choice of certified accommodation provider or tour operator: 6% (main trip), 8% (short trip) Sustainable aspects decisive: 4% (main holiday), 8% (short trip)
Booking, vacation behaviour and sustainability (Germany) (Kreilkamp et al., 2017) (n= 2,067, online panel)	45.9% no associations with "sustainable tourism" 21,7% associate environmental aspects (e.g. climate-friendly) 88.8%: sustainable vacations have higher or same quality as non-sustainable vacations 74.4% sustainable vacations are a bit or a lot more expensive	53.7% would like to arrange vacations more sustainable Would book sustainable vacations if - 47.5% at no additional costs - 41.5% vacation desires still fulfilled - 40.3% more information about sustainability - 39.4% if sustainable offerings had a clear label If price is the same, I would definitely - 37.7% prefer hotel with sustainable label - 42% book a hotel that only contracts local employees at fair working conditions - 49.8% prefer hotel that protects the environment and uses natural resources responsibly	17.5% always consider sustainability when vacationing (general question) question addressing specific last vacation: - 6.7% considered sustainable issues to a great extent - 26.2% considered sustainable issues, as one aspect among others - 67.1% considered other aspects to be more important or didn´t consider sustainable aspects

Construct measured	Attitudes, interest, concerns, beliefs	Willingness to (intentions)	Actual behaviour
Compensate flight emissions (Germany) (FUR; 2015)[4]	n.e.	17% (in future)	7%
Choose climate-friendly tourism suppliers (Germany) (FUR, 2015)	n.e.	39% (in future)	14%
Interest in sustainability (German holidaymakers) (FUR, 2014b) (n= 7,795 face to face; n=5,000 online)	28% interest in ecologically and socially sustainable vacations	12% willingness to pay "a bit extra" for sustainable effort of tour operator (29% not willing to pay more although sustainable issues deemed important)	- 2% sustainable criteria are central to make decisions;[3] - 2% sustainable criteria are important for the choice between two alternatives; - 11% sustainable criteria are one among several criteria; - 3% compensate flight emissions - 4% used environmental-friendly accommodation
Agreement with sustainable statements (FUR, 2013, 2012) (n= 7,500 face to face) (percentages include "fully agree" (1) and "agree" (2) on 5-point scale)	Holidays are to be - ecologically benign, resource saving, environmentally friendly: 40% (2013) (2012: 31%) - socially responsible: 46% (2013) (not elicited in 2012)	n.e.	n.e.

[2] Representative for 70,6 million German-speaking individuals (FUR, 2019)

[3] Meaning not specified in survey, i.e. what sustainable issues respondents meant.

[4] Data base: German-speaking population over 14 years, representative for the German population between 14 and 70 years and who spent at least one vacation over five days in the previous year.

Construct measured	Attitudes, interest, concerns, beliefs	Willingness to (intentions)	Actual behaviour
Importance of sustainability for vacations (FUR, 2014a) (n= 2.548, 1.564 online panel)	22% always pay attention to sustainability aspects when planning vacations (n=2.548)	61% would like to make vacations more sustainable (n=2,548) If … (n=1,564) - 55% at no additional costs - 49% vacation needs are still met - 43% I had more information - 32% there were more sustainable offerings	
Willingness to pay extra, choice of transport, attitudes to compensate flight emissions among "CSR-interested" (Germany) (Adlwarth, 2010)[5]	6% accept option to compensate for flight emissions	45% pay extra for ecological commitment of hotel/ resort (50% up to 5% more; 50% 10-15% more)	Vacation patterns: - bus and rail more frequently, but air travel dominating (40.6%); - destinations: Germany, GB, France, Benelux, Austria, Switzerland
LOHAS in Germany (Klein, 2013) (n=234)[6]	n.e.	Willing to purchase sustainable tourism offerings in future: 44.4% Willing to compensate flight emissions in the future: 23.9% (not done yet)	Have already booked sustainable tourism offerings: 16.2% Have already booked with a sustainable tour operator: 9.8% Have already compensated in the past: 27.4%

[5] CSR interested: scored proportionally high in values such as environment and climate protection, development aid, compliance with ethic standards especially human rights and social commitment for disadvantaged. For around 3.5 million (core group) this bundle of issues is important (Adlwarth, 2010).

[6] Question: "I have booked/bought offerings (complete trip, parts of vacation) that considered certain ecological and/or social standards since 2010" (Klein, 2013, p. 276)

Construct measured	Attitudes, interest, concerns, beliefs	Willingness to (intentions)	Actual behaviour
Concerns over environmental changes affecting one´s life and seriousness; willingness, actual behaviour (Hong Kong travellers) (McKercher et al., 2010)	Concerned (a lot or greatly) that changes in environment will affect one´s life: 52.3% - 64.3% Seriousness of global warming and climate change (very serious or biggest environmental issue): 64.7% - 80.0%	contribute to reduce carbon impact of vacation: 35.1% - 45.3% Willing to pay surcharge of 5.3% - 7.5%	changed vacation habits (due to environment): 19.3. - 24.1% Airline carbon offsetting: 0% - 1.1% Travelling shorter distances: 1.9.% - 2.1% Chose accommodation with environmentally friendly reputation: 0% - 0.6%
UK consumers: importance of travel companies´ environmental action (Miller, 2003, cited in Weaver, 2006)	61% of UK consumers consider it "very" or "fairly" important that travel companies take into account environmental issues in their operations	willingness to pay premium: average 7-8 pounds willingness to pay more for tour operator or accommodation provider that is committed to environmental protection	n.e.

As Table 4 reveals, in Germany in 2019, in a representative survey among more than 7,500 holidaymakers, 57% totally agreed that their vacations should be socially benign (i.e., fair working conditions, respecting the local population),

resource-preserving and/or environmentally friendly (FUR, 2019). Moreover, comparing the studies over the years, an increase in awareness and positive attitudes towards ethical issues regarding consumers' vacations are evident. For instance, the number of German vacationers who are not interested in sustainable issues regarding their vacations decreased from 31% in 2014 to 15% in 2019 and the number of vacationers stating that their vacations shall be ecological or socially benign increased from 40% to 56% (Schmücker et al., 2019).

On the other hand, as evident in the table, these high figures did not translate into actual vacation behaviour and choices to the same extent. Schmücker et al. (2019) interpreted consumers' high interest in and positive attitude towards ethical issues in tourism as reflecting "acceptance" rather than "preferences".

The reasons for this gap are conceptual, contextual and methodological. From a conceptual perspective, Table 4 reveals that attitudes towards or interests in ethical issues or intentions (e.g., willingness to pay a premium for ethical products) among German vacationers are only weak predictors of actual behaviours. Those findings underpin several authors' arguments that general interests or attitudes are often unrelated to actual behaviour, as the type of product, price, price sensitivity or travel-party further influence the extent to which ethical issues are considered (Auger & Devinney, 2005; Auger et al., 2003, 2004, as cited in Belk et al., 2005).

The importance of other choice criteria is underpinned by representative surveys among more than 7,500 holidaymakers in Germany as evidenced in Table 4. These findings reveal that, for 23% of vacationers, ethical issues only played a role among other criteria but, for 4% ethical criteria were the decisive considerations among similar vacation options (FUR, 2019). In 2019, only 3% (2018: 2%) in the sample stated that they compensated for their travel-related transport emissions and/or accommodation (FUR, 2020). The actual figures are higher among LOHAS.

While among the representative sample of 7,689 German vacationers on which the *Reiseanalyse* is based, less than 10% booked with an ethically labelled accommodation provider or tour operator (Schmücker et al., 2019), Klein (2013, p. 107) found that 16.2% of a sample size of 234 LOHAS in Germany had booked ethical tourism offerings, and 27.4% had already compensated for their flight emissions in the past. Such figures are higher among LOHAS compared to findings in the representative sample of German vacationers in the *Reiseanalyse,* which reveals that less than 6% compensated their flight emissions (Schmücker et al., 2019).

Further reasons for the gap reveal context-specific influences, such as a lack of information or knowledge about sustainable tourism labels, lack of ethical tourism offerings that meet tourists' needs, or other aspects being more important than ethical choices (Kreilkamp et al., 2017). Those other aspects considered by tourists point to trade-offs between ethical aspects and other vacation-specific criteria such as price, convenience and/or effort. For instance, the majority of vacationers show a greater tendency to engage in behaviours that involve little cost and/or effort.

The survey *Reiseanalyse* 2020 (FUR, 2020) found that over 20% of German vacationers in the sample claim to walk/take the bicycle at the destination, keep an eye on waste avoidance, use public transport at the destination, and/or learn about local culture and traditions. These empirical findings underpin the "low-cost hypothesis" from Diekmann and Preisendörfer (2003, p. 443), i.e., pro-environmental concerns mostly translate into environmental behaviour if they imply low costs and little inconvenience. In a similar vein, this conclusion reflects Weaver's (2006) "veneer" environmentalists who consider environmental issues in their daily lives if they are convenient and do not threaten their lifestyle.

At the same time, 43% in the sample of the *Reiseanalyse* showed a high interest in information on ethical tourism offerings (FUR, 2013; Kreilkamp et al., 2017). The importance of having information available, and the knowledge to be able to translate ethical concerns into vacation behaviour, are both underpinned by findings among Swedish members of Facebook and Twitter groups of climate-engaged individuals, who have cancelled or drastically reduced the number of flights based on advanced knowledge of the impact of flying (Wolrath Söderberg & Wormbs, 2019). Further hurdles responsible for the gap between a home and a vacation context have been found in the infrastructure to recycle waste at the destination (Stanford, 2006), the ease of ethical behaviour at home, or a lower interest in and moral obligation to behave in an environmentally friendly way during vacations (Dolnicar & Grün, 2009).

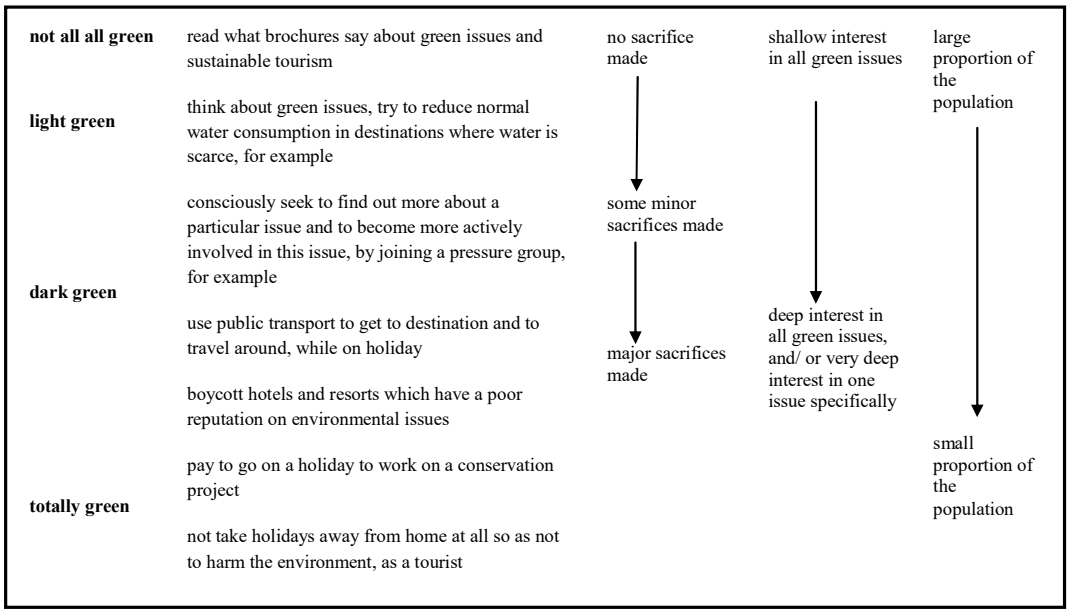
Further reasons for the values/attitudes-action gap are of a methodological nature. For instance, Kreilkamp et al. (2017) found that, among 2,067 members of an online panel of German vacationers, general attitudes (ethical issues concerning vacations) dropped from 17.5% to 6.7% when the same question addressed actual behaviour during the last vacation. Moreover, another relevant issue in researching ethical consumer behaviour is the concept of social desirability, i.e., the tendency of study participants to give socially desirable answers. The discussed values/attitudes action gap has been attributed to this social desirability bias (Reichertz, 2019), particularly when surveys elicit self-reported behaviour instead of actual behaviour or attitudes (Auger & Devinney, 2007; Carrigan & Attalla, 2001). Consequently, the *Reiseanalyse* (FUR, 2020) may be influenced by such a bias, as participants were asked to select which of several behaviours they engaged in during their last vacation, and respondents might have given “feel good” answers when they claimed they would pay a premium for ethical tourism products (Clarke et al., 2014).

In sum, a majority of consumers may be defined as ethically-aware/interested, but in fact only a smaller percentage translates these concerns or interests into ethical vacation behaviours. To accommodate a more realistic perspective and a more nuanced partition of ethical tourists, several shades of green consumers/tourists have been developed. The intensity of consumers' ethical considerations in tourism has fuelled conceptualisations of different shadings of ethical/green consumers/tourists with gradients from soft to hard, or shallow to dark green (e.g., Dickinson et al., 2011; Swarbrooke & Horner, 1999, 2007; Weaver, 2005; Weaver & Lawton, 2002) or "shades of responsibility" (Mody et al., 2014).

For instance, Swarbrooke and Horner (1999) distinguished different shades of green tourists based on interest in green issues (shallow, deep), sacrifices and actual behaviours.

Figure 2

Different Shades of Green Tourists



Note. The different shades of green tourists present different magnitudes of tourists' interests and sacrifices tourists consider (source: slightly adapted from Swarbrooke & Horner, 1999, p. 202)

The different shades of green tourists conceptualised by Swarbrooke and Horner (1999, 2007) represent a graduated scale, showing a decline in tourists' interests in environmentalism, from a high interest in green issues to a lower level of willingness to make sacrifices and engage in green behaviour. Swarbrooke and Horner's model only charts environmental aspects considered by green tourists, while Speed's (2008) more holistic model at the beginning of this section encompasses both environmental and social aspects. Similar findings are that darker green ethical consumers/tourists show stronger concerns for other entities and higher commitment, a willingness and responsibility to translate ethical concerns and personal values into consumption acts, or follow a dedicated ethical lifestyle (e.g., Carrigan et al., 2004; Caruana et al., 2014; Hanna, 2011; Isenhour, 2012; Klein, 2013; Malone, 2012; McDonald et al., 2006, 2012; Papaoikonomou et al., 2016; Weeden, 2008).

Nevertheless, the findings support Swarbrook and Horner's (1999, 2007) approach to giving ethical consumer behaviour different shadings. In a similar vein, a more realistic perspective has been offered by Weeden (2008, 2011) who found that responsible tourists displayed their ethical concerns in a variety of vacation patterns. For example, some refrain from flights, others stay at accommodations run by locals to support the local economy, and others show respect for the local customs at the destination.

While Speed's holistic conceptualisation is based on behavioural characteristics, Weeden (2008, 2011) pointed to the fact that tourists may consider ethical issues in any vacation sub-decision such as accommodation or transport choice. This adds further complexity in researching ethical consumer behaviour in the domain of tourism, as vacations imply up to eight inter-related sub-decisions by consumers, such as destination, activity, transport and/or accommodation choice

(Woodside & McDonald, 1994; Woodside & King, 2001). This peculiarity of tourism is essential, as findings for ethical consumers and LOHAS disclose a high percentage of independent vacation planning (Hanna, 2011; Klein, 2013; Malone, 2012; Weeden, 2008). As detailed in the introduction chapter, several studies have revealed that consumers are inclined to consider ethical issues to a lesser extent in a vacation context than at home. Such a missing spill-over from a home- to a vacation-context indicates that there are motivational constructs specifically relevant for tourism which need to be considered in conjunction with the ethical concerns or commitments pointed out by Weeden's (2014) description of responsible tourists:

> "Tourists who actively seek out holidays that allow them to show respect for local communities, enable them to share the economic benefits of tourism directly with local people, and who want to mitigate any environmental impact." (2014, p. 43)

This is further complemented by Weeden's (2014, pp. 41-42) comment that ethical tourists "want to enjoy themselves, have fun and relax" which underpins vacation-specific motivations of tourists.

Turning to Research Question 1.1 (Section 1.3), empirical findings are inconclusive over which vacation sub-decisions are most relevant for ethical considerations. Kreilkamp et al. (2017) found that, among a representative sample of 2,067 Germans who had travelled in 2016, ethical issues are mainly considered in accommodation choice (43%), food/catering and excursions (31%). Hedlund (2013) found attitudes towards green issues influenced destination choice and choice of activities the most and the mode of transport less. Further, 19% of German vacationers who had visited Scandinavian countries booked sustainable-certified accommodation and 11% compensated their CO_2 emissions (Kreilkamp et al., 2017). Concerning the type of vacations, evidence from several countries suggest that

ethical tourists engage in educational, adventure, nature, culture, wellness, yoga, walking, pilgrimage, cycling, volunteer or horse-riding tourism (Adlwarth, 2010; Fullagar, 2012; Klein, 2013; Reisinger, 2013). In addition, ethical consumers or tourists are rarely found among cruise passengers or at all-inclusive resorts.

From those behaviour-related findings, two essential issues emerge. First, those behavioural patterns need to be interpreted with caution as a seemingly ethical vacation choice, such as booking an ethically-certified operator in one instance, is not a reliable predictor of vacation behaviours in the future. For instance, Caruana et al. (2020) found that some tourists in one instance booked ethical tourism providers for differing motivations such as relaxation, social bonding or volunteering, and in other instances opted for cruises. Second, seemingly ethical choices are not necessarily congruent with similar underlying ethical motivations, as previously discussed, because of the difference between ethical and egoistic motivations.

These differences in motivation align with Juvan and Dolnicar's (2016) distinction between coincidental and intentional environmental tourist behaviour. According to those authors, coincidental sustainable behaviours are motivated by reasons other than ethical, e.g., the convenience or lower price of taking the train, while intentional behaviours are underpinned by ethical reasons, e.g., to protect the environment.

Such findings point to two essential questions researching ethical consumer behaviour in tourism. First, how consistent are tourists' vacation behaviours and, more essentially, what are the tourists' motivations to engage in those vacation behaviours and the consistency over time of those motivations.

So far, the analysis has revealed a heterogeneity among ethical consumers encompassing different behavioural directions (e.g., downshifting, boycotting, ethical buying) and different intensities in terms of the level of consumers' ethical

engagements. Moreover, the previously analysed conceptualisations of ethical consumers reveal how ethical consumer behaviour involves cognition, i.e., knowledge about the consequences of an individual's actions and concerns towards others, which may well be based on rational calculations (Singer, 2015).

Derived from the findings discussed in this section, Section 2.3 delves into the motivational constructs and theories to explain ethical consumer behaviour. The conceptual elements that constitute ethical consumers, i.e., voluntary consumption acts that address the benefits of other entities, will be linked to the underlying motivational constructs that further the understanding of the heterogeneity of ethical consumer behaviour.

2.3 Explaining Ethical Consumer Behaviour in Tourism

The discussion in Sections 2.1 and 2.2 points to the fact that explaining consumer behaviour requires identifying motivational constructs underlying ethical behaviours, and the different intensities of ethical engagement surfacing in the value/attitude-behaviour gap identified in Section 2.2.2. Explaining ethical consumer behaviour is assisted by efforts to understand the interplay between the individual agency of consumers and influences from the social environment.

As the discussion in Section 2.2.1 on postmodern tourists suggests, predicting tourists' vacation behaviours seems more and more arduous. Derived from such assumptions, the following sections elaborate on different motivational constructs, and show how the previously identified psychological constructs, such as commitment or concerns towards ethical issues, intentions or attitudes, are linked. The following section delineates stable motivational constructs that explain ethical consumer behaviour over time and across consumption domains and address Research Questions 2.1 and 2.2 detailed in Section 1.3.

2.3.1 Personal Values Influencing Ethical Consumption

Personal values are a stable psychological construct identified by several studies in different consumption domains including tourism and conceptualisations of ethical consumers (Carrigan, 2017; Shaw et al., 2005; Weeden, 2008). In the field of psychology, the interest in and study of personal values and the theories underpinning those values has increased since the 1990s (Sagiv et al., 2017; Schwartz, 1992, 1994, 2006, 2012). From a marketing perspective, researching and identifying the personal values of individuals contributes to an understanding of those individuals' long-term motivations, to understanding the different and deeper meanings consumers ascribe to single consumption acts, and to the delineation of the previously discussed shades of ethical consumer/tourist.

Conceptualisations of personal values share several characteristics: a cognitive, stable and motivational nature (Sagiv & Roccas, 2017), as well as a linkage to human emotion (Cieciuch, 2017). Such constituting elements are embedded in understanding personal values as "cognitive representations" (Bilsky & Schwartz, 1994, p. 164) that reflect the important long-term trans-situational goals that an individual deems important or desirable in life (Rokeach, 1973; Schwartz & Bilsky, 1987; Schwartz, 1992, 1994). The trans-situational characteristics of personal values point to the stability of those personal values across behavioural domains such as occupation, family (Sagiv et al., 2017; Rokeach, 1973; Schwartz, 1992, 2012), consumption domains and over time. This stability originates from the desirability inherent in personal values, reflecting what individuals consider to be important and worthy (Sagiv & Roccas, 2017) and linking to an individual's ideal self (Roccas et al., 2014). Next to their motivational function, personal values shape consumer decisions as they are the basis for consumers' evaluations, serving as "a guiding principle in the life of a person" (Schwartz, 1992, p. 21).

2.3.1.1 Personal Values, Self-Concept and Cognitive Dissonance.

The stability of personal values and motivational character are underpinned by embedding them as an integral part of an individual's self-concept (Schwartz, 2017) or personal identity (Dewey, 1939, 1988; Mead, 1934, as cited in Dietz et al., 2005). An individual's self-concept is "the totality of the individual's thoughts and feelings having reference to himself as an object" (Rosenberg, 1979, p. 7). Those descriptions of the self-concept reveal its cognitive character. Nevertheless, individuals are influenced and bound in the formation of their self-identity by the social environment, as will be detailed.

As to stability, both personal values and self-concept build on consistency theory (Schwartz & Bilky, 1987, 1990; Sirgy, 1982). This theory is imbued with the assumption that individuals maintain or strive for self-esteem by living and acting in ways that are consistent with their values (Rokeach, 1973; Schwartz & Bilsky, 1987, 1990; Schwartz, 1977) or by complying with their ethical selves (Cherrier, 2009). Individuals may achieve such consistency by aligning their actions as consumers with their self-concept, personal values and beliefs, fuelling their desires to self-actualise, or construct their identity through ethical purchases (Brown, 2005; Hanna et al., 2018; Kozinets & Handelman, 1998). In this vein, private vacations as "positional goods" reflect means to "enhance one's self-concept" (Fennell, 2006, p. 132) or volunteering vacations are means to achieve one's desired identity (Sin, 2009). The mechanism to enhance one's self concept aligns with the desirability of personal values and links them to an individual's ideal self (Roccas et al., 2014, p. 149).

For instance, consumers' environmental self-identity, i.e., a consumer who considers themselves as someone who "takes vacations with the lowest possible

negative environmental impact" (Juvan & Dolnicar, 2017) has been found to be the most important driver for not going on vacations, off-setting carbon emissions, or opting for environmentally-certified tourism operators. Although it has relevance for explaining ethical consumer behaviour, empirical evidence that consumers' self-concepts influence their ethical vacation behaviour is limited (Juvan & Dolnicar, 2017).

The relationship between personal values, or an individual's self-concept and self-esteem, is linked to positive affective responses. For instance, ethical consumers complying with their values have been found to experience feeling proud, gratified, pleased, having a sense of fulfilment or avoiding guilt (Erdely, 2013; Malone, 2012; Lundblad & Davies, 2016; Saravia, 2018). Some have stepped back or cut back on flying in order to be able to look at themselves in the mirror and practice what they preach by aligning their behaviour with their values (Wolrath Söderberg & Wormbs, 2019).

As to the influence of the social realm, an individual's identity construction and self-concept are influenced and bounded by the social realm. Based on Melucci's (1996, p. 30) definition of identity, Cherrier (2007, p. 325) concluded that "a person's sense of self gets constructed in relation to others in terms of differences and similarities, without which people cannot know who they are and would have no identity". Pointers towards others as reference points for one's identity construction surface among ethical tourists' who distance themselves from "Greenpeace sort of people" (Caruana et al., 2014, p. 123) or state they are not "Mother Theresa" or "a saint" (Hanna, 2011, pp. 218-219), while often ethical tourists distance themselves from crowds, package or pleasure-seeking tourists (Hanna, 2011).

Moreover, certain groups or organisations in the social realm offer certain ethical frameworks to which individuals may adhere. For instance, some consumers

become part of a movement or join a campaign and commit themselves to rationing the number of flights (Wolrath Söderberg & Wormbs, 2019). While such findings underpin how individuals adhere to ethical values or principles of certain groups, Papaoikonomou et al. (2016) found that, overall, members of several cooperatives do not define other members as sharing the same ethical concerns and commitments, and some members are categorised as "free-riders".

Despite this evidence of the self-concepts of ethical consumers, individuals may have different selves which do not always align across life domains. For instance, Carrington and Neville's (2016) study of marketing managers found that their priorities and values as consumers (i.e., consumer-selves) might either align or conflict with their practices and expectations in their work environment as managers (i.e., manager-selves). The example illustrates how some organisations fit with managers' ethical concerns, i.e., provide a company culture in which managers are permitted to translate their ethical concerns into their decisions at work, while in other cases managers separate their ethical concerns as consumers from their work space, and others balance both domains.

These findings underpin the link between consistency theory and an individual's affective system, i.e., positive feelings emanating from living according to one's ethical values and beliefs across several life domains, and negative feelings from conflict and tension in the case of non-congruence. In the latter case, one manager in Carrington and Neville's (2016) research resigned from his job because of his inability to live according to his ethical beliefs in his work environment.

Those findings allow for further assumptions and linkages to related concepts. First, in the case of a clear delineation between an individual's ethical concerns as a consumer and different priorities in that person's work environment, such findings lead to an assumption that these individuals grant ethical concerns a

lower priority. Such an assumption, and how individuals balance several personal values, will be discussed in Section 2.3.2.

Second, Carrington and Neville's (2016) conceptual basis of congruence indicates how individuals may act in a consistently ethical manner across life domains. Such a congruence echoes in the concept of authenticity and linkage to integrity. While integrity refers to "the quality of being honest and having strong moral principles that you refuse to change" (Cambridge Dictionary), authenticity addresses the question of whether an individual lives according to those values (Brown, 2005). Such conceptualisation of authenticity echoes "authenticity as consistency" in Lehman et al.'s (2019, p. 6) analysis of the literature, i.e., authenticity achieved by individuals who align their values and beliefs with their behaviours. Similarly, authentic leadership in organisations has been ascribed to individuals who align their behaviours with their values and beliefs (Walumbwa et al., 2008).

The quest of individuals to live authentically and the barriers to doing so may cause psychological imbalances, such as cognitive dissonance. Cognitive dissonance reflects a mental state of imbalance in an individual which is characterised by negative feelings of discomfort, anger, regret, frustration or blame, if cognitions such as attitudes, beliefs or personal values are not consistent with the individual's behaviour (Cieciuch, 2017; Hares et al., 2010; Heckhausen, 1989). Cognitive dissonance or the absence of cognitive dissonance may reveal the importance of ethical concerns or values (Simon et al., 1995, as cited in McDonald et al., 2015, p. 1506) and less important behaviours which do not link to an individual's self-concept would not cause dissonance (Aronson, 1968, as cited in McDonald et al., 2015, p. 1505; Festinger, 1957, as cited in Szmigin et al., 2009).

The relationship of cognitive dissonance with consistency theory surfaces in the way individuals apply several mechanisms to re-establish cognitive consonance: for example, cutting back or rejecting flying because of shame, angst, fear, guilt or as a matter of conscience (McDonald et al., 2015; Wolrath Söderberg & Wormbs, 2019). Other examples are ethical tourists circumventing or neutralising the feelings of guilt by helping locals by sharing their knowledge (technical, business), volunteering, choosing tourism companies that employ local staff, offsetting flight emissions and stressing the positive impacts for the local community and businesses (Dickinson et al., 2011; Juvan & Dolnicar, 2014; Malone, 2012; Weeden, 2014). Further mechanisms to regain cognitive consonance include displaced commitment (Stoll-Kleeman et al., 2001), such as consumers referring to having taken few flights in the past or showing ethical behaviour in other consumption fields, e.g., purchasing organic food (Hanna, 2011; Weeden, 2014).

Such evidence of cognitive dissonance among tourists not only demonstrates the importance of ethical values or concerns, but further reveals what other values or needs consumers associate with vacations. For instance, some ethical tourists argue that there is a need to get away (Hanna, 2011) or visit friends and family, or attend a wedding, and thus claim they have little influence over those matters (Cherrier et al., 2012; McDonald et al., 2015; Weeden, 2014). Those instances disclose situation-specific needs that dominate the decision to travel, to take vacations as exceptions from everyday behaviour (Juvan & Dolnicar, 2014), and/or to meet social obligations. In other instances, consumers defined travelling “away with the boys” as an irresponsible vacation while travelling with a partner as “responsible” (Caruana et al., 2014).

So far, it has been shown that the personal values of an individual may surface through several proxies, such as the salience of cognitive dissonance, and/or

the aligning or distancing from others and social groups as pointers to an individual's self-concept. Continuing the explanation of how personal values influence individuals' vacation behaviours, the following sections discuss several theoretical frameworks that explain such linkages.

2.3.1.2 Personal Values Influencing Ethical Behaviour through Concerns and Beliefs.

One theoretical explanation of how personal values influence ethical behaviours is by activating several internal perceptual and norm constructs which influence an individual's context-specific behaviour. While personal values are trans-situational and thus not situation-specific, Schwartz's (1977) conceptualising of personal norms as "self-expectations" (p. 227) represents an internal standard for how one should behave in a specific situation regarding others and/or the environment and what is right or wrong (Shaw et al., 2000; Dietz et al., 2005). Schwartz's (1977) norm-activation theory of altruism aligns with consistency theory and links personal norms to self-concept. According to the theory, conforming to self-expectations (personal norms) results in positive affective responses such as pride or self-esteem.

Stern and colleagues (Stern, 2000; Stern & Dietz, 1994; Stern et al., 1999) integrated Schwartz's (1977) theory into the value-belief-norm theory of environmentally friendly behaviour. The theory explains how personal values couple with pro-environmental behaviours such as signing petitions, demonstrating, and/or purchasing green products. The starting points of the theory are two types of ethical values, i.e., biospheric (e.g., concerns for the environment, preventing pollution, respect for the Earth) and social-altruistic (e.g., world at peace, social justice), and further egoistic values. All three values, i.e., two types of ethical values and egoistic

values, may lead to pro-environmental behaviour if several perceptual (belief) constructs are activated in an individual and pass a certain threshold: beliefs about negative environmental conditions, perceived negative consequences for oneself or one's kin (egoistic motivation), for other humans (social-altruistic), or for animals and/or nature (biospheric) (Stern et al., 1999; Stern, 2000).

The fundamental elements informing this theory are an individual's knowledge, awareness and beliefs. Beliefs embedded in this theory refer to the negative state of environmental conditions which are expressed in concerns that valued issues or objects (humans, animals, natural environment) are under threat (Schultz, 2001; Stern & Dietz, 1994). Beliefs, such as those about global warming or threats to the natural environment, activate personal values (Martinez Garcia de Leaniz et al., 2018). Such knowledge about the adverse consequences of flying has led some consumers to step back from or reduce flights (Wolrath Söderberg & Wormbs, 2019).

From an ethical perspective, the activation of personal norms is characterised by a feeling of moral obligation and desire to act in others' interests and not because of the activation of social expectations or material incentives (Schwartz, 1977). This embedded belief construct of moral obligation has been disclosed as the consistent best predictor of pro-environmental behaviour (Dolnicar & Leisch, 2008).

A further entry point into the activation of personal responsibility is an individual's perceived ability to have an influence on the matter at hand (Stern et al., 1999). Consumption or context-specific barriers such as a lack of recycling infrastructure, time or financial constraints (Böhler et al., 2006; FUR, 2014a; Dickinson et al., 2011; Young et al., 2010), lack of information, or ethical tourism offerings as detailed in Section 2.2.3, may hamper ethical tourists' efforts to act ethically.

Both Schwartz's (1977) and Stern's (2000) theories suggest that pro-environmental (or pro-social) behaviour is a reactive mechanism that depends upon an individual's knowledge and awareness of a perceived threat towards valued issues/objects such as the natural environment, other humans, and/ or animals. Consequently, those theories point to reactive individuals, i.e., individuals personally perceiving a threat how their behaviours negatively influence valued issues/ others, and the activation of one's responsibility is a precondition for pro-environmental action, and the responsibility to act accordingly depends on the importance of ethical values.

Such a perspective rarely allows for the embedding of Soper's (2008, 2009) notion of alternative hedonism discussed in Section 2.2.1, to accommodate the self-actualising function of personal values (Harrison et al., 2005), or ethical consumers who base their ethical choices on the "passion for human rights" (Caruana et al., 2014, p. 124), commitment to doing the right thing, or experiencing pleasure and self-fulfilment by reducing consumption (Malone, 2012; Saravia, 2018).

In a similar vein, by drawing upon Epstein (1980), Sirgy (1982) distinguished between maintaining and enhancing one's self-esteem and different elaborations of the self. Sirgy pointed out that next to how an individual perceives him/herself (actual self), an individual may have a picture as to how he/she would like to be (ideal self), and further how one presents one's self to others (social self). Those different self-concepts discussed by Sirgy are related to two separate motives: self-esteem leads an individual to seek experiences to enhance self-concept, and self-consistency leads an individual to act by complying with one's self-concept. While the latter has been discussed in Section 2.3.1.1 in the light of consistency theory, several studies allude to more proactive individuals seeking self-esteem by vacation experiences that enhance their self-concept or reflect their personal values.

Such a motivational underpinning related to personal values has been addressed by Schwartz and colleagues (Schwartz, 1992, 2006, Schwartz et al., 2012). Schwartz's theory on values extends Stern's (2000) broad distinction between biospheric and social-altruistic values by providing a pertinent theoretical framework for showing how individuals hold several personal values, such as ethical values of social justice, equality or tolerance that are embedded in an individual's so-called values system, along with other personal values.

2.3.2 Value System and Hierarchical Ordering

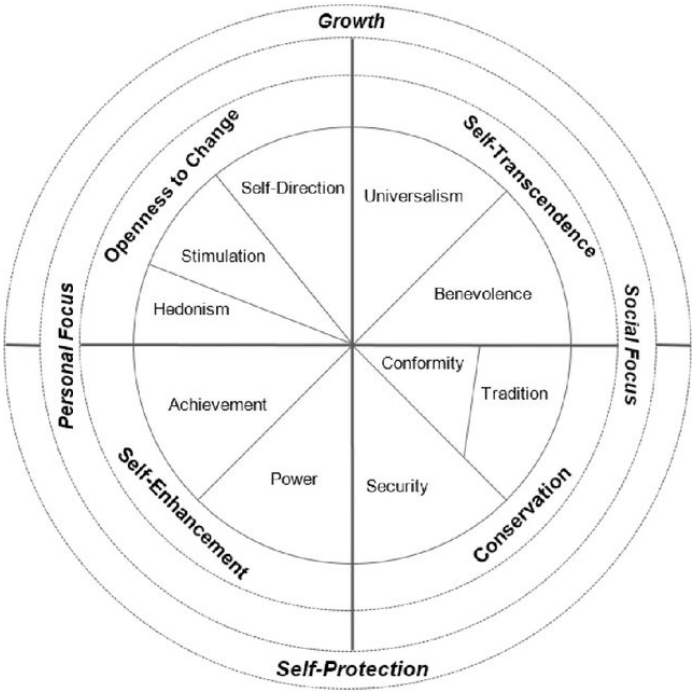
Schwartz and colleague's (Schwartz, 1992, 2006, 2017; Schwartz & Bilsky, 1987; Schwartz et al., 2012) value theory derives merit as a theoretically-imbued framework, to understand ethical consumers' different personal values and their motivational underpinnings, and to explain the heterogeneity among ethical tourists. This understanding is gained by eliciting the priority an individual grants to ethical values, compared to other personal values within an individual's value system. From a consistency perspective previously detailed, individuals achieve consistency in specific choice situations when several personal values are activated by a hierarchical ordering of personal values, i.e., prioritising single values (Rokeach, 1973; Schwartz & Bilsky, 1987, 1990). As the following analysis with evidence from ethical tourists underpins, understanding ethical consumer behaviour in tourism is furthered by understanding the trade-offs between several personal values that consumers espouse, consider and balance within specific situations, as suggested by Schwartz (2012, p. 12).

In the realm of the social sciences, Schwartz and colleague's (Schwartz, 1992, 2006, 2017; Schwartz & Bilsky, 1987; Schwartz et al., 2012) value theory is the most prevalent and is continuously applied in studies across the globe (Cieciuch

et al., 2016; Rohan, 2000, as cited in Sagiv & Roccas, 2017, p. 7). Schwartz and his colleagues embedded previous research and conceptual elements of values from psychology (Rokeach, 1973), sociology (Williams, 1968) and anthropology (Kluckholm, 1951) (Schwartz, 1992) and embedded ten value types in a circular arrangement which is refined from time to time, as shown in Figure 3.

Figure 3

Theory of Human Values by Schwartz and Colleagues



Note: Source: Schwartz (2006)

Schwartz and colleagues (Schwartz, 1992, 2006; Schwartz & Bilsky, 1987; Schwartz et al., 2012) set out to develop a universal theory of basic human values, embedding an explanation of the motivations underlying ten values types, and defining the relationships between values. The circular structure of the theoretical model reflects the relationships between value types: adjacent values are assumed to be compatible and conflict increases as the distance between values increases. These either conflicting or compatible relationships between value types have been confirmed in studies in over 80 countries (Sagiv et al., 2017).

Ethical values are embedded in Schwartz's self-transcendence realm, including universalism and benevolence. Self-transcendent values are one of four higher order realms next to openness-to-change, self-enhancement and conservation values. Those four realms are imbued with broad motivational directions and the value types within those realms with more specific motivational directions (Schwartz, 1992, 2006). For instance, self-transcendence values (Schwartz 1992, 2006) are characterised by a concern for and aim of benefitting the welfare of others and transcending personal interests (Schultz & Zelezny, 1999; Schwartz, 1992). Schwartz (1992, p. 12) defined universalism values as "understanding, appreciation, tolerance and protection of the welfare of all people and for nature". Located within the universalism domain are specific values such as social justice, protecting the environment, equality, stewardship, or tolerance. Empirical evidence among ethical tourists (Hanna, 2011; Malone, 2012; Weeden, 2008) or fashion consumers (Lundblad & Davies, 2016) point to such universalism values.

The second self-transcendence value type is benevolence. Benevolence was initially conceptualised as regulating how people close by are treated, i.e., aim at preserving and enhancing the welfare of members of one's in-group, and attending to single values such as true friendship, honesty, loyalty, care, responsibility or forgiveness (Schwartz, 1992, p. 11, 2012). More recent findings extend the scope of benevolence values towards distant others such as the wider community or the environment (Shaw et al., 2016). For instance, Lundblad and Davies (2016) found values of social justice and responsibility among consumers of sustainable fashion, characterised by caring for how people are treated, about the natural environment, or future generations. In a similar vein, Eger et al. (2019) embed responsibility as a moral value essential for care ethics, in the light of distant tourism businesses co-operating. As those arguments emphasise, the ethics of care adopts caring as the

basis for relationships (Schumann, 2001, p. 104), with those close by as well as others who are distant. Such findings align with Mohler and Wohn (2005) who tested Schwartz's circular model in surveys across 19 European countries and found that universalism and benevolence values overlap in some countries.

Regarding one's personal responsibility, as explained in the previous section, in Stern's (2000) theory personal norms activate an individual's responsibility and moral obligations. On the other hand, Weeden (2008) interpreted responsibility less as a personal norm but as a single universalism value. As such, tourists who say "we have to do our part for nature", or "giving back to nature because I've taken a lot from it" (Halpenny & Caissie, 2003, pp. 29-30), or volunteers motivated by their duty to give, share and help (Erdely, 2013) may well be interpreted as having a personal value imbued by a care ethics.

Extending the scope of care towards distant others surfaces among tourists who show respect for the local population, for example, by not taking photos if no consent is obtained, taking the rubbish away when being outdoors, or not picking flora and fauna (e.g., Hanna, 2011; Malone, 2012; Stanford, 2006, 2008). Further pointers to ethical values or concerns surface in the accommodation or destination chosen by ethical tourists, type of vacations (e.g., ecotourism, volunteering) or activities (Crick-Fuhrman & Prentice, 2000; Hanna, 2011; Klenosky, 2002; Li & Cai, 2012; Malone, 2012; Mehmetoglu et al., 2010, Pizam & Calantone, 1987; Stanford, 2008; Weeden, 2008).

Single ethical values within the value types of universalism and benevolence are informed by or embed ethical frameworks from moral philosophy such as deontology, teleology, rights, justice, ethics of care or virtue ethics (e.g., Fennell, 2008, 2019; Shaw et al., 2016; Schumann, 2001; Stanford, 2006). For instance, summaries of moral virtues (e.g., Schumann, 2001; Sun, 2020) or relational virtues

(Becker, 2012) cover benevolence, fairness, caring, tolerance, honesty, respect, and responsibility, all considered as personal ethical values in light of Schwartz and colleagues' (1992, 2006, 2012) theory. Nevertheless, Weeden (2008) concluded from her findings among ethical and responsible tourists, that individuals apply those different ethical frameworks individually, a similar point made by Papaikonomou et al. (2011). Such findings among ethical consumers or tourists point to descriptive ethics, with a focus on understanding individuals. This focus is commonly found in sociology, psychology, and/ or business, rather than aiming at defining normative ethics with a prescriptive character (Crossan et al., 2013, p. 569; Dietz et al., 2005).

Stanford (2006) researched how responsible tourists respond to different framings of messages with an ethical content. Her findings unravelled the most appealing messages focused on good citizenship, i.e., stressing one's contribution to the environment or respecting animals/local culture, and those with a teleological reasoning, i.e., providing the reasons for a certain responsible behaviour, while those addressing "doing the right thing" were the least appealing.

Despite the merit of Schwartz's theory in providing broad motivational directions of value types and the relationship between them, individual values are continuously added, the theory is amended (Schwartz, 2006; Schwartz et al., 2012) or diverging interpretations are suggested. For instance, new personal values such as mindfulness are discussed (Lim, 2017; Sommer, 2016) or "animal rights" added in the universalism realm (Shaw et al., 2005). Concerning diverging interpretations, while Schwartz (1992, p. 6) defined the value of power in the self-enhancement realm (i.e., achieving social status, controlling others), Shaw et al. (2005, p. 197) interpreted power as sharing the motivational direction of universalism values and boycotting a demonstration of consumer power "to benefit others and for the protection of resources through the consumption of more ethical products".

Due to the variety of ethical frameworks individuals may adhere to, possible conflicts between ethical values and moral principles may occur, and individuals need to draw upon their values to decide which to prioritise in the case of conflicting moral principles (Schumann, 2001). For instance, the concerns of animal lovers differ from those concerned with environmental issues (Peattie, 2010) and vegetarians may either be driven by concerns for animals and/or the wish to reduce the usage of world resources (Wheeler, 2012). Moreover, individuals hold additional values such as hedonism or stimulation and need to navigate a process of prioritising those with their ethical values and forming so-called value hierarchies.

Section 2.2.3 introduced different shades of ethical consumers or tourists pointing to varying priorities in consumers' ethical values. Several authors suggest that individuals hold several values which are ordered hierarchically (Rokeach, 1973; Schwartz, 1992, 1994; Schwartz & Bilsky, 1987, 1990). Moreover, authors suggest that the higher single personal values are located within an individual's values hierarchy, i.e., the more important single values are for an individual, the more a person tends to use this value as a guiding life principle (Sagiv et al., 2017) and the more easily this value is activated (Bardi, 2000, as cited in Schwartz, 2012).

There is only a limited amount of evidence addressing personal values in tourism (Hindley & Font, 2018) aside from the research undertaken by Sahm (2020), Tomljenovic et al. (2016), and Weeden (2008). Other studies mostly elicit motivations for, and benefits of, eco-, ethical, responsible, volunteer, slow, sustainable or WWOOFing tourists (Broad & Jenkins, 2008; Caruana et al.,2014; Chen & Chen, 2011; Dickinson et al., 2011; Halpenny & Caissie, 2003; Hanna, 2011; Malone, 2012; Malone et al., 2018; McIntosh & Zahra, 2007; Pepper et al., 2009; Perkins & Brown, 2012; Sin, 2009; Weaver & Lawton, 2002). Findings among committed ethical tourists allow researchers to presume that, for those individuals,

their ethical values are higher up in their value hierarchies. Such deeply committed tourists have been named as “deep volunteer tourists” (Callanan & Thomas 2005, p. 196) or “hard slow travellers” and their environmental considerations imbue both their everyday behaviours and vacation-related motivations (Dickinson et al., 2011).

Those more committed ethical tourists reveal how some individuals transcend Shaw et al.’s (2016) “caring that” which involves interest and benevolence yet no action, and “care for” characterised by an individual’s decision and desire to act upon those values. Such “care for” characteristics surface among responsible tourists who take personal responsibility for their actions, reflecting the conviction of the need “to practice what you preach” (Weeden, 2014, p. 75, 2008) such as volunteer tourists finding pleasure and happiness in giving (McIntosh & Zahra, 2007).

Yet, there is little evidence of the stable nature of ethical values or value hierarchies among ethical consumers, or how they comprehensively consider those values in several vacation contexts. This lack of evidence stems from the fact that most studies in tourism are “one-shots” (Pearce & Packer, 2013), i.e., researching consumers’ motivations and/or decisions for one vacation only. As an exception, Tomljenovic et al.’s (2016) findings among tourists visiting a spiritual town in India suggest stable vacation motivations. The authors identified self-direction, benevolence and universalism values linked to tourists’ motivations for this specific trip, and their general motivations to travel included pursuing a dream, personal growth, and exploring life’s purpose, pointing to some similarity of motivations.

Nevertheless, challenging the stability of personal values or individuals’ value hierarchies is evidence of a low spill-over of consumers’ ethical commitments from a home to a vacation context, as discussed in Section 2.2.3. For instance, De Wet et al. (2019) found that students align their value priorities and hold different value hierarchies for home and university contexts. In a similar vein, the evidence

points to consumption-domain specific values such as animal welfare (universalism) in the realm of organic food shopping (Shaw et al., 2005).

In the specific domain of vacations, ethical tourists' value hierarchies can only be estimated, due to the lack of systematic empirical research into value hierarchies. The existing empirical evidence reveals that even among more dedicated ethical tourists, ethical values are not the only values that motivate them to travel and influence their travel decisions. While there is little evidence of conservation or self-enhancement values among ethical consumers or ethical tourists, empirical data often point to strong openness-to-change values covering self-direction, stimulation and to some extent hedonism values, in tandem with ethical values (Brown, 2005; Broad & Jenkins, 2008; Hanna, 2011; Malone, 2012; Tomljenovic et al., 2016; Sahm, 2020; Weeden, 2008). To understand the implications of those salient and concurring values among ethical tourists, both the motivational direction and the principles underlying ethical (self-transcendence) and openness-to-change values elaborated upon (Schwartz, 1992, 2006; Schwartz et al., 2012) allow a clearer understanding of ethical tourists' vacation motivations.

Most findings among ethical tourists point to ethical values that are congruent with openness-to-change values, hardly reveal any conflicts, and support Schwartz's assumed compatibility because the two value types are adjacent. For instance, this compatibility between adjacent universalism and self-direction value types is linked to their shared innate drive to "learn", i.e., "to know, comprehend, believe, appreciate, and understand their environment and themselves" (Schwartz, 2006, pp. 22-23), as well as a certain reliance on their own judgments.

Nevertheless, the findings among WWOOFer hosts in Section 1.2 point to possible conflicts between universalism and self-direction values in interpersonal relationships and encounters. While Schwartz's (1992, 2006) theory and embedded

compatibility between adjacent value types focuses on the individual, i.e., compatible personal values within an individual's value system, the findings among WWOOFers question such compatibility in interpersonal relationships. Such interpersonal conflicts may emanate from the different foci of the two value domains, i.e., self-transcendence values with their focus on others' interests, and openness-to-change values with a focus on personal interests, particularly self-direction values (Schwartz, 2006).

As detailed, universalism and adjacent self-direction values share an underlying motivation for individuals to strive to rely upon their own judgments (Schwartz, 2006). For instance, Schwartz (1992) embedded the roots of self-direction values in the human need for control and mastery (Bandura, 1977; Deci, 1975; White, 1959) as well as the needs for autonomy and independence (e.g., Kluckholm, 1951), characteristics that further underly self-determination theory (Deci & Ryan, 2000). For instance, the self-direction values of freedom and autonomy reflect the findings about ethical tourists that related to their decisions to travel independently and off-the-beaten track, to immerse in and learn about local cultures and broaden their horizons, and to have authentic cultural or exotic experiences beyond mainstream tourism (Broad & Jenkins, 2008; Deville et al., 2016; Hanna, 2011; Malone, 2012; Sahm, 2020; Weeden, 2008).

Research shows further unresolved or inconclusive evidence concerning the relationships between value types and value hierarchies. For instance, Oceja et al. (2019) suggested that openness-to-change values are instrumental in the achievement of self-transcendence values departing from the previously discussed compatible relationships between both value types. From this perspective, openness-to-change values are a necessary basis, i.e., instrumental, for the development or implementation of ethical values. The distinction between instrumental and terminal

values was introduced by Rokeach (1973) who suggested that instrumental values as certain modes of human conduct, such as being open-minded or forgiving, are the means to achieving terminal values. Terminal values, in turn, reflect an individual's goals, such as living a comfortable life or having self-respect.

This alternative relationship between values has rarely been addressed (Oceja et al., 2019), particularly not in the realm of ethical consumer behaviour in tourism. For instance, recent advancements of self-determination theory (Ryan & Deci, 2019) stress the importance of basic human needs for autonomy and control underpinning self-determined and intrinsically-motivated behaviours. The authors showed in their findings that ethics-related aspirations, such as one's contribution to or caring for the community, are imbued by such intrinsic goals.

Before continuing this stream of reasoning linking ethical values to autonomy, the following paragraphs address further obstacles – apart from conflicting personal values – that hamper ethical consumers in their efforts to translate their ethical values into vacation choices. Both Schwartz's (1977) and Stern's (2000) theories revealed several barriers that explain why ethical values may not lead to ethical behaviours, such as a missing ability to influence matters. In other instances, openness-to-change or hedonism values, as well as short-term motivations, may outstrip the influence of ethical values. Consequently, the hedonic, relaxing nature of vacations, or the underlying motivations of hedonism values, i.e., "pleasure and sensuous gratifications" (Schwartz et al., 2012), may dominate, and even function as an excuse not to act in an environmentally-friendly way on vacations, with tourists leaving their responsibility to the environment at home (Barr et al., 2010; Dolnicar & Grün, 2009; Hares et al., 2010; Dickinson et al., 2011).

Further barriers that may impede consumers who want to translate their ethical values into behaviours are social norms. For instance, some of McDonald et

al.'s (2015, p. 1513) green consumers uttered the need to fly as "... I think that other people judge us by our travelling experiences". Others reported the social norm of flying for work or reported pressure to fly to a friend's wedding (Cherrier et al., 2012). The latter influence of relevant others has been conceptualised as a "subjective norm" in the theory of planned behaviour, or TPB (Ajzen, 1991) which characterises an individual's normative beliefs concerning the social pressure to behave in a certain way or not. Similar to Stern's theory, the TPB embeds belief constructs that relate to an individual's perceived behavioural control, such as in the case of a reduced availability of ethical offerings.

While the TPB will be further detailed in Section 2.4.2, the findings above allow for two interpretations. First, following the assumption of value hierarchies, ethical values may be of a lower priority for some individuals. Yet, from a second perspective, those accounts underpin the social embeddedness of individuals, which prevents those individuals from behaving as independent actors. An insight into an individual's social embeddedness is gained by looking at different conceptualisations of freedom. Up to this point, freedom as a personal value in the self-direction realm aligns with a "freedom to" (Caruana & Crane, 2011) motivation underpinned by findings among ethical tourists who sought, for example, meaningful and authentic encounters with the local population at the destination, and the freedom to explore nature (Malone, 2012).

On the other hand, a "freedom from" motivation distinguishes ethical consumers seeking freedom from mass tourism while on vacations, and this may further emanate from those tourists' everyday environments. Studies underpin some ethical consumers' need to escape their daily environment, when it is characterised by an increasing speed of life, daily hustle or commercialism, female gender responsibilities, the materialistic side of life, and the desire to find enchantment, a

wish to go back to the basics and purify themselves from the negative aspects of a polluted modernity (Deville & Wearing, 2013; Fullagar, 2012; Hanna, 2011; Malone, 2012).

Such escape-related motivations may be interpreted as personal values in the hedonism realm, such as Weeden's (2008). Nevertheless, such an interpretation hardly conforms with Schwartz's (2006) added principles underlying hedonism values, i.e., being anxiety-free, while the empirical evidence strongly suggests anxiety-related characteristics of escape-related "freedom from" motivations. The previous evidence of "freedom from" motivations point to some psychological and/ or physiological disequilibrium emanating from the individual's daily environments that are similar to anxiety and the related tendency of individuals to avoid or prevent such imbalance.

A second interpretation of escape and "freedom from" motivation is based on contemporary biologically-determined needs (Cieciuch, 2017), rather than stable personal values. This perspective points to a temporary psychological and/or physiological imbalance, triggering a need to escape, and transcend boredom and isolation (Iso-Ahola, 1982). Vacations compensate for deficiencies or liberate consumers from an everyday environment (Caruana & Crane, 2011), and those motivations, stemming from basic human needs of a physiological and/or an affiliative nature, are much more transient compared to personal values (Fischer, 2017, p. 219). Consequently, researching ethical tourists' vacation motivations should include an examination of the initial triggers for vacation planning and the underlying motivation (i.e., needs, personal values, social norms) of each vacation sub-decision.

To proceed with this line of argument as to the linkage between ethical values and autonomy, the following section embeds the constructs of freedom and

autonomy in the analysis of an individual's personal development, and advances the understanding of the relationships between those constructs.

2.3.3 Personal Development and Stability of Personal Values

The analysis so far has moved away from conceptualising individuals as autonomous agents in two ways. First, Section 2.3.1.1 addressed the ways in which individuals are bound by the available ethical frameworks in the social realm. Second, the previous discussion of "freedom from" brought to the surface how individuals' social and personal daily context may trigger the need to escape. The discussion now turns towards a more autonomous perspective of consumers and how they can develop their own values system and self-determined behaviours.

The influence of an individual's socialisation starts during their upbringing and individuals learn and internalise certain understandings of social justice, hierarchies and equality (Müller & Gelbrich, 2015, p. 84). Such an internalising of social norms and cultural values serves the requirements of society, which "aims at preserving the integrity or enhancing the welfare of the collectivities to which the individual belongs" (Schwartz, 1977, p. 225).

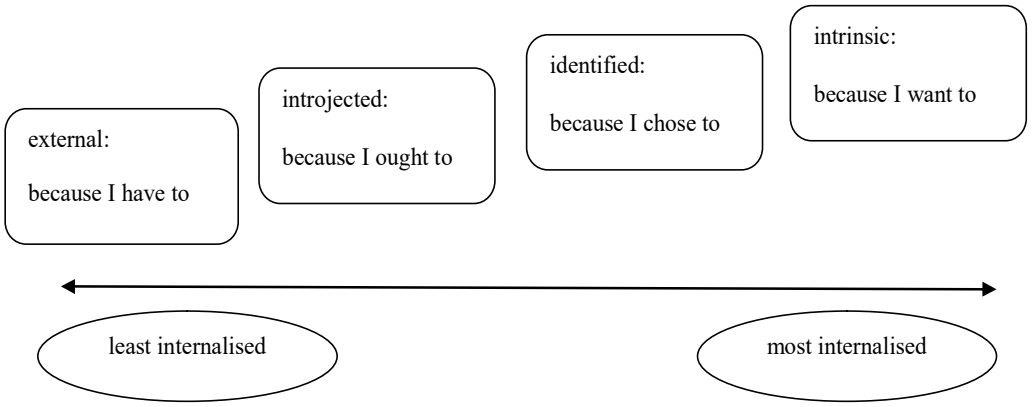
While there is consensus on social influences during upbringing, there are debates about how stable those socially transmitted values and norms are over time. Some authors argue that the freedom of an individual decreases after childhood as social demands and role responsibilities increase (Deci & Ryan, 2000) or values remain stable during adulthood (Cieciuch et al., 2016; Pepper et al., 2009; Stern & Dietz, 1994).

On the other hand, Daniel and Benish-Weisman (2019) point to the transitional stage in the period of adolescence, the change in how individuals prioritise values, and the evidence that openness-to-change and self-directed values

are becoming increasingly important. Contrary evidence points to how ethical values increase in importance. This perspective addresses how, with increasing age, an individual may take responsibility for their actions (Sheldon, 2006, p. 219) and is able to strip off socially imposed norms or values and forms their own personal values through their life experiences (e.g., Schwartz, 1994, p. 21). Such a development of individuals is embedded in Sheldon's (2006) framework shown below, underpinned by self-determination theory (Deci & Ryan, 2000).

Figure 4

Different Stages of Human Motivation



Note. Own elaboration based on Sheldon (2006, p. 218).

The previously detailed influences on the individual during upbringing align with an external or introjected motivation in Sheldon's (2006) model. Towards the right in the model, it is diagrammed that individuals can develop intrinsically-motivated behaviours characterised by fulfilment of autonomy and competence, imbued by intrinsic goals such as benevolence or caring for the community (Ryan & Deci, 2019). This shift towards the right in Figure 4 is characterised by internal mental processes including consciousness, awareness, mindfulness, critical self-reflection, and observation of one's own internal and external environments that may

be initiated by internal as well as external triggers (Foucault, 1990, 1992, as cited in Hanna, 2011; Ryan & Deci, 2019; Saravia, 2018).

The effort inherent in changing values derives from the assumption that a change of values entails a change of the core of an individual's identity (Sagiv & Roccas, 2017, p. 5). Such developmental processes have been found to be mainly triggered by external cues or personal experiences which are "turning points" (Cherrier & Murray, 2007). Examples of turning points are adolescents questioning and/or distancing from the values of parents and becoming aware of their own values, or deciding to no longer accept choices imposed by others (Cherrier, 2005). In a similar vein, vacation experiences and deeply immersing in local cultures have been found to trigger reflections on one's lifestyle, Western society, mass tourism, or how materialism has become part of one's identity (e.g., Coghlan, 2015; Deville et al., 2016; Grabowski, 2013; Hanna, 2011; Lee & Gretzel, 2013; McIntosh & Bonnemann, 2006; McIntosh & Zahra, 2007; Sin, 2009). Next to those vacation-related experiences, media reports on animal treatments or climate change, major life changes (e.g., the birth of child, death of family member) or the influence of parents and friends may also trigger such a process (Cherrier, 2005; Newholm, 2005; Saravia, 2018; Schwartz, 2012, 2017; Wolrath Söderberg & Wormbs, 2019). As those examples illustrate, consumers' "turning points" are highly dependent upon an individual's attention and awareness, as discussed in light of mindful consumption (Lim, 2017).

Other findings confirm Cherrier's (2005) recommendation to view individuals as socially-embedded and to accept that the social realm offers certain "values offerings", a multitude of values (Sommer, 2016, p. 171) or multiple identities that are available in a culture and which individuals may aggregate into their self-identity (Thompson, 1997, p. 447). Such ethical frameworks may trigger

the discussed process of developing ethical values. For instance, individuals have been found to distance themselves from consumption, reduce their carbon footprint, engage in fair-trade buying, and link their choices to environmental groups such as Amnesty International, labour unions, the Fridays for Future movement or religious groups (Cherrier et al., 2012; Hanna, 2011; Wheeler, 2012; Wolrath Söderberg & Wormbs, 2019).

This is salient among consumers who have realised that they do not live according to their values and have a desire "to be coherent with my consciousness" (Saravia, 2018, p. 154), similar to the example in Section 2.3.1.1 showing how individuals may struggle to reconcile their ethical values and beliefs with their workspace demands.

Such findings echo the discussion in Section 2.3.1.1 and the concept of authenticity, which constitutes the congruence between one's beliefs, values and behaviour, similar to the characteristics of autonomy, defined as "a wholehearted willingness to act, represents congruence among motives, goals and values" (Ryan & Deci, 2019, p. 132). Such volition and autonomy are inherent in the notion of "self-determined morality" (Cowe & Williams, 2001, p. 11). Moreover, the necessary foundation of autonomy and control that leads to the development of ethical values is sustained by Kohlberg's (1969, 1981, 1984) model of moral development or ethics of care (Gilligan, 1982; Held, 2006). In both theoretical frameworks, individuals are ultimately able to apply and understand abstract moral principles such as equality or justice (Smith & Duffy, 2003, p. 107), or develop caring relationships (Held, 2006) that may extend towards caring for the community and the natural environment (Fennell, 2006, p. 74). Such theoretical frameworks and the evidence discussed underpin the idea that autonomy is an essential prerequisite for an individual's ethical development.

The evidence modifies the assumption that personal values are stable but ethical values may climb within individuals' value hierarchies. Nevertheless, to develop stronger ethical values or virtues, individuals need to practise (Crossan et al., 2013). In a similar vein, Michael Sandel (2012) claimed that altruism or solidarity are "like muscles that develop and grow stronger with exercise" (2012, p. 130). Similar arguments are brought up by advocates that link ethical behaviour with the development of certain virtues such as benevolence, justice, or honesty (Rachels, 1999), or relational virtues of respect, care, or tolerance of a "sustainable person" (Becker, 2012, p. 67).

On the other hand, the previously discussed changes among consumers' personal values need to be differentiated from other changes in consumers' lives. For instance, Malone et al. (2018) engaged with ethical tourists twice over a period of three years and found that the life of consumers may change, and consequently the benefits consumers seek during vacations change. In this study some participants reported that they had previously valued vacation experiences spent on their own, however later they came to value shared experiences with family members. While this study did not address personal values, the findings point to the context-specific benefits that tourists seek and how those may change over time. Such time and space context-specific benefits further gain relevance to explain consumers' choices which are not informed by their personal values, such as some sub-decisions embedded in vacation planning. To address this issue, the following section presents means-end theory which distinguishes between different motivational constructs including personal values. This theory helps to unravel in more detail the complexity of researching ethical consumer behaviour in tourism.

2.4 Means-End Theory: Linking Personal Values with Consumption-Specific Benefits and Choice Criteria

So far, the evidence presented points to the fact that consumption is influenced by domain-specific values, such as animal welfare in the realm of organic food consumption. Moreover, the theories considered so far fall short of explaining consumer choices that are not influenced by the consumers' personal values, nor have we seen how consumers compare and evaluate specific choice options.

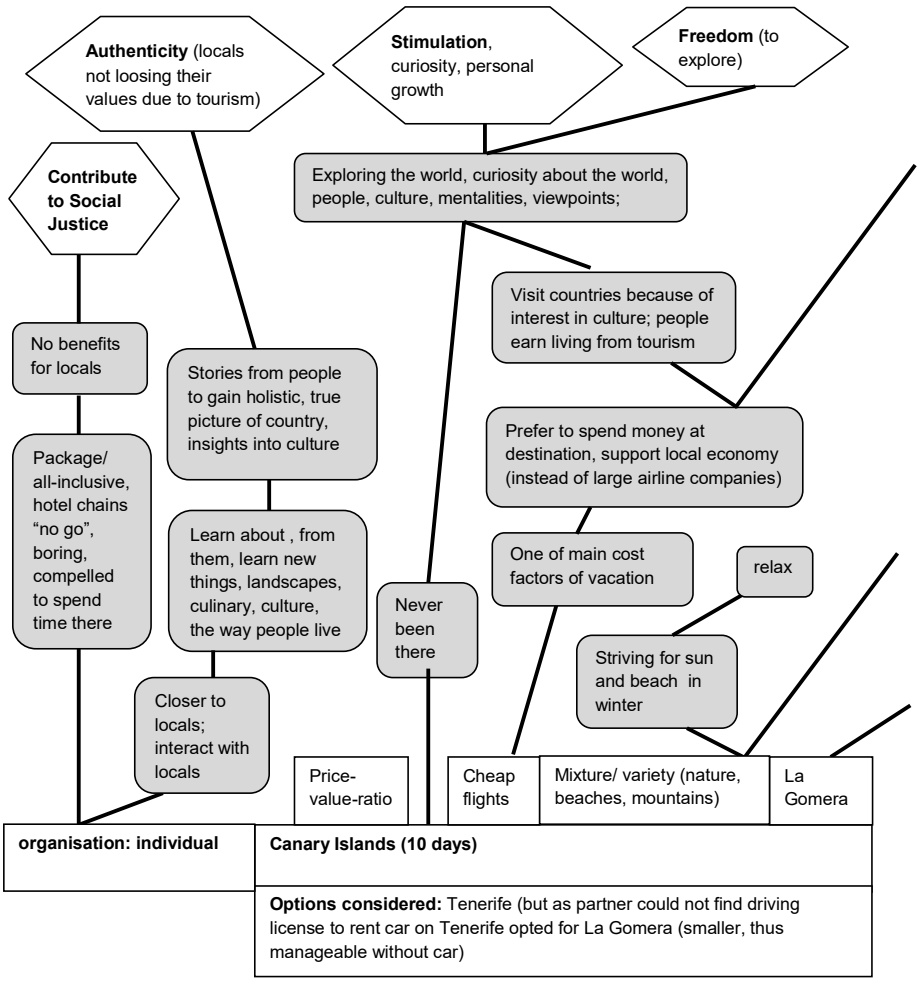
To close this gap, means-end theory scholars (Gutman, 1982; Olson & Reynolds, 2001; Reynolds & Gutman, 1988) present a broad scaffolding for a more granular explanation of consumer behaviour, by investigating the deeper meanings that consumers ascribe to specific consumption acts and products. The meanings that consumers attach to specific choices are conceptually unravelled by linking choice criteria with the benefits that consumers desire or perceive, and how those benefits further link to their personal values or more stable goals in life. This de-construction of consumer behaviour further discloses how ethical tourists trade-off ethical criteria, convenience, price and/or quality (Sahm, 2020; Weeden, 2008).

The basic presumption underlying means-end theory is that consumers are goal-oriented, and products and/or services are means used to achieve certain results. Those results are conceptually split into immediate consumption-specific consequences (benefits) and more abstract and stable consequences. On the most abstract level, stable, long-term motivational constructs are personal values, one's self-concept, or long-term life goals (e.g., Bagozzi & Dholakia, 1999; Pieters et al., 2001, 1995; Reynolds & Gutman, 1988). This most abstract level reveals the ultimate motivation for behaviour by explaining the meaning consumers attach to the consequences of their choices (Baumgartner & Pieters, 2011; Phillips & Reynolds, 2009). Means-end theory links and orders those three broad levels, i.e., stable long-

term motivational constructs, situation-specific consequences, and specific choice criteria, or product attributes, in a hierarchical order (Gutman, 1982; Olson & Reynolds, 2001). Those linkages are charted in so-called hierarchical value maps (Reynolds & Gutman, 1988) or consumer decision maps as depicted in Figure 5.

Figure 5

Excerpt of a Consumer Decision Map



Note: The figure represents an excerpt of a consumer decision map, highlighting the different levels of means-end theory. Source: Sahm (2020)

In this diagram, context-specific benefits (grey rectangles) are linked to choice criteria at the lowest level (white rectangles). This excerpt from the domain of ethical consumer behaviour in tourism reveals that not all vacation sub-decisions are

influenced by personal values, i.e., not all grey rectangles (benefits) are linked to personal values (diamond shape). Such findings have been elucidated elsewhere (Lexhagen, 2009; Lundblad & Davies, 2016) and support claims that personal values do not explain consumer choices sufficiently (Cohen & Warlop, 2001; Juvan & Dolnicar, 2016). This missing linkage between consumers' choices and personal values discloses that certain products or consumption domains do not allow personal values to be fulfilled, nor do they link to an individual's self-concept.

Means-end theory has been applied in the practical field of product design (Tomico et al., 2007), to analyse undergraduate students' motivations for employment choices (Ronda et al., 2020), responsible or ethical tourists' travel-related motivations and vacation sub-choices (Sahm, 2020; Weeden, 2008), destination choices (Watkins & Gnoth, 2011; Wen & Huang, 2020), fair-trade coffee (Davies & Gutsche, 2016) and sustainable fashion motivations (Lundblad & Davies, 2016). From a marketing perspective, insights into consumers' means-end chains are relevant to develop effective communication strategies, market segmentation, and/or positioning of products (Klenosky et al., 1993; Olson & Reynolds, 1983; Phillips & Reynolds, 2009; Reynolds & Gutman, 1984, 1988; Reynolds et al., 2001).

The relevance of means-end theory to marketing activities derives from the hierarchical ordering of means-end chains. Consumer decision maps are underpinned by the premise that, with an increased abstraction towards higher levels, the personal importance of specific choices and the stability of constructs increase (Reynolds et al., 1995; Gutman & Reynolds, 1979, in Olson & Reynolds, 1983). For consumer choices that link to the top level, means-end results build the basis for aligning products with consumers' personal values or their self-concept, as argued by Olson and Reynolds (1983).

Such an alignment is inherent in the concepts of self-congruity theory (Sirgy & Sue, 2000) or "ethical product adhesion" (Benzecon & Blili, 2010, p. 1309). In this vein, means-end findings add to the understanding of how consumers seek congruence between their self-concept and products or services, by revealing the linkages between their personal values and products and their attributes. For instance, self-congruity theory (Sirgy, 2018; Sirgy & Sue, 2000) presumes that consumers mentally compare how tourism services or destinations match with an individual's self-concept (Beerli et al., 2007; Boksberger et al., 2011). Means-end theory-based findings allow tourism service providers to align their product and service with ethical consumers' personal values. This alignment embeds the basic idea of Benzecon and Blili's (2010) concept of "ethical product adhesion", i.e., "the extent to which consumers buy ethical products because of their underlying ethical principles" (2010, p. 1309).

As Figure 5 underpins, not all vacation-related choices are informed by consumers' personal values. Some consumers base their choices on the intermediate consequence level. Nevertheless, means-end conceptualisations differ in how the intermediate benefit level is modelled.

2.4.1 Intermediate Level Benefits in Means-End-Chains

The intermediate level of means-end chains accommodates situation and consumption specific concepts such as benefits, value types, or focal goals answering what the consumer is trying to achieve in a specific situation (Bagozzi & Dholakia, 1999; Holbrook, 1999; Pieters et al., 1995; Woodall, 2003; Woodruff, 1997). This intermediate level links with specific product attributes in means-end chains. Consumers evaluate the attributes and compare product alternatives that have the benefits or outcomes that consumers seek (Pitts & Woodside, 1986). Such benefits

are relevant in a pre-choice, actual and post-choice or consumption context, reflected in the notions of desired value, i.e., benefits sought in choice situations, and perceived value during or after consumption or product use (Flint et al., 1997, as cited in Graf & Maas, 2008).

While means-end advocates broadly differentiate between functional and psychological consequences (Gutman, 1982; Reynolds & Gutman, 1988), value theory in marketing offers more nuanced value (i.e., benefit) types (Holbrook, 1999). Moreover, empirical evidence among ethical consumers or tourists supports a multi-dimensional perspective of value (e.g., Holbrook, 1999; Sweeney & Soutar, 2001). This multi-dimensional perspective reveals how consumers either search for or perceive several value types from one consumption act. For instance, evidence discloses how ethical tourists search for or perceive benefits such as gaining knowledge, novel experiences through interacting with locals or animals, fun, excitement or pleasure (Broad & Jenkins, 2008; Brown, 2005; Campbell & Smith, 2006; Caruana et al., 2014; Gallarza et al., 2013; Halpenny & Caissie, 2003; Weeden, 2008). Among those benefits are benefitting others, such as through volunteering, purchasing goods in locally-owned shops, choosing ethical tour operators, conserving turtles, or supporting worthwhile projects or families (Broad & Jenkins, 2008; Halpenny & Caissie, 2003; Campbell & Smith, 2006; Caruana et al., 2014; Gallarza et al., 2013).

A means-end based understanding of consumer behaviour helps to explain Soper's (2008) "alternative hedonism" discussed in Section 2.2.1. Assuming that alternative hedonists hold ethical values and express those in their consumption choices, they do so because they have learned how certain ethical choices lead to positive benefits. Based on means-end theory, the notion of hedonism in Soper's conceptualisation is less a reflection of a personal value type as discussed in Section

2.3.2, and more like a description of the benefits consumers perceive or seek by expressing their ethical values. Such an understanding surfaces among Malone's (2012), Malone et al.'s (2018) and Weeden's (2008) ethical tourists who derive emotional benefits from their vacation experiences and ethical vacation choices.

2.4.2 Means-End Theory and the Theory of Planned Behaviour

On the consequence level, means-end theory parallels Ajzen's (1991) theory of planned behaviour (TPB) which conceptualises that an individual's attitude formation is determined by beliefs about the consequences of a certain behaviour (Sun, 2020). Both theories share a focus on the consequences that consumers expect from their choices. While means-end theory has a focus on the individual, the TPB further addresses the concept of "subjective norm" (Section 2.3.2) and how consumers consider their social peers and possible social pressure in their evaluations, attitude formations and intentions, as well as situational constraints (Juvan & Dolnicar, 2017). The evidence in Section 2.3.1.1 regarding the influence of others in the travel party underpins several authors' claims to embed this type of situational influence in means-end theory-based research (Borgardt, 2018; Manyiwa & Crawford, 2002).

In the realm of ethical consumer behaviour, several additional conceptual elements have been added to the original TPB. For instance, Shaw and Shiu (2003) included "ethical obligation" and "self-identity" to research consumers' grocery shopping, but could only explain less than half of their findings, leading to their recommendation to further address personal values in subsequent research. In a similar vein, Sun (2020) suggested further conceptual elements to embed into the TPB to research ethical consumers' intentions such as a consumers' beliefs about the benefits of certain consumption choices for others, or the construct of "moral

identity" composed by "virtue beliefs" and "self-identity beliefs". However, although those additional elements are conceptually proposed they have not been empirically tested.

While the merit of the TPB lies in its consideration of social influences, most conceptualisations of the theory focus on consumers' intentions (e.g., Sun, 2020) or focus on consumers' attitudes towards single choices, e.g., green hotels. Nevertheless, some means-end-based findings similarly identified how social norms or social guilt influence ethical consumers (Davies & Gutsche, 2016). Means-end theory has been applied to research all vacation sub-choices undertaken by ethical consumers (e.g., Sahm, 2020; Weeden, 2008), and Weeden's (2008) application of the theory revealed some participants' unconscious decisions. Those findings point to a different and a more flexible approach to using means-end theory to study ethical consumer behaviour in tourism, which will be further discussed in Chapter 4. In addition, means-end theory allows for a more nuanced understanding and distinction between ethically or self-motivated consumer behaviour.

2.4.3 Delineating Egoistic from Ethical Consumption Acts Through Means-End Theory and Diverging Perspectives Towards Means-End-Chains

Apart from the merit of means-end theory in linking consumer choices to more stable motivations such as personal values, means-end theory allows for a clearer delineation between the egoistic and altruistic (ethical) motivations of ethical tourists. For instance, Heckhausen (1976, as cited in Heckhausen, 1989) conceptualised intrinsically motivated acts as those where the thematic content of a specific act is the same as its desired goal. Embedding this distinction into means-end levels reveals how the purchase of a specific organic or fairly-traded product benefits others (thematic content at the consequence level) which may either link to ethical values (intrinsically motivated ethical choices) or to values such as health

(extrinsically motivated). For instance, Davies and Gutsche (2016) found that consumers' motivations to purchase fairly-traded coffee products were underpinned by habit, social guilt, personal health and well-being, with little attention paid to ethical values. Similarly, extrinsic motivations are found among volunteer tourists motivated to experience exotic countries, or enrich their CV (Broad & Jenkins, 2008; Coghlan, 2015; Deville et al., 2016; Dickinson et al., 2011). In a similar vein, Caruana et al. (2014) categorised such motivations of customers of responsible tourism companies seeking quality in the offering as "extrinsic goals".

Nevertheless, conceptualisations of means-end chains are inconclusive with regard to the number of levels linking product attributes and personal values, and vary between three and six levels (Olson & Reynolds, 1983, 2001). Among those levels, attributes have been delineated between concrete and abstract attributes, functional and psychological consequences on the intermediate level, and instrumental and terminal values on the top level (Gutman, 1982, 1997; Reynolds & Gutman, 1988). Applications of the means-end theory vary according to how many levels are elicited, and often deviate from a fixed and pre-determined number of levels. For instance, qualitative researchers' findings (Davies & Gutsche, 2016; Sahm, 2020; Weeden, 2008) point to a flexible definition of means-end levels and distance from pre-defined fixed structures, and focus on consumers' personal values to understand the subjective meanings consumers ascribe to specific choices.

Additional inconclusive aspects regarding means-end theory address the interpretation of means-end chains, either taking a motivational or cognitive perspective. A cognitive perspective interprets means-end chains as the consumers' stored product-relevant knowledge, i.e., attributes, consequences, relevance for personal values (Grunert et al., 2001). From this perspective, consumers categorise and judge products based on their cognitive structures (Cohen & Warlop, 2001;

Grunert & Grunert, 1995) and their stored knowledge of past choices (Borgardt, 2020).

From a motivational perspective, consumers are goal-oriented in specific choice situations. Research within this domain considers choice-context, situational, and consequently constraining factors (Borgardt, 2018) and focus on researching consumers' actual decisions (Davies & Gutsche, 2016; Sahm, 2020; Weeden, 2008). Such a focus and consideration of the context allows for consideration of the context-specific needs involved in consumers' vacation choices which may overrule ethical considerations as detailed in Sections 2.3.1.1 and 2.3.2. From a motivational perspective, values are conceptualised as goals or guides and influence lower-level consequences (Gutman, 1990). This is similar to approaches based on so-called goal-hierarchies which are organised as means-end chains, with the lower-level goals instrumental in achieving higher level goals (Pieters et al., 2001; Pieters et al., 1995).

These two alternative perspectives, i.e., cognitive or motivational, differ because of the aims of the researchers. They either focus on consumers' motivations in specific choice situations or consumers' cognitively stored consumption-specific knowledge. On the other hand, other authors combine both perspectives, allowing means-end chains to be read as bi-directional (Manyiwa & Crawford, 2002).

Regarding both of the above perspectives, means-end findings and the implications for marketing depend upon the product category. First, Olson and Reynold's (1983) suggestion is that focusing on the highest level of means-end chains depends upon the personal relevance of a product category or a single product for consumers. This personal relevance is linked to how products rise to the level of consumers' personal values or self-concepts, and this in turn influences individuals' involvement, i.e., the mental cognitive effort in which consumers engage.

Consequently, for low involvement products, means-end chains will not reach the top-level personal values (Borgardt, 2020; Gutman, 1982).

Means-end approaches addressing ethical consumers' vacation decisions (Sahm, 2020; Weeden, 2008) underpin the assumption that vacations reflect a high-involvement consumption domain. On the other hand, while some authors assume that consumers' personal values are more likely to be activated with an increase in spending (Schwartz, 2017), such a higher involvement may merely be the result of the increased risk of wrong decisions (Schmücker et al., 2019).

To conclude, means-end theory offers a broad theoretical scaffolding that allows for the embedding of both choice-specific motivations, such as benefits, as well as higher-order stable motivational constructs, such as personal values. Qualitative research based on means-end theory and covering all vacation-sub-decisions of ethical consumers (Sahm, 2020; Weeden, 2008), underpins the applicability of this theory in the domain of tourism. In addition, the findings of those authors point to the need to consider the complexity of consumers' vacation planning and decisions in the research methodology and methods.

2.5 Summary of Chapter and Conceptual Framework

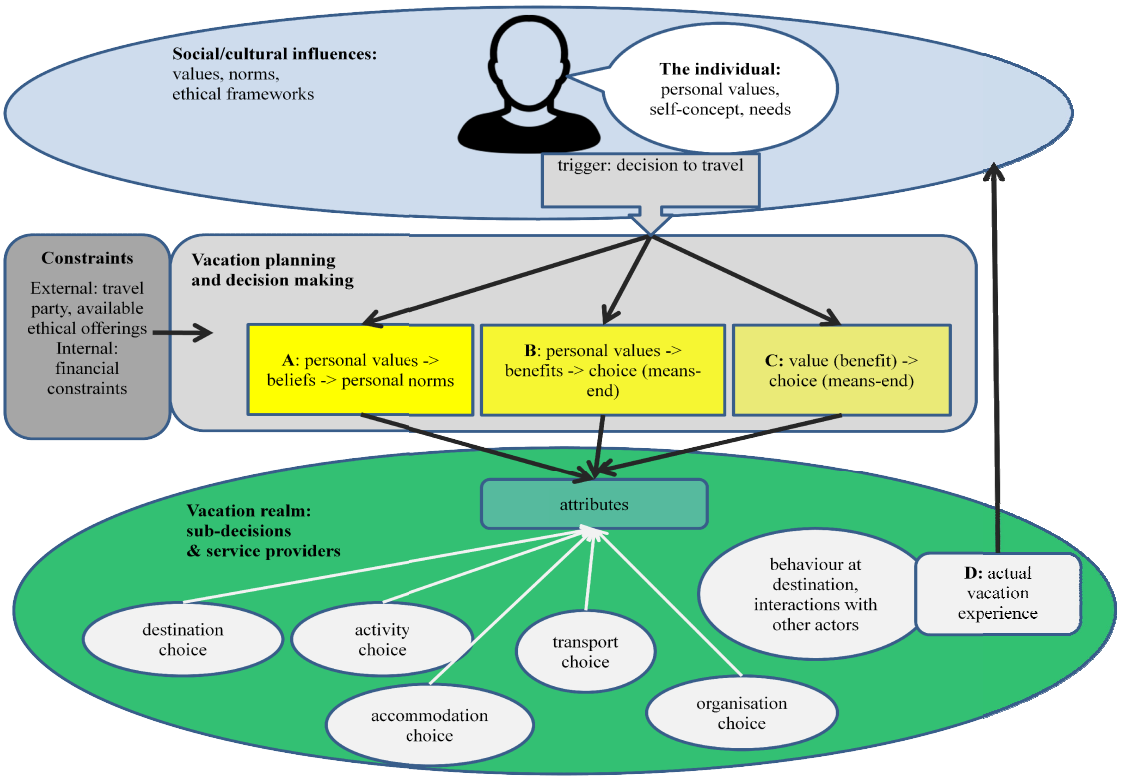
The chapter started by elaborating on the increasing heterogeneity among ethical consumers, characterised by different directions (objects of concern) and intensities of ethical considerations regarding consumption choices particularly vacation behaviours. Concerning Research Question 1.1, the analysis divulged how consumers' ethical considerations may affect any of several inter-related vacation sub-decisions. Moreover, the evidence of ethical consumer behaviour in tourism disclosed several internal (consumer) and external influences, such as market

offerings, ethical discourses in the social realm, and travel peers, which both motivate and constrain individuals' choices and behaviours.

Through a discussion of a vast array of literature, the analysis was narrowed down to the importance of personal values and their relevance for explaining ethical consumer behaviour, due to their stability over time and consumption relevance. Nevertheless, the following figure, as a concluding conceptual framework, reveals that not all vacation decisions made by ethical consumers link to their personal values.

Figure 6

A Conceptual Framework to Research Ethical Consumer Behaviour in Tourism



Note: The figure summarises the key findings from the literature on ethical consumer behaviour in tourism. Source: Sahm (2022)

The top circle (light blue) in Figure 6 reflects the embeddedness of the individual consumer in his/ her everyday context. From this context, the consumer's

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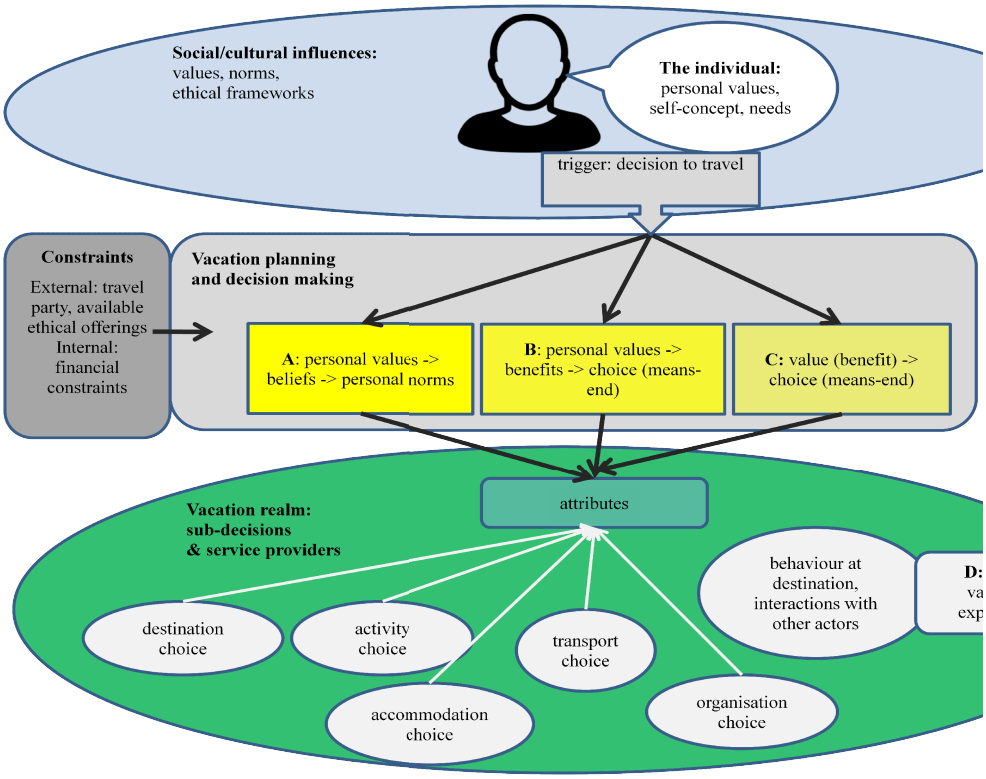


Note: The figure summarises the key findings from the literature on ethical consumer behaviour in tourism. Source: Sahm (2022)

The top circle (light blue) in Figure 6 reflects the embeddedness of the individual consumer in his/ her everyday context. From this context, the consumer's

decision to travel is triggered, and this trigger may emanate from a consumer's personal values, self-concept and/ or the satisfaction of certain needs. The analysis in Section 2.3.2 revealed that research designs need to address the initial motivations of consumers to start vacation planning such as escape-based triggers, as well as several constrains, both internal and external (e.g., the travel party), next to the specific criteria by which options are compared and specific choices made.

The initial trigger brings consumers towards the process of vacation planning depicted as light grey in the middle of Figure 6. Within this grey box, three routes discussed in the previous sections offer explanations of consumers' vacation decisions and choices: A, B, C (depicted in different shades of yellow). Those routes link towards the vacation realm (green circle at the bottom of Figure 6), i.e. the decisions and choices involved in vacation planning and consequently the attributes consumers seek regarding destination or accommodation choices, for instance. Those three routes may further be influenced by several constraints, either external or internal to the individual consumer.

Regarding route A, Section 2.3.1.2 addressed why consumers engage in ethical consumption or other pro-environmental actions, through the activation of several belief constructs (Schwartz, 1977; Stern, 2000). For instance, the section embedded evidence how some consumers step back from or reduce flights based on their perception (belief) of the negative effects of flying regarding climate change. This route has been interpreted in the light of a reactive consumer who may for instance seek destinations close-by (attribute) in order to avoid flying for instance.

Route B represents a more active consumer who seeks to express his/ her (ethical) values in his/ her vacation choices. Section 2.3.2 introduced the theoretical elaborations of Schwartz and colleagues (Schwartz, 1992, 2006, 2017; Schwartz &

Bilsky, 1987; Schwartz et al., 2012) and detailed evidence as to how consumers' personal (ethical) values influence certain vacation choices.

In a similar vein, route C represents an active consumer seeking certain short-term benefits in his/ her vacation choices without those being linked to his/ her personal (ethical) values. Regarding route B, the elaboration of means-end theory in Section 2.4 explains how abstract personal values influence single consumer decisions through linking personal values to specific benefits and those in turn to specific product attributes. In a similar vein, means-end theory is able to explain such consumer choices that are based on situation-specific benefits (route C) discussed in Section 2.4.1, as not all consumer decisions are based on or link to their personal values (Section 2.4.3).

Turning to the green circle at the bottom of the conceptual framework shown in Figure 6, the focus of the following Chapter 3 is on the tourism industry. This chapter de-constructs the constituting elements of tourism, i.e., interactions between several actors, relationships and networks, and the relevant constructs that influence and regulate those elements, including an analysis of ethical issues from a business perspective. Moreover, the following chapter includes certain attributes that tourism companies may highlight to show their ethical engagements, such as certifications or communication elements, and how consumers respond to such elements. Consequently, the following chapter turns the perspective and addresses how ethical consumers are or can be addressed by tourism service providers.

The conceptual framework depicted in Figure 6 guides the research methodology elaborated in Chapter 4 which addresses the major knowledge gap: the lack of evidence of the stable nature of ethical consumers' vacation-specific value hierarchies, and ethical values within such hierarchies. While longitudinal studies in psychology underpin the stability of values and values hierarchies over time

(Cieciuch et al., 2016; Daniel & Benish-Weisman, 2019; Sagiv et al., 2017), such stability for ethical tourists in a tourism context has not been researched.

Chapter 3: Ethics in the Tourism Industry

3.1 Introduction

This chapter turns towards the tourism industry and investigates how ethical issues influence tourism businesses. By broadening the perspective of what constitutes tourism, the chapter shifts towards understanding tourism as networks, interactions and relationships among market actors. The chapter integrates the findings about personal values from Chapter 2 and elaborates on their significance in relation to interactions, relationships and networks in tourism. This significance is unravelled by embedding personal values in the theoretical framework of the Service Dominant Logic of Marketing, or S-D logic (Vargo & Lusch, 2004) which offers a particular lens to understand what ultimately determines the quality of outcomes from tourists' vacation experiences, and the role of tourism service providers. This particular lens on values has been suggested by Kotler et al.'s (2010) conceptualisation of "marketing 3.0" which is characterised by a "cooperation between business entities with similar sets of values and desires" (2010, p. 11), and takes into consideration the increasing ethical concerns among consumers (Martinez-Cañas et al, 2016). Both theoretical lenses will be discussed in the chapter, which will further elaborate upon different ways in which tourism businesses may respond to the increased awareness of ethical topics among consumers and tourists, and how tourism businesses take account of the heterogeneous ethical consumer base in the marketing strategies of consumer segmentation and communicating their ethical engagements in a credible way to ethical consumers.

3.2 Ethics and Morality in a (Tourism) Business Context

Derived from the increased awareness, concerns and interests related to ethical issues among the public discussed in Section 2.2, the pressure on companies

to consider ethical aspects is fuelled from different angles. First, articles in marketing and advertising magazines that address ethical issues increase awareness among practitioners (e.g., Göpfert, 2019; Hermes, 2019; White & Hardist, 2019). For example, the advertising journal WuV (Gründel, 2020) claimed that more and more consumers "have had enough" of companies solely striving to maximise their profits, and claimed consumers are searching for places to spend their money meaningfully, i.e., for companies and products that align with their personal values or ethical concepts.

Most recently, the response of businesses to increasing public pressure is to address the notion of "purpose" and business and marketing magazines reporting on companies that seek purpose in terms of their contribution to the welfare of society at large (Hessami, 2020; Meck, 2019; Mozart, 2019). Second, there is evidence that ethical engagement is increasingly important to companies who want to be more successful with employee recruitment, as potential employees "unconsciously compare their personal values with the values of corporations and look for a good fit" (Kotler et al., 2010, p. 76). For instance, Ronda et al. (2020) found that undergraduate students demand that potential employers show commitment to ethical issues, such as equality or corporate contributions to society. And third, pressure on businesses is linked to an increased transparency via social media platforms, fostering what Carrigan (2017, p. 15) has called a "platform for collective activism on a global scale".

To address this increased public awareness and ethical climate, several ethical frameworks may or need to be considered by tourism businesses. The ethical universe affecting businesses includes industry/professional ethical frameworks, legal requirements, and each business's own ethical principles, as well as its need to

survive financially. Nevertheless, as the following analysis reveals, there are numerous reasons behind businesses' engagements with those frameworks.

On the legal side, political regulations such as national labour laws or IMO (International Maritime Organisation[7]) emission regulations for cruise ships are exemplary regulations that build the legal scope of action for tourism companies. A second strand comprises social or business-related ethical norms or frameworks. Exemplary norms of conduct are the American Marketing Association's (n.d.) norms, such as "do no harm", or their proclamation of ethical values such as honesty, responsibility and fairness. In the realm of tourism, a wide range of frameworks with specific norms for the tourism industry are available. Non-binding tourism standards (Camilleri, 2015) are, for instance, the World Tourism Organisation's Global Code of Ethics for Tourism (UNWTO, 1997). While this code has been non-binding, the UNWTO (2017) has develop its first convention based on this code which is open to be ratified by member states at the time of writing, and in the case of ratification, will become a binding framework.

Further frameworks are provided by academia or organisations offering eco- or ethics-related labels and certification schemes such the fair-trade label for tourism launched in South Africa (Kalisch, 2012) and implemented in other countries in southern Africa. This label, for instance, requires companies to pay fair wages, respect human rights and provide humane working conditions (Marquardt, 2017). Such ethical codes are further embedded in several certification schemes (e.g., the business association of small tour operators "forum anders reisen" [8]) and codes of ethics for specific forms of tourism, such as sustainable tourism or specific tourism operators such as travel agencies (Fennell, 2019b).

[7] www.imo.org
[8] http://forumandersreisen.de

Next to tourism-specific moral frameworks, since the turn of the 21st century an increased focus has been placed on the concept of Corporate Social Responsibility (CSR) with several strategies for businesses to voluntarily integrate ethical elements. CSR provides companies with a conceptual approach to voluntarily integrate social and environmental next to economic aspects in their company philosophy, strategies, corporate culture, brand management and/ or communication (Baumgarth & Binckebanck, 2012, as cited in Baumgarth & Binckebanck, 2014; Font & McCabe, 2017; Marquardt, 2017). Although lacking a universal conceptualisation, recurring elements of CSR consider the social, economic and ecological interests of several stakeholders, such as employees, customers and the wider society (Camilleri, 2015; Fricke & Schrader, 2014; Hamele, 2017). Nevertheless, conceptualisations of CSR are broad, and the range of ways in which CSR is integrated by businesses varies. Suggestions range from embedding CSR elements into a business's strategy, obtain ethical certifications, to published CSR reports with embedded social and/or environmental facts or specific projects (Font & Lynes, 2018).

The underlying motivations of businesses engaging in CSR, ethical or sustainable practices differ (Clarke et al, 2014; Kotler et al., 2010; Smith et al., 2010). Font et al. (2016b) broadly distinguished between profit, legitimation and altruism as the broad motivational directions underlying the CSR engagements of tourism businesses. Those motivations align with the distinction between egoistic and ethical (altruistic) acts, and the distinction between moral and ethical discussed in Section 2.2.1.

From this perspective, voluntary engagements in ethical or CSR practices by businesses may be a response to increased public pressure, such as from media or environmental activists (Carlos & Lewis, 2018), mistrust in businesses due to scandals (Weeden, 2014), or a company's ethical convictions. Based on the

distinction between ethical (altruistic) and self-motivated acts in Sections 2.2.1 and 2.4.3, efforts to improve a company's image, to differentiate it from competitors, access new consumer segments, reduce costs, and increase benefits or employee or customer satisfaction (Camilleri, 2015; Font et al., 2016a; Marquardt, 2017; Martinez Garcia de Leaniz et al., 2018; Rhou & Singal, 2020) can be classified as being extrinsically motivated by the underlying economic benefits.

On the other hand, the ethical engagements of intrinsically-motivated businesses have been linked to the concept of ethical/altruistic values embedded in a business's DNA, company vision, shared and lived within the company (Baumgarth & Binckebanck, 2014). For instance, Font et al. (2016b) found that small and medium tourism enterprises driven by a lifestyle imbued by the owner's/ manager's values to engage in more sustainable (environmental and social) practices compared to enterprises motivated by cost reduction, image or legitimising their business towards stakeholders. Such a deeper commitment aligns with a central aspect of Kotler et al.'s (2010) concept of "marketing 3.0" in which – next to satisfying consumers' needs and desires – companies extend their mission, vision and company values "to contribute to the world" (2010, p. 4) and deeply embed (ethical) values in their corporate culture. In a similar vein, business owners with "a more genuine belief in sustainability" (Font & Lynes, 2018, p. 1033) go beyond complying with external market or legal forces to intrinsic business motivations embedding elements such as trust, caring, honesty, respect, or civic engagement expressed in the mission statements of tourism companies (Camilleri, 2015).

Similar to the motivations by businesses who go beyond legal or industry requirements, Laczniak and Murphy (2006) claimed that complying with legal frameworks does not reflect ethical and socially responsible marketing which "exceeds legal requirements". Complying with laws or industry codes align with

Foucault's idea of moral discussed in Section 2.2.1, i.e., acting upon the recommendations of certain agencies, and points to an "introjected motivation" as conceptualised by Sheldon (2006) in Section 2.3.3.

Turning the focus on consumers, they are increasingly challenged to identify the motivation of a tourism business's ethical engagements, and whether those are intrinsically or extrinsically motivated, as a business may "greenwash". Greenwashing refers to practices and communication that highlight environmental or social issues or superficial engagements which do not align with the actual performance of a company and mislead consumers (Delmas & Burbano, 2011). Greenwashing has been judged to be "unethical practice" and "irresponsible behaviour" (Ettinger et al., 2018, p. 95), or "surface acting" instead of "deep acting" (Reichertz, 2019, p. 85) as will be further detailed in Section 3.4.1.

The aforementioned frameworks such as the UNWO Global Code of Ethics based on several rights are underpinned by social contract theory (Fennell, 2019b) and claim a universal entitlement. In a similar vein, tourism-industry-specific ethical codes align with more specific social contracts between members of an industry or profession and define certain moral behaviours appropriate for those groups (Fennell, 2019b). Such ethical frameworks based on social contracts have their limitations as individual companies from different cultures may struggle to accept such ethical codes or agree upon universal rights (Lovelock & Lovelock, 2013). Taking the concept of contracts to a micro level, i.e., between specific market actors, the following section directs the discussion on interactions between market actors such as a tourism business and a tourist, and how ethical values influence and regulate those.

3.3 Understanding Tourism as Relationships, Co-Creation and Networks

Tourism as a service industry is mostly about interactions between tourists and businesses, among tourists, and among tourists and the local population at the destination (Li, 2014). While the distance between producer and consumer in the domain of physical products has been thought to impede ethical consumer behaviour (Carrigan, 2017), such distance decreases in the domain of tourism due to the inseparability of production and consumption (Butcher, 2009). Although critical commentators regard such physical encounters as being on the surface level (Font & McCabe, 2017), such encounters offer additional opportunities for tourists to consider ethical issues, as embedded in Speed's (2008) model discussed in Section 2.2.3. Those encounters add to tourists' experiences and perceived benefits, and allow them to gain insights into how they contribute to the local economy and community, for instance by purchasing fairly-traded tourism products (Cleverdon & Kalisch, 2000).

The inseparability of production and consumption in tourism, and the inevitable physical encounters between actors, link to the core of service marketing and relationship marketing (Grönroos, 2006) or what Gummesson (2004, 2006) determined to be core elements of marketing theory: networks, relationships and interactions. Those elements underpin the important fact that multiple actors influence an individual's vacation experiences, and the increased interconnectivity among (ethical) consumers facilitated by social media platforms. Such a multilateral perspective and the recognition that several actors mutually influence each other is embedded in the S-D logic of marketing (Vargo, 2019; Vargo & Lusch, 2004, 2006, 2016, 2017) which embeds Gummesson's focal elements of networks and relationships.

The S-D logic of marketing offers a theoretical framework that allows for the exploration of relationships between market actors, their roles and how their ethical concerns influence such encounters and relationships. The theoretical premises embedded in S-D logic depart from a traditional goods-dominant logic in several ways. First, the S-D logic departs from the idea that goods or services have an inherent value which just can be delivered (Vargo & Lusch, 2008). Instead, the individual customer determines the value in his/ her experience with the product or service, which will be further detailed in Section 3.4.2. Second, while a goods-dominant logic delineates between producers and consumers, S-D logic accentuates the collective co-creation of value, i.e., benefits, by several actors within networks (Lusch et al., 2007; Park & Vargo, 2012). The different actors involved in co-creation are reflected in the concept of C2C (i.e., consumer to consumer) co-creation (Rihova et al., 2018), B2C (i.e., business to consumer) and even L2C (i.e., locals to consumer). Next, S-D logic focuses on the individual consumer who ultimately defines value, i.e., gains or benefits as the outcome of a context-specific and highly individualised value co-creation process (Vargo & Lusch, 2006, p. 47).

The implications of such a broader perspective and how multiple actors co-create value are manifold. First, C2C interactions and relationships gain importance in the light of social media platforms, online reviews and internet blogs where tourists comment about their vacation experiences, and it has been argued that those replace tourism service providers such as travel agencies as the main advice-giving source (Bigné & Decrop, 2019). Tourists' negative comments on social media platforms regarding ethical issues have been found to either rebound negatively on tourism companies or encourage the ethical engagement of those companies, in order to trigger positive comments or the willingness to comment (D'Acunto et al., 2020; Ettinger et al., 2018; Mohammed & Al-Swidi, 2020). Those instances underpin how

tourists co-create value by sharing their experiences, and transcend from consumers to “prosumer” (Bigné & Decrop, 2019, p. 138), i.e., the melding of the individuals’ producing and consumption functions.

Second, other tourists or the local population at the destination may influence the perceived vacation experience of individuals. For instance, Malone et al. (2018) found that other tourists and/or family members influence the joint value creation, for example by strengthening family bonds, sharing vacation experiences or learning from others. At the same time, Malone et al.’s study underpins how the disrespectful behaviour of other tourists, such as littering, negatively influences an individual’s perceived value, interpreted as “value destruction”, characterised by negative emotions such as disgust or frustration.

Those exemplary findings either explicitly reveal or implicitly point to the influence of shared ethical values among actors on the value co-creation process (Abela & Murphy, 2008; Laczniak &Santos, 2011). In this vein, the evidence supports Williams and Aitken’s (2011) suggestion for an additional proposition within S-D logic, i.e. “value is determined by values”, similar to the underlying assumptions in means-end theory discussed in Section 2.4. Further regulating mechanisms regarding interactions between different actors in tourism can be derived from what has been defined as “institutions” in more recent advancements of S-D logic (Vargo & Lusch, 2016). Exemplary “institutions” suggested by Vargo and Lusch are formal laws, social norms and conventions that “enable and constrain action” and function as “coordinating mechanisms among actors with shared goals...” (Vargo, 2019, p. 724).

Nevertheless, as tourists often cross national borders, both formal laws and social norms change and may constrain rather than enable action. Instead, as detailed in Section 2.3.1, personal values conform with Vargo’s (2019) reference to goals and

the evidence underpins how personal (ethical) values constitute a "coordinating mechanism". For instance, Malone et al.'s (2018) evidence from ethical tourists point to issues of care, respect or responsibility that underpin their perception of value destruction by other tourists. Those findings underpin the relevance of shared ethical values and how those comply with the notion of "institutions" and the proposition that "the more actors share an institution, the greater the potential coordination benefit to all actors*"* (Vargo & Lusch, 2016, p. 11), while the findings among some WWOOFer hosts in Section 1.2 and their aversion to backpackers underpin the reverse influence if personal values are not shared. Moreover, Kotler et al.'s (2010) conceptualisation of "marketing 3.0" addresses the importance of shared values between a company and its stakeholders such as suppliers, employees, customers, and channel partners. From this perspective, achieving congruence between a company's and its customers' ethical values will increase customer loyalty and customer satisfaction (Martinez-Cañas et al, 2016). In a similar vein, personal values have been argued to build the basis for interactions and relationships (Hindley & Font, 2018; Park & Vargo, 2012).

Following this line of argument as it applies to the relationships between managers and employees, personal ethical values are a central element in conceptualisations of authentic, ethical (Walumbwa et al., 2008) or responsible leadership (Muff et al., 2020). In the light of responsible leadership, Muff et al. (2020) detailed specific ethical values such as honesty and fairness as well as taking responsibility concerning the consequences of a leader's actions towards society. Those specific ethical values may be embedded in conceptualisations of "ethical marketers" who "embrace a core set of ethical principles" (Laczniak & Murphy, 2006, p. 164) such as stewardship or the protection of vulnerable consumers or market segments. Nevertheless, embracing ethical values may not be enough, as

Kotler et al. (2010) pointed to the importance of the alignment of employees' actual behaviour according to shared values, and "practice what they preach" (2010, p. 77).

While not all conceptualisations of authenticity include ethical components (Lehman et al., 2019), Walumbwa et al. (2008) claimed that authentic leadership is imbued by an ethical perspective that a leader is aware of, has internalised and acts accordingly, which is similar to Muff et al.'s (2020) conceptualisation. The outcomes of authentic leadership with embedded ethical elements are increased job satisfaction and trust, as well as improved job performance of employees (Walumbwa et al., 2008). In a similar vein, as shown by the example discussed in Section 2.3.1.1, some managers' inability to translate their ethical concerns into their work environment point to the link between (dis)satisfaction and failure to act authentically across life domains, including in the work environment.

Walumbwa et al.'s (2008) positive outcomes of authentic leadership in relation to being trusted is further linked to both co-operation between tourism companies and communication by ethical tourism businesses. For instance, trust has been identified as an essential value, together with responsibility to care, in light of co-operation between tourism companies across distances (Eger et al., 2019). Based on those findings and conceptualisations, trust is imbued and influenced by openness and transparency, such as by authentic leaders openly disclosing their thoughts and authentic selves (Walumbwa et al., 2008), or open communication to facilitate shared responsibilities between tourism businesses that are cooperating at a distance (Eger et al., 2019). Following this line of reasoning, transparency and trust are further essentials to communicate the ethical engagement of (tourism) businesses and to meet the challenge of being credible.

3.4 Businesses' Value Propositions and Communication of Ethical Engagements

The following section delves deeper into how value co-creation, personal values and trust are linked to the competitive advantage of tourism service providers, and why they are essential for marketing communication.

Aligning the discussion with Malone et al.'s (2018) summary of how tourism companies gain competitive advantage by delivering superior customer value, which in turn results in increased customer satisfaction and customer loyalty, the following analysis embeds the concept of superior value in the S-D logic of marketing. This theoretical framework takes a particular perspective on what businesses offer and stands in contrast to the idea that products or service offerings have an inherent value which can be delivered (Vargo, 2019). Instead, businesses offer value propositions understood as "service potential" (Park & Vargo, 2012, p. 236) and address "a set of needs a company can meet for its chosen customers that others cannot" (Porter & Kramer, 2006, p. 88). According to S-D logic, a business's value proposition is based on so-called "operant resources" which in turn are the fundamental source of competitive advantage and business wealth (Abela & Murphy, 2008; Vargo & Lusch, 2004, 2008). Operant resources are comprised of a (tourism) company's knowledge and understanding of their customers and markets, the skills and competences of employees and management, and/or their relationships with suppliers and customers (Edvardsson et al., 2011), similar to intangible resources through which firms may gain competitive advantage (Hunt & Derozier, 2004).

Recapping the findings through Chapter 2, an advanced understanding of consumers' needs and values includes an awareness of the benefits consumers seek and perceive in specific consumption (vacation) contexts, and how those link to their more stable motivations over time. Such an understanding may be embedded in Payne et al.'s (2008) first step for planning the co-creation processes between a

tourism service provider and its customers: listen, customise, and co-create. Understanding that the offerings of companies can facilitate customers' value co-creation (Park & Vargo, 2012, p. 237), and reviewing Payne et al.'s (2008) suggested steps for planning co-creation, clarifies the importance of a company's so-called operant resources. Consequently, operant resources exceed the knowledge of consumer needs or values, and further surface a company's ability to apply this knowledge in facilitating co-creation in the steps of "customise" and "co-create". Moreover, operant resources fuel a company's value proposition as an "invitation to co-create value", and need to be credibly communicated. As the following section details, next to the importance of credibility and transparency, a company's operant resources further link to an essential element embedded in trust: competence.

3.4.1 Trust, Integrity and Authenticity in Communication and Relationships

The concepts of operant resources, trust and authenticity previously discussed link to the concepts of credibility and integrity. The following section deconstructs and links those constructs in the light of marketing communication. Starting the deconstruction, trust and integrity are embedded in Murphy et al.'s (2017, p.5) definition of ethical marketing:

> "Ethical marketing refers to the practices that emphasize transparent, trustworthy, and responsible personal and/or organizational marketing policies and actions that exhibit integrity as well as fairness to consumers and other stakeholders."

The elements of trust and integrity in the definition above resonate in Mayer et al.'s (1995) characteristics of a trustee that influences his/ her trustworthiness. Within this conceptualisation, integrity is a set of moral principles that an actor holds, and is one variable of trust that aligns with the discussion in Section 2.3.1.1,

and the discussion on authentic and responsible leadership in Section 3.3. The second variable influencing a person's trustworthiness is benevolence, conceptualised as the good intentions of an actor, and the third variable is abilities, i.e., the skills and competences of an actor, linked to the operant resources discussed in the previous section.

Preceding trust is the concept of credibility, which gains relevance in the light of the business communication for target audiences. First, ethical or sustainable issues reflect a trust attribute which a consumer can hardly assess before or through their consumption experience (Schrader & Diehl, 2010). Particularly in tourism, the spatial distance between tourists and tourism service providers during tourists' vacation planning adds difficulty in assessing a company's ethical engagements. Measures to pass this threshold and gain credibility include third-party certifications or awards from independent institutions, or recommendations by other tourists. Those third-party endorsements such as certificates have been argued to be more credible than companies communicating their ecological and social efforts themselves (Baumgarth & Binckebanck, 2014; Fricke & Schrader, 2014; Hamele, 2017).

One way to link certifications to credibility and trust is through transparency by disclosing information about a company's environmental and social performance (Carlos & Lewis, 2018) such as through annual environmental reports (Camilleri, 2015). Such reports or certificates may be interpreted as a sign of a tourism company's environmental responsibility and green commitment and reduces the risk of being accused of "greenwashing" (Martinez Garcia de Leaniz et al., 2018). Similar to the motivations of businesses' CSR engagements discussed in Section 3.2, the reasons businesses invest in certifications are related to financial savings, to gain

competitive advantage or brand recognition, or as part of a company's personal moral responsibility (Jarvis et al., 2010).

Nevertheless, it seems increasingly challenging for firms to gain credibility. This may be due to the fact that more tourism companies address a broader mainstream audience with their ethical engagements (Caruana et al., 2014). For instance, Font and Lynes (2018) reported studies that found 18 among 50 of the world's leading and largest hotel companies communicate CSR reports, including environmental and social related information, and the hotel group Meliá International, a public limited company, has been recognised as the "most sustainable hotel company in the world" (Hospitalitynet, 2019).

The inherent risks faced by a rising number of businesses that use prefixes such as "eco" or "sustainable", and a lack of credibility in turn may bring accusations of "greenwashing" (Ettinger et al., 2018, p. 95; Fricke & Schrader, 2014, p. 2012). Less dedicated tourism businesses may greenwash by engaging in temporary ethical projects and gain access to less dedicated ethical tourists who seek to buy their way out, or seek cultural encounters by purchasing from the "moral marketplace", i.e., ethical tourism companies (Caruana et al., 2020). Adding to such critical issues, certification schemes differ in their requirements and may allow greenwashing, as the criteria are not always transparent and/or requirements are not always audited (Buckley, 2012).

There is evidence that consumers have become more critical over businesses' ethical claims. For instance, Futerra (2008, as cited in Clarke et al., 2014, p. 47) found that nearly 10% of consumer complaints addressing greenwashing concerned tourism companies. Such evidence is supported by studies that reveal a limited credibility, trust and scepticism among tourists towards ethical claims of tourism companies, labels or "green" hotels (Clarke et al., 2014; Juvan & Dolnicar, 2014;

Nimri et al., 2017; Sun, 2020). This may be due to the fact that the increased growth of fair trade products (not particularly tourism products) has been ascribed mainly to large multinational corporations, while the initial intent of fair trade schemes aimed to provide an alternative to those multinational corporations (Smith et al., 2010).

From a consumer perspective, the influence of certificates on tourists' perceptions and choice decisions is inconsistent (Jarvis et al., 2010). While the evidence discussed in Chapters 1 and 2 regarding consumers' interest in the ethical credentials of tourism businesses fuels the argument in favour of ethical tourism labels, those encounter a low level of knowledge among consumers, which may be a result of over 120 labels and certification schemes worldwide (Gössling & Buckley, 2016). This low level of knowledge among consumers may in turn explain the low numbers of tourists considering ethical labels. For instance, less than 10% of German vacationers opt for certified accommodation providers or tour operators (Schmücker et al., 2019).

A further solution to gaining credibility is by a transparent and open communication of a company's ethical convictions, aligning with the requirements of authentic leadership discussed in Section 3.3. For instance, Ettinger et al. (2018) found only a minority of smaller eco-certified or CSR-awarded hotels communicated detailed CSR reports with facts and figures. Instead, most elaborated on their supplier relations, community and/or employee relations, or diversity and environmental issues. Such an approach may well address Juvan and Dolnicar's (2017) surveyed consumers who engaged in pro-environmental behaviours in tourism. Based on the authors' findings, the more knowledgeable consumers become, the less relevant ethical certificates are, as those consumers know how to translate their ethical concerns into vacation behaviours.

Nevertheless, there seems to be a lack of confidence or certainty among some ethical tourism businesses as to how consumers respond to ethical claims. As a consequence, this lack of confidence hinders some ethical tourism businesses from acting authentically. As the distinction between integrity and authenticity in Section 2.3.1.1 elaborated, holding strong moral principles does not necessarily lead to authentic behaviour. In a similar vein, some accommodation businesses have been found to downplay and not communicate their ethical engagements or ethical tourism awards (Font et al., 2017; Villarino & Font, 2015). Such a downplaying has been termed "greenhushing" and is the opposite to greenwashing (Font et al., 2017). Reasons for such downplaying included accommodation owners' assumptions about their clients' expectations: a lack of interest in green issues, customers may perceive quality being traded-off by sustainability, and/or the fear that sustainable messages may earn disapproval (Font et al., 2017).

Such findings evidence that sustainable or ethical certificates may be pursued by businesses to reflect their values, rather than to communicate with customers (Font et al., 2017), or obtain ethical certifications to communicate their true commitment to ethical issues (Camilleri, 2015). Among those who limit ethical engagements in their communication, some businesses expressed their disappointment at not being able to communicate sustainable practices, and Font et al. (2017, pp. 1020-1) concluded that committed sustainable accommodation providers would prefer doing business with customers who have similar values, and seek communication methods to reach such customers.

3.4.2 Balancing Ethical Credentials with Further Benefits for Tourists

There seems to be consensus that the ethical engagements or beliefs of tourism businesses need to be communicated in a positive light or with an appealing message (Font et al., 2017; Wehrli et al., 2014) such as highlighting the positive

benefits or outcomes of reusing towels and linens in hotels (Lee & Oh, 2014). Nevertheless, as the phenomenon of "greenhushing" in the previous section revealed, and the following analysis shows, there is a lack of evidence and clarity about how to address the heterogeneity among ethical consumers, and the challenge of balancing ethical issues with further benefits for ethical tourists.

With regards to addressing a larger consumer audience with ethical offerings, Font et al. (2017) discussed the positive framing of sustainable engagements among certified accommodation businesses, such as presenting a company's ethical engagement as a normal way of doing business, and therefore companies do not run the risk of causing customer guilt. On the other hand, the ethical or sustainability messages from tourism businesses have been perceived by some consumers as being less attractive, and meant to address older audiences. Furthermore, the term sustainability is seen to be dated and over-used by many companies, or used with different meanings (Hanna et al., 2018). This issue reveals the need to be cautious in communicating ethical product labels, or featuring the words "eco" or "sustainable" without specifying what they mean, as the terms "sustainable" or "eco" are perceived to be abstract or theoretical (Siebert, 2011).

What most research with (ethical) tourists finds is that ethical products and services need to be combined with personal benefits for tourists and embedded into so-called "motive" alliances (Reisch & Bietz, 2011; Schwender et al., 2008). "Motive" alliances are characterised by additional consumer benefits such as health or well-being that complement ethical elements. For instance, several studies found that consumers in general (i.e., not explicitly ethical consumers) are more convinced by and prefer messages that transmit meaningful vacation encounters and experiences, that highlight the personal benefits for tourists, and are emotionally appealing instead of factual (Hanna et al., 2018; Hardeman et al., 2017). Those

findings align with the authors' conclusions that tourism products that have quality and offer authentic experiences are more effective in appealing to consumers (Weeden, 2014, pp. 120-121). The ethical element is often not perceived as attractive, or is seen purely as an add-on (Hanna et al., 2018). In a similar vein, Kalisch (2003) suggested that promoting Fair Trade tourism offerings under the label "ethical" or "responsible" would not be effective and too serious for vacationers who have escape motivations, which are better addressed by aligning Fair Trade tourism offerings with signalling quality. Nevertheless, such suggestions seem particularly enticing to consumers with fewer or no environmental concerns, who seem to be more convinced of the value by benefits to themselves (Font et al., 2017).

On the other hand, there is a need for further research into how the ethical messages from businesses need to be framed and balanced with additional benefits in so-called "motive alliances" for ethical tourists or shades of ethical tourists, as discussed in Section 2.2.3. Among the evidence discussed in Chapter 2 are findings that ethical consumers attach meaningfulness to their ethical choices and alignment of those choices with their ethical values (Malone, 2012; Malone et al., 2018; Weeden, 2008). Addressing more dedicated ethical tourists, Wolrath Söderberg and Wormbs (2019) suggested that stressing moral ideals makes a more convincing message, rather than stressing obligation and duty, for example, in order to convince consumers to refrain from flying. In a similar vein, the findings from Stanford (2006) discussed in Section 2.3.2 revealed that responsible tourists may well be addressed by messages that stress good citizenship and/or a teleological reasoning that emphasises the positive outcomes of ethical engagements.

Such a lack of insight into effective "motive alliances" turns the discussion back to Section 3.4.1, and the notion of competence as one characteristic of the trustworthiness of a person (Mayer et al., 1995). Understanding a company's

competence in light of the previously elaborated operant resources contributes to trust among a company's customers as the company understands the customers' motive alliances, which in turn is essential for creating superior value and gaining a competitive advantage, as introduced in Section 3.4. In light of the previous discussion, a tourism company must be able to use its skills and competence in order to translate ethical claims into ethical practices, and further have the competence to meet and fulfil further needs, values and expectations of ethical consumers.

Nevertheless, as the analysis in Section 2.3.2 disclosed, there is a lack of empirical evidence regarding different value hierarchies and the location of ethical values in those hierarchies among ethical consumers that reflect the heterogeneity among ethical tourists. Based on the discussed evidence, there seems to be a lack of answers towards Williams and Aitken's (2011, p. 451-452) central question suggested for marketing practitioners, i.e., "What are the values of our customers?" Answers to this question are fuelled by Smith et al.'s (2010) argument that consumers seek companies/ products that are congruent or align with their own values, and would build the basis for Kotler et al.'s (2010) conceptualisation of "marketing 3.0" and the argument towards the importance of shared values between market actors (among those customers). The findings regarding the heterogeneity among ethical tourists, together with Font et al.'s (2017) comment at the end of Section 3.4.1 that some more dedicated ethical tourism providers would experience increased satisfaction by attracting tourists with like-minded ethical values, point to the importance of a more nuanced segmentation of ethical consumers, and further to an amendment of Williams and Aitken's (2011, p. 451-2) central question towards "What are the value hierarchies of our customers?"

3.5 Segmenting Consumer Markets and Consumer Personas

Market segmentation, understood as the process by which companies segment consumers by splitting a heterogeneous population into homogeneous groups, is an increasingly important discipline within the field of marketing. Its significance as well as challenge is derived from the heterogeneity among ethical consumers as discussed in Chapter 2.

The aim of market segmentation is to accomplish stable, homogeneous consumer segments with each segment distinguishable from others (Dibb & Simkin 2008; McDonald & Dunbar, 2012; Wedel & Kamakura, 2000). To achieve homogeneous segments, several criteria by which consumers can be segmented have been discussed and elaborated, ranging from demographic variables such as age, gender or income, to psychographic variables such as personal values or attitudes, as well as behavioural patterns.

Empirical findings reveal that demographic variables have been found to have no influence on consumers' environmental concerns (Diallo et al., 2015) or findings are inconsistent (Juvan & Dolnicar, 2017). Critical commentators who question the relevance of demographic variables to explain ethical consumption are supported by evidence revealing inconsistent and heterogeneous patterns concerning age, gender, income, or education among ethical consumers/tourists (Dolnicar & Leisch, 2008; Kreilkamp et al., 2017). For instance, Schmücker et al. (2019) found that positive attitudes among tourists towards ethical (ecological and socially sustainable) tourism slightly increase with age, while income or household size had no influence. In a similar vein, segmenting consumers based on lifestyles has yielded heterogeneous results, including stronger and weaker commitments towards ethical issues. For instance, findings identified several lifestyles among LOHAS (Klein, 2013), or this lifestyle is characterised by a combination of ethical, hedonic and aesthetic elements

found among all age groups (Wenzel et al., 2007). Adding to the argument, Barr et al. (2011) questioned whether consumers follow a coherent and consistent ethical lifestyle, and noted that ethical considerations of consumers may differ across consumption domains.

Taking those critical comments into consideration, the most promising differentiators in segmenting ethical consumers are the previously discussed psychographic variables, such as attitudes, responsibility, values or self-concept. Psychographic variables have been reported to be the most often-used variables in segmenting tourists (D'Urso et al., 2016). For instance, consumer segments espousing stronger self-transcendence values show a higher responsibility in making ethical choices and considering the impact of their choices (Furman et al., 2020; Weeden, 2008). In a similar vein, Juvan and Dolnicar (2017) found that green self-identity, social norms, feelings of guilt and organised environmentalism (i.e., being a member of, donating to or volunteering for pro-environmental organisations) are the most relevant concepts for several vacation-related environmentally-friendly behaviours (e.g., carbon offsetting, or using certified tourism operators).

Segmenting consumers based on personal values or value systems has merit because personal values are assumed to be both stable over time (Rokeach, 1973) and behaviour-relevant, including consumption (Dibb & Simkin, 2008; Kamakura & Novak, 1992; Madrigal & Kahle, 1994; Wedel & Kamakura, 2000). The relevance of personal values for consumption is linked to their motivational function. In addition, personal values assume stability over time allowing for predictions about the future behaviours of individuals (Roccas et al., 2017; Sagiv et al., 2017). The previous sections and findings discussed in Chapter 2 underpin the relevance of segmenting consumers based on their personal values, and then approaching tourists with similar

values, both to circumvent the risk of attracting tourists that do not share ethical values with hosts and to increase the benefits for tourists.

This line of argument points to the shortcomings of behavioural approaches, i.e., segmenting consumers according to similar behavioural patterns, such as staying in an ecolodge, because their underlying motivations may differ. For instance, tourists who booked tours with responsible tour operators revealed different levels of personal responsibility towards ethical issues (Mody et al., 2014). Some booked ethical tour operators because they offered trips in smaller groups, provided higher quality service, and enabled authentic encounters with the local population (Caruana et al., 2014; Weeden, 2014, p. 132). Others did not consistently book with ethical operators and have occasionally chosen cruise vacations (Caruana et al., 2020). Those examples suggest that, for instance, a specific tourism service provider communicating the establishment's eco label may attract heterogeneous customers, i.e., consumers with different motivations lying behind the same booking behaviour. This heterogeneous customer base then in turn influences the process of value co-creation (Section 3.3), and may negatively influence an individual's vacation experience with the inherent risk of what Malone et al. (2018) described as "value destruction" as discussed in Section 3.3.

Yet, segmenting consumers based on personal values still faces the challenge emanating from the characteristics of postmodern consumers discussed in Section 2.2.1, i.e., multiple motivations and often paradoxical behaviours and the challenge that tourists may relate to several tourist clusters (D'Urso et al., 2016). Not all consumer decisions are based on personal values as outlined in Section 2.4 but gain importance for such products and/or services that have personal relevance. Furthermore, Kamakura and Mazzon (1991) and Kamakura and Novak (1992) suggested segmenting consumers on the basis of their value hierarchies. The

discussed concept of value hierarchies in Section 2.3.2 points to a more nuanced understanding and elaboration of consumers' value hierarchies for specific consumption domains underpinned by the evidence of a low spill-over of ethical considerations between a home- and vacation context (Barr et al., 2011).

The benefits emanating from a better alignment of a company's values with those of specific consumer segments can be linked to an increase in trust and strengthened relationships. For instance, adding to the point and the concept of "marketing 3.0" discussed in Section 3.3, Smith et al. (2010) argued that a better alignment of a company's values regarding CSR issues with those of consumers would result in stronger relationships. This argument may be augmented by Bendapudi and Berry's (1997) suggestion that a perceived similarity between a company and its customers regarding attitudes, values, and compatible goals would increase trust and consequently consumers' receptivity towards maintaining a relationship.

The discussed difficulties and thresholds of segmenting ethical consumers related to their vacation-specific values hierarchies point to the merit of qualitative research approaches. Qualitative research that focused on self-declared ethical consumers/ tourists (Hanna, 2011; Malone, 2012; Newholm, 2005; Onel et al., 2018; Sahm, 2020; Weeden, 2008) has yielded several patterns and strategies as to how ethical concerns enter consumers' consumption or vacation behaviours. Among those, so-called personas, i.e., archetypes of ethical consumers/ tourists, embed motivational, descriptive and behavioural criteria (Onel et al., 2018; Sahm, 2020) and reversing the segmentation process from a-priori defined criteria towards a data-driven segmentation.

Similar to the applicability of means-end theory for consumption domains where consumers are higher involved, so-called personas gain relevance for

consumers with medium to high involvement (Revella, 2015: xxii), i.e., purchases or consumption domains that have personal significance for consumers. The notion "persona" was coined by Cooper (1999) as a method to develop concrete persons, archetypes or representations of customers. While there is no clear definition of personas, authors align the concept of a persona with exemplars or archetypes of consumers/ customers (Kotler et al., 2019) that share certain characteristics and needs (Pruitt & Adlin, 2006; Revella, 2015).

Personas gain their merit from the richness of details compared to so-called consumer or tourist typologies. Consumer or tourist typologies are developed from a piori defined and reduced number of variables or criterion such as for cultural tourists (Chen & Huang, 2018). Dai et al.'s (2019) summary of tourist typologies reveals the limited number of typologies developed based on different motivations, behavioural patterns, and/or intensity of engagement.

Furthermore, typologies of tourists or consumers seem to be mainly addressed by academics, while personas approaches stem from practice. While there is a limited number of personas approaches that have been developed by academics, such as sustainable consumer personas (Onel et al., 2018), or ethical tourist personas (Sahm, 2020), the majority of personas are created by companies offering consumer goods (Janke, 2019) or some national tourism boards (e.g., Slowenian Tourist Board, 2016).

The personas approaches reveal the richness of data to describe each persona, ranging from behavioural characteristics, to demographic and psychographic variables. The findings also point to the potential of the persona approach to capture the heterogeneity among ethical consumers/tourists. This aligns with the initial ideas behind personas, emerging from the necessity for product designers to develop products to address a heterogeneous consumer base, by giving consumers a specific

character and face instead of developing products for anonymous consumers (Brangier & Bornet, 2011), to allow product designers "to get into the shoes of the consumer" (Onel et al., 2018, p. 763), and to develop empathy for consumer groups (Pruitt & Adlin, 2006).

On the other hand, there are several unresolved issues concerning the methods to develop and what data to integrate into personas. First, the development of personas seems theoretically and methodologically unexplored. Brangier and Bornet (2011, pp. 40, 47) claimed that "there is no scientific method behind the construction of the persona". Apart from the inductive approach to develop personas without a priori segmentation variables (Adlin & Priutt, 2010; Faily & Flechais, 2011; Rihova et al., 2019), case studies, grounded theory, and/or ethnographic research designs including interviews and/or observations are proposed and applied (Faily & Flechais, 2011).

Second, existing personas reveal the tightrope walk between the richness of data to embed in one persona and which elements to focus on. There is no standard for what elements to include in personas descriptions. Advocates of personas (Brangier & Bornet, 2011; Onel et al., 2018; Pruitt & Grudin, 2003) and those who use practical elaborated personas (e.g., Slowenian Tourism Board) reveal the vast inventory to embed in personas: personal characteristics such as demographics, physical, physiological, psychological as well as behavioural and lifestyle elements.

Narrowing down this inventory, Adlin and Pruitt (2010) argued that the central element for each persona is her/his goals, ranging from life goals to consumption-specific goals. Such suggestions align with the different levels within means-end chains elaborated in Section 2.4, and personal values that share the characteristics of life goals. A focus on values and value hierarchies represents an

approach to addressing different personas' life goals, and link those to values and specific behavioral patterns (Brangier & Bornet, 2011; Larner, 2014; Sahm, 2020).

To conclude, using consumer personas as a specific device for segmenting ethical consumers seems a promising avenue to take into account the heterogeneity among ethical consumers, as well as to address the complexity of the tourism product.

3.6 Summary of Chapter

Chapter 3 addressed how tourism can be understood through the lens of three focal points in marketing (Gummesson, 2006): networks, relationships and interactions. Based on those focal points, the chapter proposed personal values as "institutions" in S-D logic's terminology, influencing and regulating networks of actors in tourism and the outcomes of value co-creation, similar to the argument provided by Kotler et al. (2010) in their "marketing 3.0" conceptualisation. The discussed evidence disclosed the positive outcomes if values are shared by actors, such as among tourists, and the lower the risk of conflicts both among tourists and between tourists and hosts.

The analysis further discussed ethical values and beliefs embedded in conceptualisations of authentic and responsible leadership that influence interactions and relationships within companies. Moreover, the evidence disclosed how authenticity and trust are essential in light of businesses' market communications and co-operation among tourism businesses. Nevertheless, the analysis pointed to certain gaps with implications for tourism businesses. First, the concept of "greenhushing" disclosed a lack of understanding among businesses over how tourists might respond to their ethical engagements. Second, in light of an increase in businesses using prefixes such as eco-, sustainable or green, there is evidence of an increasing scepticism among consumers pointing to the threshold of credibility and trust.

Finally, the concluding discussion revealed the importance of personal values and value hierarchies for segmenting ethical consumers, as those values provide a promising avenue for considering so-called ethical consumer personas. Such a personas approach provides a more nuanced consideration of the heterogeneity of ethical consumers discussed in Chapter 2, and offers a promising and novel offspring based on the limited academic evidence in the realm of ethical consumers. Consequently, the chapter carved out the argument towards embedding Kamakura and Mazzon's (1991) and Kamakura and Novak's (1992) idea of segmenting consumers based on different value hierarchies as a central feature of consumer personas. As pointed out in Chapters 2 and 3, the value of segmenting consumers according to differences in personal values and value hierarchies seems highly relevant for consumption domains which are important for consumers, such as tourism.

Chapter 4: Methodology

4.1 Introduction

Chapter 2 revealed highly diverging characteristics, travel patterns and intensities of ethical concern among ethical consumers. That chapter also elaborated upon different motivational constructs influencing ethical consumer behaviour in tourism and the significance of consumers' personal values. Chapter 3 delivered evidence on how those personal values influence and regulate interactions and relationships in tourism.

The conclusions drawn in the previous chapters provide a rationale for considering certain methodological approaches for researching ethical consumer behaviour in tourism. First, research needs to cover the complexity of tourism activities (including several sub-decisions), and second, it needs to cover several motivational constructs involved in the vacation decisions of tourists. Those different motivational constructs are embedded in the conceptual framework outlined at the end of Chapter 2, and include the initial trigger for consumers' vacation planning and the significance to consider this trigger in the research into vacation behaviour.

In addition, the value/attitude-action gap pointed to the importance of research to take account of context-specific circumstantial influences such as travel companions, or a lack of ethical tourism alternatives. This chapter introduces a research design to address those requirements, and particularly the gap identified in Chapter 2 regarding the stability of consumers' personal values and value hierarchies over the context of more than one vacation. As such, this chapter addresses the central research question from Section 1.2: to develop a research approach that allows for the segmentation of ethical consumers according to similar and stable motivations.

4.2 A Constructivist Perspective to Researching Ethical Consumers: Ontological and Epistemological Foundations

This chapter recaps the essential conclusions from Chapter 2 and 3 and embeds those findings into a theoretical perspective from which the research design will be derived. Chapter 2 concluded that empirical research has failed to answer Research Question 2.2, which investigates the stability of personal values and consumers' value hierarchies over time in the domain of vacations, and the practical relevance and importance of that stability in the light of segmenting consumers and communicating to consumer segments (Manyiwa & Crawford, 2002). Before developing an appropriate research design to address those gaps, my theoretical stance as a researcher on ontological and epistemological issues that informed the following methodological design will be discussed. The notions of "theoretical perspective" (Crotty, 1998, p. 11) or "worldviews" (Creswell, 2014) reflect my personal views about the world. Issues include the nature of and assumptions about reality, or ontology, and claims about valid knowledge and how this knowledge is achieved, or epistemology (Decrop, 1999, 2006; Hollinshead, 2006).

This personal perspective towards those issues embedded in this research is exemplified by the findings in Sections 2.3.1.1 and 2.3.3. Those sections disclosed the interplay between ethical perspectives in the social realm, an individual's identity construction and personal ethical development. For instance, Section 2.3.1.1 evidenced how ethical consumers construct their individual identities by distancing from "Greenpeace sort of people", "passion for human rights" (Caruana et al., 2014, p. 123, 124), "eco-warrior" (Hanna, 2011, pp. 218-219) or to mention "it's not who I am" in relation to mainstream tourists (Malone, 2012, p. 175). These instances reveal how individuals construct their identity or self-concept by comparison with existing "objects" in the social realm (e.g., Greenpeace) or internalise ethical models from

moral philosophy (Section 2.3.2). Such evidence of the social world with existing objects, or ideas with particular meaning, points to a constructionist theoretical perspective.

On the other hand, Section 2.3.3 analysed how individuals may strip off socially adopted values and norms during socialisation and develop their own value system by voluntarily integrating certain ethical perspectives and beliefs, or engage in their individual "ethical agency" regarding alternative pathways to consumption (Caruana et al., 2020, p. 146). Such evidence echoes a constructivist perspective with a focus on the individual. Discussions regarding constructivism and (social) constructionism offer a plethora of positions, different notions and terms (Pernecky, 2012). To clarify my personal constructivist perspective, Crotty's (1998) distinction between constructivism and constructionism offers an initial springboard:

> "Constructivism describes the individual human subject engaging with objects in the world and making sense of them. Constructionism to the contrary, denies that this is what actually happens, at least in the first instance. Instead, each of us is introduced directly to a whole world of meaning. The mélange of cultures and sub-cultures into which we are born provides us with meanings." (Crotty, 1998, p. 79)

Based on Crotty's elaboration and the analysis in Section 2.3.3, related to personal development and an individual's personal values, I align myself with a constructivist perspective with a focus on the individual. At the same time, as Section 2.3.3 discussed, individuals are born into a world of meaning and learn to understand and internalise existing meanings, e.g., the meaning of equality. Nevertheless, the ability of individuals to distance themselves from those existing meanings in the social realm, and build their own system of personal values, underpins my personal constructivist perspective.

Such a perspective implies certain ontological and epistemological consequences (Denzin & Lincoln, 2013). For instance, this personal view regarding reality is imbued by my beliefs in the existence of a physical world, a world of matter, though this physical world has no meaning until humans ascribe meaning to it. Such a perspective supports the claim that the world of matter exists (ontology) although the meaning of such objects is constructed by humans. Nevertheless, constructivists do not agree upon perspectives of ontological issues. Some constructivists deny the existence of a physical world and objects; others accept the existence of a physical world although with no a priori meaning (Crotty, 1998; Miles & Huberman, 1994; Pernecky, 2012). On the other hand, constructivist perspectives are different from positivism and post-positivism and the belief in the existence of an independent, single, objective and external reality composed of discrete elements (Carson et al., 2001; Hirschman, 1986) and universal laws and truths.

Despite the different ontological positions among constructivists, epistemological questions seem to be of higher relevance from a constructivist perspective, particularly to understand the constructed realities of individuals. Epistemology is concerned with valid and accepted knowledge and how knowledge is "produced" and/or "acquired" (Moon & Blackman, 2014, p. 1171), which in turn has several methodological implications for this research. For instance, this research focuses on ethical consumers' vacation behaviours and choices, embedding a constructivist perspective which aims to understand and interpret the meanings that individuals ascribe to those choices and behaviours (Spiggle, 1994). This focus is on the idiosyncratic construction of individuals (Guba & Lincoln, 1982) and is supported by Malone's (2012) findings that reveal what types of vacations individuals define as ethical, or the highly individual projects ethical consumers

engage in, as elaborated by Newholm (2005), and the meanings ascribed to those projects.

Moreover, in Chapter 2 the case was made that ethical consumers are influenced and bound by the available ethical frameworks (i.e., constructions) in the social realm, and that an individual's perceptions and interpretations of reality are mediated by that individual's values, beliefs or attitudes (Guba & Lincoln, 1982) and based on specific experiences in the world. To address those issues, constructivists often rely upon qualitative instruments, and point to the significance of the researcher as the main instrument (Creswell, 2014; Guba & Lincoln, 1982; Hirschman, 1986) and interviews that have open-ended questions (Creswell, 2003; Crotty, 1998).

Qualitative approaches subsume narratives, phenomenology, grounded theory, or case studies, while within the quantitative domain research designs often include experiments and surveys (Creswell, 2003, 2014). Regarding the focus of this research, the research instruments need to be able to capture the complexity of consumers' vacation planning emerging from several sub-decisions and several motivational and contextual (e.g., travel party) factors. Moreover, positivists have been ascribed to assume an independent researcher, objective outcomes of research, and value-free knowledge (Guba & Lincoln, 1994). By contrast, qualitative approaches are susceptible to the researcher's biases influencing both research participants and the outcomes of the research (Creswell, 2014; Decrop, 2006). In light of this research study's focus, it would be contradictory to argue that consumers' personal values influence their vacation choices, behaviours and perception of this world, without consideration of the researcher's own personal values.

Research instruments within the quantitative realm, such as surveys with predetermined questions (Creswell, 2003) and the detachment of the researcher from

those being researched, hardly align with a constructivist paradigm, and the results from applying those instruments hardly aid in understanding the idiosyncratic meanings that consumers attach to their choices. Furthermore, quantitative surveys run the risk of attracting socially desirable answers, rather than offering a true reflection of behavioural conduct, and are prone to be imbued by biases resulting from surveys decontextualised from actual behaviour (Dolnicar et al., 2018; Shaw et al., 2016). In light of researching consumers' personal values, surveys using pre-defined lists of values run the risk of missing out consumption-specific values (Jiang, 2017). For instance, Hindley and Font (2018) studied tourists' personal values in relation to visiting destinations with Kahle's (1983) list of nine values provided to study participants, such as sense of belonging, fun and enjoyment in life, warm relationships with others, excitement, security, self-respect, or sense of accomplishment. Such a reduced list of values hardly reflects the broad range of values discussed in Section 2.3.2, particularly in the ethical domain.

4.3 Methodology: A Case Study Research Design

Methodology describes "how we will go about studying any phenomenon" (Silverman, 2001, p. 4). The approach developed in this research project is framed around a prolonged case study design with multiple cases (i.e., self-declared ethical consumers). The rationale for this research design is derived from the previous discussion on the epistemological perspective, and the requirements of researching ethical consumer behaviour in tourism elaborated upon in Chapter 2. Those requirements and consequent considerations in the research design are summarised in Table 5.

Table 5

Requirements of Research and Consideration in the Research Design

requirements to research ethical consumer behaviour in tourism	addressed in this research
heterogeneity among ethical consumers (i.e., different objects of ethical concerns, different intensities and consistency of ethical considerations over time)	recruitment of participants
complexity of vacation planning (i.e., several decisions involved)	interview procedure and interview questions
several motivational constructs involved in vacation planning	interview technique and means-end theory
stable nature of personal values and values hierarchies	prolonged engagement with participants (two vacations per participant as unit of analysis)
actual consumers' vacation choices (including context)	focus and procedure of interviews choice of case study

Note: Source: Sahm (2022)

As the table details, the research design covers the context of participants' actual vacation choices, complying with the requirement that the focus of case studies, naturalistic inquiry and qualitative research should be on human behaviour (Creswell, 2014; Guba & Lincoln, 1982; Lincoln & Guba, 1985). The "how" and "why" questions (Newholm, 2005) used in case studies are considered in this research, for example in the interview technique to uncover the process of vacation planning and the choices embedded (how), and to elicit the ethical consumers' personal values and value hierarchies and their stability in a tourism context (why).

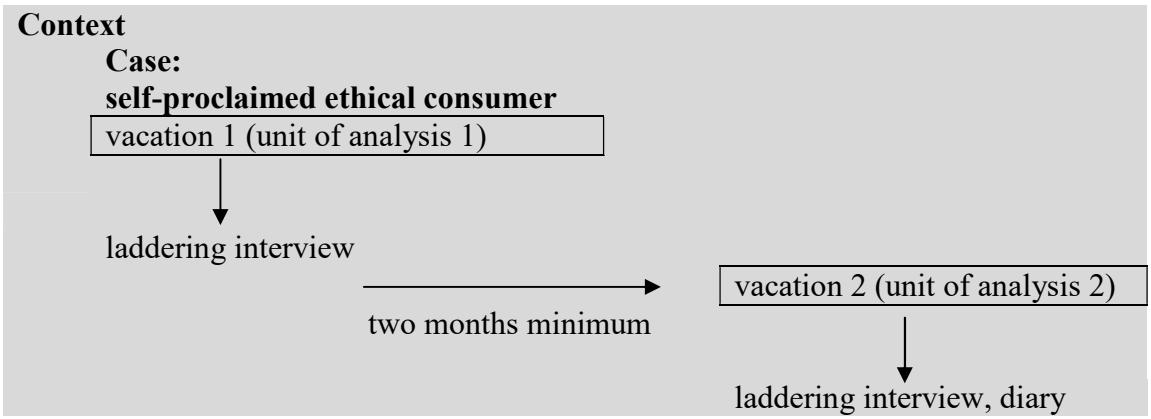
Case studies are suitable to elicit breadth and depth, an essential requirement to develop consumer personas as detailed in Section 3.5. In this vein, case studies facilitate a holistic understanding of consumers' vacation motivations, and further

align with the constructivist's focus on the importance of the subjective meaning of individual consumers. Moreover, the discussion in Section 4.2 and my constructivist perspective argued for a focus on the individual who holds personal values and, consequently, the case is the individual, similar to Newholm's (2000) approach.

To address the focus of this research, i.e., the individual ethical consumer's personal values and insights into his/her value hierarchy – particularly the stability over time and across vacation contexts – a prolonged engagement with participants was deemed essential. This prolonged engagement meant that I planned to consider two vacations for each participant in order to triangulate and compare data for more than one vacation to research the stability of their personal values. Figure 7 details the elements of the designed, prolonged, multiple case study approach with self-proclaimed ethical consumers in Germany. To bind this case study by time and activity, ensuring that the case remains reasonable in scope (Baxter & Jack, 2008), the "case" in this research was the individual, self-proclaimed, ethical consumer. For each participant, two vacations as embedded units of analysis were researched, as depicted in Figure 7:

Figure 7

A Multiple Case Study Design to Research Ethical Consumers' Vacation Choices



Note. Source: Sahm (2022, based on Yin, 2003, p. 46)

This research design reflects a combination of Yin's (2003) descriptive, explanatory and multiple case study approach. An explanatory case study aims to elicit presumed causal links; multiple case studies aim to reveal similarities and differences between cases and predict similar results. The descriptive and explanatory elements are considered by eliciting how participants' personal values surfaced in two vacations taken by research participants. This prolonged engagement substantiates the argument that longitudinal studies enhance the building of rapport and trust with research participants (Earthy & Cronin, 2008) and allow insights into how and why the values of ethical consumers change over time (Weeden, 2008). In this sense, the developed approach considers Yin's (2009) suggestions for case studies to use several sources of evidence and triangulate the data from those different sources.

A further argument towards using case studies aligns with the evidence discussed in Chapter 2 and embedded in Table 5 regarding the importance of the context of consumer behaviour and choices (Newholm, 2000; Yin, 2009). In a similar vein, the complexity and dynamics of vacation planning reveal the need to consider contextual influences deemed important by several authors (e.g., Decrop, 1999; Martin & Woodside, 2008; Manyiwa & Crawford, 2002). This need is addressed by consideration of two vacations taken by each participant, allowing insights into ethical consumers' stable vacation motivations, and separating those from contextual influences, such as others in the travel party or the type of vacation.

4.3.1 Naturalistic Research Design: Consumers Vacation Planning and Choices

A focus on ethical consumers' vacation choices in this research study covered the context of those choices, including situational influences (e.g., travel companions), and reduced the risk of socially-desirable answers. A focus on decisions made by consumers echoes the central idea behind "naturalistic inquiry",

which focuses on understanding naturally occurring phenomena perceived by humans, which are not able to be "touched, seen, tasted, or heard" (Guba & Lincoln, 1982, p. 239). As such, the approach taken in this research study activated and focused on the decision context and elicited the actual choice criteria.

Those naturalistic inquiry characteristics were incorporated into the focus and questions embedded in the interviews, by letting participants explain how they planned their vacations and, in the second part of the research, letting them document their vacation planning processes and decisions. The research design reflects a compromise between eliciting the stability of participants' personal values and consequently embedding two interviews, and the requirements of a naturalistic inquiry. By basing the first interview on participants' last vacations in the past, trade-offs regarding these naturalistic inquiry requirements had to be made, i.e., relying on participants recalling how they planned their vacations in the past.

Both the focus on consumers' actual decisions and a prolonged engagement with individuals have been argued to reduce the threat of a social desirability bias (Juvan & Dolnicar, 2014; Papaoikonomou et al., 2011; Weeden, 2008). Moreover, basing research on consumers' behaviour and choices circumvents or discloses the attitude/intention-behaviour gap discussed in Chapter 2. This gap may be due to "loose coupling" (Weick, 1976) revealing a potential weak relationship between attitudes and intensions. Yet, such a weak relationship may result from measuring attitudes with time- and context-independent techniques, while behaviour is always context-specific.

In this vein, the research design followed Weick's (1976) suggestion for comparative and longitudinal studies and rich contextual details, to understand "loose" and "tight" coupling (Weick, 1976) between constructs, i.e., how strong (or weak) personal (ethical) values influence participants' vacation choices in two

vacation contexts. In a similar vein, Schwartz (1992, p. 47) claimed that "studies combining our abstract level of measurement with contextually specific measures would increase our understanding of how values enter into concrete decision making". The importance of basing research on actual consumer decisions is supported by Gutman (1990), who found different values among consumers, depending on the framing of questions: consumers named values when asked about them independently of a consumption context, but named different values related to the consumption of beverages. These findings underpin the evidence in Section 2.3.2 as to specific consumption domain-related personal values, such as animal rights in the light of organic food. Moreover, basing research on consumers' choices presumably elicits consumers' more enduring values, which is a better grounding for predicting consumer behaviour and facilitating market segmentation or market communication (Manyiwa & Crawford, 2002).

4.3.2 Embedding Means-End Theory

Advocates of naturalistic inquiry (Lincoln & Guba, 1985) and case studies (Yin, 2003) emphasise that it is important to make clear the assumptions, propositions or a priori theories that guide research. To address these issues, this research is informed by means-end theory (Gutman, 1982; Olson & Reynolds, 2001; Reynolds & Phillips, 2009) and values theory (Schwartz, 1992, 2006; Schwartz et al., 2012). Derived from those theories, the following assumptions imbue this research:

- Consumers are problem-solvers in a vacation planning context and problems are understood as goals, personal values, or needs;
- Consumers learn the consequences of consumption acts and recognise products and/ or services as potential satisfiers of values, goals or needs;

- The value and meaning of products and/ or services are idiosyncratic, influenced by individuals' personal values.

Based on the discussion in Section 2.4, means-end theory has been considered appropriate for several reasons. First, vacations are considered a consumption domain of high consumer involvement (Schmücker et al., 2019) resulting from a linkage to consumers' personal values, or perceived risk due to the higher financial spendings. Second, as personal values represent mental representations of desirable goals of individuals, values are assumed to be retrieved by individuals when needed (Schwartz & Bilsky, 1987), and knowledge about consumers' personal values as desirable goals allows researchers to predict their future behaviours (Cieciuch, 2017). Third, consumers holding ethical values are assumed to be more highly involved in ethical tourism. Diallo et al. (2015, p. 88) defined involvement in responsible tourism as "an observable state of motivation, excitement and interest in the sustainability in tourism".

The usefulness of means-end theory is linked to structuring the vast amount of data elicited by covering all vacation sub-decisions of consumers. A critical comment regarding the handling of a vast array of data has been discussed in Section 3.5 in light of persona approaches and a lack of scientific method to develop consumer personas (Brangier & Bornet, 2011). To address these issues, embedding means-end theory into this case study to elicit participants' personal values takes account of Cooper's (1999) suggestion to categorise consumers with similar objectives as a persona. Consequently, means-end theory allows researchers to focus on and aggregate consumers by their stable personal values. As detailed in Section 2.4, means-end theory links personal values and benefits as motivational constructs to explain consumers' vacation choices. Based on the linkages between those constructs, the meaning of products for consumers is discernible and it shows how

they link to specific choices and choice criteria (Klenosky, 2002; Gutman, 1982; Reynolds & Gutman, 1984).

Both sets of interviews I conducted focused on vacation planning and pre-trip decisions, as it is assumed that travel planning and pre-trip decisions are made with higher awareness, more conscious planning and mental activities that are less critical for retrospective recall, i.e., recalling actions and thoughts in the past. The tourists who self-organise their vacations tend to recall those planning steps more easily. While Decrop (1999, 2006) suggested that consumer decisions are not always deliberate, purposeful, reasoned and characterised by high involvement, Schwartz (2017) added that with an increase in importance of certain personal values, individuals tend to engage in planning to fulfil these values, and this planning process was the focus of this research. Furthermore, Schwartz claimed that the activation of personal values often occurs outside of the conscious awareness of consumers, but this awareness is likely to increase if options involve high costs, which are assumed for vacations.

As the previous section detailed, the case study design aimed at researching ethical consumers' personal values and their stability based on means-end theory. In order to operationalise the methods to elicit means-end relationships, two so-called laddering interviews were designed, complemented by a diary. The following development of methods was informed, as argued throughout the previous sections and pointed out in Table 5 in Section 4.3, by the necessity of a prolonged engagement with participants in order to research the stable nature of their personal values and value hierarchies. This is necessary, as some evidence discussed in Section 2.2.1 in the light of postmodern consumers with multiple motivations and possibly paradoxical and contrasting behaviours (D'Urso et al., 2016) may challenge

claims towards the stability and consistency of this research participants' vacation motivations.

4.4 Research Design: Interviews and Diary

As Figure 7 in Section 4.3 depicts, two in-depth interviews were conducted with each participant, which differed slightly in its focus. The first interview focused on participants' last vacation plans and the pre-trip choices made. The second part of the research focused on participants' upcoming vacations and included documentation of the vacation planning steps and decisions made in a diary, as well as the second interview. The second in-depth interview took place shortly before participants started their vacations. Such a research design enabled in-case comparisons of the stable nature of participants' personal values and value hierarchies.

As the following section details, participants' personal values were elicited by so-called laddering interviews and inductive data analysis, which differs from quantitative surveys. For instance, individuals' value hierarchies are often researched in surveys, and either elicited by letting study participants rank a set of personal values given by the researcher (Rokeach, 1973) or by letting participants rate the importance of each personal value independent from one another (Schwartz, 1994, 2006). Both methods for letting study participants rank or rate their personal values have several shortcomings, stemming from the possible impulse to provide socially desirable answers and the cognitive effort of participants.

Ranking is often a cognitively difficult task for individuals. For example, thinking about social justice and rating its importance is usually challenging, particularly if the survey does not allow the ranking of two values at the same level of importance (Roccas et al., 2017, pp. 16, 21). While Rokeach's ranking and

Schwartz's ratings have the advantage of revealing personal values that individuals generally hold, the following interview procedure elicits ways in which personal values affect participants' context-specific decisions and/or behaviours in the domain of tourism. Moreover, letting participants rank or rate personal values is an early intrusion of the researcher, limiting the possible values elicited by the research design.

4.4.1 Laddering Interviews to Elicit Consumers' Personal Values

Interviews provide deep insights and a better understanding of consumers' value systems (Furman et al., 2020) and the particular laddering interview technique used in this study is based on in-depth, one-to-one interviewing that is commonly used to elicit means-end relationships (Klenosky, 2002; Olson & Reynolds, 1983; Phillips & Reynolds, 2009; Reynolds & Gutman, 1988). Laddering interviews are underpinned by means-end theory (Reynolds & Phillips, 2009), and the interviews unravel the meanings consumers attach to single choices by linking the consequences of those choices to the fulfilment of higher order personal values or personal goals (Olson & Reynolds, 2001; Woodruff & Gardial, 1996).

The usefulness of laddering interviews has been linked to the personal importance of consumption choices for consumers. For instance, Phillips and Reynolds (2009) summarised the basic assumptions underlying the laddering technique and noted that laddering is appropriate for "personally meaningful choice or preference distinctions" (2009, p. 86). Adding to this line of reasoning, Schwartz (2006) argued that in situations in which consumers link their personal values to a specific object or event, those values are available to an individual's awareness and, as a consequence, individuals tend to consciously plan and make decisions.

4.4.1.1 Decision on Laddering Technique.

There are several techniques used to conduct laddering interviews. The techniques differ according to who determines the products being compared (researcher or participant) and the procedure used for the laddering interviews. Regarding the first point, as previously argued the focus of this research was on consumers' vacation planning and decisions, and consequently this was the basis for laddering interviews. This aligns with the "differences by occasion" approach which focuses on a natural context in which participants reflect upon a situation when they distinguish between products, as they actually choose a product or after they have chosen products (Manyiwa & Crawford, 2002).

A second decision regarding laddering interviews is the procedure of the interview, either applying hard or soft laddering, which will result in a difference in how means-end chains (ladders) are elicited. Before building the argument for a soft laddering approach, Table 6 summarises the main differences between both approaches.

Table 6

Comparison Between Hard and Soft Laddering

	soft laddering	hard laddering
procedure	may start at any level of a ladder	starts at attribute level of alternative products/ options
applied through	in-depth interviews	mostly paper and pencil questionnaires, (computer-based) surveys
advantages	richness and depth of ladders; flexibility of interviewee to start at attribute or consequence level	efficient, cost saving, no geographic constraints, less qualified interviewers needed
dis-advantages	highly dependent upon trained interviewer; geographic constraints as 1:1 interviews	more restrictive and less flexible; risk of "forcing" ladders through probing questions

Note: Sources: Grunert and Grunert (1995), Manyiwa and Crawford (2002), Phillips and Reynolds (2009), Ronda et al. (2020)

As the table reveals, soft laddering suits the requirements of constructivism and naturalistic inquiry because of the flexibility during the interview, the rich data elicited and meaningful ladders produced (Phillips & Reynolds, 2009, p. 88). This flexibility was considered essential to accommodate the complexity of vacation planning, including all pre-trip decisions made by participants and contextual influences, which is aligned with Lundblad and Davies's (2016) argument regarding the suitability of soft laddering for exploratory research, as well as allowing a natural flow of speech during the interview. Soft laddering combines the elicitation of attributes with probing questions as to why those attributes are important, and allows interviewees to start either on the consequences or attribute level when reflecting on their choices (Manyiwa & Crawford, 2002; Olson & Reynolds, 1983).

On the other hand, hard laddering follows a structured sequence and separates the elicitation of choice criteria (e.g., product attributes) from the probing questions about why those criteria are important. This procedure forces the interviewee to follow the structure of means-end hierarchies one by one, i.e., for each choice criterion, the interviewer probes why those criteria are important and, based on the answer, further 'why' questions are asked, to move up the ladder and build means-end chains step-by-step (Costa el al., 2004; Grunert et al., 2001; Zanoli & Naspetti, 2002). Such a strict procedure has been embedded in surveys (e.g., Ronda et al., 2020) that provide study participants with pre-defined boxes linked by arrows, starting with attributes/criteria and respondents having to fill in the boxes. Hard laddering has been criticised regarding the cognitive efforts involved. For instance, Phillips and Reynolds (2009) critically reflected on hard laddering in surveys where study participants are provided with pre-coded questionnaires which "limit the cognitive effort and subsequent involvement of respondents and can lead to more superficial responses as respondents are asked to 'recognise' rather than 'recall' personally meaningful associations" (Phillips & Reynolds, 2009, p. 87, referencing Bradburn et al., 2004).

While hard laddering embedded in surveys is easier to administer and less costly (Grunert et al., 2001) compared to soft laddering, the rigid procedure reduces the flexibility and freedom to unravel the complexities of consumers' vacation choices, making it easier to decide on soft laddering in this study. Moreover, soft laddering ensures a natural flow in the interview according to the actual vacation planning sequence, and aligns with elements from Woodruff's (1997) grand tour approach as applied by Lexhagen (2009). Such a combination provides flexibility in the interview sequence, and the freedom to follow unexpected answers and allow

interviewees to elaborate, explain their past choices and integrate clarifying questions (Costa et al., 2004; Manyiwa & Crawford, 2002).

The choice of soft laddering was further based on the experience of six test interviews applying the laddering technique. I found that a strict adherence to eliciting all attributes for one decision, and then follow-up ladders for each attribute, represented an "artificial" approach that in some instances hindered the natural flow of the interview. This perceived "artificial" procedure may have been the reason that some informants showed signs of becoming uncomfortable (e.g., losing eye contact, continuous stirring of a spoon in a cup). To address this issue, in the actual interviews I reacted in those instances of discomfort or nervousness and went on to ask about other choices or let participants explain the process of planning, and came back to the skipped choices once participants showed signs of security and fluidity in their elaborations.

4.4.1.2 Interview Questions.

Both sets of interviews started with general questions asking participants to reflect on their last vacation (first interview) or next private vacation (second interview). In order to cover the motivation that triggers participants' engagement in vacation planning, to cover all sub-decisions in vacation planning and to address participants' general motivations to travel, I prepared a short list of standard questions. Those questions were partly based on previous research addressing ethical consumers and responsible tourists (Malone, 2012; Sahm, 2020; Weeden, 2008), and are summarised in Table 7.

Table 7

Set of Questions for Laddering Interviews

	questions	aim
A: initial questions	A1: "When was your last vacation and where did you go to?" (first interview) A1: "When will be your next vacation and where will you go?" (second interview)	activate decision context (Olson & Reynolds, 2001), break ice (Malone, 2012)
	A2: "What triggered your decision to start planning vacations?" (both sets of interviews)	understand initial motivation, embracing possible influence of others, e.g., travel party
B: planning process	B1: "When did you start planning and how did you proceed?"	identify sequence of decisions (Olson & Reynolds, 2001; Decrop, 1999); basis for elicitation of categories and alternatives compared; revealing information search, involvement (Malone, 2012)
The following questions are based on the actual sequence of planning steps (B1) starting with the fist sub-decision and proceeding to the next sub-decision.		
C: eliciting distinctions for sub-decision categories (e.g., hotel vs camping)	C1: "Which accommodation types/ transport mode did you consider?" C2: "Did you consider other types of XY?" (accommodation, transport, etc.)	elicit considered categories for vacation sub-decisions elicit habits, unconscious motives

	questions	aim
D: eliciting attributes considered (alternatives within sub-decision category)	D1: "Which airlines/ hotels/ destinations did you consider when planning your holidays?"	elicit choice alternatives (Olson & Reynolds, 2001) in sub-decision categories
	D2: "What were relevant criteria when you chose XY?"	elicit product attributes/ consequences (benefits, costs, effort) (Olson & Reynolds, 2001)
	D3: "Why did you not want to book XY?"; "Why do you want to avoid that?"	elicit negative reasons for decisions (Olson & Reynolds, 2001), applied for sub-decision category and alternatives in sub-decision category
	D4: "Why was XY (attribute) important to you?" "What do you get from that?"	laddering up (from attributes to benefits) (Reynolds et al., 2001)
	D5: "You mentioned that the feeling comfortable aspect in XY attracted you. What are the specific criteria that make XY comfortable?"	laddering down (from consequences to attributes)
	D6: "Which criteria were decisive in the end?"	verifying most important attributes
E: clarifying	E1: "What do you mean by XY?" "You mentioned XY, could you describe what you mean by XY?"	Woodruff and Gardial (1996)
	E2: "Were those attributes/issues relevant for all in the travel party?"	influence of others in travel party

	questions	aim
F: final questions	F1: "Where do you consider sustainable issues in travel planning?" (1st interview)	understand how participants define sustainability, prompt examples of former holidays and sustainable considerations (Weeden, 2008)
	F2: "How important are holidays/travelling for you?"	general importance of vacations in life; gain understanding of general travel motivation, general benefits or vacations as means for values fulfilment
	"What are your expectations towards your next vacations?" (only second interview)	

The questions were formulated in a general and non-directive manner and aimed to keep the researcher's profile as low as possible, letting participants tell their story (McCracken, 1988; Woodruff & Gardial, 1996). Furthermore, all interviews started with question sets A and B. From then on, I applied questions from sections C and D depending upon the first choice mentioned by participants.

As question sets A and B disclose, I initially took participants on a so-called grand tour, running through their last actual buying experience (Woodruff & Gardial, 1996) and the sequence of vacation planning as it naturally occurred. Those question sets incorporated the findings from Section 2.3.2 and the shortcomings of several means-end approaches detailed in Section 2.4.3 regarding the missing consideration of the initial trigger that pushes consumers to go on vacations and contextual influences such as the travel party. Demographic variables were addressed at the end of the first interview (age, marital status, education, occupation), and information on

the socio-cultural background, lifestyle or previous travel experiences gathered before, during and/or after each interview.

Moreover, two questions (F1, F2) were added after I tested the laddering technique with friends and in six pilot interviews from November 2014 until January 2015, to get familiar with the laddering technique and the pre-defined questions. These additional questions addressed respondents' general motivation to travel, the importance of travelling and the influence of ethical issues regarding vacations. The answers to those questions contributed to a better understanding of previously given answers, to verify participants' value hierarchies in the data analysis, and to elicit further information regarding the consideration of ethical issues in prior vacations. These additional questions were postponed to the end of the first interview in order to minimise respondent bias (Budeanu & Emtairah, 2014, referring to Kahneman, 2003) which might emanate from respondents answers to question F1, in particular. I interpreted that this question eliciting sustainable (ethical) issues would be a sensitive topic with a higher risk of participants giving socially desirable answers, or presenting themselves in a positive light. In a similar vein, Wallendorf and Belk (1989) suggested placing sensitive questions at the end of an interview. Moreover, asking questions regarding ethical issues at the beginning of the interview could have caused a halo-effect, i.e., initial answers of participants concerning ethical issues re-appearing in subsequent answers and offering room for respondents to present themselves in a positive light.

In case of joint vacation planning, I asked participants how they finally decided, either being her/his choice, the choice of others in the travel party, or a consensus of both (question E2). In the first two cases probing 'why' questions were asked. In most cases participants were the "leading" force in travel planning and during the interview it became clear when others influenced the choice or favoured

other criteria. If the interviewee was not the decisive planner, no laddering questions were asked as this would cause answers to please the researcher and the result would be artificial ladders.

4.4.1.3 Laddering Questions.

In interview one, after eliciting participants' triggering motivation and planning sequence for the last vacation (A1, A2, B1), the laddering interviews started with the first vacation sub-decision reported. Most participants started with the choice of destination and this decision was the basis for eliciting the attributes on which alternatives were compared (D2). Once participants named the choice criteria, product attributes or consequences of this choice, the laddering procedure started by asking interviewees, in connection with each criterion: "Why was/is that important to you?". The answer to this leads up means-end chains towards consequences (Klenosky, 2002; Olson & Reynolds, 2001, 1983). Based on the answers, the next question, "Why was/is that important to you?" led to additional, often more abstract consequences and consequent probing 'why' questions often led to participants' personal values. The following example highlights the interviewing technique, exemplified by an excerpt of the interview with Sandra, one of the participants (name of participant anonymised; see Appendix A1 for the complete interview). Sandra talked about her choice to go diving in the Philippines:

> "Steffen: And scuba-diving, why was this important to you?
>
> Sandra: That was important to us, that we don't forget how to do it (laughing loudly). Because we ourselves haven't dived for a long time, so that, it is now three years ago that we made our diver certificates and we try, if possible, to have another holiday every other year, that we can combine with a couple of dives. Not only pure diving holiday, this is too partial for us, but at least so

that you can have perhaps a few dives, so that you don't forget everything, what you, well for what you made the diver certificate."

In Sandra's account above, I stopped asking further 'why' questions as the answer indicated that the context-specific benefits related to not losing their diving licences. This instance confirms that not all decisions were influenced by personal values, similar to other empirical results discussed in Section 2.4. In other instances, the probing questions continued until respondents could give no further answers, or stated: "It just is as it is" or "I don´t know" or shrugged their shoulders (Olson & Reynolds, 1983, p.83). While those signs of reaching the end of a means-end ladder often occurred during the interviews, several times I decided that participants' answers reflected their personal values and stopped asking further 'why' questions.

As participants were free to describe the planning process and choices in their own way, some started on the consequence level, others on the attribute level, similar to other findings (Reynolds & Gutman, 1984). When participants started on the consequence level, laddering down, or backward laddering (Grunert et al., 2001) was applied (D5). This procedure elicited attributes/choice criteria based on participants' answers regarding the benefits of their choice. For instance, Sandra explained that she chose an eco-lodge on her trip to the Philippines because she found it in the travel guide *Lonely Planet* and its description appeared interesting and relaxing, which was a benefit to her:

"Steffen: How did you determine this, the ´it sounded relaxing´?

Sandra: Well first of all the way the owner had presented himself. He had told a lot about himself on the website. And also, what goal he is pursuing with this place, all with this lodge ... also the pictures that came with it, where he said, that this is all kind of home-made and so forth, and um, fresh, from home grown produce, and um, that there is also a little, um, it is located along

> a pilgrim path, because it is a holy mountain ... and there are caves and in those are holy figures, um, inside.... And it is also a stop where Filipinos go to. And this is something I also found attractive, that it is not only a, kind of isolated, let me say resort for the rich people, but that it is really open. And it really was like that, in a way, that, um, Filipino families had booked a hut like this, and celebrated Easter there, or gone on a pilgrimage to the mountain. And this I felt, there you were very close, also to the Filipinos, you kind of, well we also talked a lot to him."

In the account above, Sandra both elaborated on the attributes of the place, such as the home-made food or the location along a pilgrim's path, as well as benefits such as getting close to the local population, or background stories from the owner. This account reveals the merit of soft laddering, which allows research participants to elaborate on their choices, including choice criteria as well as benefits, and consequently requires fewer probing 'why'questions.

Furthermore, several unconscious decisions embedded in heuristics became salient for accommodation and transport choices. Participants mostly started to describe the process of choosing a specific guesthouse or hotel, and not the choice of a sub-decision category such as hotel or camping. Starting with alternatives in a sub-decision category reveals established decision rules, i.e., heuristics, as the choice of a sub-decision category precedes the choice of alternatives within a sub-category. To elicit unconscious heuristics, I asked "Did you consider other accommodation types/ transport modes?" (C2). For those sub-decision categories or options that were not considered, I applied (D3) negative laddering questions (Reynolds & Gutman, 1984) which may reveal the hidden motivations for opting or not opting for a specific product or product category (Weeden, 2008).

Moreover, I heeded the advice from Reynolds et al. (2001) regarding the handling of difficult situations in which participants got blocked. In cases when participants lost their train of thought due to the length of their explanations, I used reiterations as reminders of what was said, or repeated the question. In some cases, participants got stuck as issues became personal or showed signs of insecurity during the why-probing procedure (Reynolds & Gutman, 1988). In these instances, I postponed further probing questions and either returned to a previous topic, for example to let participants describe the further vacation planning process, or some other choice criteria previously mentioned. Moreover, in those cases where participants got stuck, I gave no exemplary answers (Reynolds et al., 2001) so as not to direct participants by suggesting terms, but reiterated participants' answers with terms already named by participants (McCracken, 1988). When participants gave statements that were too generic, I asked clarifying questions (question E1) in order to handle incomplete responses (Reynolds et al., 2001).

During the interview, I took notes so as not to forget to follow up on all attributes or consequences named by participants. For example, Helene elaborated: "We chose small, independent middle-class hotels on the route close to the station" which reveals several product attributes (close to the station, independent, middle-class). Consequently, the probing 'why' questions first followed the first attribute (location close to station) and once the ladder was finished, I came back to the second attribute.

4.4.2 Consumer Diary and Second Interview

In order to comply with naturalistic inquiry's propositions and the importance placed on the process of consumer decision making (Decrop, 2006; Smallmann & More, 2010), the second part of the study focused on the real-time vacation planning of participants' next vacations. This second part covered a diary to document the

vacation planning process and a second laddering interview before participants' next vacations. Diaries were chosen to collect data on planning events and decisions in their natural setting and thus more accurate descriptions (Bolger et al., 2003; Nezlek, 2012) as the process of travel planning may stretch over several months and involve several sub-decisions. The benefit of not relying on retrospective data (Reis & Gable, 2000) is that it solves the problem that the greater the time gap between the report and the experience, the bigger the risk of forgetting past events. The diary was complemented with a second laddering interview and this interview functioned as a reliability check for the accuracy of diary entries. The ability to compare diary entries with interview data represents a form of method triangulation, one form of triangulation suggested by Yin (2009) for case studies. In a similar vein, Newholm (2000) let his ethical consumers collect receipts from their shopping and triangulated this information with interviews in his case study.

Diaries were either paper and pencil diaries or electronic documents, issued with pseudonyms of participants and accompanied by a covering letter that explained how and when to use the diary (see Appendix B). Participants received the diary at the end of the first interview and were asked to use it as soon as they started planning their next holiday and every time they engaged in travel planning. This aligns with an event-based diary design (Bolger et al., 2003). The structured diaries contained eight similar template pages (each for a planning step) to make them easy to use, and covered the following data:

- Date of diary entry;
- What was planned (accommodation, destination, activities, transport etc.);
- Where (sources) participants searched for information;
- What was searched for (attributes);
- If decisions were made, on what basis? (attributes).

As the template in Appendix B discloses, participants were only asked to document their actual decisions and choice criteria. After pilot testing the diary with a friend, examples of data entries were added to the final diary template. The consequences and personal values were deliberately left out of the diaries, to avoid the risk of participants providing socially desirable answers, to reduce the time and effort, and to reduce the consequent risk that participants would decide not to participate.

A drawback of using diaries is reactivity, i.e., participants change their behaviour due to the fact that they document their planning or decisions. Nezlek (2012) reported no such influence, although some participants in his study reported an increased awareness of their behaviour when documenting it in their diaries. There were no indications that participants in this research were influenced by their diary entries, thereby confirming the assumption that consumers plan their vacations mostly consciously, and with higher awareness, at least in the planning stage. In the end, there are two concluding remarks concerning the use and accuracy of diaries. First, as Section 4.5.1 will disclose, in several cases participants forgot to use the diaries and the data were consequently based only on the second interview. Second, as will be detailed in Section 4.7.1., the interviews yielded more accurate accounts of participants' choices and options considered, compared to the diaries.

The diary – once returned by participants – was the basis for each of the second laddering interviews. I conducted the second laddering interview shortly before participants went on their next vacation and followed the same soft-laddering sequence as the first interview. During the interview, responses were checked for accuracy against the diary entries. Further, the question "What are your expectations towards your next vacation?" was asked at the end of the second interview to elicit

further information to verify and/or understand the answers previously given in the laddering interviews.

4.5 Accessing Research Participants, Research Ethics and Research Procedure

The following section provides details about how the participants were accessed. This case study design was conducted in Germany as I am a native-speaking German. From a linguistic perspective, this allowed me to conduct interviews in a natural way and better access and understand research participants and the meanings they ascribe to vacations and ethical issues. Moreover, the following and remaining sections and chapters use the term participants to stress the individual character of this research study's participants, and distances itself from the terms "sample" or "sampling" and from the idea that a specific target population exists (Crouch & McKenzie, 2006). Researchers in naturalistic inquiry often reject the notion of "sample" and use instead the notion of "cases" (Crouch & McKenzie, 2006) or "examples of" (Newholm, 2000, p. 101). Others use the term "sample" (Lincoln & Guba, 1985) although they reject the idea behind sampling from a specific target population.

4.5.1 Accessing Self-Declared Ethical Consumers

The difficulty I soon encountered due to the prolonged research design was to identify and acquire ethical consumers. I used an approach similar to what McDonald et al. (2012) used for green consumers, and Juvan and Dolnicar (2014) used to find members of environmental organisations, or the approach used to gain access to self-declared ethical, responsible or sustainable tourists (Hanna, 2011; Malone, 2012; Sahm, 2020; Weeden, 2008). This strategy was chosen as those studies revealed deep insights into ethical consumers' heterogeneous behaviours. Those authors recruited individuals who self-identified themselves as sustainable, ethical or responsible

tourists and consequently the authors addressed individuals' self-concepts, which aligns with a constructivist perspective.

For instance, Juvan and Dolnicar (2017) found consumers' self-identity towards pro-environmental issues, and engagement in and support of pro-environmental organisations, to be strongly related to several pro-environmental behaviours in tourism, such as carbon offsetting. As Section 2.3.1.1 detailed, an individual's self-concept embeds one's feelings and thoughts with reference to oneself. By drawing upon such self-referred thoughts and addressing those individuals who consider themselves as ethically aware, I searched for participants who stated that sustainable (i.e., ethical) issues played a role in their lives and who intended to go on vacation within the next 12 months.

Such a recruitment approach runs the risk of what Worcester and Dawkins (2005) reported among British consumers cited in Section 2.2.2, i.e., 24% of study participants defined themselves as ethical consumers and this figure dropped to 14% when actual product choices on ethical grounds were measured. This inherent risk in offering potential participants a platform to present themselves in a positive light was deemed low as I assumed that individuals spending time on this research would hardly invest this time purely to self-present themselves. As will be detailed, this optimistic assumption was mainly confirmed, although some participants showed lower levels of ethical considerations in their vacation choices, aligning with the different shades of ethical consumers/tourists discussed in Section 2.2.3.

The described recruitment approach, drawing upon potential participants' self-concept, aligns with a purposive or purposeful sampling strategy (Creswell, 2014; Gentles et al., 2015). Purposive sampling aims to identify cases for which the phenomenon of interest is most likely to occur, as these give deep insights into the constructs the researcher is interested in (Creswell, 2014; Eisenhardt & Graebner,

2007; Gummesson, 2001), i.e., participants' personal (ethical) values in this research. Such a recruitment strategy has been similarly discussed as theoretical sampling (Silverman, 2001), i.e., a specific form of purposive sampling driven by a theory. As this research is based on means-end theory and theories concerning personal values, the inherent theoretical assumption inherent in the concept of personal values guided the recruitment of study participants.

The recruitment strategy further aimed for maximum variation regarding different intensities of consumers' ethical concerns and vacation contexts to take into account the heterogeneity among ethical consumers discussed in Chapter 2, including extreme or deviant cases (Eisenhardt & Graebner; 2007; Flyvbjerg, 2013). To this end, this research study's final set of participants disclosed similarities to the heterogeneous ethical consumer base identified in Section 2.2.1, and further individuals with heterogeneous socio-demographic profiles and a variety of vacation contexts and vacation parties (e.g., singles, couples, family with children).

An emergent research design (Lincoln & Guba, 1985) in which the emerging results from cases or interviews are the basis for consecutive sampling, was hardly feasible in this research. As detailed, the focus of this research concerned the stable nature of participants' personal values. This stability could only be determined after the second interview.

Several access points and two approaches were determined to recruit participants. I recruited potential participants with flyers and e-mails addressing "sustainable minded/oriented consumers" and communicated the scope of the research. This wording "sustainable minded/ oriented" resulted from discussions with friends who considered themselves as sustainable, but associated the meaning of the term ethical with religious principles. This led to an adapted wording, similar to the wording identified by focus group interviews conducted by Tourism Concern

(2002, as cited in Weeden, 2014, p. 41) who found that "ethical tourism" for consumers was too aspirational, and hardly feasible for those who were more comfortable considering themselves "responsible tourists". Similar results were reported by Papaoikonomou et al. (2016) in Spain, who found that members of cooperatives were more comfortable perceiving themselves as ethically conscious, as the notion "ethical" implied a demanding perspective. Such findings suggest that this phenomenon may be linked to consumers' desires to circumvent cognitive dissonance and the perceived risk of not complying with their notion of "ethical".

In order to incentivise participation, due to the elevated time investment of this research, I converted a fee for the time invested by participants into a lump sum and donated this amount to NGOs (i.e., non-governmental organisations) proposed by participants. Initially I opted for a passive approach similar to previous research (Hanna, 2011; Juvan & Dolnicar, 2014; Malone, 2012; Weeden, 2008) reaching out to potential participants by flyers or online posts at the following access points:

- the sustainable trade fair "Heldenmarkt" in Stuttgart, Frankfurt, and Berlin;
- organic food supermarkets in Stuttgart, Berlin and Munich;
- the "Weltladen" (fair trade shop) in Berlin, Munich, Freiburg, Heidelberg;
- postings on social media (Xing) groups with social/animal/environmental focus (e.g., the WWF group);
- Facebook postings/e-mail newsletters: Atmosfair, Slow Food Germany, "WWOOFer" Germany.

As this strategy only yielded a limited response, I extended the approach and actively approached potential participants on the social media platform Xing[9]. I selected potential participants who were members of environmental/social organisations (e.g., Greenpeace, World Wide Fund for Nature) or whose profiles

[9] www.xing.de.

mentioned an interest in volunteering, sustainable lifestyle, fair-trade, responsible tourism, or vegetarianism.

The active approach comes close to maximum variation sampling, covering the wide range of ethical issues identified among ethical consumers. No personal contacts were included in the study due to a possible personal bias (friends providing positive answers in order to help) following McCracken (1988), who suggested that respondents should be perfect strangers.

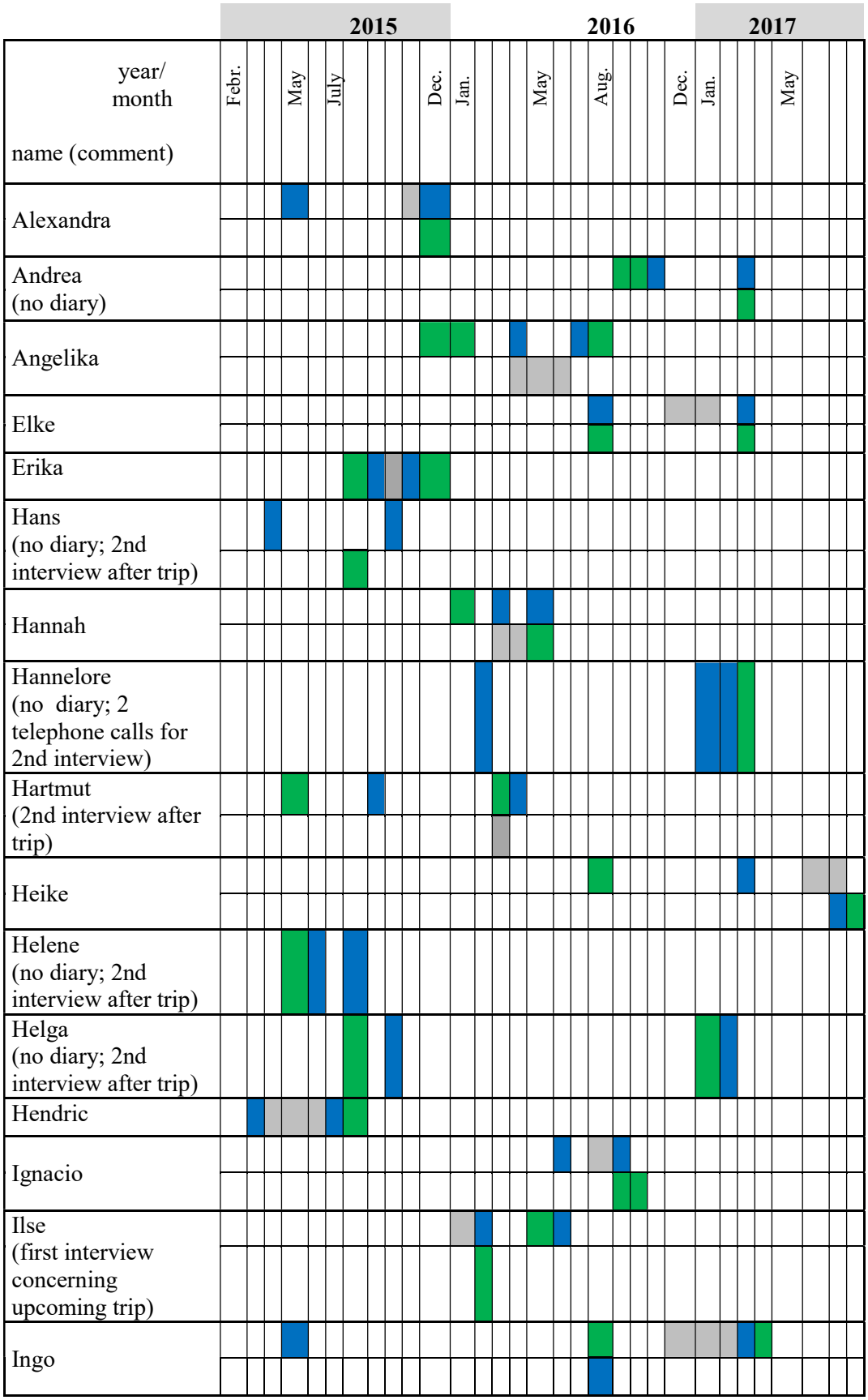
As recruiting participants further proved difficult with an active approach, the sampling period was continuously extended. In the end, sampling and interviewing lasted for around two and a half years (March 2015 to July 2017) as I had to wait for participants to engage in their next vacation planning process for the second part of the research. Due to these difficulties, I accepted anyone who was willing to participate, resulting in interviews in Berlin, Dresden and Cologne for instance.

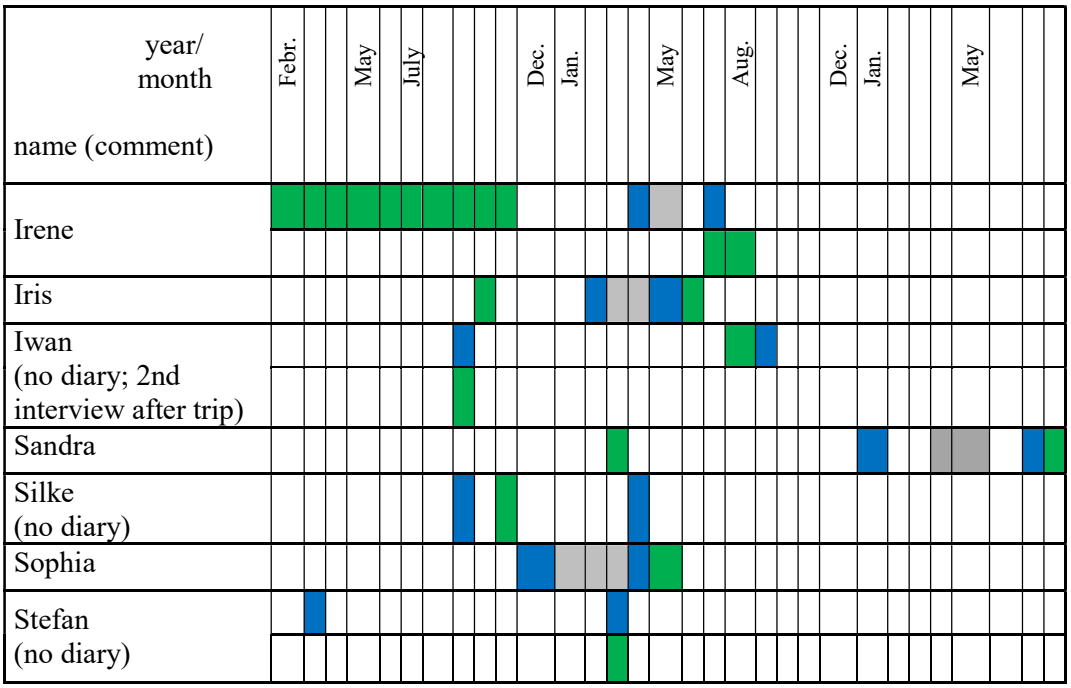
Altogether 33 interviews for the first stage were conducted and a total of 23 individuals participated through to the end of the research, covering two vacations. The drop-out of ten participants was due to several reasons: one participant was left out after the first interview because she was not involved in vacation planning, one got pregnant, one moved to Barcelona, four dismissed their vacation plans, and three did not stay in contact.

Table 8 details the remaining 23 participants and the chronological process of the study, including each interview, diary, and some divergences from the planned research design (added in first column).

Table 8

Period of Empirical Research and Research Methods





Note: trip/ vacation (green box), interview (blue box), diary (grey box), names anonymised

As Table 8 reveals, 13 out of 23 participants followed the pre-defined study design, but eight did not document their travel planning in the diary as the decision to go on vacation was often spontaneous. For those who decided spontaneously to go on vacation in the second part of the research, four participants were interviewed immediately after the second trip and two by telephone before the trip as there was no time for a face-face interview before the trip. One participant voluntarily agreed to a third interview (Ingo). The interviews were recorded to assist in data analysis and to keep the focus on interviewees during the interview.

As Table 9 details, among the remaining 23 participants, two were recruited through snowballing (recommendations of other participants), nine participants responded to flyers or posts and newsletters of the WWOOFing network or Atmosfair. The other 12 were actively recruited. The final set of 23 participants reflects the discussed aim of a maximum variation (Section 4.5.1) sampling strategy regarding the demographic characteristics (age, marital status, educational level).

Table 9

Summary of Participants' Characteristics

name	age (female, male)	education	marital status	current job	source/ acquired via	duration of interviews (min:sec)
Alexandra	20-25 (f)	bachelor	in partnership	student (master)	response to Atmosfair post	1st: 51:00 2nd: 33:04
Andrea	39 (f)	master	single / in partnership (at time of second trip)	self-employed (artist)	social media platform	1st: 50:03 2nd: 58:03
Angelika	31 (f)	A levels	single	master craftsman (pastry chef)	response to WWOOFer newsletter	1st: 68:33 2nd: 57:03
Elke	21-30 (f)	master	married	product manager	social media platform	1st: 31:00 2nd: 35:16
Erika	41 (f)	master	in partnership (two young kids)	engineer	social media platform	1st: 32:05 2nd: 27:30
Hans	20-30 (m)	bachelor	single	student (master)	response to flyer at cultural community center	1st: 52:30 2nd: 50:05
Hannah	25-30 (f)	bachelor	in partnership	student (master)	response to WWOOFer newsletter	1st: 40:02 2nd: 21:44
Hannelore	31-40 (f)	master	single (one young kid)	self-employed journalist/ consultant	social media platform	1st: 35:33 2nd: 66:35
Hartmut	30 (m)	master	single	social worker	snowballing	1st: 44:01 2nd: 31:46
Heike	41-50 (f)	doctorate	single	self-employed	social media platform	1st: 36:05 2nd: 41:06
Helene	25-30 (f)	master	1st interview: in partnership 2nd: married	teacher	response to Atmosfair post	1st: 52:25 2nd: 60:38
Helga	40-50 (f)	secondary school	single (with young child)	waitress/ catering service	social media platform	1st: 36:06 2nd: 42:34
Hendric	20-25 (m)	A-levels and professional training	in partnership	office clerk/ assistant	response to flyer at sustainable trade fair	1st: 43:01 2nd: 45:12

name	age (female, male)	education	marital status	current job	source/ acquired via	duration of interviews (min:sec)
Ignacio	50+ (m)	secondary school	married (two kids)	parcel delivery services (self-employed)	social media platform	1st: 36:08 2nd: 34:11
Ilse	62 (f)	medical education	single (divorced) (one adult kid)	retired	response to WWOOFer newsletter	1st: 50:25 2nd: 45:45
Ingo (3 interviews)	21-30 (m)	master	single	student (final semester); at second interview marketing manager	response to Atmosfair post	1st: 46:48 2nd: 36:57 3rd: 46:57
Irene	20-30 (f)	master	in partnership	interpreter (self-employed)	snowballing	1st: 49:34 2nd: 36:22
Iris	50+ (f)	master	single (divorced, two adult kids)	financial advisor	response to WWOOFer newsletter	1st: 60:21 2nd: 42:47
Iwan	50-60 (m)	master	married, two kids	engineer	social media platform	1st: 58:28 2nd: 38:59
Sandra	40-50 (beginning 40s) (f)	master	in partnership	university employee	social media platform	1st: 77:40 2nd: 45:12
Silke	31-40 (f)	master	single	public relations manager	social media platform	1st: 39:00 2nd: 31:10
Sophia	30-40 (f)	doctorate	married (one kid)	scientific assistant	social media platform	1st: 52:00 2nd: 29:02
Stefan	21-30 (m)	master	single	student	social media platform	1st: 49:40 2nd: 50:49

Note: names anonymised

The duration of the interviews in the last column in Table 9 cover the full duration of the laddering interviews starting with question A1 (see Section 4.4.1.2). Additional information regarding the lifestyle, vacation-related patterns, family-related or consumption-related background information of participants were further gathered before and after the laddering interviews, as the following section reveals.

4.5.2 Interview Environment and Ethical Considerations

I conducted face-to-face interviews in the cities or towns of participants in places they proposed to allow for a comfortable, non-threatening atmosphere (Reynolds & Gutman, 1988). Non-threatening in this sense included letting participants choose a familiar or relaxed atmosphere, and most chose a table in a remote corner of cafes or hotel lobbies.

Before the interviews started, ethical regulations, the scope and background of this research and trust/rapport were addressed as essential issues. To create a relaxed and trusting atmosphere I started by thanking participants for their engagement and talked about my personal background. Some participants elaborated on their hobbies or other issues not related to the research. This initial stage lasted from 15 to 30 minutes. Next, I explained the aim, scope and ethical guidelines of the research, which were documented in a covering letter (Appendix C). This stage was essential from an ethical perspective, followed suggestions regarding ethical issues in research (Creswell, 2014; Tracy, 2010) and conformed with the ethical regulations of the University of Gloucestershire. For instance, the covering letter requested written, informed consent from participants for each interview, and documented the ethical guidelines (anonymity, handling and storing of data). The letter also included my personal contact details to ensure that participants could withdraw from the research at any time.

To ensure transparency, I explained the laddering procedure to prepare participants for the questioning technique and stressed that there were no right or wrong answers, placing interviewees in the role of the expert (Reynolds & Gutman, 1988; Woodruff & Gardial, 1996). I explained that the objective of the research was to understand the vacation planning and behaviour of ethically-minded consumers, and not necessarily ethically-influenced decisions, to prevent participants from

giving pleasing answers which might threaten the validity of results (Goudy & Potter, 1975). As discussed in the section on soft laddering, I reduced the number of 'why' questions and hence the risks of participant fatigue due to those continuous questions. This procedure further reduced the risk of potential bias resulting from participants' learning what the researcher wanted to hear, and discouraged participants from constructing ladders to please the interviewer (Woodruff & Gardial, 1996).

This initial part of the encounter was linked to the quality of research outcomes and the importance of rapport and trust. For instance, explaining transparency over data handling, such as granting anonymity, and stating the aim and background of this research aimed to establish rapport, i.e., the motivation of participants to give free and frank answers (Grinyer & Thomas, 2012).

A further issue influencing the quality of any research is trust. One strategy for building trust and confidence between researcher and participants is to build relationships before the interview (Manyiwa & Crawford, 2002). Similar to the discussion of transparency in Section 3.4.1, the previously outlined background information on this research furthered the development of trust. Moreover, trust is further enhanced by a prolonged engagement with participants (Earthy & Cronin, 2008) which in turn reveals deeper insights into participants' lifestyles and ethical issues.

4.6 Data Analysis and Interpretation

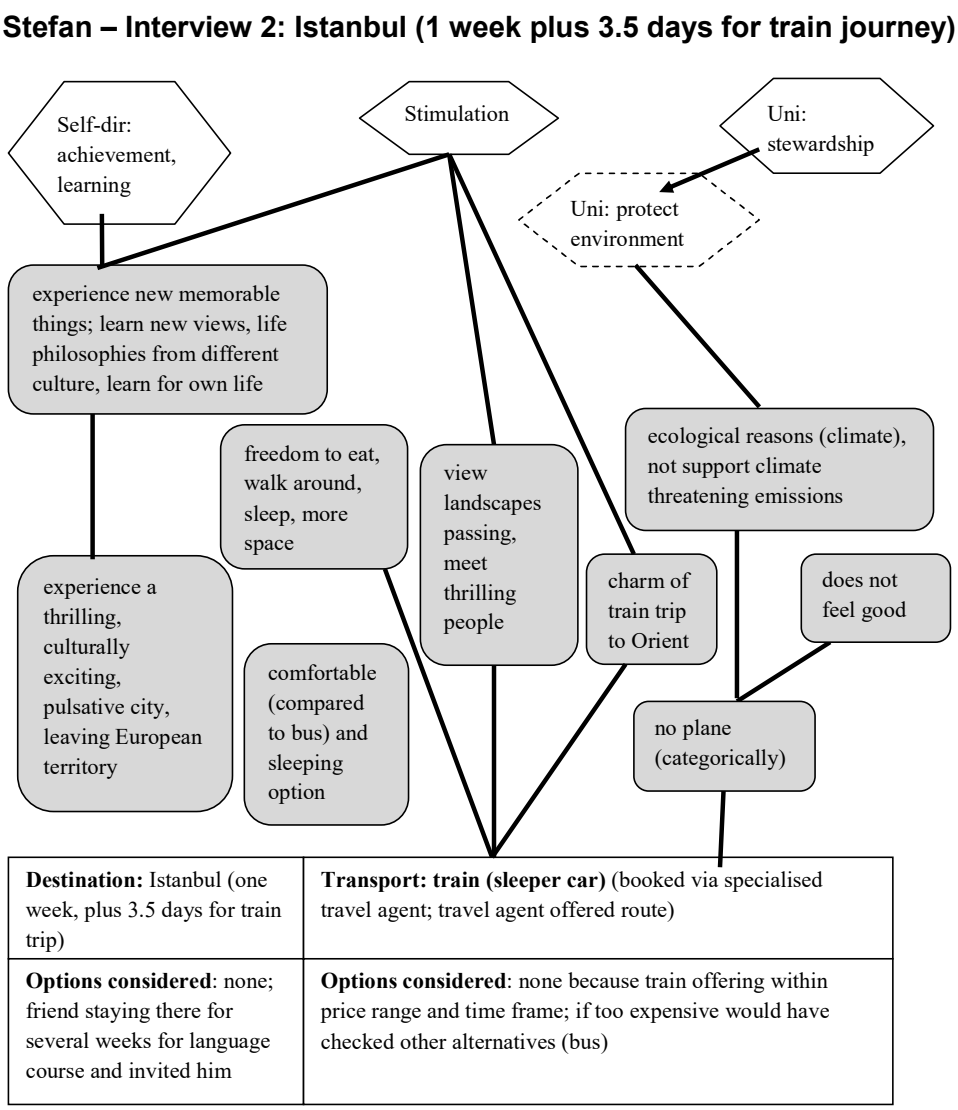
Within two days of each interview, I transcribed the interviews in German and checked for accuracy, listening to the recorded interview again. A sample interview is attached in Appendix A1 (English) including the original version in German (Appendix A2). The analysis of the interviews was a tightrope walk between

reducing the interview data by filtering out the different levels of means-end chains, and maintaining the idiosyncratic meanings of participant responses required from a constructivist and naturalistic perspective.

From means-end theory conceptualisations, so-called Consumer Decision Maps (CDM, or alternatively Hierarchical Value Maps) provide a conceptual framework for a structured analysis of laddering data (Gutman, 1982; Reynolds et al., 2001; Weeden, 2008). Such a structured content analysis focuses on identifying the different hierarchical levels (choice attributes, consequences, personal values). As detailed, the focus of this research was on participants' personal values and, consequently, the elicited data for choice attributes and consequences were not interpreted. Instead, the choice attributes and consequences levels in participants' CDMs embedded the words of participants in order to maintain participants' idiosyncratic meanings of attributes and consequences exemplified in the following excerpt from Stefan's CDM.

Figure 8

Excerpt from Participant's Consumer Decision Map



Note: Source: Sahm (2022)

As Figure 8 shows, sub-decisions of participants are depicted at the bottom (Istanbul, train). If options were considered (none in the case of Figure 8), the criteria on which options were compared and decisions made were integrated one level below. Depicted as grey rectangles are the benefits from the particular choice elicited through the laddering technique, and also shown is how those benefits link to the personal values at the top (diamond shape).

Towards this end, the developed CDMs of each interview are embedded in step 5 of the following process of data analysis, based on the transcribed interviews:

1. Manual coding for attributes, consequences, personal values;
2. Manual construction of ladders for each interview (connecting attributes, consequences and personal values);
3. Manual summary of ladders per interview in a consumer decision map (CDM) for each interview (see Appendix G);
4. Coding of transcribed interviews in MaxQDA software for personal values;
5. Comparison between manually elaborated CDMs (step 3) with codings in MaxQDA (step 4) and with personal values lists to refine and finalise the CDMs;
6. Descriptions and content of single personal values (codebook);
7. In-case analysis of each participant's salient values across two interviews and indicators of value hierarchies;
8. Cross-case analysis: comparison of values and value hierarchies between participants to identify commonalities as the basis for the development of personas.

I conducted steps one to three within two weeks after each interview and postponed steps four to six until all interviews were conducted. This data analysis aligns with Goetz and LeCompte's (1981, p. 59) "typological analysis" in which a priori theory (i.e., means-end theory) guides the analysis. The data analysis and coding process reflect an inductive approach (Creswell, 2014) starting with concrete data on attributes of options and/or choices participants considered, and moving towards more abstract means-end levels. The coding process ran through two iterative steps with several months between them, and covered manual as well as computer-based coding in MaxQDA. This analytical procedure is described by

Davies and Gutsche (2016), with consumer ladders being built from the bottom up (i.e., from product attributes to personal values), while the motivation behind each ladder is described from the top down.

A close adherence to participants' words, including participants' narrative brackets in their CDMs, aligns with the grounded theory literature that provides suggestions for open coding, including "in vivo" codes (Bowen, 2008, p. 143). This departs from a pre-defined deterministic approach proposed by Reynolds & Phillips (2009), who claimed that laddering results need to elicit all four levels (attributes, functional consequences, psychosocial consequences, values). Such a strict adherence and coding process would have reduced the data at a very early point in the data analysis process and forced data into pre-determined levels of means-end chains as discussed in Section 2.4, which hardly seems compatible with a constructivist perspective. As previously argued, the focus of the data analysis was on the subjective meaning individuals ascribe to their choices, aligning with the requirements of qualitative approaches (Creswell, 2014). This subjective meaning was derived from the personal values that informed the vacation choices of participants.

The elaborated CDM for each participant's vacation was the basis for interpreting the top-level of means-end chains, by comparing the results with existing lists of personal values (Schwartz, 1992; Shaw et al., 2005; Weeden, 2008). The resulting individual personal values and their location within Schwartz's (1992, 2006) theoretical framework detailed in Section 2.3.2 are summarised in Appendix F.

A contact summary report (Miles & Huberman, 1994) was drawn up within two days of each interview and a final summary report (step 7) was created after the second interview. This summary covered additional information on participants' lifestyles uttered before, during and after the interview (e.g., food diet, previous

vacations, use of public transport in daily life), salient personal values in interviews, and travel patterns (destinations, organisation of trips, activities and other salient patterns).

While data analysis aims to reduce or sort data, interpretation aims to make sense of data and understand participants' meanings from the responses (Bruce, 2013; Spiggle, 1994). As previously detailed, interpretations of participants' CDMs focused on the top-level personal values. As evidenced in Appendix G, participants' CDMs include very detailed ladders, linking choice attributes to several consequences, and consequences to several personal values. I encountered the challenge inherent in Lincoln and Guba's (1985, p. 216) conclusion that "meaning cannot be attained for a whole simply by looking at its parts". Counting how often single personal values were coded would have given each vacation sub-decision the same valence. As a result, I compared how single personal values influenced decisions, which personal values emerged in combination (patterns) and the value domains of single personal values. This approach is found in techniques analysing case study findings which refer to pattern theories (Denzin & Lincoln, 2013, p. 27) or pattern matching (Yin, 2003). For instance, the analysis revealed a pattern that showed how some personal values are related, extending beyond Schwartz's (1992, 2006) relationships and a bundle of three universalism values held by stronger committed ethical consumers, as will be detailed in Section 5.3.1.

During the analysis, I consulted the summary sheet of each participant for additional information and consulted Schwartz's (1992, 2006) 10 value types and their underlying broad motivations. This analytical step yielded a clearer picture of the importance of the particular personal values of participants, patterns of several concurring values, and participants' value hierarchies. The identified value combinations were further compared and corroborated with the answers to the

questions about the general importance of vacations (F2) and what triggered participants' decisions to plan vacations (question A2).

Based on the interpreted value hierarchies, participants were cross-case analysed for similarities. Such a matching of patterns aligns with Adlin and Pruitt's (2010) process of building personas by developing skeletons of personas based on identified themes and relationships. Those skeletons are "brief, typically bulleted, lists of distinguishing data ranges for each subcategory of users" and describe what users do and/or want to achieve (Adlin & Pruitt, 2010, pp. 49-50). The elements I embedded within each persona were derived from the argument built throughout Chapter 3, i.e., participants' personal values and value hierarchies, as well as descriptive elements regarding information sources for travel planning and travel patterns.

To complement data analysis and data interpretation, several measures were taken to define quality criteria for this research and to address critical issues as to the trustworthiness and transferability of findings.

4.7 Trustworthiness: Defining Quality Criteria

Researchers in the qualitative field have been eager to develop quality criteria, to defend their approaches and findings against well-established positivist criteria such as reliability or validity. Within the context of this research, relevant trustworthiness criteria defined by Lincoln and Guba (1985) to measure the quality of qualitative research commonly applied by interpretivists and constructivists (Decrop, 2006), as well as qualitative criteria defined by Tracy (2010), are considered: transferability, dependability, credibility and confirmability. Furthermore, the common discussion on the saturation of qualitative research is embedded in the following discussion.

4.7.1 Addressing Quality and Trustworthiness: Credibility and Dependability

Credibility concerns the accuracy of participants' narratives and their truthfulness (i.e., honesty) and dependability relates to the consistency of a study's findings, such as being able to reproduce the findings or methods. Credibility criteria embedded in this research are addressed through the longitudinal multi-method approach. Credibility is highly dependent upon interview-related issues such as accuracy of retrospective recall, socially desirable or interviewer-friendly answers, or participants placing themselves in a positive light (Weeden, 2008; Yin, 2009).

To address those issues, a prolonged engagement with participants, a focus on actual decisions, and method triangulation in the second part of the study were considered. Those research design components addressed and enhanced the credibility and truthfulness of participants' accounts and the interpretation of participants' values and value hierarchies. Moreover, a form of embedded triangulation was possible by approaching participants' travel related motivations with different forms of questions. First, the laddering interviews yielded participants' values-based motivations concerning the single sub-decisions and choices. Second, the additional question addressing the importance of vacations in general and the benefits from travelling, approached participants' motivations from a different angle, i.e., through a different questioning technique. Comparing the results from the laddering technique with the results from this more general question resulted in a better determination of participants' value hierarchies, as the findings in Appendix E disclose.

Addressing the truthfulness of participants' accounts, following Decrop (1999, 2006) and proposals by several authors (e.g., Lincoln & Guba, 1985; Wallendorf & Belk, 1989), a prolonged engagement aims to come close to how vacation planning naturally occurs, enhances trust between participants and the

researcher, and consequently contributes to eliciting more honest answers. Similar to Decrop's (2006) findings, participants in this research became more and more talkative in the second part of the study, which is an indicator of trust. Moreover, a prolonged engagement with participants yielded a deeper understanding of individuals' lifestyles, family contexts or participants' self-concept, and a holistic understanding, allowing for thick descriptions of participants. In a similar vein, Creswell (2014) suggested that prolonged engagement in the field enables a deeper understanding of the phenomenon in which a researcher is interested, and increases the credibility of findings.

Concerning the truthfulness of participants' personal values and value hierarchies, credibility was enhanced by deriving participants' value hierarchies on two different vacations. This allowed for a negative case analysis which aimed to check for disconfirming evidence (Lincoln & Guba, 1985; Miles & Huberman, 1994) between the two vacations of each participant and recurring patterns of personal values. Such patterns strengthened claims about the stable nature of personal values, and delineated the influence of those stable personal values from contextual, vacation-specific influences.

Furthermore, several quality criteria are related to this research study's focus on vacation decisions. A focus on vacation planning, including planning sequence, decisions involved, and contextual factors, leads to more valid results (Decrop, 1999). Rich details about the contextual influences (e.g., travel party, short-term needs) have been deemed important by several authors (Creswell & Miller, 2000; Gutman, 1982; Lincoln & Guba, 1985; Miles & Huberman, 1994) and moreover increase the credibility of findings through thick descriptions of the meanings participants ascribe to their choices (Tracy, 2010).

In a similar vein, studies based on participant behaviour increase credibility (Weeden, 2008) and minimise the risk of recall problems or socially-desirable answers. A focus on naturally-occurring vacation planning could not be met in the first interview as participants had to recall their last vacation planning process. Recalling events in the past depends on the extent to which participants remember those experiences. Being aware of one's behaviour or decisions in the past and the extent to which those accounts are still in participants' short-term memories increases the correctness of introspective accounts (Heckhausen, 1989, p. 390). If participants encounter problems recalling events, they may resort to assumptions (Heckhausen, 1989), may reconstruct what they report based their general beliefs or stereotypes (Reis & Gable, 2000), or "aggregate" responses and falsely reconstruct those events (Bolger et al., 2003, p. 585).

As previously outlined, to ease retrospective recall both sets of interviews focused on pre-trip planning and decisions, assuming that at this stage participants act more deliberately and consciously. A further assumption conducive to more accurate recall is that vacations represent an important consumption field, and individuals show a better recall of experiences or events that are of personal importance (Reis & Gable, 2000). Such argumentation for an easened recall is further strengthened by the stable nature of personal values, and conceptualised as the conscious goals or long-term goals that an individual deems important or desirable in life (Rokeach, 1973; Schwartz & Bilsky, 1987; Schwartz, 1992, 1994).

Retrospective recall was further checked in the second part of this research by comparing the diary entries with the interview data. Documenting naturally occurring phenomena with diaries complies with Wallendorf and Belk's (1989) suggestion that the time to engage in a study depends on the "length of the cycle over which the phenomenon of interest manifests itself". Comparing diary entries with interview

data represents a triangulation of methods which increases the credibility of findings (Decrop, 1999). The elicited choice criteria of participants' vacation decisions in the diaries mostly matched with the choice criteria elicited in the interviews, except for a few decisions of lesser importance or options hardly considered. Surprisingly, the interviews yielded additional choice criteria and information not documented in the diaries and thus provided more accurate results. The interviews further revealed less conscious or unconscious decisions, or established decision rules, e.g., not considering package vacations. A further reason for a higher level of accuracy in the interview data may be a lack of conscious and rigid adherence to the diary use by participants.

Further quality issues are linked to multi-method or longitudinal research and the influence of one method on other methods (Brewer & Hunter, 2006), as one method may "contaminate" the results of subsequent interviews (Decrop, 1999, 2006, p. 56). Such contaminations may affect the results of the second part of this research and participants' ability to remember the laddering technique or recall their answers in the first interview. To address those issues, a minimum of two months between both interviews was set, similar to Decrop's (1999) methodology, and the application of 'why' laddering questions was limited.

A further issue regarding "contaminations" in multi-method research is that the data that is the most vulnerable should be collected in the first wave (Brewer & Hunter, 2006). As such, the question of how sustainable issues influenced participants' vacation planning was asked in the first interview, but at the end, not giving participants a platform to position themselves in a positive light or contaminate interview data by asking about ethical issues at the beginning.

Similar to impression management is the risk of member checking. Member checking refers to asking participants to comment on the findings and interpretations,

a technique that was not considered in this research, although it has been deemed "the most crucial technique" to enhance credibility (Lincoln & Guba, 1985, p. 314). As the research elicited personal values related to ethical issues, the risk of participants' self-presentation, or risk of changing initial information towards more socially desired ones, may have challenged the research. Similar concerns have been raised by Wallendorf and Belk (1989) who considered ethical consumerism to be a sensitive issue, susceptible to eliciting socially desirable answers and self-presentations (Auger & Devinney, 2007). Based on this reasoning, as detailed in Section 4.4.2, the diaries in the second part only covered the process of vacation planning and the choice criteria participants considered. This decision was based on the risk that letting participants document the benefits or personal values considered in their choices may be more vulnerable to impression management or may cause socially desirable answers. To further address social desirability, the initial briefing of participants stressed that there are no right or wrong answers, granting anonymity (Malone, 2012) and stressing that I would not judge ethical or unethical behaviour but just aim to understand participants.

A further issue related to trustworthiness addresses whether the basis for developing the final ethical consumer personas for tourism is sufficiently "saturated". Saturation is concerned with the extent to which findings sufficiently capture what a researcher explores or aims to explain and is often concretised by the point at which the additional information does not yield new insights (Gentles et al., 2015, p. 1781).

Several authors link saturation to the heterogeneity of the population of interest, the purpose and the research questions (Brannen, 2012; Bryman, 2012). As detailed, the focus of this research was on identifying participants' personal values, and value hierarchies which represent so-called core categories discussed in grounded theory, similar to product attributes and the consequence level in means-

end chains. From this perspective, the concept of theoretical saturation addresses how the theoretical categories identified are saturated, particularly those categories with the strongest explanatory power (Glaser & Strauss, 1967, p. 100). As detailed in the previous sections, the most significant categories were the personal values of participants and, in particular, combinations of Schwartz's (1992) 10 value types that were used to interpret and define participants' value hierarchies. Linking those concepts with the concept of saturation, considering two vacation contexts per participant increases the saturation of each participant's value hierarchy, i.e., in-case saturation. Section 5.4.1 details the stability of participants' value hierarchies, discusses to what extent those hierarchies are saturated and whether their stability is sufficiently explained.

Bowen (2008) argued that both depth and breadth need to be addressed, including the number of participants included in a study. Evaluating saturation based purely on the number of participants in a study does not provide sufficient arguments. As to the number of participants to include in a study, guidelines for sample sizes are seldom based on arguments for those proposed numbers (Guest et al., 2006; Juvan & Dolnicar, 2014; Mason, 2010) and suggestions range from eight (McCracken, 1988, p. 17), 20 for each subgroup of consumers (Reynolds et al., 2001), 10–30 in management consulting companies (Gummesson, 2001), and 25 interviews for phenomenology (Creswell, 1998). Juvan and Dolnicar (2014) analysed several qualitative studies and found the average sample size was 28 interviews, with ranges from five to 65 interviews, and added that only four out of 18 studies analysed data saturation.

Nevertheless, a research project with 23 participants is in line with other studies. For example, Weeden (2008) reported that no new themes emerged after 24 laddering interviews with responsible tourists. Newholm (2000) reached redundancy

after 16 cases of ethical consumers and multiple data generation methods, and Malone (2012) reported saturation of her identified themes (emotions in ethical tourists' decision making and vacation experiences) after 13 participants. On the other hand, the research design in this study could not integrate suggestions from authors in the domain of naturalistic inquiry, grounded theory and case studies (Glaser & Strauss, 1967; Gummesson, 2001; Lincoln & Guba, 1985) who propose sampling as an emergent process until redundancy, i.e., constant sampling of new participants and comparing whether those add to new insights (Bowen, 2008). As detailed, in this research, due to the prolonged engagement with participants, a holistic understanding of participants' personal value systems could not be gained until the end of the second interview, making consecutive sampling unfeasible. This research ended after 23 participants completed both stages, due to time constraints.

4.7.2 Confirmability

As constructivism places importance on the researcher as a research instrument and further allows their values to enter research data, confirmability is less the focus of quality criteria and more to reproduce the research findings of others. In light of this study's focus on participants' personal values, assuming that a researcher can distance or neutralise their personal values would be naïve. As Gummesson (2001) argued, neutralising a researcher's values, worldviews or beliefs, and trying to elicit value-free findings, means excluding the personality of the researcher.

My personal influence is derived from my philosophical standpoint, the choice of methodology, how methods are applied and interview data elicited, analysed and interpreted. To reveal my personal bias, the main focus is providing transparency during the process of data analysis, documenting the final outcomes, i.e., personas, as well as capturing personal insights and reflections. This

transparency regarding the data analysis and final outcomes can be linked to quality criteria of dependability, confirmability and transferability. Lincoln and Guba (1985) suggested putting the ball back in the court of other researchers. The authors claimed that the researcher's responsibility is to provide outsiders with sufficient information about the process for eliciting and handling data, as well as about the product of the analysis. Such transparency allows external evaluators to trace data back to the research design in a "chain of evidence" (Yin, 2009, p. 122) and how interpretations are grounded in empirical data (Creswell & Miller, 2000). Such an audit trail allows others to identify the researcher's bias (Lincoln & Guba, 1985) or draw their own conclusions and interpretations (Decrop, 2006; Flyvbjerg, 2006). Moreover, Tracy (2010, p. 841) claimed that transparency over the way in which data were analysed is a significant marker of rigorous data analysis. In addition, transparency can be regarded as an ethical criteria as discussed in the light of ethical marketing in Section 3.4.1. To comply with those requirements, the CDMs and codebook of personal values, as well as one example of a full interview, are added in Appendices A1, A2, F, and G.

Concerning the process and dependability, the data analysis procedure reduced the influence of my personal bias as interpretations of laddering interviews focused on participants' personal values. At the attributes and consequence levels, the CDMs include brackets of participants' narratives, thus minimising the risk of my personal bias entering the data through not adhering to pre-defined benefit categories and keeping the idiosyncratic content of data as long as possible in the analytical process, as proposed by Flyvbjerg (2006). Concerning the final personas in this study, dependability and confirmability issues are addressed by adding participants' quotations and rich descriptions of each persona.

As the interviews were conducted in German and the results were thus susceptible to further bias due to translation issues, I followed Nikander's (2008) proposal to make data elicited in foreign languages transparent by including both the original interview transcript and the translated version. Examples of the original transcript and the translated transcript are provided in Appendices A1 and A2. The original transcript in German was translated by myself and then cross-checked with a professional translator who is a member of the ITI (Institute of Translation and Interpreting) professional association.

Initially no intercoder reliability as done by Decrop (1999) and suggested by other authors (Reynolds & Phillips, 2009) was planned. Intercoder reliability refers to a second researcher who separately codes interview data, which is critical from a constructivist perspective, as knowledge to a certain extent is the result of participant-researcher interaction, which is difficult to duplicate (Koro-Ljungberg, 2008). Nevertheless, as detailed in the data analysis section, developing personas based on the developed CDMs posed a challenge due to the amount of information within the CDMs.

In order to verify my interpretations of participants' value hierarchies and the categorisation into the developed personas, a second researcher familiar with Schwartz's (1992, 2006) values theory was consulted. I provided one CDM of four participants to him, without the personal values level and the description of the developed personas, and asked him to match each of the four participants with a particular persona. The aim of this kind of triangulation was to verify whether I identified participants' general motivations in a holistic way. This comparison yielded similar interpretations in some cases, but in others our interpretations diverged. In those cases where interpretations diverged, I presented this second researcher with the second CDM of this particular participant and additional

background information about lifestyle or travel patterns. Based on this additional information, both interpretations conformed to the major motivational direction of the participant and the persona I had coded him/her. In a similar vein, this concluding congruence of interpretations based on additional information aligns with Grunert et al.'s (2001) critical comment on intercoder reliability. Grunert et al. (2001) assumed low intercoder reliability of laddering interviews as the interviewer has more contextual background information than the second coder.

The inclusion of a second researcher was an attempt to identify my own subjectivity and related biases, and finally provided a certain kind of security regarding my own interpretations. As to the identification of my personal subjective perspective, Richardson and Adams St. Pierre (2008) elaborated on their understanding of triangulation by using and comparing the symbols of a triangle and a crystal. Their point was that rather than assuming a fixed or objective point through triangulation and a two-dimensional, reduced perspective, the authors (2008, p 478) contemplated triangulation as "crystallization" opening several additional perspectives an observer can take towards a crystal. By embedding a second researcher as a "devil´s advocate" (Morrow, 2005, p. 254), I tried to identify what Richardson and Adams St. Pierre described as characteristics of crystals, i.e. different colours and patterns that change depending upon the perspective one takes. Such different colours surfaced in the second researcher's terms used in his interpretation, which did not exactly match with my own. Nevertheless, as argued above, with more and more contextual details that I provided to the second researcher, the more we both coincided regarding the broad motivational directions of my participants. As such, consulting a second researcher aimed to explore my own biases, issues missed and the robustness of the developed personas. In this vein, the idea behind consulting a second researcher is imbued by how Newholm (2000, p.142) described "researcher

triangulation" as exploratory and aims to explore the applicability of the developed categories rather than "testing the robustness of categories". To conclude, the congruence between the second researcher and myself regarding the interpretation of the broad motivational directions of my participants are not meant to claim that there is a universal, objective reality. Rather, it may represent one perspective as we, the second researcher and myself, are both proficient in theories on personal values. In the same vein, Cousin (2010, p. 9) argued that consulting a second person to look at the same data does not necessarily mean a positivistic logic, but may be a means towards reflexivity, a point furthered in Section 4.8.1.

Continuing with the subject of triangulation, a further form of triangulation was used to compare the laddering data and developed CDMs with participants' answers to the additional question about the importance of vacations. This form of triangulation aligns with Patton's (2002, p. 559) triangulation method by "checking about the consistency of what people say about the same thing over time".

Nevertheless, the main concerns over the trustworthiness of this study are addressed by providing transparency of the audit trail, which further contributes to the transferability of findings.

4.7.3 Transferability

To address the quality criteria of transferability of this research study's findings, it is important to disclose different understandings as to the extent to which the findings can be transferred. Those different understandings will be embedded in the findings of Chapter 5, as well as a discussion of how the findings can be transferred to participants' other vacation contexts, other consumption domains, and other consumers/tourists.

Chapter 5 addresses whether personal values and the value hierarchies of participants are time- and consumption field-specific. Constructivists focus on the

context in which behaviour takes place with the primary aim of understanding the idiosyncratic meanings consumers ascribe to certain phenomena, leading to time, place, and context-bound knowledge. Yet, the focus of this research on the stability of personal values and value hierarchies is imbued by stability assumptions and consequently claims that participants will consider their personal values in the future and consequently transferability claims. The stability and consequently the transferability are embedded in conceptualising personal values as stable and trans-situational personal goals, as detailed in Section 2.3.1. Positivists and post-positivists assume and search for universal laws and causality and time- and context-independent knowledge with the aim to explain and predict (Weeden, 2008). The stability of consumers' personal values allows for explanations and predictions about certain behaviours in the future, although those explanations are not based on universal laws (Carson et al., 2001). For instance, consumers holding strong values concerning social justice which inform their choice of fair-trade products are unlikely to change their values within a short period of time.

Section 5.4.1 addresses the stability of participants' value hierarchies and the basis for in-case transferability claims in a vacation context. Such transferability is gained through an in-case analysis of two vacation contexts, allowing for insights into an individual's personal value system and assumptions about the hierarchical ordering of single personal values. Such analysis aligns with Vallacher and Wegner's (1987, p. 10) discussion on "cross-situational consistency" to determine if the causes of behaviour are personal factors or situational ones. The prolonged engagement, together with the focus on actual vacation choices, enabled a cross-situational consistency analysis and consequently claims of transferability of personal values. The focus on participants' actual vacation decisions contributed to the transferability of findings as the discussed attitude-/intention-behaviour gap in Chapter 2 is often

the result of hypothetical situations used in studies which are consequently weak in transferring the findings (Decrop, 1999).

As to the second issue, i.e., the transferability of findings of each participant to other consumption domains, the findings in Chapter 2 suggest consumer value hierarchies are consumption domain specific. As such, transferring participants' values and value hierarchies to other consumption domains would be problematic, as each consumption field such as tourism allows for specific personal values to be fulfilled or certain values barely achieved by consumption (Oliver, 1999). The prolonged engagement with participants yielded additional lifestyle patterns, and allowed for certain transferability claims of some personas to be passed to other consumption domains, which will be addressed in Chapter 5.

A third issue relates towards the transferability of the developed personas towards a wider consumer base. The only approximation to any kind of transferability is to provide deep insights into the context for which findings were elicited. Then others can decide whether the findings are transferable to other contexts (Lincoln & Guba, 1985, p. 297), similar to the previous discussion on confirmability. Such possible claims are facilitated by a comparison between the developed personas and other studies regarding ethical consumers in Sections 5.4.2.1 to 5.4.2.5. In a similar vein, this discussion and the studies embedded in those sections enhance others to make claims about theoretical transferability. In this sense, transferability relates to how theoretical concepts contribute to theory development, theory building and testing rival propositions, or transferring concepts or patterns elicited by case studies (Flyvbjerg, 2006; Yin, 2009).

4.8 Personal Reflections, Positionality and Limitations of Research Design

Apart from the possible risks and limitations detailed in the previous sections, further limitations emanate from the research design, the selection of research

participants, the risk of socially-desirable answers or individuals' self-presentation and the inherent risks in the laddering interview procedure. Next to those areas, further subjective influences emanate from my own positionality. The following section starts with an analysis of my own positionality in this study, and to unravel how it shaped it's focus, selection of participants, engagement with participants and the analysis and interpretation of data, before turning towards the limitations of this study regarding the research design outlined in Section 4.8.2.

4.8.1 Personal Reflections and Positionality

The notion of positionality addresses the position or situatedness of the researcher within a specific study, i.e., the "I", and how this "I" is shadowed in a study (Mao et al., 2016, p. 4; Tribe et al., 2012). Having built the argument towards the researcher as the main research instrument in Section 4.2, this section addresses insights into the "constructing subject" and "the social context that constructs the researcher" such as society (Alvesson & Sköldberg, 2018, p. 326). This section mirrors what Holmes (2020, p. 4) called a "positionality statement" disclosing the subjective lens through which I approached this research, how this lens was presumably shaped, and the implications for this research such as the subject chosen, the interactions and relationships with participants, and the interpretation of the findings.

The influencing factors shaping such a subjective lens discussed in the literature cover a researcher's metatheoretical assumptions, beliefs, values, identity, socio-cultural influences and cultural background, gender, age, social class and/ or nationality (Corlett & Mavin, 2018; Holmes, 2020; Mao et al., 2016; Shaw et al., 2020).

Disclosing the "I" in a positionality statement is important on several grounds. First, the importance emanates from understanding the researcher as the most important research instrument (Section 4.2), and the quality criteria of confirmability discussed in Section 4.7.2. The point made in these sections adds to the argument that rather than stripping this subjectivity in order to achieve neutrality or objectivity, disclosing the researcher's positionality allows readers to evaluate and come to a more informed judgment about the truthfulness of the research (Holmes, 2020, p. 3).

Second, I personally regard insights into the author's personality, her/ his beliefs and values as an ethical matter in the sense of fairness. Although participants' names have been anonymised, their narratives reveal personal issues and thus make them vulnerable. In this vein, the following insights into and transparency of my own beliefs and personal values can be seen as an ethical criterion embedded in the definition of ethical marketing in Section 3.4.1. In a similar vein, Tracy (2010, p. 840) contemplated the disclosure of a researcher's values and biases as a means towards sincere and ethical research.

The practices and process through which the positionality of a researcher can be approximated, discovered and brought to the surface is through reflexivity. This reflexivity is in turn influenced by the researcher's sensitivity, as Holmes's (2020) discussion and analysis of the literature point out. Discussions regarding the notion of reflexivity address certain characteristics (Alvesson & Sköldberg, 2018; Corlett & Mavin, 2018; Cousin, 2010; Finlay, 2002; Guillemin & Gillam, 2004; Holmes, 2020). First, the notion embeds the element of turning the attention towards oneself, looking inwards and a self-assessment of one's own assumptions, worldviews, way of thinking, values, and/ or feelings. Second, reflexivity can be understood as a means and prerequisite to identify and articulate the researcher's positionality

(Holmes, 2020, p. 2) and a process of critically reflecting upon which knowledge is produced and how (Guillemin & Gillam, 2004, p. 274-5).

An initial element regarding my own positionality has been elaborated upon in Section 4.2, which addressed my constructivist perspective. Regarding what shaped this theoretical perspective and the specific implications for this research, I will start off by reflecting upon my own personal beliefs and values and how I became the researcher I am (Holmes, 2020, p. 4), and how those issues informed the aim of the study, my research questions, the focus on personal values, the recruitment of and relationship with participants, and the interpretation of results. The following paragraphs take up Finlay's (2002, p. 213) "reflexivity as introspection" as a process of turning inwards and assessing how certain life experiences, personal meanings, and/ or feelings link to the development of my personal values and my constructivist perspective. Those personal life experiences reveal how I perceive that my self-direction and universalism values (Section 2.3.2) evolved as being important in my own personal values system.

First, I link the roots of my self-direction values, mainly freedom/ independence values, to presumable social influences during my upbringing. During my late teen years I experienced an increased need or desire to distance myself from certain social norms which I struggled to adopt. For instance, growing up in a working class family in the countryside, I perceived how social norms of a working class background "demanded" a linear process of "standard" life stages, i.e. entering job training after school at the age of 16, entering work, marrying, and building a home. The perceived pressure resulting from those implicit expectations triggered a desire to do my own thing and distance myself from such norms. Instead, I decided to spend six months abroad working in the hospitality industry, followed by entering university to study tourism management, as the very first person in my family to

have contact with academia. Moreover, during my late teens, and again being the very first in my family, I started to travel to long-haul destinations being attracted and fascinated by different cultures. I interpret those life experiences as a strive towards personal autonomy inherent in self-direction values and as roots of my constructivist perspective with a focus on a certain kind of personal autonomy of individuals (Section 4.2). Moreover, I experienced this strive towards more autonomy by becoming self-employed as a marketing consultant and freelance lecturer after several years working in marketing consulting companies.

Regarding the implications, this constructivist perspective may lead to a reduced interpretation and consequently one-sidedness by taking a too specific and narrow perspective, or what Alvesson and Sköldberg (2018, p. 333) termed "box-thinking". For instance, my constructivist perspective grants individuals a certain degree of autonomy which in turn imbues the focus on personal values and consumers' self-concepts which influenced the recruiting of participants as detailed in Section 4.5.1. This grants the self-concept a higher relevance than other criteria for recruiting participants, and excludes individuals with a low ecological footprint, although not defining themselves as ethical. In this vein, a quantitatively oriented researcher may calculate and compare the CO_2 footprint of consumers coming to a different conclusion. In a similar vein, a social constructionist or critical realist might shift their focus towards notions of power, habitus or ethical consumption as a form of distinction of a certain social class, milieu or group in their interpretations. Such different ways of approaching ethical consumers point to different definitions of what counts as ethical, and further how "the researcher's repertoire of interpretations limits the possibilities of making certain interpretations" (Alvesson & Sköldberg, 2018, p. 331).

During the analysis and interpretation of this research's findings, I identified how my repertoire of interpretations was shaped by the different shades of green or ethical consumers and tourists discussed in Section 2.2.3. Although I assured participants that I would not judge their vacation behaviours and decisions in terms of ethics, but aim at understanding their motivations and decisions, from a retrospective perspective this seems a naïve claim. As much as I avoided judging issues such as flying or purchasing package vacations as unethical, this intent to stay neutral was at stake when I realised how I wanted to categorise my study's participants. I was tempted to categorise participants based on a strong, middle and low ethical scale, and particularly those who frequently fly at a lower level. Such a way to categorise participants would have imprinted my own beliefs on the findings by granting the element of flights higher relevance than other ethical behaviours. While I distanced myself from such different intensities, the final personas presented in Chapter 5 can be considered such a form of categorisation. As a personal conclusion, I realised that describing research findings always involves the judgments of a researcher and that a neutral description is hardly possible.

Reflecting upon what shaped my constructivist perspective, I identified both my marketing background and discussions with other researchers as presumable influences. For instance, my decision to rely upon the self-concept of ethical consumers and the construct of personal values is presumably imbued by my marketing background and the aim to produce practice-relevant research outcomes. Inherent in this demand for practice-relevant outcomes is the assumption that ethical consumers' self-concepts and personal values are a more effective basis to segment and address consumers compared to consumers who do not define themselves as ethical or have a lower CO_2 footprint.

To sharpen my theoretical sensitivity, reflect upon my constructivist position and alternative perspectives, I used monthly gatherings with two doctoral students. This can be seen as "exercise of reflexivity" (Alvesson & Sköldberg, 2018, p. 391) to cooperate with co-researchers from different fields in order to identify or discuss different ways to look at empirical material. One of the doctoral students studied the topic of poverty among children and how this influences their future perspectives. In this context we discussed the notion of the habitus of a certain class or social groups and the ability of individuals to escape a future characterised by poverty due to their upbringing. Several discussions on this subject triggered negative feelings among us and the perspective that children growing up in poverty may never recover and keep on practising the habitus of a certain class, group or milieu. Those discussions turned me into the readings on human development discussed in Section 2.3.3 and Hanna's (2011) work, which influenced and strengthened my constructivist perspective.

Second, next to my self-direction values and constructivist perspective, my ethical (universalism) values shaped the focus of this research, aligning with Corlett and Mavin's (2018) findings in the literature which showed how personal interests, values, and/ or personal experiences shape research. As such, this research and its focus on ethical issues among consumers may be seen as my personal response or desire for authenticity, i.e. acting according to my ethical values. Walumbwa et al. (2008, p. 103) highlighted the importance of being true to oneself as an inherent characteristic of being authentic, and the importance of self-awareness and knowledge about one's own self-concept. I experienced the importance of having chosen a subject that aligns with my ethical values. For instance, on several occasions I realised that a doctorate implies an exhaustive endeavour, with perseverance and energy needed to continue up to the end. I perceived how this energy and perseverance was fuelled by having chosen a research subject that links

to my ethical values and thus gives meaning to me. This remark may well function as a suggestion for future researchers who are setting out on a doctoral journey to engage in research that aligns with their personal values.

Regarding what shaped my ethical values, I link their presumable roots to certain life, work and travel experiences. For instance, during my travels abroad, I developed a sensibility towards cultural differences, experienced tourists' (dis)respectful behaviours towards the local population, and developed a sensitivity and specific understanding of justice or fairness. At the age of 20 I visited friends in Mexico who were financially well-off and employed domestic workers in their household. For me this felt uncomfortable, having someone cleaning the flat and serving, with an emotional discomfort linked to inequality and different power positions. This sensibility towards ethical issues was strengthened during my work experience which followed my graduation from university. In several instances I perceived how employees seemed to reflect a replaceable resource for managers/ owners with little attention paid to their needs, such as those emanating from health problems due to stress. More recently, I perceived the influence of my ethical values during an agrotourism project which started in my familial environment at the end of my doctoral journey. As I will detail in Section 5.6, one of the two founders holds strong ethical values that she shares with me, triggering my passion to support this project. Yet, due to a lack of undefined or shared values between the founders in the beginning, I perceived personal twists and turns which I interpreted from a means-end theoretical perspective (see Section 2.4). For instance, if this project had an ethical focus, it would align with my personal values and the related benefits and would trigger a deeper personal commitment in me. Yet, a missing ethical focus would reduce the significance of this project for me because of a missing linkage to

my ethical values, and the personal benefits would relate to the practical experience and enrichment of my lectures at the university.

Those personal experiences regarding others in work relationships link to a further direction of reflexivity towards my own positionality in this research. This direction addresses inter-subjective elements, such as interactions and relationships with research participants, and how those impacted my research (Corlett & Mavin, 2018; Finlay, 2002; Holmes, 2020). Taking on Finlay's (2002, p. 218) "reflexivity as intersubjective reflection" to address this focus, the following paragraphs embed an analysis as to why participants may have engaged in this study, and the challenges emanating from accessing and engaging with participants. This direction of reflexivity gains relevance on certain epistemological grounds, such as authors addressing reflexivity who explicitly acknowledge that knowledge is mutually shaped (Finlay, 2002), particularly from a constructivist perspective (Morrow, 2005). In addition, the following paragraphs embed the frequent outsider-insider debate in the light of reflexivity and positionality regarding participants of a research (Herod, 1999; Holmes, 2020; Sanghera & Thapar-Björkert, 2008) and my response to this debate. This analysis draws a specific focus on how shared ethical values or concerns influenced the interaction with (potential) participants, similarly argued in Section 3.3 regarding personal values as institutions in the light of S-D logic.

The notion of positionality surfaces in frequent discussions (Cousin, 2010; Corlett & Mavin, 2018; Holmes, 2020; Sanghera & Thapar-Björkert, 2008). Those discussions reveal how both a researcher perceives or defines his/ her position in relation to participants, and how participants perceive the position of the researcher. Those discussions further point to difficulties on what grounds someone perceives oneself or is perceived as insider or outsider and question how stable this dualism is.

Starting off from my personal perspective towards my positionality, I tend to define myself as an insider regarding the research of ethical consumers as I assume that I share ethical values with those consumers and a genuine interest in ethical issues. In several instances during the research I perceived how this positionality may have been similarly perceived by (potential) participants, as well as pointers to different perceptions by (potential) participants. For instance, when accessing potential participants, I perceived the challenge to communicate in a credible way in order to achieve trust, and consequently their willingness to participate. In this light, I deemed it essential to be perceived as an insider derived from the discussed advantages regarding easier access to certain groups (Holmes, 2020).

In accessing potential participants I was limited in the number of words I could use to explain my research endeavour through Facebook posts, flyers or messages on social media platforms. I perceived it difficult to gain access to individuals as detailed in Section 4.5.1 and communicate my research in a credible way revealing my genuine interest in the subject. Reflecting upon the reasons regarding non-responses to my calls on social media platforms, a possible obstacle may have been that potential participants perceived me as an outsider. As my social media profile both addresses private and business contacts, I present myself in a suit. This may have been interpreted by some potential participants as a lack of credibility, associating a suit with business rather than someone having a genuine interest in ethical issues. This issue of similarities or dissimilarities of clothing is the focus of some insider-outsider debates (e.g., Shaw et al., 2020), and similarities in clothing as a way "to fit in more with" research participants (2020, p. 10).

Nevertheless, at several points during my research I perceived how some kind of similarities may have contributed to the fact that some participants regarded me as insider. For instance, compared to my social media profile, I dressed casually in the

interviews, i.e. jeans, sweater, and/ or t-shirt, similar to participants, which may have influenced my perception of a relaxing interview atmosphere. I perceived that this similarity together with sharing the background of my research, including my personal interest in ethical issues at the beginning of the interviews, as contributing to credibility and trust. Those perceptions underpin the theoretical discussion in Section 3.4.1 on trust and credibility, and how transparency contributes towards those concepts. For instance, I provided participants at the outset of the interviews with details about the research topic, my motivation and how I came to take off on a doctoral journey after years of working in the field of marketing. Moreover, I perceived how my donations resulting from the time investment of participants (see Section 4.5.1) drew participants' attention and credibility of my genuine interest.

Those personal perceptions align with Bourke's (2014) findings and perceptions. Based on his study of how students of colour experience a mainly white university, Bourke concluded from his research the importance of revealing the motivation behind a research project to participants as a way to gain a higher level of openness. Contrasting his preceding expectations, Bourke (2014, p. 4) was surprised that students of colour turned out to be more open to discuss issues related to race, and rooted their interest in his study in their "sincere interest in their lives as an opportunity to engage in a discourse of inclusion" (2014, p. 5). Adding to Bourke's conclusion, what I experienced to be helpful in accessing participants and motivating them to persevere during this longitudinal research was to ensure one's genuine interest in the subject studied.

Bourke's and my own experience underpin the argument that the boundaries defining insiders or outsiders are hard to define and may be seen more as a continuum rather than a dichotomy (Holmes, 2020), or are less fixed (Herod, 1999). For instance, Herod (1999, p. 326) argued that the definition between insider or

outsider can be negotiated and may shift during a research project. I perceived this negotiation when several participants asked me about my own travel behaviour, and perceived this question as a signal of respondents who sought to position me as an insider or outsider. I responded by providing honest answers about how I consider ethical issues in my travel behaviour. In a similar vein, Sanghera and Thapar-Björkert (2008) similarly found that the status as insider or outsider may be less pre-determined but determined by participants on the basis of a researcher's answers to certain questions.

I identified further pointers related to the advantage of being perceived as an insider related to more truthful and honest answers due to a higher level of trust (Holmes, 2020). In one instance, one participant came to the second interview with her recently born child, and towards the end of the interview she had to breastfeed her child while still answering my questions and elaborating upon her answers. In other instances, I perceived trust when participants mentioned the names of their partner or children, or mentioned that their parents had died.

Returning to my own perception regarding my positionality, during this doctoral journey I started to compare myself with the personas that had been developed (Chapter 5). With one persona who considers ethical issues in several life and consumption domains, I recognised similarities with my own travel behaviour, which has changed over time. My travel behaviour during my 20s and 30s was characterised by several trips, including several trips to Asia and South America, as I was thrilled by other cultures and adventurous new experiences, presumably imbued by self-direction and stimulation values. This intensity of travelling stopped after a trip over several months in South America, fulfilling a life dream. After this trip, one more long-haul trip followed in 2010 for which I compensated my flight emissions for the first time, being triggered by an awareness and evolving responsibility for the

consequences of my behaviours. Moreover, I financially compensated my past long-haul flights little by little via the company Atmosfair, and started to consider ethical criteria in my travel patterns and daily living, including a reduction of shopping and shopping for second-hand clothes, organic and/or local food, and not owning a car. This perceived closeness to the described persona may have influenced the recruitment of participants. As I will detail in Chapter 5, the persona with which I closely align was built on eight participants compared to the other personas built on less participants. This may be a result of shared personal values and the importance of ethical values within my and this persona's value hierarchy.

This concluding remark regarding shared ethical values between a researcher and research participants can be advanced by some personal work experiences. I perceived the significance of shared values in one work experience in an educational institution. In 2010, this institution invited several freelance lecturers, including myself, to define its corporate values during a workshop. The resulting jointly developed corporate values such as friendship, consistency and proficiency took some years to integrate into day-to-day operations, but clarified the shared expectations and provided guidance as to how to handle difficult issues, such as conflicts with students. While I realised the value of shared values, agreed upon by all actors, I perceived that ethical issues were missing, which did not allow me to act in a completely authentic way.

To conclude this reflexive part, while the insider-outsider debate was integrated in discussion in the previous section, defining my own positionality was based on my own assumptions on whether participants used such a dualism themselves. Nevertheless, I perceived the constructs of credibility and trust essential prerequisites to gain access to ethical consumers and my perception regarding their honesty. I perceived how a sincere interest in ethical issues and sharing of ethical

concerns or values contributed to credibility and trust. Moreover, benevolence, defined in Section 3.4.1 as the good intentions of an actor, influencing trust may have been based on the fact that I financed this research myself and received no financial support from any tourism company. Those good intentions can be linked to some of Herod's (1999, p. 325) findings and advantages of being an outsider regarding access to more sensitive information as participants feel less threatened. Nevertheless, this final discussion and Herod's example of sensitive information again points to the importance of trust, regardless of being perceived as an insider or outsider.

To complete the analysis regarding the limitations, the following section addresses how certain limitations emanate from the research design.

4.8.2 Limitations of Research Design

Several final remarks address personal reflections upon methodological issues. First, during this journey and the experience with the laddering technique, I realised the need for researchers to feel comfortable with the applied methods. This insight emanated from the test laddering interviews, where a strict adherence to probing 'why' questions did not feel comfortable to me as it seemed intrusive and less respectful, and moreover led to a less natural flow of conversation between the interviewer and participants.

Second, similar to Weeden (2008), limitations of this research design emanate from the difficulties to recruit ethical consumers and possible shortcomings regarding whether the final set of respondents mirrors the heterogeneity of ethical consumers. As detailed in Section 4.5.1, I complemented a passive approach with an active approach to recruit participants. Although I assumed that a passive approach through flyers or social media posts would activate more convinced ethical consumers due to the increased time investment involved in this research, a final

comparison between participants and how they were recruited yielded no significant differences regarding the strength of ethical considerations in their vacation choices. Nevertheless, the prolonged setup including two interviews and a diary may have discouraged some ethical consumers from participating in this research.

Third, the risk of respondents giving socially-desirable answers detailed in Section 2.2.3, and Weeden's (2008) identified pointers of such biases in some interviews, were addressed in the research design at several points. One way to circumvent this risk of socially-desirable answers or participants putting themselves in a positive light was through placing the general question of how ethical issues influence participants' vacation choices at the end of the first interview (see Section 4.4.1.2). Consequently, participants had already elaborated on their choices for their last vacation, thus reducing the risk of inviting respondents to present themselves in a positive "ethical" light. Next, I assumed that the elevated effort through two interviews and a diary would hardly attract consumers using this research as a platform for self-presentation. Consequently, the prolonged engagement with participants reduced the risk of consumers' self-presentation and instead gained a more accurate understanding of participants' personal ethical values and value hierarchies.

Fourth, several risks and potential pitfalls derive from means-end theory and the laddering technique. One risk of the laddering technique regards the procedure of probing questions and how those may produce artificial means-end ladders that do not reflect consumers' recollection of their actual choices and decision processes in the past. This "producing" instead of "recalling" relationships between choice criteria, benefits and higher-order personal values may emanate from the assumption that consumer choices are driven by higher-order goals, as detailed in Section 4.3.2. This assumption may lead the researcher to push interviewees up the ladders,

searching for such higher-order goals. As previously detailed regarding the soft laddering approach applied, based on test interviews I reduced the number of probing questions and focused on participants' elaborations and explanations of their choices.

A fifth critical issue pertains to this research design's influence on participants' decision-making in the vacation planning stage and the possible risk of individuals becoming conscious and aware of their own decision-making and possibly departing from their "naturalistic" choices. As detailed in Section 4.3.2, the focus of this research on respondents' pre-trip planning and choices assume goal-oriented and consequently more highly involved individuals and more conscious processes. In a similar vein, Olson and Reynolds (2001) assumed that goal-directed behaviour is voluntary and conscious. Consequently, consumers already conscious and aware of their actions when planning their vacations presumably did not experience increased awareness. Nevertheless, Olson and Reynolds (2001) stressed that some purchase processes are habitual and unconscious, although adding that habits or unconscious decisions were once conscious in the past before those became habits. Such heuristics surfaced in the laddering interviews through a high number of participants' distancing themselves from mass or package tourism and led to the reasons behind less conscious choices. Again, such findings of less conscious decisions underpinned the merits of the applied soft laddering approach and its flexibility, similar to its merit to disclose emotional, automatic, and less conscious elements in participant decision making (Grunert et al., 2001). Nevertheless, the limitations of this research's findings place the focus on participants' pre-vacation decisions and thus elicit less insights into the choices made during the trip and the underlying motivations.

4.9 Summary of Chapter

Chapter 4 embedded the key findings from the previous chapters regarding the importance of consumers' personal (ethical) values and designed a case study research design derived from a constructivist perspective and its ontological and epistemological presumptions. Derived from such a theoretical perspective, the chapter designed an argument for a prolonged case study design to address the stable nature of individuals' personal values and value hierarchies, as well as to take account of idiosyncratic meanings imbuing the vacation choices of those individuals. The decision to define the individual consumer as the "case" was built upon my constructivist perspective and the construct of personal values, i.e. those being held by individuals. In addition, a case study research design guided the development of methods and directed those towards the importance of considering the context of vacation choices, as well as suggestions towards the triangulation of data from multiple sources. The triangulation of data from two vacations of participants was further argued to be necessary to research the stability of participants' personal values and value hierarchies.

The chapter described the research approach including the recruitment of study participants, the ethical guidelines of the research, how soft-laddering interviews were conducted as well as a detailed description of how the data were analysed and interpreted.

Towards the end of the chapter, several critical quality criteria regarding the trustworthiness of the research outcomes, as well as the risks and potential limitations of the research approach, were elaborated upon. Within this context, I elaborated upon my own positionality and how and where I perceived this shaped certain parts of the study.

Chapter 5: Analysis and Discussion of Findings

5.1 Introduction

The case study design developed in Chapter 4 aimed, in particular, to investigate participants' personal values, and the stability of their value hierarchies as the basis for the development of ethical consumer personas. Such stability of personal values and value hierarchies have been derived from the segmentation criteria in Section 3.5, to be stable and relevant for explaining consumer behaviour (Dolnicar et al., 2018). The data which are presented in the following chapter are first analysed with an examination of the contextual influences on participants' vacation planning and the identified individual values of participants, before an exploration of the participants' value hierarchies and their stable nature in a tourism context.

Based on the original contribution regarding the development of ethical consumer personas with peculiar personal value hierarchies, this chapter continues with a discussion of the findings. The chapter ends by presenting a model that enables tourism service providers to implement the findings for practical purposes, and suggests ways in which tourism service providers can adapt their services and communication to each persona.

In the following sections, the terms values and personal values will be used interchangeably, referring to the personal values participants hold and that influenced their vacation decisions.

5.2 Descriptive Part and Analysis of Vacation Contexts

This section first covers a succinct summary of participants' demographic characteristics and their travel patterns. The section then proceeds to an analysis of the influence of contextual factors on participants' vacation planning and choices. To comply with the ethical guidelines outlined in Chapter 4, the following sections

embed anonymised names of the participants, both to give them a voice and grant their anonymity.

5.2.1 Demographic Analysis and Travel Patterns of Participants

As Table 9 in Section 4.5.1 reveals, participants were dispersed over demographic variables such as age, marital and family status or education level. As to participants' ages, 10 out of the 23 participants were aged between 20 and 30 years old, the majority had pursued higher education (18 had a university degree) and females (16) dominated. Those findings align with the evidence discussed in Section 3.5 as to the heterogeneous demographics of ethical consumers, with most individuals being well-educated. Although the findings underpin the low relevance of demographic criteria for market segmentation, as argued in Section 3.5 regarding age, two personas were developed on the basis of female participants, which will be further detailed in Sections 5.4.2.4 and 5.4.2.5. Yet, most findings based on a comparison between demographic characteristics and participants' personal values did not disclose particular patterns.

Further, aligning with the findings discussed in Section 2.2.3, participants' vacation patterns were highly heterogeneous regarding their choices of destinations, activities, modes of transport and accommodations. Almost all participants organised their vacations independently, with the exception of Erika, one of the participants, who chose a vacation package for the second trip. Moreover, participants did not always avoid long-haul travel, often chose locations and destinations to access and spend time in nature, and booked a broad range of accommodations options such as hotels, camping, guesthouses or bed-and-breakfast accommodations. Those findings align with previous findings from studies of ethical tourists by Weeden (2008), Malone (2012), and Hanna (2011), or of LOHAS travel patterns (Klein, 2013), as discussed in Section 2.2.2. While such travel patterns align with other findings

among ethical tourists, this research embedded a particular focus on the context of participants' vacation planning, as argued in Section 4.3 and concluded from Chapter 2.

5.2.2 Context of Vacations and Contextual Influences

The specific focus on the context of vacation planning included the initial trigger that pushed participants into vacation planning, and the influence of others in the travel party.This focus was derived from the findings related to different understandings of freedom discussed in Section 2.3.2. Appendix D summarises the key findings on contextual influences that informed participants' vacation planning and choices. The main constraints identified were the travel party, vacation type, and issues related to participants' home context. Those factors impinged on less freedom of choice, fewer personal values espoused, and/or the need to leave home.

The reduced freedom of choice is exemplified by a comparison between both vacations of one of the participants, Hannelore, and the perspective of "freedom to" as discussed in Section 2.3.2. While her first trip was characterised by the freedom to actualise her ethical values by going on a yoga retreat to intensify her yoga-based lifestyle, two constraining issues affected her second trip with her young son to Thailand: the relation of the travel period to her son's upcoming school enrolment and safety issues regarding the destination choice. The safety concerns for the second trip yielded additional values (safety) that were not elicited on her first trip. Those findings align with Cieciuch's (2017) suggestion that the willingness of individuals to apply their value preferences in conscious decisions depends upon the freedom they perceive in a certain situation.

A second constraint emanating from a lack of freedom impacted on participants in such a way that fewer vacation sub-decisions were influenced by

personal values. This is exemplified by Alexandra. On her first trip to Barcelona several personal values influenced her pre-trip choices, while her family's trip to Berlin (second trip) was much less influenced by personal values, and pre-trip choices were mostly based on context-specific benefits.

This was similar to Sophia's second trip to visit her husband's family, together with their new-born child. This example revealed that taking their new-born child to Italy impinged on their decision to spend less time flying, and went against her strong ethical values concerning environmental issues. Those results point to the conclusion that if vacation decisions are made out of obligation (visiting family), more pragmatic choice criteria are considered and fewer personal values influence decisions, so that means-end chains do not reach top-level personal values.

In several instances (Erika, 2; Hartmut, 1, 2; Hans, 2; Helene, 1; Sophia, 1), participants' home contexts triggered the wish to escape, aligning with a "freedom from" motivation discussed in Section 2.3.2. The participants' short-term transient needs became apparent in their need to escape daily routines, have quality time with their partners, or escape a dark winter or personal setbacks.

This preliminary analysis revealed that contextual influences often constrain the freedom of choice of individuals, point to context-specific value hierarchies and show that short-term needs are involved, and how individuals trade-off several personal values in specific situations (Schwartz, 2012).While such findings challenge the stability or diminish the influence of personal values, the following analysis discloses that stronger value types within participants' value hierarchies often remained stable, while the importance of single individual personal values depended upon the context.

5.3 Analysis of Participants' Personal Values

Regarding the analytical coding steps, based on participants' CDMs, single specific personal values were compared across participants and interpreted by a comparison with several personal value lists (e.g., Schwartz, 1992, 2006; Shaw et al., 2005; Weeden, 2008) and Schwartz's (1992, 2006) circular framework. To audit the following analysis, Appendix F summarises specific, individual values, their roots, i.e., existing values by other researchers, or new values interpreted, and the names of participants each value was coded against. Having retrieved the names from Appendix F, Appendix G summarises participants' CDMs and the values elicited.

As concluded from Section 2.3.2, Schwartz's (1992, 2006) circular model represented a proofed framework with 10 higher order value types which mainly echoed the findings of this study. In particular, Schwartz's 10 value types and their broad motivational directions, rather than the single values within each realm, allowed for the aggregation that explained most of the participants' motivations, choices and attitudes. Nevertheless, the following analysis presents some novel perspectives in the interpretation of some particular values based on the detailed distinction between terminal and instrumental values in Section 2.3.2. This distinction proved relevant in delineating the value hierarchies of some developed personas in Section 5.4 and contributed to the furthering of Oceja et al.'s (2019) suggestions for linking individual values or value types by relationship, based on an instrumental-terminal nature, to gain meaningful value combinations.

As shown in Appendix F, the analysis mostly identified individual values in the self-transcendence (ethical) and openness-to-change realms. Altogether, 42 single personal values were identified and are highlighted in italics in the subsequent sections. Among all participants, universalism values – and, among 20 participants, benevolence values – were identified in at least one vacation context. As discussed in

Section 2.3.2, these value domains are composed of self-transcendence values (Schwartz, 1992, 2006) and are termed ethical values, as they are concerned with the welfare and treatment of other humans, nature, and/or animals. Both value domains and the individual values embedded are underpinned by care elements as discussed by Shaw et al. (2016), and will be embedded in the following analysis.

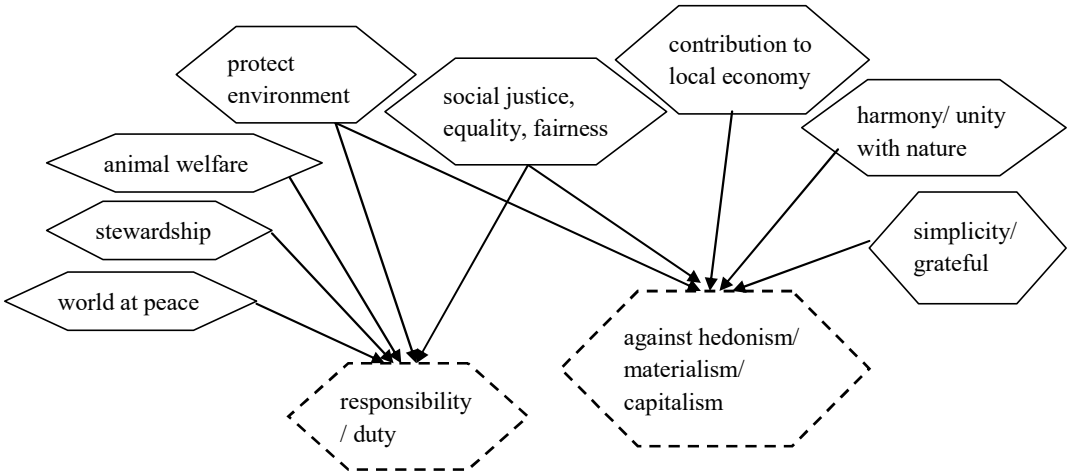
5.3.1 Universalism Values

The most salient universalism values were *protecting the environment*, *responsibility/duty*, *social justice/equality/fairness*, *contribute to the local economy/community* and *animal welfare*. The common denominator in those values is "understanding, appreciation, tolerance, and protection for the welfare of all people and for nature" (Bilsky & Schwartz, 1994; Schwartz, 1992, p. 12; 2006).

Within the universalism realm, three individual values in particular were evident in more dedicated ethical tourists: *responsibility/ duty*, *against materialism/ hedonism/ capitalism* and *harmony/ unity with nature*. The former two personal values have been interpreted as instrumental values following Rokeach (1973). As detailed in Section 2.3.2, Rokeach conceptualised terminal values as preferable end-states of existence (e.g., social recognition, exciting life) and instrumental values as preferred modes of behaviour which contribute to achieving terminal values, e.g., ambitious, intellectual (Rokeach 1973; Weeden, 2014, p. 51). This relationship between both types of values is indicated in the direction of arrows in Figure 9 and reflects a motivational perspective regarding means-end theory discussed in Section 2.4.3. For instance, as Figure 9 reveals, several individual values in the universalism realm (e.g., *protecting the environment*, *social justice*) link to *responsibility/duty* and *against materialism/ hedonism/ capitalism* values.

Figure 9

Instrumental Values in the Universalism Domain



Note: Source: Sahm (2022)

The interpretations of *responsibility/duty* and *against materialism/ hedonism/ capitalism* values differ from previous interpretations as a personal norm (Schwartz, 1977; Stern, 2000) as discussed in Section 2.3.2. In this research, *responsibility/duty* has been interpreted as a personal value in the universalism realm similar to Weeden (2008). This interpretation is imbued by characteristics of personal values, i.e., deemed important by individuals as a guiding principle, independent of specific situations. Nevertheless, the interpretation of both values as being instrumental departs from Weeden's (2008) interpretation.

Although Schwartz (1994) found no evidence to support Rokeach's (1973) distinction between instrumental and terminal values, other researchers distinguish between them in findings based on means-end theory (Wen & Huang, 2020) or more recent suggestions (Oceja et al., 2019). Regarding the findings of this study, such discrimination allowed for the identification of what Oceja et al. (2019) described as meaningful values combinations, and led to the delineation of particularly one persona, as will be detailed in Section 5.4.2.1. The relevance of distinguishing

between instrumental and terminal values adds to the understanding of this study's outcomes, as the following quote from the first interview with Sandra (see Appendix A1) discloses:

> "I see it as a responsibility ... it is a responsibility to pay attention to these things (waste, animal issues) and not to say, "no, I do have the money and I spend it, and I don't care, because it is my holidays, and I finally want to enjoy my well-deserved sunny days after having worked so much". I think, responsibility doesn't stop there, just because you are on holidays, but it rather is an attitude I have to say. You can't just chuck it, when you're on holidays, but it is something you do all your life."

This narrative underpins how Sandra ascribes her personal responsibility towards environmental and animal issues, and this value reflects a principle in her life that she applies across several life domains, including her vacations. Her account echoes particular conceptualisations of care as discussed by Shaw et al. (2016, p. 189, based on Bluestein, 1991). Examples are her personal commitment inherent in "care about" and "care for", reflecting her desire to act upon her personal responsibility, and also how she transcended "care that" (Shaw et al., 2016, p. 189) in going beyond personal concerns over ethical issues to acting upon those concerns.

This translation of *responsibility/duty* values into action influenced several participants' decisions to withdraw from flights, support accommodation providers that protect the environment (Sandra, 1) or choose the "good ones", i.e., ethical tourism providers (Hannelore, 1). Others engaged in acts that contribute to peace, by connecting with locals to ensure a common understanding, or teaching children those values (Ilse, 2; Hannelore, 2). Moreover, participants expressed *protect the environment* values (which include climate issues) in several vacation sub-decisions, attitudes and behaviours. Many reduced the number of flights, or refrained from

flying and chose destinations close by, settled on camping, circumvented international hotel chains, or refrained from activities that harm the natural environment.

As those instances reveal, universalism values not only influenced certain ethical choices, but further surfaced through participants' attitudes. For instance, the instrumental nature of *against hedonism/capitalism/materialism* values became visible in participants' negative attitudes towards multinational companies, package holidays or low-cost airlines, based on beliefs that those companies act unfairly towards the environment, and/ or their employees (Hartmut, Hannah, Hans).

Those accounts confirm the motivations underlying *against hedonism/capitalism/ materialism* values, similar to Weeden (2008, p. 213). Weeden claimed that consumer power and avoiding multinational companies do not reflect power values as defined by Schwartz (1992), but rather behaviours that aim to benefit others and thus reflect universalism values. Similarly, Shaw et al. (2005) interpreted the values of consumer power and capitalism as negative values which are informed by the motivations underlying universalism values, i.e., benefitting others.

Other specific universalism values were *stewardship*, *contribution to local economy, social justice/fairness/equality* and *world at peace*. For instance, *stewardship* values with an inherent concern for future human generations were expressed by protecting the environment and/or not contributing to climate change by refraining from flights. In other instances, those values surfaced in participants' concerns over the fair treatment and payment of employees, in the purchase of local products to correct injustice, seeking community gatherings in which social harmony and equality are the norms, or supporting local projects that create jobs.

As previously detailed, next to *responsibility/duty* and *against materialism/ hedonism/capitalism values,* further *harmony/unity with nature* values were evident in more dedicated participants. *Harmony/unity with nature* and *animal welfare* are characterised by an intimate relationship with and ascription of intrinsic value to nature and animals, i.e., independent of their benefits for humans. Such an intrinsic nature and intimate relationship is imbued by caring and respect elements and surfaced in some accounts, together with *spirituality/inner peace* values. For instance, Helga (1) talked about having her car converted from petrol to natural gas and explained her reasons: "because I love Mother Nature, this planet on which I live." Moreover, Helga disclosed her deep intimate connection and love for the planet and Mother Nature in her choice of going camping to connect with nature:

> "I honour her and respect her (Mother Nature). This planet has agreed to host us. If you see this planet as a living organism, as something with a personality, provides us with incredible resources."

As this quote reveals, *unity/harmony with nature* embeds Shaw et al.'s (2016, based on Bluestein, 1991) elements of "care for" and Helga's inherent affective linkage to the planet. Such caring elements embedded in *harmony/unity with nature* personal values resonate with Fennell's (2019a, p. 9) interpretation of a river guide in Fiji showing his adoration for a local river, calling it "my best friend", and revealing inherent characteristics of ethics of care characterised by respect and reverence.

Compared to *harmony/unity with nature*, the personal value *connecting with nature* covers participants' wish to be out in, experience, discover and/or feel nature. While *harmony/unity with nature* values share Weeden's (2008) interpretation of "connecting with nature/reconnecting with nature's" universalism values, the value of *connecting with nature* in this research did not echo the motivational foundation of universalism values. Instead, *connecting with nature* is an instrumental value

contributing to the achievement of stimulation, hedonism, self-direction and/or *authenticity/ truth* values.

While the universalism values cover a broad spectrum of individual personal values, including concerns over the welfare of other humans, nature, and/ or animals, the following benevolence values are only related to and regulate interactions with other humans.

5.3.2 Benevolence Values

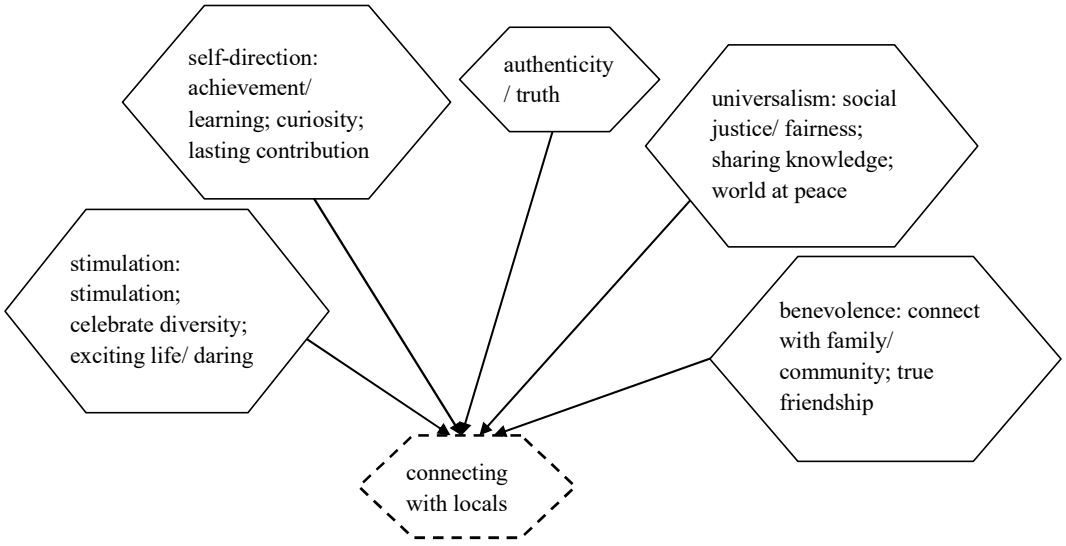
To recap Section 2.3.2, benevolence values share a similar motivational direction with universalism values and are based on an individual's concerns for the well-being or welfare of others. Benevolence values were initially conceptualised as being concerned with the welfare of others close by (Schwartz, 1992, 2006; Schwartz et al., 2012), salient in values such as responsible, honest, helpful (Schwartz, 1992) or dependable (i.e., reliable, trustworthy) and caring (Schwartz et al., 2012). Altogether 20 participants in this research exerted benevolence values, both towards individuals close-by (*connect with family/friends/community* and *mature love)* and towards distant others such as the local population (*respect/tolerance/helpful*, *social harmony/caring* and *giving back/reciprocity)*. For instance, *respect/tolerance/helpful* values were expressed by more cautious behaviours at the destination, showing respect by dressing appropriately according to local customs, and/or refraining from travelling to places where tourists are not welcome. In other instances, participants expressed their benevolence values by talking to locals in their language, accessing the local population by using public transport or cycling, travelling off the beaten track, and/or opting for locally-owned hotels.

While most benevolence values were interpreted as terminal values, a particular novel interpretation of *connecting with locals* values, both as terminal and

in several instances as instrumental, allows for embedding the discussion in Sections 2.2.1 and 2.4.3 regarding the difference between egoistic and altruistic (ethical) motivation. Interpreting *connecting with locals* values as a terminal value, or related to other universalism values, reflects an ethical motivation and the participants' genuine interest in and concerns for the local population at the destination or gaining insights into local life, local problems and/or worldviews. Aligning with an egoistic motivation, *connecting with locals* values are characterised by their instrumentality towards the pursuit of stimulation and self-direction values, as Figure 10 reveals.

Figure 10

Instrumentality of Connecting With Locals Values



Note. Source: Sahm (2022)

As evident in the figure, the instrumentality towards other benevolence and/or universalism values reflects an intrinsic ethical motivation, which surfaced among participants who associated contacts with locals with a contribution to international understanding and the basis for peace. Others valued honest host-guest relationships built on trust and equality, a wish to encounter locals or staff in accommodation establishments "at eye level", or success in building long-term relationships with

locals and travel acquaintances. From such an ethically motivated understanding, both universalism and benevolence values as terminal values reveal a caring about element, i.e., what Shaw et al. (2016, p. 189) discussed as a "commitment to action" based on Bluestein's (1991) different forms of care.

On the other hand, as Figure 10 reveals, in several instances *connecting with locals* values disclosed an instrumental nature tied to pursuing self-direction and/or stimulation values. Nevertheless, a clear delineation between a terminal and instrumental nature was not always possible, as Hannelore's account concerning the value of stories revealed: "Stories from personal encounters with people are gifts, gifts you cannot buy, but easened if you encounter people with an open heart and do not put yourself above them". Understanding stories as gifts points to stimulation values, yet the quote reveals benevolence-related values of showing respect to others as enablers for those stories.

The previous interpretation of *connecting with nature* as an instrumental value similarly surfaced in *connecting with locals* values several times. In those instances, understanding the instrumentality of *connecting with locals* personally significantly adds to what tourism service providers need to embed in their marketing and communications. For instance, these personal values were instrumental in the fulfilment of self-direction and/or stimulation values, and imbued several participants' motivations to seek stimulating stories from encounters with local people. As the following section makes clear, self-direction and stimulation values often complemented participants' personal ethical values.

Those self-direction and stimulation values "emphasise independent thought, action, and feelings and readiness for change" (Schwartz, 2006, p. 10). Personal values in this realm are characterised by an intrinsic motivation to actively explore, discover, seek novelty, and rely upon one's own judgments and understanding of

reality (Bilsky & Schwartz, 1994; Schwartz, 2012, p. 9). Those broad motivations influenced participants' triggering motivations to travel, and several sub-decisions involved in travel planning.

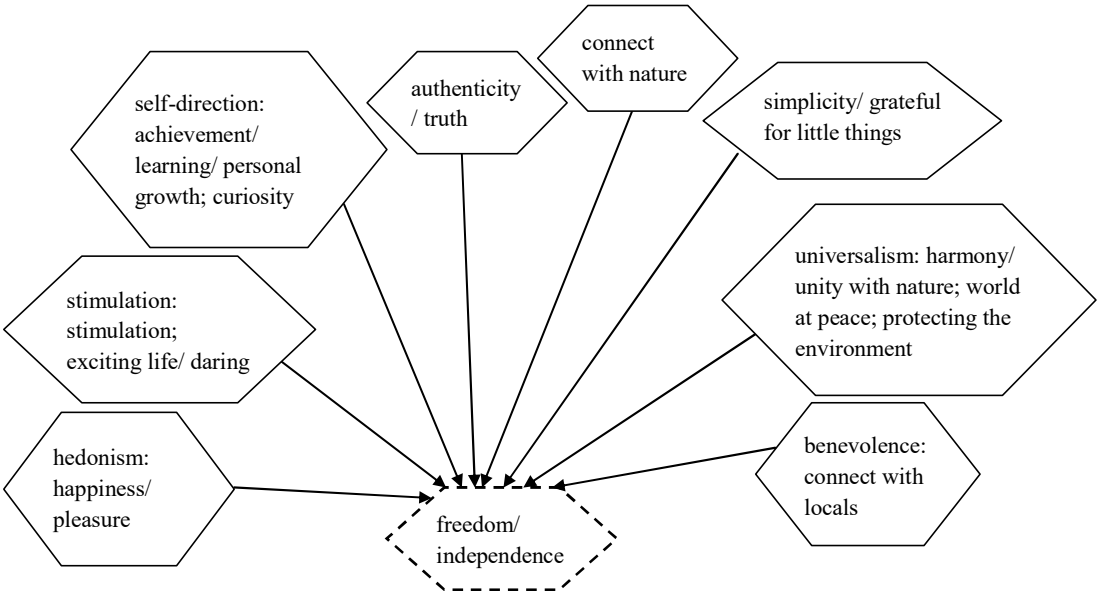
5.3.3 Self-Direction Values

Among the most dominant self-direction values were *freedom/independence* and *achievement/personal learning/personal growth* and, to a lesser extent, *curiosity*, *self-respect*, *lasting contribution/achievement* and *creativity*. The most salient individual value of *freedom/independence* covers both "autonomy of thought" and "autonomy of action" values (Schwartz et al., 2012) and aligns with competence-mastery motivations, either through mastering physical challenges or intellectual achievements (Ryan, 1997). Similar to the previously-discussed instrumental and terminal nature of some values, *freedom/independence* values were of a terminal and instrumental nature. In most cases, *freedom/independence* values had a terminal nature and surfaced in an individual's efforts to come to their own opinions about a country and make their own travel experiences. The means by which those values were fulfilled varied, ranging from independently-organised vacations, travelling off the beaten track, engaging in activities such as hiking, cycling or horse-riding, or seeking close contacts with the local population. Moreover, *freedom/ independence* values triggered several participants' negative attitudes towards mass and package tourism, as those were considered boring or patronising.

As detailed in several instances, *freedom/ independence* values were instrumental for several other self-direction and stimulation values, as Figure 11 discloses.

Figure 11

Instrumentality of Freedom/ Independence Values



Note: Source: Sahm (2022)

As Figure 11 shows, *freedom/independence* values were instrumental to *achievement/learning/personal growth* and *curiosity* values which imbued individuals' search for new knowledge, efforts to discover and explore countries, cultures and natural environments, decisions to learn about self, broaden one's horizon or gain a mature understanding of this world as a form of personal development. Those instances reveal how *freedom/independence* values cover Schwartz et al.'s (2012) "autonomy of action" and "autonomy of thought" values. For instance, the "autonomy of action" surfaced in the accounts of participants who tackled and mastered challenges (e.g., a cycling trip), connected with local people and immersed in local culture, and/or tried exotic foods. Moreover, *curiosity* and *freedom/independence* values further echoed "autonomy of thought" values characterised by "developing and using one's understanding and intellectual competence" (Schwartz et al., 2012, p. 670).

Those values are characterised by participants' critical stances, and questioning someone's opinions about a country, or information in tourist guidebooks. In several instances, this value drove participants' desire to come to their own opinions, as exemplified by Iwan:

> "We just wanted to look behind the facade, ehm, I mean what is normally covered in media reports you can easily access somewhere in the internet, but to get your own idea, look behind the facade, to get in contact with people and not only via the touristic route, …, but to really listen how people are, how they are doing, what they like in their country, about their politicians, towards the European Union, such insights you don´t get in a tourism guidebook but only via direct contacts to the local population."
>
> And Iwan explains his reason for doing so in this way:
>
> "Well, in the end it is about personal development. I try to look behind the facade, ehm, get my own idea and picture as such information based on personal experience I can trust, otherwise there is the possibility of being cheated."

Iwan's narrative is imbued by the desire to arrive at his own impressions about Portugal, and reveals pointers to the instrumentality of *connecting with locals* values as discussed in Section 5.3.2, both for the fulfilment of *curiosity* (self-direction) and stimulation values.

5.3.4 Stimulation Values

Within the stimulation domain, four single values were identified, sharing the common motivational goal of being driven by "excitement, novelty, and challenge in life" (Schwartz, 1992, 2006) and/or change (Schwartz, 2006).

Stimulation values crystallised when participants were inspired by finding new, exotic experiences or unexpected encounters. Those were mostly fulfilled by

travelling slowly, cycling, independently planned vacations off the beaten track, moments in nature, contacts with the local population and stories from locals. The inherent motivation underlying stimulation values is exemplified by Iris who talked about her experience sitting on a bench in a small village, allowing her horse a break.

> "And then we got into a conversation, from where, where to, and the man has bees and talked a bit about beekeeping. ... And then you sit there in a village and someone approaching you, "hey, what do you do there?", then his best friend joined with his dog ... and we continued to talk, and one suggested, "hey, why don't you offer this woman a coffee?" And then we had coffee ... They had fun, I had fun."

Iris's choice of not pre-planning her horse-riding trip in detail before departing, and the experiences from encounters with locals, align with Schwartz's (2006) characteristics of stimulation values being imbued by the human need for variety in life and novel experiences. As in Iwan's previous quote, Iris's account similarly discloses the instrumental nature of *connecting with locals* values.

Within the stimulation realm, three specific personal values reveal peculiarities in what stimulated individuals: an *exciting life/daring, a varied life* and *celebrating diversity*. For instance*, exciting life/daring* or *a varied life* values surfaced in participants' active searches for adventurous, thrilling experiences through a variety of activities, such as participating in a rally through the dessert, hitchhiking, riding on horseback, cycling, and/or seeking stimulating experiences through diverse cultural encounters. In a similar vein, several choices and behaviours were imbued with *celebrating diversity* values: discovering diverse cultures and seeking close encounters with the local population, trying local, exotic foods, and/or appreciating religious diversity. This interpretation of *celebrating diversity* values differs from Weeden's (2008) interpretation, as in this research *celebrating diversity*

values did not disclose concerns for the welfare of others inherent in universalism values, as in Weeden's case.

5.3.5 Additional Values Related to Ethical and Openness-to-Change Values

Five additional values were identified which closely align with openness-to-change and ethical values, yet do not exactly match the precise characteristics of one of Schwartz's (1992) 10 value types. Those additional values are *connecting with nature* (as previously discussed), *authenticity/truth*, *beauty of nature/ world*, *spirituality*/*inner peace* and *simplicity/grateful for little things*.

The most significant finding regarding those additional personal values that contribute to the development and understanding of the developed personas in the following section, is that there can be different perspectives of authenticity. For instance, *authenticity/truth* values reflected an intrinsic interest in novelty as discussed in the previous section regarding stimulation values, a genuine interest in how the world works, and/or a proper understanding of local life and culture (aligning with self-direction values). In this research, *authenticity/truth* values were fulfilled by close contacts to the local population, disclosing the instrumentality of the personal value of *connection with locals*. *Authenticity/truth* in this sense can be understood in MacCannell's (1976, p. 94) interpretation of being "one of them", transcending superficial performances of employees or the local population as important aspects characterising authentic experiences.

The findings and interpretation are also congruent with Lehman et al.'s (2019) findings regarding different conceptualisations of authenticity, and the often highly subjective understanding of what authenticity means. In the light of participants' *authenticity/truth* values, the findings reflect Lehman et al.'s (2019, p. 12) conceptualisation of "authenticity as conformity", i.e., the social category individuals attribute to certain objects and people. For instance, *authenticity/truth*

values linked to participants' desire to connect with locals, the "true" or "real" culture and/or "pristine" or "untouched" landscapes. While those desires seem to be highly subjective, participants share the perspective of the inauthentic: tourist bubbles, international chains, and/or artificial touristic spaces.

A second important perspective related to authenticity emerged through the analysis which aligns with Lehman et al.'s (2019, p. 5) conceptualisation of "authenticity as consistency". While the previously discussed *authenticity/truth* values are consciously held, this second perspective emanated from participants signalling to live authentically in an ethical way, echoing the discussion in Section 2.3.1.1. Participants whose comments can be associated with this second perspective did not always disclose and/or seek to fulfil *authenticity/truth* values in their vacation choices. Rather, their accounts were interpreted as ways to "be authentic", i.e., live according to their ethical values across several lifestyle and consumption domains. Such distinct and different interpretations of authenticity allowed for a clear-cut delineation between participants and for the development of two personas in the following sections.

In addition, s*implicity/grateful for little things* and *spirituality/ inner peace personal* values could not be aligned within one of Schwartz's (1992) value types. For instance, s*implicity/grateful for little things* values surfaced among participants who value the basic essentials in life, reduce consumption of material objects or seek deeper immersion in nature and going "back to the roots" (Hannah). While for Hannah and Helga, striving for simplicity is clearly linked to universalism values, similar to Weeden's (2008) interpretation of "voluntary simplicity/sustainable lifestyle" values, for most participants this personal value is linked to a search for meaning in life and a simpler life associated with a happier life, similar to McDonald et al. (2006) and less on ethical grounds. Existing research and discussions on

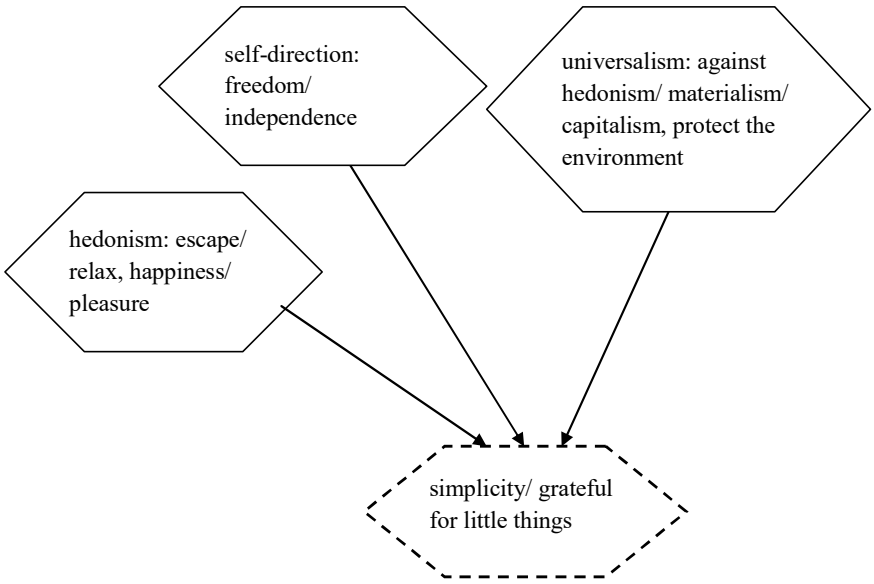
voluntary simplicity (Balderjahn et al., 2021; Leonard-Barton, 1981; McDonald et al., 2006; Osikominu & Bocken, 2020; Shaw & Moraes, 2009; Shaw & Newholm, 2002) reveal similar diverging motivations and practices among consumers who voluntarily reduce and/ or modify their consumption practices. Those studies reveal that some consumers reduce or modify their consumption practices due to ethical concerns such as injustice or animal welfare, for others it signifies meaning and quality of life, while others associate more control and self-determination with simplifying. Those findings are in line with the different motivations underlying s*implicity/grateful for little things* values in this research: some participants based their decisions on ethical grounds informed by the universalism values of *protect the environment* and *against hedonism/materialism/ capitalism* (Hannah, Heike, Helga, Iris), others were motivated by more self-centred motivations of *escape/ relax* and *happiness/ pleasure* values in the hedonism domain (Hans, Hartmut, Ingo), and/ or *freedom/ independence* values in the self-direction domain (Helga, Iris). In a similar vein, Shaw and Newholm (2002, p. 169) distinguished between such different motivational directions, and coined those who are driven by ethical concerns "ethical simplifiers" and refer to downshifters characterised by self-centred motivations such as seeking quality time or a less stressful life.

What the findings in this study and the comparison with the discussed literature suggest is some kind of instrumentality imbuing voluntary simplicity. First, the findings in this study support former findings that simplifying is a voluntary choice that further matches the characteristics of personal values discussed in Section 2.3.1, as being something that participants deem important in their lives. Although being characterised as a voluntary and conscious choice related to what participants deem important in life, the findings of this and former studies point to further ends that *simplicity/grateful for little things* values are instrumental to, or terminal values.

In this vein, this study's findings resemble Osikominu and Bocken's (2020) findings revealing the underlying motivations of voluntary simplifiers emanating from universalism, benevolence, self-direction and stimulation values. On the other hand, as Figure 12 displays, this study's findings further disclose a linkage to hedonism values in some instances (Hans, Hartmut, Ingo), and similarities to Shaw and Moraes's (2009) discussion linking voluntary simplicity to Soper's (2007) alternative hedonism discussed in Section 2.2.1.

Figure 12

Instrumentality of Simplicity/ Grateful for Little Things Values



Note: Source: Sahm (2022)

As the figure discloses, for participants *simplicity/ grateful for little things* values were a means, i.e. instrumental, either to universalism values (Hannah, Heike, Helga, Iris), to *freedom/ independence* values (Helga, Iris), and/ or in some instances to the fulfilment of hedonism values (Hans, Hartmut, Ingo). As such, the interpretation of *simplicity/grateful for little things* as instrumental values allows us to connect these personal values to several personal values domains in Schwartz's (1992, 2006) circular arrangement, as discussed in Section 2.3.2.

5.3.6 Hedonism and Other Identified Values

Hedonism values were identified among most participants, yet for most those values did not dominate their travel motivations and choices. Hedonism was crystalised in five individual personal values: *happiness/pleasure*, *escape/relax*, *nostalgia*, *peacefulness* and *gratefulness*. Similar to adjacent stimulation values, hedonism values share the motivational direction of striving towards a "*desire for affectively pleasant arousal*" (Schwartz, 2006, p. 9) or sensuous gratification (Bilsky & Schwartz, 1994).

Although not of prime importance among most participants, hedonism values proved significant to delineate two personas. The individual personal values for the most part align with the principles underlying Schwartz's (1992, 2006) 10 value types concerning the relationships between values as detailed in Section 2.3.2 and their motivational base: universalism, benevolence, self-direction, and stimulation values that relate to anxiety-free and characterise "growth or self-expansive values" (Schwartz, 2006). The findings in this research regarding *happiness/pleasure, peacefulness* and *gratefulness* hedonism values support these characteristics and surfaced among participants who sought positive feelings by being in nature, spending time with friends, preferring slow modes of travelling, or appreciating experiences in other cultures.

On the other hand, the interpretation in this research regarding two particular hedonism values depart from Schwartz's (2006) underling principles of hedonism values as being anxiety-free. The two specific values *escape/relax* and *nostalgia* values share Schwartz's (2006) anxiety-based characteristics of such values as security or tradition, or what the author called "self-protective values", characterised by protecting oneself from threat or loss based on uncertainties in the physical or social world (2006, p. 22). Those anxiety-based values are clearly evident in Elke's

and Erika's travel-related "escape from" motivations (Caruana & Crane, 2011) discussed in Section 2.3.2, or what Bilsky and Schwartz (1994) discussed in light of Maslow's (1943) and Rokeach's (1973) unhealthy values, which are transformations of deficiency needs.

Similar to *escape/relax* and *nostalgia* values and their parallels with anxiety or deficit motivations (Kahle & Kennedy, 1988; Schwartz, 2006), three security values were identified among nine participants: *safety*, *health/inner balance* and *reliability*. Compared to an understanding of security values as serving both individual and/or collective interests, e.g., national security (Bilsky & Schwartz, 1994; Schwartz, 1992, 2006), the underlying motivations of the three security values in this research reflect individuals' self-interests. For instance, s*afety* values influenced participants' choice for secure destinations, accommodations, and/or mode of transport. *Health/inner balance* values were reflected in some participants' vegan/vegetarian diets, or activities to stay physically and/or psychologically fit. Additionally, two participants expressed *thrift* values, either through a personal conviction (Alexandra) or as a consequence of a consciously chosen ethical lifestyle characterised by downsizing (Heike). The underlying characteristics of thrift in those cases do not exactly match with Schwartz's (1992) motivation of conformity values (including thrift) as "restraining from action… likely to upset or harm others", but accommodate Weeden's (2008) interpretation of thrift as a self-given principle.

Based on this analysis and interpretation of single values and their characteristics, the analysis proceeds towards determining participants' value hierarchies.

5.4 Determining Value Hierarchies and Development of Personas

The analysis in this section turns to the major contribution of this research, i.e., the interpretation of participants' stable personal values and value hierarchies derived from their travel motivations and pre-trip vacation choices. Within this process of determining the stability of individual values several challenges emerged. First, the contextual influences and escape-related motivations pointed to the challenge of differentiating short-term needs from stable personal values. Second, the context further relates to the consumption domain to which personal values and value hierarchies are relevant, i.e., tourism in this case.

The interpretation in the following paragraphs furthers the understanding of "value-hierarchies-in-context" in some instances, as discussed in Section 2.3.2. Such an understanding does not question the stability of individuals' specific personal values, i.e., holding those consistent over time, but instead regards participants' value hierarchies as flexible to a certain degree, allowing individuals to adapt those hierarchies to specific life or consumption domains. In this vein, the influence of contextual issues such as the vacation party or short-term needs may either ease or allay the importance of specific personal values considered by consumers, as detailed in Section 5.2.2.

5.4.1 Determining Value Hierarchies and Persona Development

Identifying participants' value hierarchies was a challenging endeavour as participants considered several values in their vacation sub-decisions. Furthermore, individuals' personal values were not always consistent across the two vacation contexts. In order to identify participants' value hierarchies as a preliminary step towards developing ethical consumer personas, I aggregated the elicited values within Schwartz's (1992, 2006) 10 values types. At this level, the elicited value types (e.g., universalism, self-direction) remained stable across most vacation contexts and

allowed for the approximation of an interpretation of their value hierarchies. Such findings underpin Schwartz and Bilsky's (1987, p. 550) claim that value types allow for better predictions than single values.

Moreover, several particular patterns of values that jointly emerged in the data analysis, and the importance of some individual values, were identified and allowed to demarcate and develop specific personas. For instance, *escape/relax* values in the hedonism realm or the previously-elaborated "values bundle" in the universalism realm allowed for the identification of specific value hierarchies of participants. Those novel findings empirically underpin the importance of Oceja et al.'s (2019) idea of meaningful values combinations. In addition, interpretations of participants' value hierarchies are imbued by Schwartz's (1992) assumption that the more importance an individual ascribes to a personal value, the higher the motivation to strive to fulfil this value (Sagiv & Roccas, 2017).

To triangulate participants' vacation-specific value hierarchies, I compared the value types in participants' CDMs with their overarching travel motivations, elicited through question F 2 (see Section 4.4.1.2). The answers to this question helped to determine those participants' value hierarchies where the contexts of the two vacations studied varied (Alexandra, Sophia). The findings for this question are summarised in Appendix E together with participants' values and value hierarchies. For instance, Ignacio displayed strong *freedom/independence* and *stimulation* values, as corroborated in his answer to question F2, and in the following quote about the importance and benefits of travelling:

> "Yeah. If I'd hit the lottery jackpot, the most important thing is I don't want a house, I want a campervan. And then I'd be on the road all year round. (chuckles)
>
> Steffen: Why is travelling so important?

> Well, since I'm on the planet, I want to see things too. Not necessarily now, I don't want to go to the USA or anywhere else, there is so much to see on our continent that I haven't seen yet."

The results from this triangulation step revealed mostly similarities in the motivational direction between the personal values elicited through laddering questions and answers to the general question regarding the importance of travelling. As outlined in the methodology chapter, a second researcher concluded that there was a similar motivational direction across four exemplary participants.

Based on a comparison between participants, similarities among participants regarding the importance of certain value types such as universalism or self-direction were identified. Table 10 aggregates the findings according to common values combinations identified among participants, including those values to which participants attributed higher importance, i.e., dominant values (column A) and those of secondary importance (column B). Based on this interpretation of different value hierarchies, the table introduces five personas with a characterising name (column C) as well as a typical quote I developed for each persona (column C). The names of participants were anonymised in such a way that the starting letter of participants' names matched the starting letter of the personas, e.g., all Holistic Ethical Lifestylers' names begin with H (except for Stimulated Ethical Travellers as the starting letter S was assigned to Stimulated Hedonists).

Table 10

Clusters of Participants According to Different Value Hierarchies

A: Dominant Values	**B: Values of Secondary Importance**	**C: Name of Persona (Importance of Travelling) "Typical Quote"**
universalism followed by benevolence and/ or stimulation	self-direction, authenticity/truth simplicity, hedonism	H - Holistic Ethical Lifestyler (middle) "I want to live authentically in an ethical sense"
stimulation, self-direction, authenticity/ truth followed by universalism, benevolence	hedonism	S –Stimulated Ethical Traveller (high) "Discover this inspiring world in an ethical way"
self-direction and stimulation followed by benevolence (connect with locals)	universalism, authenticity/ truth, hedonism, connect with nature	I - Inspired/ Exploring Freedom-Lover (high) "I did it my way", "let the unexpected happen"
stimulation, hedonism followed by benevolence	self-direction, escape/ relax, universalism, security	A - Stimulated Hedonist (high) "I seek enriching, inspiring and relaxing experiences"
hedonism (escape/relax, nostalgia), stimulation	benevolence, self-direction, universalism	E - Escaper (high) "I seek the antidote to everyday"

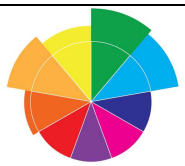
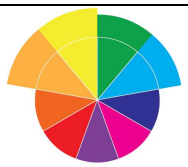
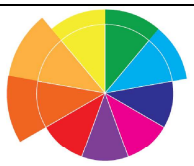
Note: Source: Sahm (2022)

To comply with the requirements of case studies (e.g., Flyvbjerg, 2006) and personas approaches detailed in Section 3.5, a typical quote was developed for each persona and the following discussion for each persona embeds participants' narratives. The typical quote underpins the focal motivation of each persona. Moreover, each persona in the following includes so-called descriptor variables essential for developing an "effective marketing mix targeting this segment" (Dolnicar et al., 2018, p. 39). Consequently, practical suggestions for tailoring communication messages and tourism services for each persona will be embedded, derived from their value hierarchies. These suggestions embed the concepts of "motives alliances" (Section 3.4.2), self-congruity (Beerli et al, 2007), or "ethical product adhesion" (Benzecon & Blili, 2010, p. 1309) in Section 2.4. Moreover, the notion of value co-creation in the light of S-D logic (Section 3.3) and the relevant essential elements will be embedded in those suggestions. Consequently, the following sections embed Payne et al.'s (2008) first step towards value co-creation, i.e., "listen" in the sense of understanding ethical consumers and their vacation motivations, as introduced in Section 3.4. The second step, i.e., "customise", will then be embedded in a case study in Section 5.6.

The following figure clearly delineates the differences between the value hierarchies of personas, borrowing Schwartz's (1992, 2006) circular arrangement of values introduced in Section 2.3.2. As the figures discloses, Holistic Ethical Lifestylers for instance disclose strong universalism (green) and benevolence values (light blue). The following circular graphical arrangement depicts those value domains identified for each persona enlarged, and the larger the value domain, the more relevant it was interpreted, e.g., hedonism and stimulation are more important than self-direction, universalism and benevolence for Escapers.

Table 11

Developed Personas and Their Vacation-Specific Value Hierarchies

H - Holistic Ethical Lifestyler	S – Stimulated Ethical Traveller	I - Inspired/ Exploring Freedom-Lover	A - Stimulated Hedonist	E - Escaper
				

Note. Source: Sahm (2022).

Note: UN = universalism (green), BE = benevolence (light blue), CO/TR = conformity/ tradition (dark blue), SEC = security (light purple), PO = power (dark purple), AC = achievement (red), HED = hedonism (dark orange), STI = stimulation (orange), SEL = self-direction (yellow). The size of each value type points to more or less dominant/ important personal values although the sizes are not proportionally in a mathematical sense.

While most personas share similar vacation patterns, such as independently organised vacations and circumventing mass tourism, the meaning ascribed to such behaviours and decisions differs according to their value hierarchies. Such differences will be embedded in the following sections using the present tense to stress that personas explain and predict behaviour. For instance, as the previous figure discloses, Holistic Ethical Lifestylers and the Stimulated Ethical Travellers both attribute high importance to ethical values (green, light blue). For the former, ethical values are of the utmost importance, but Stimulated Ethical Travellers grant slightly more importance to openness-to-change values (yellow, light orange) than to ethical values.

Both personas will be presented first in the following sections and have clear developed ethical beliefs, values and are committed to integrating those into their vacation decisions and daily environments. Their strong ethical values align with Weeden's (2008, p. 163) findings about responsible tourists who, she argued, have reached Kohlberg's (1969) last stage of moral development, i.e., people who follow their ethical principles independent of social approval. The findings for these personas invoke the discussion in Section 2.3.3 regarding intrinsic human motivation and self-determination theory (Deci & Ryan, 2000; Ryan & Deci, 2019; Sheldon, 2006).

5.4.2 Presentation of Personas

5.4.2.1 The Holistic Ethical Lifestyler.

The name for this persona is derived from the priority eight participants (starting with the letter H) granted to ethical values. Those ethical values significantly influence this persona's holistic lifestyle, including their vacation behaviour. This holism is embedded in the typical quote developed for this persona: "I want to live authentically in an ethical sense". Derived from the discussion in Section 5.3.5, Holistic Ethical Lifestylers show a high level of consistency between their ethical values and their behaviours, i.e., "authenticity as consistency" (Lehman et al., 2019). The motivational underpinnings of acting according to self-chosen ethical values link to self-determination theory (Section 2.3.3) and consistency theory (Section 2.3.1.1) and explain why Holistic Ethical Lifestylers perceive positive benefits from expressing their ethical values through consistent tourism choices, in order to "maintain an ethical sense of self" (Malone, 2012, p. 136).

As Figure 13 discloses, the values hierarchy of Holistic Ethical Lifestylers is dominated by universalism values (depicted as green), which are either

complemented by benevolence (light blue), stimulation (orange), or in some instances by self-direction (yellow) or hedonism (light orange) values, while none of the other remaining values surfaced in their accounts.

Figure 13

Values Hierarchy of Holistic Ethical Lifestylers



Note: Source: Sahm (2022)

The strong universalism values of Holistic Ethical Lifestylers are particularly characterised by the unique personal values bundle of *responsibility/duty*, *reject hedonism/materialism/capitalism* and *unity/harmony with nature* detailed in Section 5.3.1. Holistic Ethical Lifestylers often embed existing ethical concepts from the social realm into their universalism values. For instance, several accounts disclosed how the participants' lifestyles were guided by harmony and solidarity through yoga (Hannelore), voluntary simplicity or downsizing (Hannah, Heike), or anti-authoritarian principles and harmony between humans, nature and animals (Hans).

5.4.2.1.1 Lifestyle of Holistic Ethical Lifestylers.

Conceptualising lifestyle as covering consumers' attitudes, interests, and opinions, i.e., an AIO approach (González Fernández et al., 2006), Holistic Ethical Lifestylers express ethical considerations in their activities such as consumption, interests in ethics-related issues and opinions such as negative attitudes towards mass

or packaged tourism, international (hotel) companies/ chains, capitalism and materialism. The broad range of practices imbued by ethical considerations include sharing one's car or not owning a car, daily use of public transport or bicycle, vegan diet, shop organic/local food, opting for ethical banks, purchasing second-hand clothes, making donations to social and environmental organisations, and/or teaching ones' children ethical values.

Holistic Ethical Lifestylers show strong convictions over "doing the right thing", and distancing from social norms similar to those identified by Büchs (2017, p. 246). Consumers with this persona possess advanced knowledge of environmental and/ or social issues and how they can influence such issues through their behaviours and choices. For instance, Hannelore is convinced that consumers can influence ethical issues by their choices over what kind of companies they support. Her conviction is imbued by her *responsibility/duty* values, which surfaced in her ironic comment reflecting on whether she should demonstrate to her son that "We don't give a shit". Similarly, Helga talked about knowing about environmental ethical problems with food production, and does not want to get into the situation of telling her child later in life that "We knew about it, but we didn't do a thing". Those accounts both underpin the "care" aspects inherent in *responsibility/duty* values detailed in Section 5.3.1 as well as offer pointers to the concept of "personal effectiveness" (Section 2.3.2) or "ability to influence" matters as discussed in the light of Stern's (2000) theory in Section 2.3.1.2.

5.4.2.1.2 Vacation Patterns and Personal Values of Holistic Ethical Lifestylers.

Holistic Ethical Lifestylers consider travelling to be less important than other personas. This persona's vacation patterns reveal three ways in which ethical values affect vacation-related decisions: some integrate the desire for personal growth and

authenticity (Hans, Hannelore), others to live in *harmony/unity with nature* (Hartmut, Helga, Hendric), and some others show similarities to downsizers (Heike, Hannah). Understanding the vacation-related motivations of this persona is gained by insights into the benefits this persona derives from the application of universalism values and from the fulfilment of other values influencing their vacation decisions.

This persona's strong ethical values imbue their travel patterns and preferences to travel independently, mostly within Europe, avoiding mass tourism spots, choosing local tourism providers or family-run businesses, and mainly seeking natural (remote) areas. Some explicitly choose ethically-certified tourism providers at the destination, including for accommodation, or express their *unity/harmony with nature values* and opt for camping. Others seek to connect with the like-minded for personal growth, such as to practise yoga or gather in a community with shared ethical values. Moreover, this persona's strong universalism values cause them to refrain from unethical behaviour such as doing whale safaris with an unethical (not certified) provider (Hendric). They circumvent mass tourism, tourism bubbles and multinational companies such as hotel chains, as those are associated with negative influences on what participants value, i.e., social justice, fairness, animal rights or environmental protection.

Those travel patterns and negative attitudes are highly influenced by *against hedonism/capitalism/materialism* values that inform their choice of shopping for local food and in local stores and supporting "the good ones" (Hannelore), i.e., ethical tourism service providers. Furthermore, Holistic Ethical Lifestylers often put into practice their *responsibility/duty* values by financially compensating their flight emissions (Hannelore), and setting their own limits to consumption, such as rejecting flying for fun (Hannah).

5.4.2.1.3 Tailoring Services for and Communicating to Holistic Ethical Lifestylers.

The expectations that Holistic Ethical Lifestylers have with regard to tourism service providers that are relevant to most accommodation providers or destinations, are derived from this persona's strong universalism values, their critical stance towards ethical issues and the claims of companies, as well an authenticity, mutual respect and trust. The vacation choices of Holistic Ethical Lifestylers that are influenced by their ethical values are complemented by further personal values, and the following section details the benefits this persona ascribes to and derives from those value combinations.

First, this persona's critical stance and high interest in ethical issues are exemplified by Hendric, who explained his choices of organic or locally produced food and sustainable accommodation:

> "Well, it's a warm glow. I always try, independent of what I do, look what's behind a product and not just buy products. If you know, well, that these products are from the region, from the neighbourhood and an apple orchard ... the story of a product, also including hotels and look behind the facade, how they try hard including the treatment of employees, social issues. ... Just a bit more taking this background into consideration what kind of consequences a certain behaviour might have."

Hendric's elaborations reflect the Holistic Ethical Lifestylers' strong universalism values, critical stances and conscious choices based on high involvement in order to make the right choice, as well as to achieve the positive benefits perceived by those choices. The positive benefits, such as Hendric's "warm glow", similarly surfaced in Hans's accounts, explaining how he derived pleasure from living some time in a community with shared ethical values. Others perceived

positive emotions resulting from ethical vacation choices related to experiences in nature. Those outcomes were related to values such as *inner peace*, *peacefulness* or positive energy related to *unity/harmony with nature* values (Hartmut, Helga, Hans). Linked to this evidence, a positive framing of ethical communication content is derived from the fact that this persona feels comfortable expressing his/her ethical values, echoing Soper's (2008, 2009) idea of "alternative hedonism" and Malone's (2012) and Weeden's (2008) findings that consumers find pleasure in expressing their ethical values in their vacation choices.

The second suggestion for ethical tourism providers is that one of the requirements of an authentic, convincing and credible ethical message is that it needs to go beyond superficial labels or general standardised claims of being "sustainable". This suggestion aligns with Gössling and Buckley's (2016) argument that if consumers' vacation choices involve personality or personal identity related elements, labels would have no influence. This is similar to Juvan and Dolnicar's (2017) conclusion from Section 3.4.1 that consumers with an advanced knowledge of ethical issues and of how to translate ethical considerations into vacation choices place less importance on ethical labels. Instead, Holistic Ethical Lifestylers expect background information on what a company and its owner stand for, and how the business cares about ethical issues, including its employees.

Such suggestions align with the commitment to communicating sustainable issues as a normal way of doing business (Rettie et al., 2014) or stressing moral ideals instead of obligation and duty (Wolrath Söderberg & Wormbs, 2019). In addition, such communicative elements signal a company's belief in "doing the right thing" and being able to influence matters relevant to autonomy and control, as discussed in self-determination theory (Ryan & Deci, 2019) which is also important to this persona. This ability to influence matters could be manifested by offering

organic food, a fair treatment of suppliers and employees, and/or sustainable building materials in the case of accommodation providers. Those suggestions address care elements inherent in *responsibility/duty* values, and resonate with the notion of mindful consumption, as in: "a mindful mindset is characterised by a sense of caring for self, for community, and for nature" combined with mindful behaviour (Sheth et al., 2011, p. 22). This notion could be transferred to tourism businesses who want to signal "mindful production", embedding the elements of mindful consumption, i.e., a sense of care, reflecting an understanding of the consequences of their consumption behaviours (Lim, 2017, p. 75).

The third suggestion for ethical tourism operators is concerning the importance of sincerity in ethical messages and being realistic in communicating ethical activities, stressing the company's efforts to become more ethical. The suggestion elaborated in Section 3.4.1 regarding the contribution of transparency and openness towards a sincere communication aligns with similar characteristics of this persona. For instance, the profile of a Holistic Ethical Lifestyler echoes Newholm's (2005, p. 114) notion of integrity among ethical consumers who feel comfortable with themselves and their ethical consumption practices. They may still show unresolved tensions, such as trade-offs triggered by social necessities and commitments, yet those influences do not challenge their integrity. For instance, Hartmut acknowledged that he cannot escape the system in Germany and "cannot be completely good" but tries "to be less shitty". Helga regards herself as being at a "middle level" concerning ethical issues and, compared to her landlord, is just a "little child". Such a realistic stance among Holistic Ethical Lifestylers is underpinned by a lack of cognitive dissonance regarding their vacation behaviours. Even those who flew seem not to have breached their principles, but acted responsibly and compensated their flight emissions.

With regard to the fourth suggestion, Holistic Ethical Lifestylers expect authenticity and mutual trust from tourism service providers, exemplified by Hannelore's (1) quote disclosing her hotel experience during a yoga retreat in La Gomera:

> "… where I've been, well, those little things such as the gardener who has worked there over 40 years. He is an old man with a huge belly, who laughs while sweeping leaves and who greets in a friendly manner, who is not stressed, who is not staff and wears an embarrassing uniform. And the grandma who has been baking bread for 30 years every morning. And that tastes differently."

Evident from Hannelore's narrative is that she noticed the authentic behaviour of employees, and this supports the conclusion that tourism businesses should signal their individual character, rather than standardisation. For instance, Hannelore added that her perception of the hotel was of it not being stylised and artificially sustainable, and that no one in the hotel was exploited. She further described how she picked avocados from the tree, enjoyed the presence of the hotel's goats in the garden, and appreciated the simple and unadorned rooms, although added, "It cost a bit of money". In a similar vein, Hartmut explained that staying in a Hilton hotel would not be "his style" and how he prefers a basic guesthouse where the owner is "as she is" and sits down with guests to have a coffee and a chat. To address this point, tourism service providers could embed stories of employees on their websites, emphasising their dedication to their jobs, showing that they are all allowed to express their individuality and are free to act authentically. Such suggestions stress the individuality of a business, which further includes its facilities, such as design and furniture.

In summary, to convince Holistic Ethical Lifestylers, a company must stress the individuality of its tourism business, and demonstrate authenticity, a sincere ethical story, and the co-creation potential of accommodation staff and other guests. Further requirements concern the closeness to or, for some, the remoteness of natural areas, and options for activities to address their active vacation patterns, and for some the access to like-minded tourists. Those additional elements address complementary values and the benefits that this persona associates with their choices.

5.4.2.1.4 Communicating Access: Platform for Like-Minded and Nature

For some Holistic Ethical Lifestylers, vacations are a means to connect with like-minded ethical consumers, with family members or friends (Hannah, Hans, Heike, Helene) or a means to express their *harmony/unity with nature* values (Hannah, Hartmut, Helga).

As a first suggestion, tourism service providers, particularly accommodation providers, could cater to those requirements by offering a platform to connect with like-minded ethical consumers. For instance, Hannelore described how a long table offered a place for guests to gather, meet and connect in a hotel in La Gomera. The positive outcomes of connecting with like-minded ethical consumers are further related to the self-direction values of *achievement/learning/ personal growth* that are salient in Han's and Hannelore's accounts.

A second group of Holistic Ethical Lifestylers held strong *unity/harmony with nature* values and appreciated time in nature that was associated with the basic and/or pristine. As discussed in Section 5.3.1, *harmony/unity with nature* values are characterised by a deep emotional bonding with nature and care elements, exemplified by Hans. He connected with a community that celebrated being out in nature, living in a world that valued harmony between humans, animals and nature. Sustainability was defined by him as being synonymous with harmony:

> "living among people harmoniously, harmoniously with nature, well sustainability if you want to put it this way, ... I'd rather call it harmony, because I see it as one entity, nature, humans, planet, universe, as a common thing".

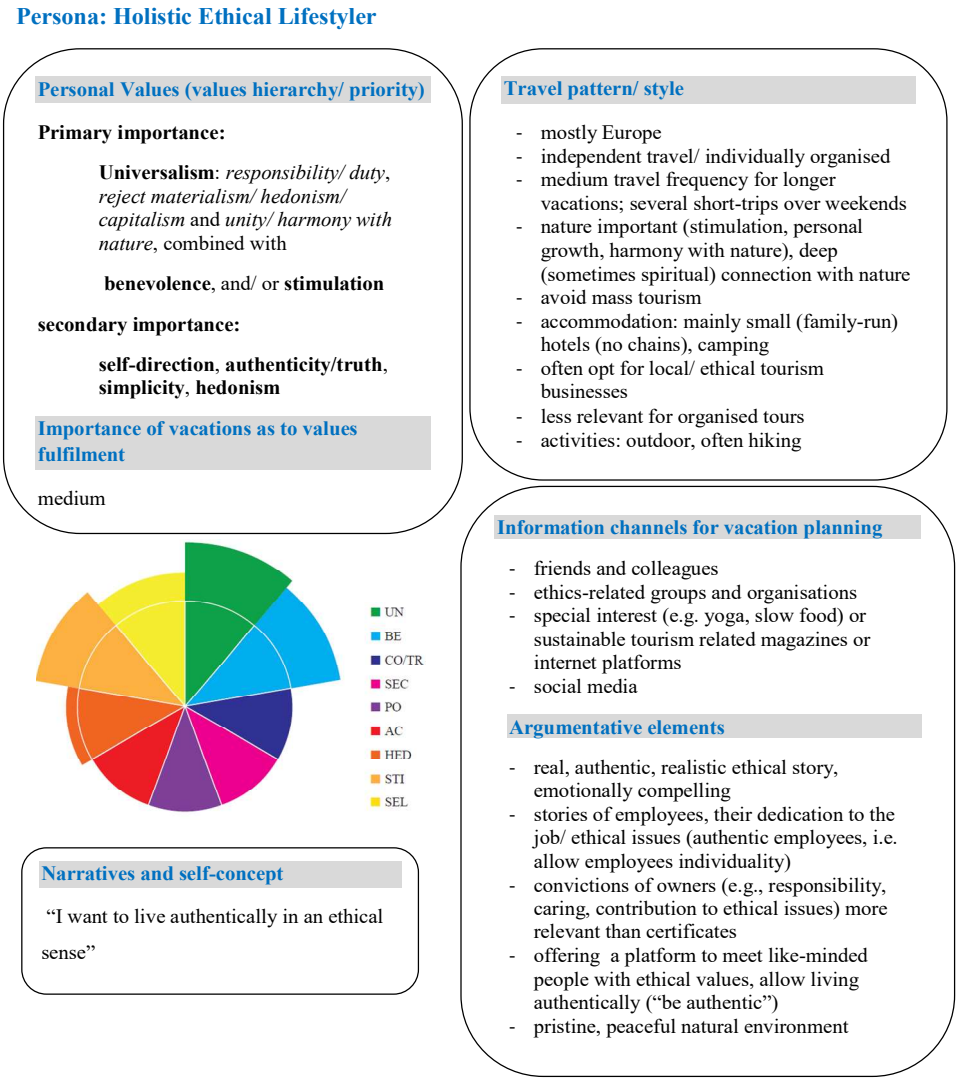
Unity/harmony with nature values are closely connected with values of *happiness/ pleasure*, *spirituality/inner peace*, and/ or *simplicity/ grateful for little things*. The motivation of *unity/harmony with nature* values is disclosed by Helga's metaphor of "Mother Earth" quoted in Section 5.3.1 or Hartmut's associations of mountains or the sea, where "freedom and peace is felt" and he feels welcome and it triggers a feeling of reverence.

The means by which some Holistic Ethical Lifestylers express *unity/harmony with nature* values are hiking, choosing remote natural environments, or camping to connect with and be deeply immersed in nature. The little, basic things or "going back to my roots" and distance from the material world are valued (Hannah). Suggestions for tourism providers derived from the benefits linked to those personal values are to stress the quietness and peacefulness in nature, distance from the everyday and routines, finding balance and happiness in nature, or spirituality in inner peace and the healing energy of nature.

The following framework for persona profiles developed by Sahm (2020) summarises the vacation-related characteristics of Holistic Ethical Lifestylers.

Figure 14

Vacation-Specific Profile of Holistic Ethical Lifestylers



Note: Source: Sahm (2022)

To conclude, the findings suggest that Holistic Ethical Lifestylers are the persona with the highest consistency of ethical values across different consumption domains, including tourism. Similar characteristics were identified among Onel et al.'s (2018, pp. 757, 761) "holistic sustainable consumer" for whom "sustainability is perceived as necessary and urgent, it brings meaning". The meanings that Holistic Ethical Lifestylers ascribe to going hiking, practicing yoga, opting for ethical or family-run tourism businesses or camping are mainly informed by universalism

values and benefits that are linked to the fulfilment of those values, as well as further complementary values such as stimulation or benevolence and the related benefits.

Compared to Holistic Ethical Lifestylers for whom travelling is less important, for the following Stimulated Ethical Travellers travelling is an essential part of their lifestyle, mainly driven by openness-to-change values. Stimulated Ethical Travellers do not refrain from flying, as strong openness-to-change values are equal to or exceed ethical values in their vacation-related value hierarchies.

5.4.2.2 The Stimulated Ethical Traveller.

Similar to Holistic Ethical Lifestylers, Stimulated Ethical Travellers lead a lifestyle based on ethical values, often expressed in their daily environment by following a vegetarian diet, purchasing local and organic food, not owning cars, signing petitions and some voluntarily work. Compared to Holistic Ethical Lifestylers with a stable, vacation-independent value hierarchy, the values hierarchy of Stimulated Ethical Travellers' is slightly more vacation-specific. As Figure 15 discloses, Stimulated Ethical Traveller's values hierarchy is dominated by stimulation (orange) and self-direction (yellow) values which slightly supersede universalism (green) and benevolence (light blue) values.

Figure 15

Vacation-Specific Values Hierarchy of Stimulated Ethical Travellers



Note: Source: Sahm (2022)

Another difference from the Holistic Ethical Lifestylers, is that Stimulated Ethical Travellers show weaker *reject materialism/capitalism/hedonism* and *unity/harmony with nature* values. Furthermore, the dominance of self-direction and stimulation values imbuing this persona's vacation-specific values hierarchy is embedded in the particular quote developed for this persona: "Discover this inspiring world in an ethical way". This quote underpins the high importance of travelling and importance of cultural encounters evident in Sandra's, Silke's, Sophia's, and Stefan's accounts. Nevertheless, once at the destination, Stimulated Ethical Travellers express their ethical values in a similar way to Holistic Ethical Lifestylers.

5.4.2.2.1 Stimulated Ethical Travellers' Vacation Patterns and Personal Values.

Stimulated Ethical Travellers share most travel patterns with Holistic Ethical Lifestylers and Sahm's "Ethical World Travellers" (Sahm, 2020): travel independently, circumvent mass tourism and multinational hotel chains, and choose independent accommodation providers. Compared to the foregoing persona, Stimulated Ethical Travellers place much more emphasis on cultural elements, and come close to the local population in destinations.

Stimulated Ethical Travellers seek the authentic in their vacations, imbuing their strong stimulation and self-direction values. As a means to express those values, this persona chooses worldwide destinations because of their fascination with other cultures and natural landscapes, and in some exceptional cases they resort to using sustainable tour operators to access remote and undeveloped destinations.

The negative attitudes of Holistic Ethical Lifestylers towards mass and package tourism are mostly informed by their ethical values. While this is also true for Stimulated Ethical Travellers, the attitudes of this persona are, in addition, a consequence of a missing link in the fulfilment of stimulation and self-direction

values. Travelling independently and circumventing mass tourism gives Stimulated Ethical Travellers access to local life at the destination and the fulfilment of *connecting with locals* and *connecting with nature* values. Those values in turn are instrumental in fulfilling Stimulated Ethical Travellers' stimulation, self-direction, *authenticity/truth* and universalism values. For instance, Sandra explained how she values close contacts with locals and associates such intercultural encounters with a common understanding between cultures and ultimately *world at peace* (universalism).

The motivational powers of the values of stimulation (*exciting life/daring*, *celebrating diversity*) and self-direction (*curiosity*, *achievement/learning/personal growth*) are linked to authentic encounters with the local population. These motivational powers are underpinned by some evidence of *authenticity/ truth* values, but further by the importance of *connecting with locals* benevolence values. While Holistic Ethical Lifestylers strive to be authentic, Stimulated Ethical Travellers both strive to be authentic and seek the authentic in their vacation experiences. The different interpretations of the notion of authenticity are discussed in Section 5.3.5. Stimulation, self-direction, and often *authenticity/truth* values accommodate Stimulated Ethical Travellers' desire to discover real, pristine, authentic destinations and local people, and seek simulating new experiences that enrich life. They are curious about the different facets of this world, different cultures and/or natural environments, exemplified by Silke's quote:

> "We just live on a super exciting planet and there are always new destinations and new countries that I am interested in. You always think that you have seen everything that you are interested in and then somebody tells you about Kamchatka with shining eyes and then you think, yeah, man, that would

appeal to me. Yes, it is simply my favourite activity. You also learn a lot. I think you learn more about yourself when you travel than you do at home.

Steffen: Why is that something positive that you take home?

Well, I find it incredibly enriching, to get to know other cultures, to learn how people live elsewhere, what concerns them, what problems they have, you get a different view of the world, you notice how somehow everything is connected, for example how our consumer behaviour here in the North influences the lives of people in the South."

Silke's quote not only demonstrates that this persona places high importance on travelling, but further reveals a genuine interest in other cultures and related benevolence values, and sheds light on the association between travelling and personal learning. Furthermore, the quote underpins this persona's high awareness and knowledge of ethical issues related to travelling, and social issues related to global trade.

5.4.2.2.2 Tailoring Services for and Communicating to Stimulated Ethical Travellers

As the previous quote from Silke reveals, the main way for tourism companies to communicate with this persona is to highlight cultural encounters and authentic vacation experiences that allow a deeper immersion into local life and local culture, and cultural manifestations such as local food. As Silke's previous quote disclosed, *connecting with locals* values are both instrumental and terminal, similar to *connecting with nature* values. Consequently, tourism service providers need to signal access to the natural environment and access to the local population. Consequently, corporate communication needs to address this persona's curiosity and desire to learn (self-direction) from cultural encounters during their vacation experience. In the light of S-D logic's central focus on value co-creation discussed in

Section 3.3, contacts with locals (either the local population and/or local staff) are essential elements for Stimulated Ethical Travellers to increase the positive outcomes from their vacation experiences.

Consequently, next to its relevance for locally-owned accommodation providers, this persona is relevant for local tour companies offering excursions to remote natural environments, access to the local authentic culture, or even organised culinary tours or cooking events with locals. Such tours need to comply with two essential requirements: private tours (or small groups) and access to authentic local life, nature and/or food. This persona's desire for authentic encounters could be addressed by suggesting that accommodation providers allow their employees to get in touch with guests and meet this persona's desire to meet locals at eye level (Sandra, Sophia). Such suggestions are underpinned by Sandra's choice for accommodation in the Philippines that was not an isolated "resort for the rich" but accommodated Filipino families, which allowed her to access and talk to locals as well as employees of the establishment.

Moreover, this persona considers ethical issues with a strong interest, similar to Holistic Ethical Lifestylers, and sometimes considers the ethical labels of tourism companies, such as accommodation or local tour providers. In addition to the previous suggestions to attract Holistic Ethical Lifestylers, tourism companies using ethical labels need to detail the ethical story behind the company, the owner's ethical convictions or the history of their location. Such requirements are underpinned by Sandra's quote, explaining her choice of a local accommodation provider with an ethical focus and accentuating her *responsibility/duty* and her *curiosity* (stimulation) values:

> "Because I find that if you spend, um, money on a trip and you have the opportunity to, um, use it reasonably, that's a good idea. So, for me, it simply reflects my value, in fact, that you actually pay a little attention to it.
>
> Steffen: What do you mean by value?
>
> Well, my own value, a personal value for me, now that you just, it doesn't work in all aspects, I'm also not so radical as to say,... for example that I don't want to fly anymore, because you always leave a big footprint behind, um, whatever the problem with long-distance travel is. And, um, my sister, for example, they don't fly anymore, they don't do air travel anymore, because they say there is too much CO_2 emitted .... Right. But I have not gone that far yet (laughs), I'm just too curious about the world as that I could do that, yes. ... and I also, well I pay attention to, um, the ecological footprint and I think that this can also be done whilst on holiday."

This narrative reveals how Sandra translates her sense of personal responsibility into contributions to the efforts of this accommodation provider to protect the natural environment and towards social issues, by adding: "we make sure people have jobs because we, uh. .... If no one would go there, they would have no work or money to pay the workers." In another instance, Silke demonstrated her sense of personal responsibility by supporting social projects on her travels. This was based on her perception that as a citizen of the North with a higher CO_2 footprint she has a higher responsibility for our planet than people in developing countries who have a smaller environmental footprint.

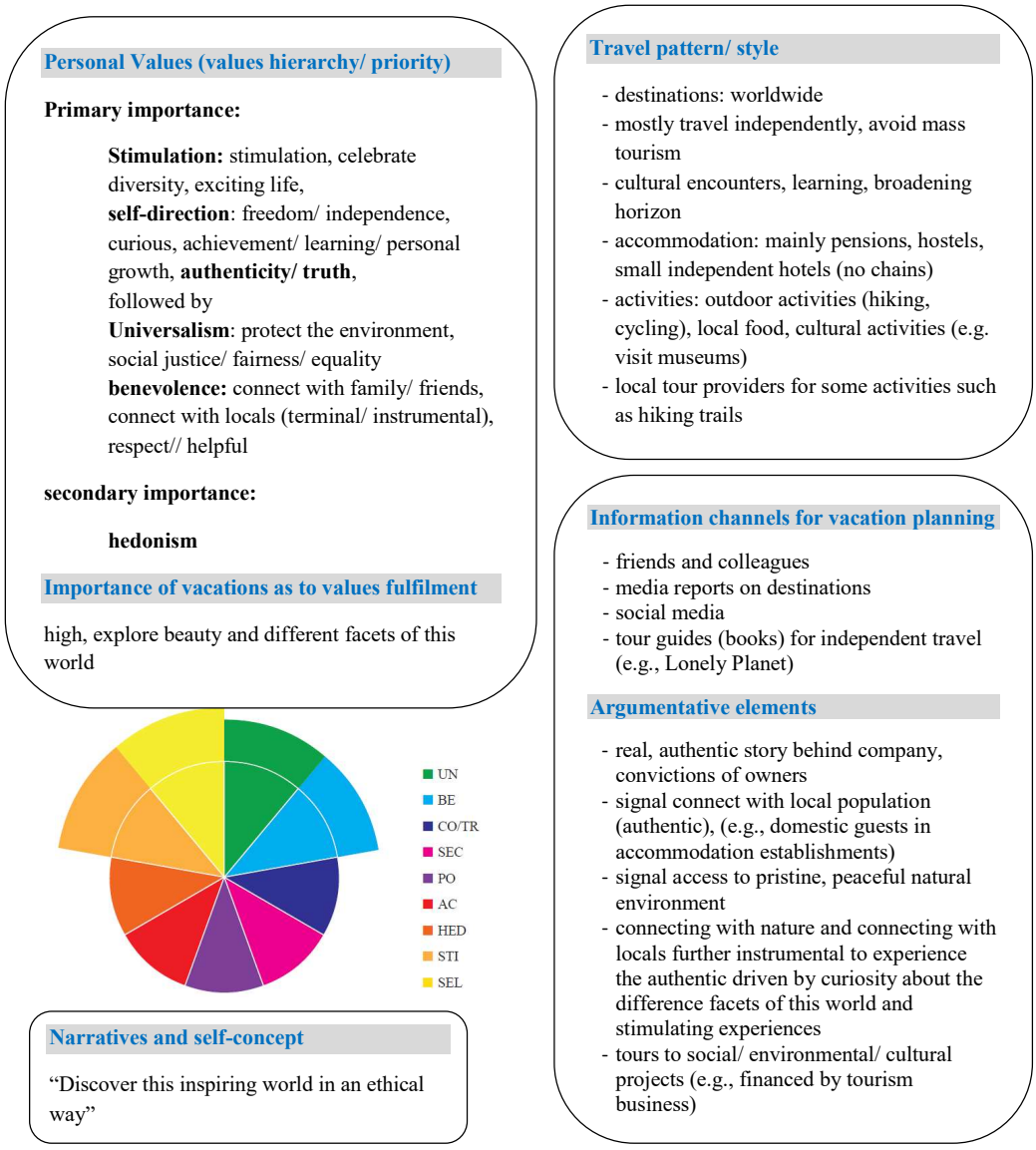
Further, similarities to Holistic Ethical Lifestylers resonate in Sandra's account and evidence the conceptualisation of integrity and embedded feeling of being comfortable with themselves, as detailed for Holistic Ethical Lifestylers. Sandra's previous quote underpins how she traded-off ethical values to some extent

for curiosity (self-direction) values. While she openly admitted she had a lower level of ethical consideration compared to her sister, she showed no signs of cognitive dissonance. This underpins both Holistic Ethical Lifestylers' and Stimulated Ethical Travellers' realistic and reflective perspective towards ethical issues which do not challenge their integrity, or trigger cognitive dissonance. For instance, Sandra (Stimulated Ethical Traveller) admitted that "I'm not a saint, so that's, there's certainly still a lot of room for improvement, but I just try to do it the way it goes and the way it fits, and the budget fits".

The following profile of Stimulated Ethical Travellers summarises the main characteristics of this persona: the high importance placed on travelling accentuated by a high travelling frequency and financial resources spent on travelling, the values hierarchy and travel patterns.

Figure 16

Vacation-Specific Profile of Stimulated Ethical Travellers



Note: Source: Sahm (2022)

The conclusion to be drawn from the two, previously-discussed personas is that both Holistic Ethical Lifestylers and Stimulated Ethical Travellers share similar travel patterns and espouse strong ethical values. Stimulated Ethical Travellers' stronger focus on openness-to-change values surface through their deep interest in cultural elements and authentic encounters, particularly imbued by their self-direction and stimulation values.

The findings for the previously-elaborated two personas allow for the concluding claim that both strive to live authentic lives, i.e., according to their ethical values and with the conviction that they are doing the right thing, highly characterised by the fulfilment of autonomy and control needs that are central to self-determined behaviours (Ryan & Deci, 2019). Similar to previous findings as to the inherent emotional and hedonic aspect of ethical choices (e.g., Malone, 2012; Weeden, 2008), in these personas' vacation choices, ethical values are often inextricably linked to hedonic benefits, or accompanied by stimulation, hedonism, or self-direction values. Such an interpretation echoes Caruana et al.'s (2020, p. 146) suggested notions of "co-determined" and "mutually interactive relationships" between morality and hedonism, or the discussed linkage to Soper's (2008, 2009) "alternative hedonism" (Section 2.2.1) in the section on Holistic Ethical Lifestylers.

Addressing both personas, tourism service providers' ethical engagements need to be out of a conviction of doing the right thing, with the normal way of doing business embedding responsibility and care elements, communicated beyond the superficial and enriched by an authentic and truthful story. Tourism service providers need to underpin both their ability to contribute to the preservation of environmental and cultural assets and communicate a strong ethical identity, as well as ensure meaningful experiences with the places visited. The previous personas unite characteristics of McDonald et al.'s (2012) "exceptors", i.e., a coherent lifestyle considering green issues, accepting sacrifices and opposing mainstream social norms, and Onel et al.'s (2018) holistic sustainable consumers who are critical or suspicious of ethical-related labels and demonstrate a deep knowledge about ethical issues.

Compared to the foregoing personas, the following Inspired/Exploring Freedom-Lovers are characterised by strong self-direction and stimulation values,

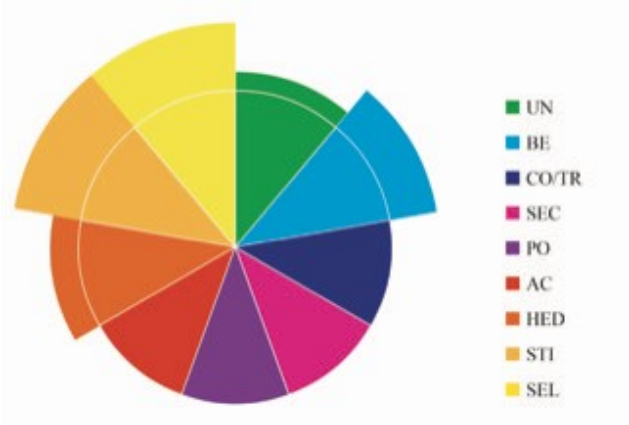
and ethical values of secondary importance in their vacation-specific value hierarchies.

5.4.2.3 The Inspired/ Exploring Freedom Lover

Six participants were categorised as Inspired/Exploring Freedom Lovers. This persona demonstrates a vacation-specific values hierarchy, dominated by self-direction (yellow), stimulation (orange), and benevolence (*connecting with locals*) values (light blue), while universalism (green), other benevolence, or *authenticity/ truth* and hedonism (dark orange) values are of secondary importance, as charted in Figure 17.

Figure 17

Vacation-Specific Values Hierarchy of Inspired/ Exploring Freedom Lovers



Note: Source: Sahm (2022)

The two quotes developed, i.e., “Let the unexpected happen” and “I did it my way”, disclose this persona’s stimulation, and two central self-direction values that inform their vacation motivations and choices in particular: autonomy of thought and autonomy of action (Schwartz et al., 2012) which were embedded in *freedom/independence* values. Although of secondary importance in a travel-related context, there are indicators that this persona considers ethical issues in their daily lives to a higher degree, such as opting for organic and local food, using a bicycle or

public transport and also demonstrating a medium to high knowledge about ethical issues.

5.4.2.3.1 Vacation Patterns and Personal Values of Inspired/Exploring Freedom Lovers.

Inspired/Exploring Freedom Lovers have a long history of travelling, and deem travelling a prominent consumption field in fulfilling self-direction and stimulation values.

The Inspired/Exploring Freedom Lover often engages in individual travel-related projects, echoing Schwartz's (1994, p. 21) comment that "personal projects" as a form of personal goals translate into specific life domains. Examples of such personal vacation projects were riding a bicycle on the Camino de Santiago (Ignacio), developing a personalised cycling route (Iwan), riding around a country on horseback (Beate), or cycling to Mongolia (Ingo). Those personal travel projects are often prompted by *achievement/ learning/ personal growth* values (self-direction) and link to personal growth and stimulation values (*daring* and/or *exciting life*).

Further prominent examples of the ways in which this persona's travel patterns fulfil their strong *freedom/independence* and stimulation values are their active and independent explorations of a country's remote and pristine environments, and often its non-touristic hinterlands, and choosing their own route, not following what others did before. Their *freedom/ independence* values further surface in their motivation to come to their own judgments about destinations.

Moreover, this persona often plans less beforehand in their pre-trip planning to allow flexibility and to let the unexpected happen. As a consequence, this persona opts for local accommodation providers, camps or sleeps outdoors, books through AirBnB or private guesthouses, and holds negative attitudes towards multinational

hotel chains and pre-booked package tours. These negative attitudes are based on a missing linkage between these forms of tourism and self-direction and stimulation values, and less on ethical grounds.

Both *connecting with locals* and *connecting with nature* are mostly instrumental to *freedom/independence, curiosity* (self-direction) and stimulation values. For instance, *connecting with nature* values are associated with feelings of freedom perceived by being on a bicycle, sleeping or camping outdoors and the incredible, unforgettable moments out in nature (Ignacio, Ingo). In a similar vein, *freedom/independence* values surfaced through the desire to master challenges, seek adventures, be active outdoors, to do it one's own way, and personal growth. The following quote of Irene reveals the interplay between *connecting with locals*, mastering challenges through immersing in different cultures and personal growth.

> "… I think meeting new people and new cultures and then, yeah, the challenges might get a little bit lower if you've done it a few times before, but um, that's why I'd love to travel to completely different cultures ..."
>
> and later continued:
>
> "I think also to broaden the horizon and then to take new views. I always have the feeling that the longer I have travelled, the more relaxed I am with things, because then you always know, okay, that's doable, or that you get familiar with other people's situations and you see, okay, they can handle this and that. So that you get a more relaxed view on everything. I always found that very precious."

Irene's desire to learn and master challenges is an example of this persona's self-determined behaviours, featuring characteristics of autonomy and control as discussed in Section 2.3.3. While Holistic Ethical Lifestylers and Stimulated Ethical Travellers are intrinsically ethically motivated, the intrinsic motivation expressed by

Inspired/ Exploring Freedom Lovers surfaces in their desire to build their own opinions about a destination, and master challenges.

A second peculiarity of Inspired/Exploring Freedom Lovers is that they are independent, critical thinkers, similarly fuelled by *freedom/ independence* values. Extending Caruana and Crane's (2011) understanding of freedom as a license, this persona's *freedom/independence* values are imbued by a license to develop their own opinions and ideas about a country and culture, as Iwan's quote in Section 5.3.3 underpinned, similar to Ilse. Iwan and his family decided to visit the remote hinterland of Portugal to get his own view of the country and experience the authentic Portugal, to see how the people really live and to understand their worldviews.

5.4.2.3.2 Tailoring Services for and Communicating to Inspired/ Exploring Freedom Lovers

In communicating with this persona, tourism operators should ensure they are addressing *connecting with locals* and *connecting with nature* values. These values are essential ingredients influencing the value co-creation of this persona and their self-direction and stimulation values, as evidenced in Iris's quote in Section 5.3.4. This persona's travel patterns reveal their relevance for tourism regions or destinations wishing to promote less touristic regions, addressing this persona's desire to explore and properly understand a country and its population. Consequently, the visual and textual content in tourist providers' communication needs to focus on the unique, pristine or remote characteristics of particular regions, including its natural environments, with visuals and stories of local people and daily life to attract this persona's curiosity and prompt their mastering efforts.

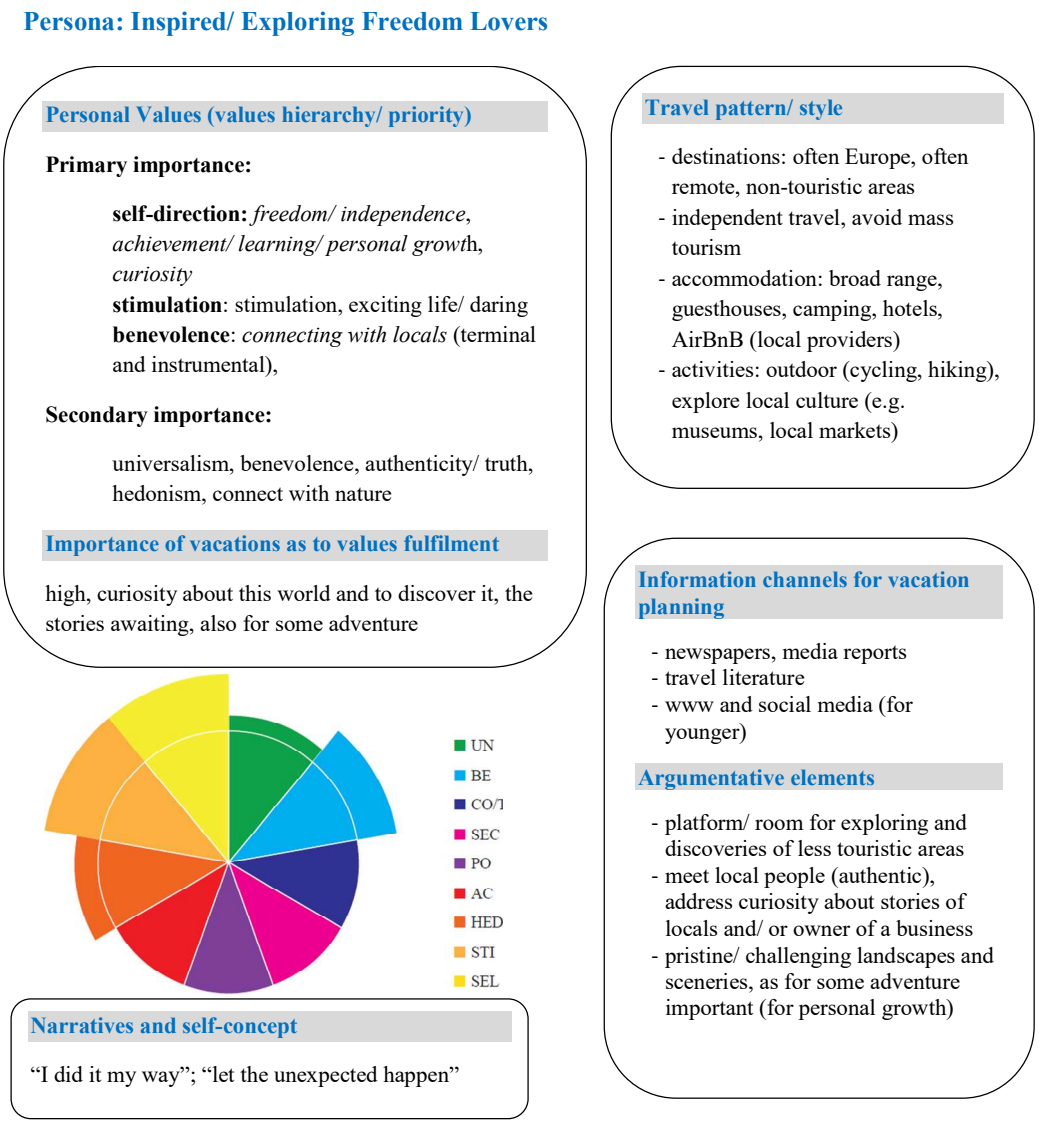
In this vein, accommodation providers could position their establishment as a home base, and provide hints about the unexpected, so that people with the profile of this persona could discover and explore a geographic area in their own way. Moreover, accommodation businesses would be well advised to stress the individual character of a place and its cultural embeddedness. For local tour providers, tours need to stress authentic aspects of tours and a "looking behind the façade" pointer. For instance, during Iwan's second trip, he and his wife chose a city tour in Berlin being sold as "off the tourist track" and he described how he constantly addressed questions to the young tour guide, since he was curious about the young man's life.

Although ethical values are of secondary importance, Stimulated/Exploring Freedom Lovers are open to considering ethical issues in their vacation choices. For instance, Iwan compensated his flights, and chose to stay in a sustainable winery to support the efforts of the owner. Others uttered their intentions to consider flight compensation in the future (Ingo) or chose a professional horse trailer instead of using the help of a friend and car ride for environmental reasons (Iris).

Inspired/Exploring Freedom Lovers' travel patterns and values are summarised in the following profile.

Figure 18

Vacation-Specific Profile of Inspired/Exploring Freedom Lovers



Note: Source: Sahm (2022)

Compared to the foregoing three personas, for the Stimulated Hedonists and Escapers described below, the findings point to highly vacation-specific value hierarchies. Their vacation-specific value hierarchies are mainly underpinned by stimulation (Section 5.3.4) and hedonism (Section 5.3.6) values. Although these personas express their ethical values in their daily lives and daily consumption domains, those surfaced only to a minor extent regarding their travel choices and

motivations. Such conclusions are underpinned by signs of cognitive dissonance (Section 2.3.1.1) that were disclosed in the interviews.

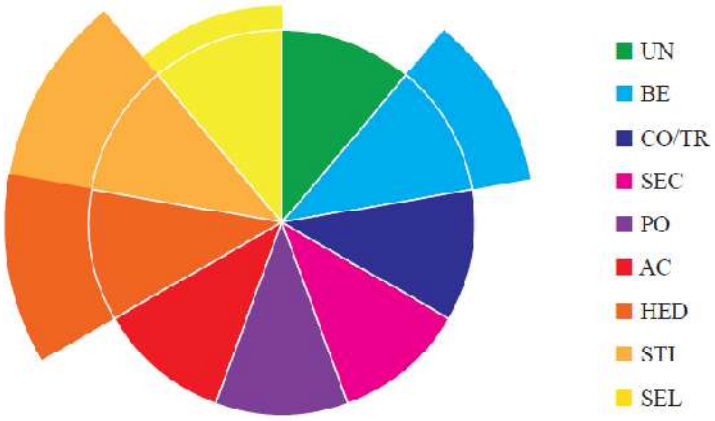
Moreover, while the previous personas are built upon female and male participants, the following two personas are solely built on female participants.

5.4.2.4 The Stimulated Hedonist.

Andrea, Angelika and Alexandra were classified as Stimulated Hedonists. Stimulated Hedonists espouse ethical values in their daily environment by, for example, following a vegan diet, shopping less for clothes, or buying clothes that are fairly traded or second hand. On the other hand, Stimulated Hedonists' travel-related values hierarchy is dominated by stimulation and hedonism values embedded in the typical claim: "I seek enriching, inspiring and relaxing experiences". Moreover, some benevolence values surfaced as important, followed by self-direction values of secondary importance as Figure 19 summarises.

Figure 19

Vacation-Specific Values Hierarchy of Stimulated Hedonists



Note. Source: Sahm (2022)

5.4.2.4.1 Vacation Patterns and Personal Values of Stimulated Hedonists.

Stimulation and hedonism values are both motivated by a "desire for affectively pleasant arousal" (Schwartz, 2006, p. 9) or sensuous gratification (Bilsky

& Schwartz, 1994). For this persona, travelling is associated with stimulating experiences with new cultures and/or in nature and are imbued by hedonism values of *happiness/pleasure*, *nostalgia* and to some extent *escape* and *security.* Stimulated Hedonists often opt for warm climatic destinations worldwide and organise their vacations independently.

The importance that Stimulated Hedonists place on travelling and their focal travel motivations are disclosed in Alexandra's quote:

> "Well I like to get to know something new, discover things, I like the beach very much, I like the weather very much, which is not always given in Germany ... I am simply happy to get to know new things ... And indeed different food, different people and different weather, as I said. It's really important to me to always see and experience something on the one hand, but on the other hand it's also important to relax and lie down on the beach, soak up some sun and get some fresh ideas after a tough semester."

Alexandra's quote points to the combination of adjacent stimulation and hedonism values, i.e., desire for sensuous gratifications, as well as short-term needs emanating from her student life ("tough semester") revealing pointers to vacations having a compensatory function. Those pointers disclose several influences in this persona's everyday environment, triggering and evidencing escape-related motivations. Nevertheless, escape/relax values in the hedonism realm could not be interpreted as being of prime importance, as no stability across two vacations could be identified and, further, an escape motivation was interpreted as reflecting a short-term need as discussed in Section 5.2.2, mainly influencing the decision to travel as well as the destination choice.

Next to the previously discussed importance of sun and sea elements, Stimulated Hedonists plan their vacations independently, travelling off-the-beaten

track, choosing private or local accommodation providers, seeking new, surprising, enriching and authentic experiences, and/or opting for a variety of activities. In addition, *connecting with locals* values in the benevolence realm mostly have an instrumental function in fulfilling several stimulation values.

5.4.2.4.2 Tailoring Services for and Communicating with Stimulated Hedonists.

Apart from the link to short-term needs that can be addressed by a focus on hedonic benefits related to relaxation such as warm destinations, sea and/ or natural landscapes, several values of Stimulated Hedonists are instrumental in the fulfilment of stimulation and hedonism values.

First, this persona's *freedom/independence*, *connecting with locals* and *connecting with nature* values are mostly instrumental in fulfilling stimulation values and achieving personal growth. Stimulated Hedonists fulfil their stimulation values by seeking authentic encounters with pristine nature and the local population and gaining access to the stories of locals. For instance, Alexandra described her experience in a private flat booked via AirBnB and the host, an actress, took them to see a play in a theatre one night, which she described as cool and unique and not just "visiting the Sagrada Familia". In this account the instrumentality of *connecting with locals* values reveals the importance of meeting the local population and/or tourism service providers' staff, and its positive influence on this persona's value co-creation. Moreover, tourism service providers could address the stimulation and hedonism values of this persona by communicating the hedonic and stimulating aspects of food, colours, descriptions of smells, cultural elements such as local markets and/or natural sceneries, and exciting and novel cultural experiences.

Second, as to the communication of ethical aspects, Stimulated Hedonists tend to be less knowledgeable about ethical issues and/or consider those to a lesser

extent in their vacation decisions. Consequently, ethical messages should remain on a superficial level to allow this persona to circumvent cognitive dissonance. For instance, Andrea freely admitted that, when travelling, she often sweeps the environmental impact of flying under the carpet. In some accounts this persona's dominant hedonism values and their distance to universalism values (Schwartz, 1992, 2006) and the assumed conflicts due to this distance are underpinned by pointers to cognitive dissonance. Participants circumvented cognitive dissonance through a displaced commitment, giving examples of hypothetical, future and/or single behaviours where ethical issues are considered. Signs of both sparse environmental knowledge as well as displaced commitment surfaced in Angelika's narrative talking about one's CO_2 "fingerprint":

> "... this fingerprint that you leave behind, to make it as, yes, as good as possible, I say. We produce a lot of rubbish anyway, which we feel we can't avoid, because it's a bit of, yes, it's imposed on us, I think, um, but yes, I just want to be able to say that at some point, yes, I lived a good life here and tried to do good for the planet. Sure, with frequent flying, um, air travel, when flying, it's again a tricky matter. But that's why I try to compensate for that relatively well when I'm there, or even here, I'd say."

In the quote above, two central aspects related to ethical issues are prominent. First, Angelika's reference to social norms "imposed on us" alludes to an "injunctive norm" (Sun, 2020, p. 266) characterised by a perception of what others think a person should do. In a similar vein, the reference to social norms echoes a less intrinsic motivation aligning with Sheldon's (2006) "introjected motivation" imbued by an"ought to" motivation, as discussed in Section 2.3.3.

Second, Angelika's quote reveals how she maintains cognitive consonance by referring to ethical behaviours of littering and buying locally to balance her negative

impacts. Similar strategies to avoid cognitive dissonance or to maintain cognitive consonance through a displaced commitment or netting-off similarly surfaced in Alexandra's accounts. Those strategies to circumvent cognitive dissonance, by engaging in ethical acts characterised by little effort and cost, echo Diekmann and Preisendörfer's (2003) low-cost hypothesis discussed in Section 2.2.3. Derived from this evidence, this persona seems only to consider ethical issues on a superficial level and chooses activities involving less effort, e.g., re-using towels or making donations for specific community projects or sustainable tourism labels. Such labels address this persona's cognitive dissonance, allowing for "guilt free" choices.

These suggestions align with Caruana et al.'s (2020) notion of "moral markets", i.e., businesses with ethical credentials, and the authors' strategy of the "moderating" of consumers. Through this strategy, tourists succeed in their efforts "not to be the wrong kind of tourist" (Caruana et al., 2020, pp. 149, 151) and legitimise vacation experiences through ethical acts which were described in some accounts as not littering, or saving water at the destination.

The previous account of Angelika and her reference to her "fingerprint" points to a lower knowledge of ethical issues, as individuals' ecological impacts are frequently discussed as "footprints" instead of "fingerprints". Consequently, communication from tourism service providers could focus on additional information pointing to social norms, i.e., how the majority of tourists behave, and/or address this persona's knowledge gap. Such social norms may be formulated using descriptive appeals, i.e., what other guests do, rather than injunctive appeals, i.e., what others expect one to do (Hardeman et al., 2017; Sun, 2020). Both the usage of labels as well as social norms embed Gössling and Buckley's (2016) argument that when consumer behaviour is adjustable, labels combined with a positive framing of communication could bring about change. Stimulated Hedonists' vacation choices are adjustable to a

certain degree to become more ethical choices, although this persona is only moderately willing to pay a premium for ethical options. For instance, Angelika booked a city tour run voluntarily by locals in Napier (New Zealand) for NZ$11.The revenues from those tours were invested to restore the city after an earthquake and Angelika found this idea supportable. At the same time, she took a national flight to reach Napier to save time.

In addition, communication about ethical content or ethical labels that will appeal to this persona should not be in the foreground of messages, but instead be added as what Weeden (2014, p. 121) calls an incidental bonus. Consequently, for this persona, tourism providers need to be less cautious in using ethical product labels or the prefixes “eco” or “sustainable” and specifying in detail what’s behind those terms, since this persona is less critical or concerned about ethical issues.

Figure 20 depicts Stimulated Hedonists’ profile, summarising the main vacation relevant motivations and travel patterns.

Figure 20

Vacation-Specific Profile of Stimulated Hedonists

Persona: Stimulated Hedonists

Personal Values (values hierarchy/ priority)

Primary importance:

Stimulation: *stimulation*, *celebrate diversity*

Hedonism: *happiness/ pleasure*

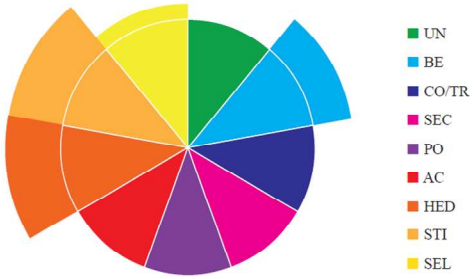
Benevolence: connect with friends/ family/ community, connecting with locals (mostly instrumental)

Secondary importance:

self-direction, *escape/relax* (hedonism), **universalism**, **security**

Importance of vacations as to values fulfilment

high



Narratives and self-concept

"I seek enriching, inspiring and relaxing experiences"

Travel pattern/ style

- destinations: worldwide, often warm climatic regions, sometimes city trips
- independent travel organisation
- accommodation: broad range, locally owned hotels, guesthouses, private flats (AirBnB)
- activities: sightseeing, cultural and nature related activities (e.g., moderate hiking), sometimes book tours via local tour operators to access local culture/ nature

Information channels for vacation planning

- World Wide Web
- Social Media

Argumentative elements

- connecting with locals, nature, and/ or other travellers
- sustainable/ ethical labels
- relaxing atmosphere of accommodations
- authentic stories of locals or unique accommodation providers
- sensuous experiences with local food
- socialising events, connecting with other travellers/ locals (e.g., cooking)

Note: Source: Sahm (2022)

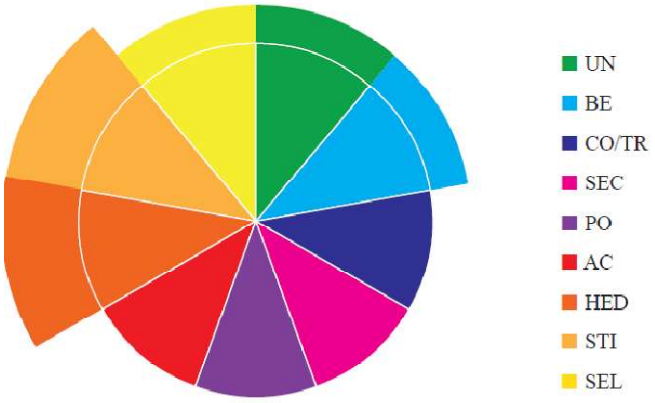
The previously-discussed Stimulated Hedonists show similarities with the Escapers regarding the dominance of hedonism values. On the other hand, the Escapers' value hierarchies are characterised by giving high priority to *escape/relax* values in the hedonism realm.

5.4.2.5 The Escaper.

Compared to Stimulated Hedonists, Elke's and Erika's travel related motivations as Escapers are embedded in the typical quote "I seek the antidote to everyday". This quote points to the high importance of *escape/relax* values in the hedonism realm, combined with *happiness/pleasure* (hedonism) and *stimulation* values, as Figure 21 shows.

Figure 21

Vacation-Specific Values Hierarchy of Escapers



Note: Source: Sahm (2022)

Escapers espouse a higher commitment and engagement towards ethical issues in their everyday environment by using a bicycle, purchasing organic and unpacked food, or sometimes volunteering. However, this persona mostly lowers ethical considerations in a vacation context.

Stimulated Hedonists are influenced by some escape-related vacation motivations which are not consistent over time and are more transient, as detailed in Section 2.3.2. However, for Escapers, such escape motivations seem constantly present and underlie their *escape/relax* values. In addition, for Escapers, vacations are an antidote to stressful, noisy and/or mundane daily environments.

5.4.2.5.1 Vacation Patterns and Personal Values of Escapers.

Escapers place a high importance on travelling, as evidenced by their high travel spending and frequent travel, including regular short trips over the weekend. As to the high spending on travelling, Elke claimed that she and her partner spent most of their disposable income on travelling, equating travel with "quality of life". This association was the result of her upbringing, as her comments show:

> "I think I am simply used to that. That was always the same with my parents, that's how I'm socialised, my parents also travel a lot, they're both about to retire and they go to Korea and China and whatever. And I'm sure I took that with me in such a way that it means quality of life."

Escapers also show highly heterogeneous travel patterns. For instance, Erika and her family used their own camping van on the first trip and for their second trip she and her family chose a vacation package to Gran Canaria to escape the long, "dark and cold winter", and her fear of sitting at home and letting everyday routines rule her life. Because of the ease of not having to plan everything herself, Erika's choice of a vacation package evidences the lower importance of self-direction values and the fact that Escapers place less importance on planning their vacations independently. As to further travel patterns, Escapers refrain from booking larger hotel complexes, more in order to circumvent noise or crowds of tourists than for ethical reasons. Instead, Escapers choose holiday flats, smaller hotels, and/or camping in the case of family vacations.

This persona's *escape/relax* personal values, together with *stimulation* values, determine the high relevance Escapers afford to travelling. For this persona, vacations are something to look forward to throughout the year. Escapers seek stimulating experiences by seeing something different from their everyday environment, as an antidote to daily obligations, monotony, stress, noise or electronic

devices. Using travel as an antidote to the everyday reflects a "freedom from" (Caruana & Crane, 2011) motivation and treats travelling as a form of relaxation, not thinking of work, seeing something different and "vacations as a reward" (Elke). Erika explained her travel motivations and importance of travelling:

> "This year it's extreme (smiles) because we have two months parental leave on top, um, but we've actually always been on the road a lot. Well, occasionally we are on the road for a long weekend ... um, but getting out, um, because when I am at home the procedure is always more or less the same. ... this getting out of everyday life, that's just important, because I don't want to, when I'm on vacation, get my apartment in shape and clean it and look into my computer again and do some unnecessary research..."

Next to these pointers showing her wish to escape from her everyday environment, the values *escape/relax* and other hedonism and stimulation values also surfaced in Elke's narrative about her motivation and the importance of travelling:

> "I have the feeling that this is very good for my recreation and so on. Getting out, seeing something different. It's totally different when you're at home on a weekend watching TV or reading. That's also relaxing, because you can rest, but it's not the right relaxation factor. ... of course, I often aim a little bit towards it, so when I work and I know, in two months, I have holidays and I go somewhere, that is such an aim."

Escapers express their hedonism and stimulation values by searching for nature, sun and warmth in winter, idyllic dream worlds (e.g., ancient towns, nature). For Escapers, *connecting with nature* and/or *connecting with locals* values are mostly of an instrumental nature to fulfil stimulation and hedonism values. For instance, talking to locals in their language and new experiences in nature and with cultures are a form of distraction from daily environments. Embedding S-D logic's notion of

value co-creation, Escapers place the least importance on deeper connections with the local population, cultural encounters, and/or other tourists, and often place more importance to *connecting with family/friends benevolence* values.

5.4.2.5.2 Tailoring Services for and Communicating to Escapers.

Strategies for tourism service providers who want to communicate with and tailor their services for Escapers are similar to those suggested for Stimulated Hedonists with regard to hedonic aspects and the secondary importance of ethical aspects. While Escapers have a deeper knowledge of ethical issues related to travelling compared to Stimulated Hedonists, the findings provide evidence that both personas pay little attention to ethical issues during their vacations and, consequently, both personas do not question prefixes such as “sustainability”, “eco”, “regional/local” or “ethical” on tourism materials. In a similar vein, communication content may embed social norms as discussed for Stimulated Hedonists and address those social norms mainly in low-cost and low-effort ethical engagements. Such approaches contribute towards signalling “guilt-free” vacations as Escapers show signs of cognitive dissonance.

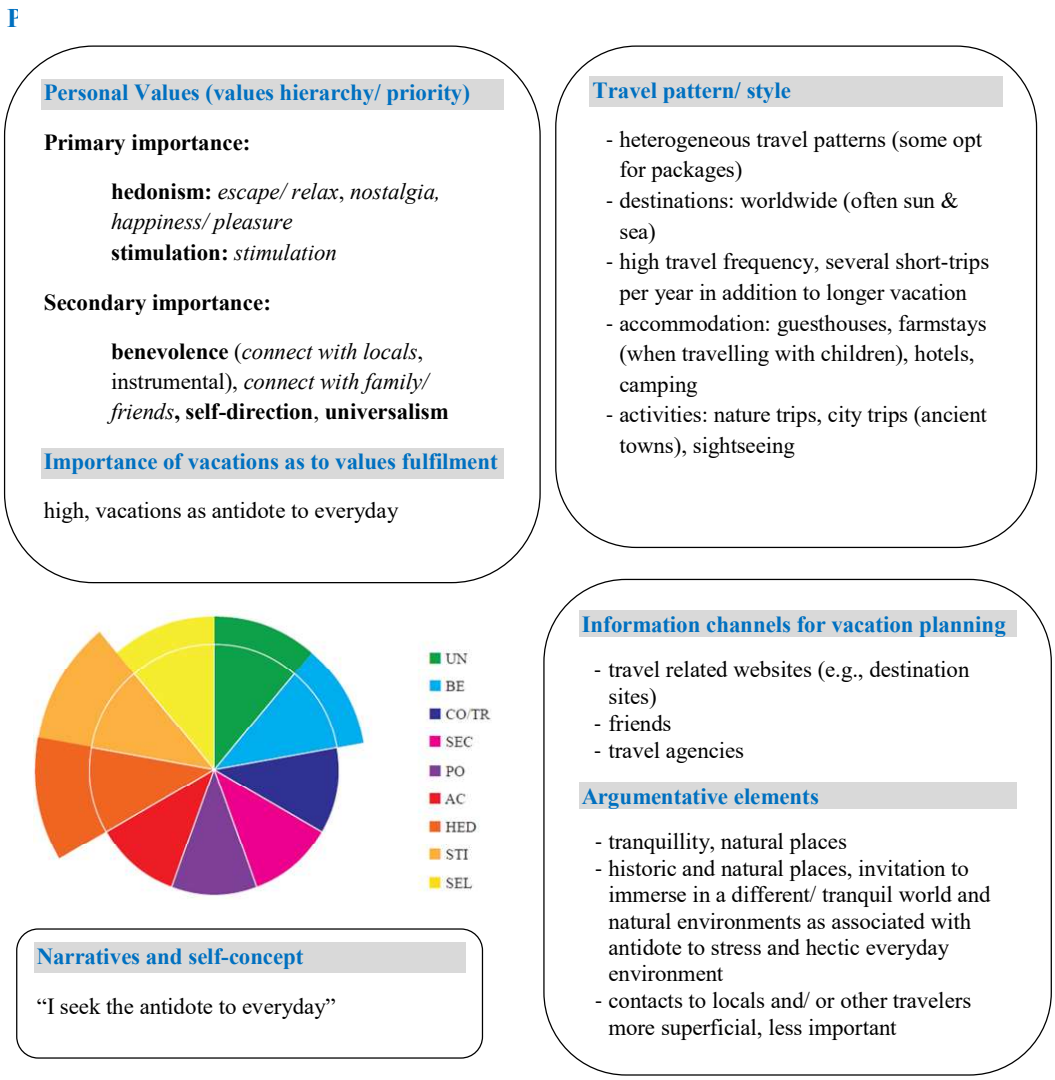
For instance, Erika explained that in everyday life she acts more ethically and admitted that flying for vacations is not ethical, but she added that once at the destination she uses ethical practices, such as shopping for local food or using a bicycle. Similarly, Elke mentioned that living sustainably is easier in daily life as she knows which shops sell organic food, behaviours she tries to continue when on vacation. Further, she admitted she gets a bad conscience when using a car or flying, because of the negative environmental impact.

The following summary of the Escapers’ profile recaps the essential characteristics of this persona, i.e., their highly heterogeneous travel patterns, and the high importance of *escape /relax* values in the hedonism realm that inform this

persona's travel motivations. Despite the heterogeneous travel patterns, this persona's vacation-related motivations are imbued by a minimum common denominator: distraction, either through immersing in nature or the culture of different historical times.

Figure 22

Vacation-Specific Profile of Escapers



Note: Source: Sahm (2022)

The strong *escape/ relax* values are interpreted as anxiety-based, as detailed in Section 5.3.6, which explains the peculiarities of Escapers' vacation-specific values hierarchy, and reveals how this persona associates travelling with distancing

from the everyday environment, normal role models, and role obligations. Moreover, the findings for Escapers underpin how an individual's life circumstances determine how specific values either gain importance or rewards, and how individuals adapt their value priorities to their life circumstances (Schwartz, 2006), e.g., in the case of Escapers' *escape/ relax* values.

To conclude from the previous sections, the personas that have been discussed above add to the limited research (e.g., Onel et al., 2018; Sahm, 2020) that addresses the complexities and heterogeneity of ethical consumers using a personas approach. The findings contribute to a more in-depth understanding of the heterogeneity among ethical consumers' vacation-related personal values and personal value hierarchies. The following section addresses further findings and presents a critical discussion on ethical consumers' personal values, value hierarchies and their stability.

5.5 Discussion on Personas, Personal Values and Value Hierarchies

The previously-detailed personas underpin and advance the understanding of the heterogeneity among ethical consumers described in Chapter 2, mainly regarding different intensities of ethical considerations in ethical consumers' vacation choices. The following discussion links the outcomes of this research with the findings from Chapters 2 and 3.

First, the findings and developed personas add to the increasingly nebulous ethical consumer base underpinning the different shadings of ethical consumers or tourists discussed in Section 2.2.3, and link to the notion of postmodern consumers in Section 2.2.1. Two central themes emerging from the research outcomes link to these previously discussed concepts. The first theme reflects the focal point of this research: the stability of ethical consumers' values. The second theme reveals how

ethical values are embedded to different degrees in ethical consumers' value hierarchies.

The findings for three personas, i.e., Inspired/Exploring Freedom Lovers, Stimulated Hedonists and Escapers, and their vacation-specific value hierarchies, may support claims that postmodern consumers hold multiple motivations and coexisting values, and sometimes show paradoxical and contrasting behaviours (Bigné & Decrop, 2019; D'Urso et al., 2016). The support for these claims may be derived from interpreting the personal values and value hierarchies as contrasting, as those differ across consumption domains, or the highly heterogeneous travel patterns of Escapers.

Nevertheless, the evidence for Holistic Ethical Lifestylers and to a large extent Stimulated Ethical Travellers and their stable and consistent value hierarchies, calls into question the assumed paradoxical and contrasting behavioural patterns ascribed to postmodern consumers. The consistency of their ethical choices is informed by their strong ethical values in their value hierarchies. In the case of Holistic Ethical Lifestylers, the importance of ethical values is mainly informed by the unique values bundle of *responsibility/duty, reject materialism/hedonism/ capitalism* and *unity/harmony with nature.* In a similar vein, the findings provide evidence as to the stability of Inspired/Exploring Freedom Lovers' and Stimulated Hedonists' value hierarchies, yet their value hierarchies are vacation-specific.

Returning to the stable nature of consumers' personal values elicited in this research, this prolonged study delivered further pointers showing how individuals' personal values change over time. The additional findings summarised in Table 12 empirically underpin Sagiv and Roccas's (2017, p. 6) suggested triggers, such as major life transitions or personal reflections, that cause a readjustment in the importance individuals ascribe to specific values.

Table 12

Influencing Factors on How Personal Values and Value Hierarchies Change

Realm	Examples
earlier life stages	socialisation by parents, constraints in living sphere
changing life circumstances	birth of child
personal reflections and vacation experiences	high travel frequency influencing friendships negatively; catching fire from vacation experiences; experiences with package tours

5.5.1 Influences in Earlier Life Stages and Vacation Experiences

Several participants disclosed how social influences in teenage years influenced their travel careers, either by social constraints, being socialised by their parents, or through a process of personal discovery. For instance, Sophia perceived her social environment in a small village in her teenage years as constraining and boring. This triggered escape motivations which she fulfilled during her first trip through Europe, through which she was inspired by the diversity of other countries. Similarly, Irene discovered how vacations fulfil openness-to-change values at the age of 18. From then on, she developed a wish list of destinations, and the length of her trips and the level of challenge gradually increased.

In Ingo's and Elke's case, their parents encouraged them to travel. For instance, Ingo's parents bought him a backpack and sent him for two weeks to Greece at the age of 14. Elke's quote in Section 5.4.2.5.1 discloses how she learned that travelling means quality of life in her upbringing. The accounts of both Ingo and Elke point to travelling as a social norm that was integrated into their upbringing, and invoke Sheldon's (2006) "introjected motivation" as discussed in Section 2.3.3.

Moreover, those accounts underpin how individuals learn to link or associate certain consumption domains with the fulfilment of specific values or needs, mainly

in the stimulation, self-direction and/or hedonism realm. For others, vacation experiences enhanced the development of ethical values. Such evidence reverses the relationship between personal values and consumer behaviour. For instance, Stefan disclosed how his personal reflections upon his high travel frequency adversely affected his studies and friendships and ultimately his decision to travel less. As these considerations will be implemented, Stefan is assumed to shift from a Stimulated Ethical Traveller towards a Holistic Ethical Lifestyler. This shift is characterised by an increase in the importance of benevolence values while stimulation values decrease in importance. Such a change invokes parallels with the relational nature of value types defined by Schwartz (1992, 2006). For instance, longitudinal studies have revealed that if a value type increases in importance, similar compatible (adjacent) values increase and opposing values decrease (Bardi et al., 2009, as cited in Bardi & Goodwin, 2011; Cieciuch et al., 2016). Stefan's case supports such a pattern as to how individuals' values change, as benevolence values are not adjacent and thus not compatible with stimulation values, and consequently as benevolence values increase in importance, stimulation values decrease.

Reflections and learning processes based on vacation experiences were evident in other accounts. Hans reported on his vacation experiences in Latin America, including once with packages tourism. These experiences formed his ethical values, particularly values towards social justice, equality and *harmony/unity with nature* and *reject materialism/hedonism/capitalism*. Similarly, Silke's fascination with Africa is based on her past travels there, which changed her life as she realised how the wealth in Europe is based on the poverty in Africa. In her case, these experiences shaped her *responsibility/duty* values and support of social projects in her travels today. This shaping nature of vacation experiences which results in the development of ethical concerns or values are reflected in the findings among

responsible tourists or volunteer tourists (Grabowski, 2013; Weeden 2008) and underpin the discussion in Section 2.3.3.

5.5.2 Changing Life Circumstances

In other cases, a change or adjustment of participants' value priorities followed the birth of a child, which either led to a readjustment of participant's values, meant a constraint to freedom, or to participants considering their personal values less in their vacation decisions. For instance, a shift from a Stimulated Hedonist to a Holistic Ethical Lifestyler became salient in Hannelore's case. This shift was influenced both by personal reflections that triggered a readjustment of her values priorities and, later, by the birth of her son. Before her son was born, it was important for her as a fashion journalist to travel around the world, know every "hip" spot and sip cocktails in every city, and she enjoyed being a "world citizen". While those accounts indicate achievement-related or status-related values (self-enhancement values), she holds strong ethical values today and travel-related security values emerged with the birth of Hannelore's son, as detailed in Section 5.2.2. These findings align with Osikominu & Bocken's (2020) findings how voluntary simplifiers have changed their personal values resigning from achievement values and supposedly having suppressed stimulation and self-direction values towards an increase in importance of self-direction, stimulation, universalism and benevolence values. Moreover, Hannelore's case invokes Fischer's (2017) report about how individuals readjust their value hierarchies as they move into different roles.

In Erika's case, the birth of children reduced her freedom, and that of her partner, in continuing to travel to Latin America or crossing the Alps with bicycles and expressing their self-direction and stimulation values. Erika, as an Escapist, is influenced by daily constraints, although her accounts assume the characteristics of

her former personas of Stimulated Ethical Traveller or Inspired/ Exploring Freedom Lover. In a similar vein, the birth of Sophia's child constrained the influence of her ethical values on the vacation choices she and her husband made. Consequently, she traded-off her ethical values against short-term benefits of convenience and less stress for her young child, which influenced her decision to fly on her second trip.

To conclude, this discussion has revealed how learning, freedom and control are the key elements relevant for changes in an individual's personal values. First, the findings underpin how consumers learn to associate vacations with the fulfilment of specific values. Moreover, the findings reiterate the importance of autonomy and control in self-determined (ethical) behaviours, as discussed in Section 2.3.3. In this vein, Holistic Ethical Lifestylers and Stimulated Ethical Travellers follow self-determined ethical principles in most lifestyle domains. They are intrinsically motivated to achieve high satisfaction in the autonomy and control needs relevant for those personas. Similar intrinsic motivations underpin Inspired/Exploring Freedom Lovers' motivations, their self-determined travel projects and their efforts to develop their own perspectives about countries and cultures. Consequently, the interpretations for Holistic Ethical Lifestylers and Stimulated Ethical Travellers only occasionally support Oceja et al.'s (2019) suggestion that openness-to-change values are instrumental in the achievement of ethical values, as evident in the figure in Section 5.3.3. Instead, the previous interpretation links individuals' freedom to arrive at their own ethical principles to the fulfilment of autonomy needs inherent in those personas' self-determined behaviour.

Despite the evidence of changes within individuals' value hierarchies, the findings from this study suggest that those changes are rare, and if they do occur, then they are only gradual and persistent, i.e., once changes in an individual's value hierarchies have occurred, those remain stable for some time.

Before embedding the findings into a business case in Section 5.6, the findings will be discussed in the light of the proposed consideration of personal values as institutions in the light of S-D logic, the element of co-creation in S-D logic and the value of using personas as a segmentation approach.

5.5.3 Personas as Segmentation Approach and Values as Institutions

The findings of this study underpin the value of a personas approach compared to a behavioural approach to segment ethically-minded consumers, and underpin the argument developed in Section 3.5 regarding segmenting (ethical) consumers based on differences in their personal values and value hierarchies. For instance, while the five personas show similar travel patterns regarding the circumvention of and negative attitudes towards mass and package tourists and often travel off-the-beaten track, their motivations for doing so differ. While highlighting the individual or family character of a tourism business or the off-the-beaten track characteristics of a destination or location in marketing communications may appeal to all personas, the benefits and personal values linked to such behaviours differ.

A second shortcoming of segmenting ethical consumers based on similar behaviours emanates from the risk that those behaviours may be more volatile, and less consistent over time, which conflicts with the requirements of segmentation criteria to be stable, as detailed in Section 3.5. As the previous sections elaborated upon, the developed personas and their value hierarchies point to a certain stability, and consequently comply with the requirements of market segmentation to develop stable segments.

Taking into consideration the heterogeneity among ethical tourists, a personas approach with differing value hierarchies allows for a more nuanced addressing of ethical consumers by taking into consideration their stable motivations and

highlighting the benefits linked to their differing value hierarchies. As the previous sections detailed, the five personas differ in their value hierarchies and based on these differences attach different benefits to similar behaviours.

A further point of discussion emanates from the findings regarding personal values as institutions and how similarities in personal values add increased benefits for ethical tourists' vacation experiences. The point made in Section 3.3 regarding the inseparability of production and consumption makes personal encounters a necessary element in tourism, and the outcomes of those encounters to be mutually co-determined by the involved actors. In several instances, the findings clearly support the proposed consideration of personal values as institutions in the light of S-D logic (Section 3.3). This is particularly important for some Holistic Ethical Lifestylers and the proposed suggestions in Section 5.4.2.1.4 to provide this persona with a platform to connect with like-minded ethical tourists to increase their perceived benefits. Such evidence extends Williams and Aitken's (2011) suggestion in the light of S-D logic that "value is determined by values" (Section 3.3) towards "value is determined by shared values" revealing the function of shared values as institutions, and how "the more actors share an institution, the greater the potential coordinating benefit to all actors" (Vargo & Lusch, 2016, p. 11).

Similar findings regarding shared personal values for other personas were less evident in the data analysis. Nevertheless, support to fuel this claim can be derived from the findings regarding the negative attitudes towards mass and package tourists salient among most participants, and that contacts with such forms of tourism or types of tourists contribute to the perceived benefits of most personas in a negative way. Several narratives of participants suggest that contacts with package or mass tourists would lead to what Malone et al. (2018) termed "value destruction" discussed in Section 3.3. For instance, similar to Iwan, Sandra claimed that "we are

no package tourists" as this is "boring", and expressed her concerns that she would probably end up with a group of people who do not fit with herself. In a similar vein, Hannelore commented that she was relieved when package tourists got off the plane in Tenerife and individual tourists continued to La Gomera. Angelika commented that she could never book a package holiday with pre-defined daily routines or being guided through a country. Those findings underpin possible negative influences of other types of tourists and their presumably different personal values, which may conflict with those of the personas developed.

Those findings underpin the concept of value co-creation in the light of S-D logic (Section 3.3). Embedded in the developed personas are the elements that contribute to a positive co-creation of value (benefits), either being like-minded ethical tourists, the staff of tourism businesses, and/ or the local population. This argument is underpinned by Hannelore's claim that "stories are gifts" (Section 5.3.2) or Iris's cheerful conversation with locals detailed in Section 5.3.4.

Nevertheless, the evidence so far has been discussed from the perspective of (ethical) tourists and how other actors either positively or negatively influence the perceived outcomes of their vacation experience. Turning the perspective towards tourism businesses and how shared values increase the benefits for those, as assumed by Vargo and Lusch (2016), the findings do not allow us to draw conclusions on how shared personal (ethical) values between tourism owners or employees and tourists increase the benefits of individuals working in tourism. This perspective was not the focus of this study. Nevertheless, the evidence discussed in Section 2.3.1.1 and how managers may or may not express their ethical values in their work environment, as well as Kotler et al.'s (2010) concept of "marketing 3.0" discussed in Section 3.3, build the basis towards such assumptions and cautious claims. Consequently, the following section turns towards tourism businesses and how those could identify and

align their own values with specific personas. Moreover, in the following section, the practical relevance of the developed personas will be considered within a business case, i.e., steps that tourism service providers could take to tailor and align their communication and services to appeal to certain personas.

5.6 Practical Applicability: Designing a Business Case to Implement Personas

To embed the findings and suggestions, the following section develops a business case outlining four steps that a specific tourism service provider could take to put into practice the tailoring of their services and communication strategy for each of the personas. As the following section details, the developed personas help tourism companies to seek segments that match their own values, as well as embed Dolnicar's (2012) suggestion that market segmentation allows destinations to seek consumer segments that match a destination's strengths.

This argument has been enriched in the previous section by extending Williams and Aitken's (2011, p. 451-2) proposition and the argument to consider consumers' personal values as "institutions" in S-D logic's sense (Section 3.3), as those institutions regulate, i.e., enable, constrain, and/ or coordinate actions among actors (Vargo, 2019). Moreover, Smith et al. (2010, p. 623) hypothesised that consumers are more inclined to engage in a relationship with businesses if the values of both align. From a business perspective, derived from S-D logic's understanding towards co-creation, aligning a company's values with similar values of consumers further increases the satisfaction of business owners, as argued in Section 3.4.2, based on Font et al.'s (2017) findings. Consequently, the following business case reveals how working with ethical consumer personas sharpens the focus of a tourism business on one or more ethical consumer personas that fit with the businesses' values. Within this business case, S-D logic's conceptual elements of "institutions",

"operant resources", and "value co-creation" discussed in Chapter 3 will be embedded.

So far, the findings of this study have contributed to Payne et al.'s (2008) first step to plan value co-creation, i.e., "listen" introduced in Section 3.4. The following step is "customise", while the third step, i.e., "co-create" addresses how the planning is put into practice, i.e., the actual doing. The following business case is illustrated by a current agrotourism project I became engaged in at the end of 2020, shortly introduced in Section 4.8.1. The background to this project is that two adult children in my family environment plan to embed agrotourism offerings in their parents' agricultural farm along the Rhine valley in Germany. As this project is still in its infancy and planning permission is still outstanding, the following elements suggest and show how the personas from this research can be integrated into the project.

Step 1: Reflections and initiation

To initiate the process of working with ethical consumer personas, the first stage for tourism companies is to identify and become aware of personal values that the management and employees hold. In a similar vein, Camilleri (2015) interpreted from their study of tourism companies holding an eco-label in Malta, that an initial step towards the development of a responsible mentality is a definition or re-definition of each company's values and principles. To initiate this process towards "values-driven" marketing (Kotler et al., 2010), the following suggestions embed elements from Muff et al.'s (2020) competency tool for responsible leadership, as well as elements from S-D logic's notion of value co-creation discussed in Section 3.3.

In the case of the agrotourism project, some pointers to diverging personal values between the two founders disclosed a challenge, as one founder holds strong

ethical values and a strong dedication to imbue this project with an ethical focus. During recurrent discussions in the conceptual planning stage, a final conceptual paper resulted from this iterative process. This paper included guiding principles such as “responsibility for the parental heritage and land”, “regional value creation”, “promotion of biodiversity” and “experiencing nature”.

These discussions and the process of establishing the guiding principles of the company triggered a reflective process. Muff et al. (2020), for instance, summarised research underpinning the essential elements that help leaders to become self-aware, reflecting upon their behaviours and the consequences of those behaviours towards several stakeholders in the realm of responsible leadership. For existing tourism companies, managers and employees need to become aware of their own personal values and jointly define the company’s values, i.e., what members of the company deem important, particularly addressing ethical aspects such as honesty, trust, responsibility for the consequences of one’s actions, equality and fairness. Within this reflective process, managers and staff may identify the personal values in their “consumer-self” (Carrington & Neville, 2016), as discussed in Section 2.3.1.1, and consider whether their current work environment enables them to act upon these values. Moreover, as not to run the risk of a potential words-deeds gap, the company’s values and principles need to be précised by showing how single values and principles are considered in specific actions, similar to Kotler et al.’s (2010, p. 77) claim to “practice what you preach” regarding a company’s values (Section 3.3).

Those suggestions embed the conceptual element of “institutions” within S-D logic discussed in Section 3.3, and show how shared values within an organisation aim to enable action and foster trust, which gain merit from several perspectives. First, Gillespie and Mann (2004) found in their research on “transformational leadership” that the central behavioural element influencing trust among leaders and

staff was “idealised influence”. This idealised influence is about “the communication and role modelling of a collective vision, based on important values” (Gillespie & Mann, 2004, p. 602). Moreover, Gillespie and Mann (2004) found that values shared between managers and staff allowed the employees to predict the behaviour of their leaders and build trust. In addition, Section 3.4 disclosed the importance of transparency and trust by authentic leaders disclosing their own true thoughts (Walumbwa et al., 2006). Such defined company values may further function as guidelines to recruit new employees or train existing employees. This suggestion embeds Carrington and Neville’s (2016) findings from Section 2.3.1.1, in that employees often bring their personal values to their workplace and this may influence their satisfaction.

Once the shared company values are defined, they build the basis for a comparison with the developed personas and the company’s core resources.

Step 2: Matching values and core resources with personas

Once defined, tourism companies need to compare the company’s values with the personas developed in Section 5.4 and determine which of their key strengths and resources are relevant for which personas. In the detailed agrotourism project, the guiding principles set the framework for a comparison with the developed personas, and to develop the conceptual elements of this project, i.e., how the defined principles are put into practice based on existing operant resources. The operant resources, i.e. competences and knowledge, identified among the owners are: managerial expertise, expertise in professional gardening and how to increase biodiversity, lecturing expertise regarding gardening for non-governmental organisations in the environmental domain. Those operant resources build the basis

for planned lectures and courses for guests regarding gardening to increase biodiversity, for instance.

Moreover, derived from the guiding principles, the conceptual elements cover sustainable building materials for cottages, solar panels, offerings for electric mobility, offerings for children and nature learning, and special offerings (prices) for single mothers with lower incomes. Such conceptual elements and the ethical focus of the companies' guiding principles align with the values of Holistic Ethical Lifestylers and Stimulated Ethical Travellers. In addition, the offerings for children embedded in the agrotourism project address the family circumstances of several Holistic Ethical Lifestylers. Regarding alternative personas, a lower ethical focus of the agrotourism project could attract Escapers with a lower commitment to ethical issues.

Next to matching the values and offerings of a tourism company with one or more personas, a further comparison considers the travel patterns of specific personas. For instance, the location of the farm for the agrotourism project along the Rhine river reduces its relevance for Stimulated Ethical Travellers or Stimulated Hedonists. These personas' travel patterns are characterised by worldwide destinations and exotic cultures outside of Germany, as detailed in Sections 5.4.2.2.1 and 5.4.2.4.1. Tourism service providers addressing those personas need to consider the differences regarding the ethical elements required. For instance, to address Stimulated Ethical Travellers a business needs to communicate its ethical principles, values and conviction in more detail compared to Stimulated Hedonists, as the profiles of both personas in Sections 5.4.2.2.2 and 5.4.2.4.2 point out.

This example reveals how some fixed characteristics, such as the location of accommodation providers, may reduce the relevance for some personas. For instance, ethical tour operators in Germany have some relevance for Stimulated

Ethical Travellers in the case of long-distance trips, and possibly for Escapers, while there is hardly any relevance for the remaining three personas. For most of the identified personas, accommodation providers and destination management companies are relevant and, to some extent, so are local tour providers at the destination.

Step 3: Develop persona-relevant services and value propositions

Based on the previous steps, tourism service providers need to tailor their services to the requirements of the relevant persona(s) including food choices and additional services such as tours or seminars. This step conforms with Payne et al.'s (2008) second step "customise" in the development of a company's value proposition and co-creation planning, as detailed in Section 3.4. Within this step, a tourism service provider's operations and co-creation capabilities are key issues, and how they apply their "operant resources" to facilitate their customers' value co-creation. While not all developed personas strive to actively engage with other guests or a tourism provider's staff, focusing on Holistic Ethical Lifestylers in the agrotourism project, for instance, requires providing a platform and amenities to foster co-creation processes between guests, and between guests and staff. Those requirements are met by providing BBQ areas, opportunities to connect guests with the local population and local artists, and integrating guests into joint activities and agricultural processes. Such elements create a platform for interaction and collaboration between service providers' staff and guests, among guests, and between guests and the local population as part of the value creation process (Li, 2014). On the other hand, if the focus were on Escapers, less room and fewer amenities for personal encounters with like-minded guests or employees would be required, and the focus would be more on the remoteness and quietness of the farm,

and amenities for children, to satisfy this persona's *escape/relax* values. Suggestions to address Stimulated Ethical Travellers or Inspired/ Exploring Freedom Lovers would even be complemented by giving employees the time to actively engage with those personas, allow them to tell their story, as those interactions are sought and positively received by those personas.

To address Holistic Ethical Lifestylers' desire for authentic encounters, tourism service providers are advised to allow employees to spend their time with guests and tell their personal stories or provide insights into the country or region. Such suggestions imply a deviation from standardisation towards increased individuality and heterogeneity of encounters and employees.

Regarding the communication of a tourism service provider's value proposition, including its services and ethical credentials, the focus of the agrotourism project for Holistic Ethical Lifestylers requires the consideration of several elements. First, textual and visual elements need to emphasise that the business is family-run, is close to natural areas, and provides opportunities to connect with like-minded guests and/or the local population and employees. Nevertheless, limiting the communication on tourism businesses' attributes to "small" or "local" would attract less dedicated ethical consumers, as suggested by Caruana et al. (2014) to signal quality, or reliable tourism encounters, which is relevant for Stimulated Hedonists or Escapers.

Instead, and secondly, derived from the suggestions in Section 5.4.2.1.3, communication elements need to stress the dedication of the founders to ethical issues, and the conviction that "doing the right thing" is important to address Holistic Ethical Lifestylers' high ethical standards, rather than certifying for ethical tourism labels. Moreover, embedding this dedication towards ethical issues in the communication (e.g., website) contributes to the development of trust among more

dedicated ethical tourists. This argument is based on the discussion in Section 3.5 and Bendapudi and Berry's (1997) argument that similarities of goals or values of a company and its customers increase trust.

In a similar vein, regarding the relevance of social media discussed in Section 3.3, tourism companies are well advised to integrate tourists into their communications and slowly change from a "marketing to" to a "marketing with" agenda. Such an approach takes account of the increasing relevance of social media, as social media and the feedback of peers or recommendations by other social media users tend to earn higher credibility and trust among consumers and tourists (Dwivedi et al., 2021; Filieri et al., 2015; Park & Vargo, 2012). Moreover, embedding further elements of S-D logic discussed in Chapter 3, potential customers or distribution channels may further be integrated into the development of tourism services. Font et al. (2021) conducted a project with a leading travel agency chain in Germany embedding the central tenet of S-D logic on value co-creation into developing approaches of how travel agencies' services can be designed to embed sustainability. Their findings and approach informs several other suggestions for the agrotourism project. First, once the planning permission of the agrotourism project will be granted, several stakeholders will be consulted. First presentations to the local population and local politicians, as well as an open day, have already been accomplished, with mostly positive feedback, but some concerns have been expressed. To integrate the local population in order to identify concerns and/ or support implements the idea of co-creation and minimises the risks regarding possible negative influences of the local population on tourists. To further a "marketing with" perspective and idea of co-creation, once the final planning of the agrotourism project and a specific website will be available, visual and textual elements will be tested with a group of ethical consumers. This step aims to generate

feedback, additional suggestions and to understand the meaning ethical consumers would derive from such an offering.

Finally, tourism service providers who want to reach Holistic Ethical Lifestylers, Stimulated Ethical Travellers, or such travellers opting for round trips within a destination, can further gain from developing a network with other like-minded businesses, as the last step concludes.

Step 4: Extending network partners

By embedding the notion of "service systems" in light of the S-D logic (Park & Vargo, 2012), which covers the actors that contribute to an individual consumer's value co-creation, networks among tourism businesses gain relevance. Such networks of cooperating tourism companies, based on shared ethical values, could accommodate the concept of a "customer network value proposition" (Vargo & Lusch, 2017, p. 59). Such suggestions take into account S-D logic's perspective that value is co-created between networks of firms (Lusch et al., 2007) and that network partners function as a core competence and contribute to competitive advantage (Vargo & Lusch, 2004, p. 6). Font et al.'s (2021) study among German travel agents argued from the same perspective and how supply chain actors can be integrated into promoting sustainable tourism offerings. In the case of the agrotourism project, a network with local food providers, local artists or biodiversity specialists is planned, to implement the project's focus on regional value creation, and to facilitate the value co-creation for Holistic Ethical Lifestylers. Such co-operations address Clarke et al.'s (2014, p. 49) claim that companies need to "manage their supplier networks", and in this light to embed ethical elements in a value proposition a company needs to ensure that suppliers meet certain ethical standards.

Such a suggestion gains particular relevance for those personas whose travel patterns are characterised by round trips, such as Stimulated Ethical Travellers, Inspired/Exploring Freedom Lovers or Stimulated Hedonists, and takes into consideration the fact that several actors contribute to a tourist's vacation experience (Li & Petrick, 2008). Such networks among tourism service providers with an ethical focus could be facilitated and promoted by destination management organisations providing a platform with a coherent ethical "value proposition", taking account of the fact that tourism experiences are fuelled by "mutually dependent organisations" (Li & Petrick, 2008, p. 239). Such a platform would facilitate ethical consumers' vacation planning and organisation of round trips, by an easy link to tourism service providers with a similar ethical mindset.

This sample business case and suggestions explain ways to achieve the practical integration of the developed personas for tourism service providers.

5.7 Summary of Chapter

This chapter has presented research findings regarding the travel patterns and motivations of self-declared ethical consumers. While the identified personal values, mainly in the universalism, self-direction, benevolence and stimulation domains, mostly conformed with existing lists of personal values (Shaw et al., 2005; Schwarz, 1992, 2006; Weeden, 2008), the analysis disclosed several additional personal values and a different perspective on interpreting certain personal values. For instance, by adding Rokeach's (1973) distinction between instrumental and terminal values, a clearer picture into individuals' personal values system and value hierarchies was revealed, and consequently the ultimate motivation behind certain vacation choices. Moreover, the analysis further revealed how, in several instances, contextual influences such as short-term needs outplayed participants' ethical considerations.

The unique finding in this research was the "values bundle" of *responsibility/duty*, *against hedonism/capitalism/materialism*, and *unity/harmony with nature* values in the universalism domain, which helped to identify more dedicated ethical consumers. Those more dedicated ethical consumers, who manifested their ethical values both into their daily behaviours and consumption patterns and vacation choices, were embedded in the persona of Holistic Ethical Lifestylers. Similarly holding strong ethical values were Stimulated Ethical Travellers, in whose value hierarchies ethical values were slightly outstripped by self-direction personal values. While these two personas appear to hold consistently strong ethical values across all life domains, including the consumption domain of tourism, the remaining three personas, i.e., Inspired/Exploring Freedom Lovers, Stimulated Hedonists and Escapers, disclosed vacation-specific personal values hierarchies.

Embedded in the description and discussion of each persona, and towards the end of the chapter, the practical merits of these research findings have been considered. The suggestions embedded for each persona allow tourism service providers to tailor their tourism offerings to the specific personal values of each persona.

Chapter 6: Conclusion

6.1 Introduction

This research set out to explore ways to segment ethical consumers in the domain of tourism in order to be responsive to the increasing heterogeneity among ethical consumers. Throughout Chapters 2 and 3, both the relevance of personal values in the light of consumer motivation and their importance for interactions and relationships have been discussed. Moreover, those chapters revealed that there was an absence of empirical evidence of ethical consumers' stable personal values in the domain of tourism, an essential requirement relevant for consumer segmentation.

The research design in Chapter 4 was developed for the purpose of researching the stability of ethical consumers' personal values. The findings presented in Chapter 5 revealed how to achieve homogeneity among this study's participants based on different value hierarchies in the realm of private vacations. Those findings build the foundation for the present chapter, which will detail this study's contribution to the knowledge base regarding ethical consumer behaviour in tourism and contribution to several theoretical frameworks, present a discussion of its limitations, and offer suggestions for future research.

6.2 Contribution to Theory and Knowledge

This research study has been the first academic endeavour – to my knowledge – to research ethical consumers' value hierarchies in Germany, and to develop ethical consumer personas for the tourism industry, which underpins its uniqueness.

This research contributes to a more nuanced understanding of the heterogeneity among ethical consumers, and identifies the relevant factors that contribute to this heterogeneity. The study extends existing knowledge of how to address differences among ethical consumers from a marketing perspective, within the ethical tourism sector.

In Chapters 2 and 3, the extant literature that was discussed revealed similarities between tourism consumers and tourism businesses regarding different degrees of ethical commitment and different motivations to engage in ethical behaviours. Throughout those chapters, the relevance of personal values was identified, both motivating ethical consumers and shaping relationships between market actors, e.g., between tourism service providers and their guests, or among tourists. Those chapters concluded with the argument that personal values have significance when segmenting consumers, and are particularly important for the purpose of developing ethical consumer personas. Nevertheless, Chapter 2 could neither adequately answer the research question outlined in Chapter 1 regarding constructs that are stable, nor empirically based insights into ethical consumers stable motivations nor stable value hierarchies.

The findings presented in this study close this gap of evidence by presenting five ethical consumer personas, which add novel insights into an increasingly heterogeneous and nebulous ethical consumer base, as argued in Section 2.2.2, and the different shades of ethical consumers and tourists discussed in Section 2.2.3. Those novel insights are gained by explaining differences in vacation motivations, vacation patterns and choices, by differences in ethical consumers' value hierarchies, different motivational constructs, and contextual influences.

Those influencing issues will be discussed in the following section, in light of this study's contribution to the advancement of knowledge and theories on personal values, the S-D logic of marketing, and means-end theory.

6.2.1 Contribution to Values Theory and the S-D logic of Marketing

The main theoretical contributions of this study are to add to theories on basic human values that empirically and theoretically advance Schwartz and his colleagues' (Schwartz, 1992, 2006; Schwartz et al., 2012) values theory, as outlined

in Section 2.3.2. Personal values' characteristics defined in Chapter 2, i.e., "trans-situationality", "abstract desirable goals" and "stability" (Rokeach, 1973; Sagiv & Roccas, 2017; Schwartz, 1992), will be the basis for the following discussion. As detailed in the following pages, the main contributions of this research study crystallise around individuals' personal value hierarchies, their stability across different life domains and over time, additional specific values and one value bundle that explains more dedicated ethical consumers.

First, regarding the stability of ethical consumers' personal values and value hierarchies, the original contribution of this study emanates from a systematic investigation of ethical consumers' personal value hierarchies through prolonged engagement with participants, each of whom went on two private vacations. This prolonged engagement yielded novel findings regarding the stability of ethical consumers' value hierarchies. Presented in Section 2.3.2 is Schwartz and Bilsky's (1987) claim that consumers hierarchically order and prioritise their personal values, which revealed that there are pointers to such value hierarchies among ethical tourists, although there is a lack of evidence regarding the stability of such hierarchies. This study's findings deliver novel insights into how such a hierarchical ordering manifests itself among ethical consumers in tourism, and their stability and trans-situationality under two aspects: over time and across consumption domains.

Regarding the time aspect, the two vacations considered for each participant yielded mostly consistent personal values across both vacations, as detailed in section 5.4.1. The findings underpin the relationship between personal values and consistency theory as discussed in Section 2.3.1.1. Nevertheless, the findings further question such consistency in the light of different life and/ or consumption domains.

Regarding the trans-situational nature of personal values across consumption domains, the findings suggest that three personas adapt their value hierarchies to the

domain of vacations, while two personas hold more consistent ethical values that they apply across consumption domains. The conclusion in Section 5.5 for three personas holding "value-hierarchies-in-a-vacation-context" empirically underpins the work of previous scholars who found different priorities in consumers' personal values across life domains (e.g., de Wet et al., 2019) or that there was one consumption domain where more dedicated consumers do not express their ethical considerations (McDonald et al., 2012). The findings reveal how ethical consumers link the fulfilment of certain personal values to the domain of vacations, and also suggest that values such as self-direction, stimulation, or hedonism in several instances outplay ethical considerations. Those findings add to the understanding of the values/attitudes-action gap discussed in Section 2.2.2. The reasons for the discrepancy, i.e., gap, between consumers' values and/ or attitudes and behaviours, are grounded in differences in individual value hierarchies and contextual influences, such as temporary needs or vacation companions.

In a similar vein, Weick's (1976) elaboration on loosely or tightly coupled constructs, such as attitudes, intentions, and behaviour, allows us to link the values/attitudes-action gap to ethical consumers' value hierarchies. Similar to Weick's argument, individuals' value hierarchies can be interpreted as a system of specific values, and some values tightly, and others loosely coupled with individuals' behaviours. The findings of different value hierarchies among this study's participants can be understood as Weick's (1976, p. 10) notion of "pattern of couplings". More specifically, the five personas' value hierarchies reflect patterns of personal values, and some values were tightly coupled with participants' vacation choices, i.e., higher up in individuals' value hierarchies, while other values were loosely coupled, i.e., values of secondary importance. In this vein, the findings of different value hierarchies reflect and empirically contribute to what Oceja et al.

(2019) proposed as “meaningful values combinations”, which in this study allowed explaining differences in ethical consumers’ vacation motivations, choices, and behaviours.

Adding to the understanding of loose or tight coupling, the findings among Holistic Ethical Lifestylers, and to some extent Stimulated Ethical Travellers, revealed how the “values-bundle” of *responsibility/duty*, *against hedonism/capitalism/materialism*, and *unity/harmony with nature* in the universalism domain add to the theoretical understanding of the stability of ethical consumers’ value hierarchies over time and across consumption domains, and a tight coupling with their ethical vacation choices.

This values bundle merits particular attention as one of the most significant contributions of this research. For instance, *responsibility/duty* or *harmony/unity with nature* values add novel interpretations, embedding elements of “care” which are evident in more dedicated ethical consumers, as detailed in Sections 2.3.2 and 5.3.1. Such caring characteristics transcend “caring that”, i.e., showing only interest, in favour of “care for” with an inherent commitment to action (Shaw et al., 2016), and suggest to explain the consistency between consumers’ ethical values and their ethical behaviours.

Those strong care elements found in the ethical values among more dedicated ethical consumers in this study evoke the discussion in Section 2.3.3 regarding personal (ethical) development. The findings for Holistic Ethical Lifestylers and Stimulated Ethical Travellers underpin how those personas are intrinsically ethically motivated, characterised by a high degree of autonomy. Such findings link to the last stage of Kohlberg’s (1969, 1981, 1984) framework of moral development, or ethics of care, as discussed in Section 2.3.3, and suggest that those personas have autonomously embedded ethical values, such as social justice, equality,

environmental protection, or responsibility/ duty, into their value hierarchies, and consider those in their vacation choices and behaviours. Despite the inherent autonomy, the findings among Holistic Ethical Lifestylers and their references to Buddhism or voluntary simplicity reveal how those individuals are socially-embedded (Cherrier, 2005), and in addition invoke Cherrier's (2007) discussion of postmodernism characterised by an increased fragmentation and pluralism of ethical frameworks in the social realm that consumers may draw upon.

Similar to the frameworks of moral development, the findings of this study contribute to an increased understanding of the different shades of ethical tourists or consumers discussed in section 2.2.3. Compared to Hanna's (2011), Malone's (2012) and Weeden's (2008) findings of nearly a decade ago, and using a similar recruiting strategy to study ethical consumers and their vacation choices, the participants in this research seem more heterogeneous and include consumers who consider ethical issues to a lower extent in their vacation choices. Holistic Ethical Lifestylers and Simulated Ethical Travellers can be labelled as ethical consumers and ethical tourists, as they revert to their ethical values in several consumption domains and vacations. Moreover, as concluded in Section 5.4.2.2.2, Holistic Ethical Lifestylers and Stimulated Ethical Travellers show characteristics of Soper's (2008) "alternative hedonism" and Szmigin and Carrigan's (2005) notion of "ethical hedonism", as discussed in Section 2.2.1. Those two personas reveal how ethical values are intertwined with hedonic benefits, or stimulation, hedonism, or self-direction values. On the other hand, it is more challenging to interpret Inspired/ Exploring Freedom Lovers, Stimulated Hedonists and Escapers. Those personas consider ethical issues to be less important in a vacation context, although there are indications of a stronger consideration of ethical issues in daily consumption domains, i.e., suggesting that they may be categorised as ethical consumers but not necessarily ethical tourists.

So far, the discussed contributions of this study relate to the theoretical understanding of personal values stable and trans-situational characteristics. The findings underpin the fact that consumers' value hierarchies need to be researched in a specific consumption domain in order to determine consumers' vacation-specific value hierarchies in the case of this study. Nevertheless, the study furthers the understanding towards consumption-domain independent value hierarchies, i.e. a trans-situational nature, by having identified a specific universalism values bundle that allows to determine more dedicated ethical consumers.

There are further contributions emanating from this study's findings regarding the advancement of theories on human values. Schwartz's (1992, 2006) theoretical framework introduced in Section 2.3.2 provided a suitable scaffolding for interpreting and aggregating the findings of this research, as well as confirmed the relationships between value types. Nevertheless, understanding and explaining ethical consumer behaviour and the heterogeneity among ethical consumers necessitates covering the diversity of ethical frameworks in the universalism and benevolence realm. This study's findings add to past research in the realm of ethical consumers or responsible tourists which suggests additional universalism values (e.g., Shaw et al., 2005; Weeden, 2008), as well as novel interpretations of specific values. For instance, as detailed in Section 5.3.6, interpreting some hedonism values (i.e., *escape/ relax*, *nostalgia)* as anxiety-based departs from Schwartz's (2006) elaboration, although this perspective was essential to delineate the values hierarchy of the Escapers persona.

Moreover, adding to a better understanding of the heterogeneity among ethical consumers, the findings led to the interpretation of some values as instrumental. Such an interpretation embeds Rokeach's (1973) distinction between terminal and instrumental values as discussed in Section 2.3.2. This allowed for the

identification of more dedicated ethical consumers, particularly the detailed "value bundle" in the universalism realm, as discussed in Section 5.3.1. This distinction between instrumental and terminal values adds to a more nuanced theoretical understanding of relationships between personal values and to explain the different motivations between similar ethical behaviours. For instance, the instrumental character of *simplicity/ grateful for little things* values discussed in Section 5.3.5 or *connecting with locals* values (Section 5.3.2) allow a more refined understanding as to why those personal values are deemed important by revealing the underlying terminal values. In the light of the discussion in Section 2.2.1 regarding the difference between altruistic (ethical) and egoistic motivated behaviours, revealing the underlying terminal values of certain instrumental values allows for a better understanding of the ultimate motivation of certain behaviours, and consequently the heterogeneity among ethical consumers discussed throughout Chapter 2.

Finally, regarding the theoretical contributions related to the S-D logic of marketing, the findings contribute to understanding personal values as "institutions" as detailed in Section 3.3. As discussed in Section 5.5.3, some Holistic Ethical Lifestylers seek contacts with like-minded tourists in their vacations. This evidence underpins the claim that the more tourists share (ethical) values, the higher the perceived benefits by those tourists. In a similar vein, the discussed evidence regarding negative attitudes towards mass or package tourists allow for a similar conclusion. Those assumptions and evidence further the theoretical understandings on how value, i.e. benefits, is co-created by the actors involved. While from an individual tourist's perspective, the findings underpin Williams and Aitken's (2011) claim in the light of S-D logic that "value is determined by values" by applying means-end theory. Nevertheless, the previously elaborated assumptions and evidence suggest that "value is determined by shared values" as argued in Section in 5.5.3.

This argument and theoretical perspective is further supported by Font et al.'s (2017) conclusion that working with or for like-minded ethical tourists would increase the satisfaction of more dedicated ethical tourism business owners. Such evidence and conclusions link and theoretically underpin Kotler et al.'s (2010) concept of "marketing 3.0" (Section 3.3) and the postulation towards a congruence between a business's values with those of its stakeholders. This argument will be further extended in Section 6.3 in light of the practical significance of the findings.

Based on the previously-discussed contribution towards the empirical evidence and theoretical frameworks related to human values and S-D logic, further contributions have been made to means-end theory and how this theory enabled the development of ethical consumers' value hierarchies.

6.2.2 Theoretical and Scholarly Contributions to Means-End Theory and Methodology

This research underpins the merits of means-end theory as a theoretical scaffolding to explore ethical consumers' personal values and value hierarchies, to contribute to understanding "alternative hedonism" (Soper, 2008) and "ethical hedonism" (Section 2.2.1), and furthers the understanding of its application in the domain of tourism. Moreover, embedding means-end theory into the research design helped to structure the vast amount of data elicited, as detailed in Section 4.6 addressing data analysis and interpretation.

First, based on means-end theory, this study's findings regarding Research Question 1.1, i.e., in which vacation decisions ethical consumers consider their ethical concerns and values, contribute to a more subjective understanding of what counts as ethical tourism products. Rather than reducing ethical tourism products to those offerings from the "moral marketplace" (Caruana et al., 2020), i.e., companies with a responsible company policy, the findings add to a subjective understanding of

what counts as ethical, as argued in Section 4.2. For instance, for some study participants it was the choice of an ethically labelled tourism provider, for others it was the gathering with like-minded ethical individuals, and others translated their ethical values by choosing family- or locally-run tourism businesses. Those findings add to the merits of a soft laddering interview technique that is based on ethical consumers' actual vacation decisions. Such an approach contributes to understanding consumers' subjective meanings ascribed to their vacation choices, and to disclose the variety of tourism products or companies that ethical consumers define as ethical.

Second, the application of means-end theory and how it was embedded in the prolonged research design was underpinned by the necessity for ongoing engagement with ethical consumers, embedding Weick's (1976) suggestion to use comparative and longitudinal studies, as well as contextual details, to understand the previously-discussed loose and tight coupling. The original research design was particularly guided by comparing how the "trans-situational" and "stable" characteristics of personal values surfaced in two situation-specific vacations of the research participants.

Based on the literature discussed in Chapter 2, the application of means-end theory and the laddering interviews were adjusted to consider several "ends" that ethical consumers seek in their vacation planning. This decision contributed to achieve Objective 2, as detailed in Section 1.3, regarding the identification of motivational constructs that explain ethical consumers' vacation motivations and choices. The "ends" elicited in this study comprise benefits that consumers associated with their vacation choices and how those relate to specific personal values, as well as to further temporary needs such as escape-related motivations that trigger consumers to engage in vacation planning. This extension of the means-end theory yielded additional insights beyond a narrow focus on product attributes,

consequences, and personal values, as detailed in Section 2.4.2, and a more holistic understanding of participants' vacation-related motivations.

This holistic understanding revealed the influence of contextual factors such as family members and short-term transient escape needs that outplayed the influence of ethical values in several instances. Such basic physiological and affiliative needs are much more transient (Fischer, 2017) and their influences were detailed in Section 5.2.2. Similar to the hierarchical ordering of personal values, those findings suggest a hierarchical ordering of different motivational constructs, indicating that contextual influences including transient needs hinder the efforts or ability of consumers to consider their ethical values in their vacation decisions. Such a consideration of transient needs add to a better understanding of consumers' means-end chains and the reasons why some of those chains do not link to more stable personal values.

Further contribution of this research relates to certain unresolved issues regarding means-end theory and the laddering technique (Borgardt, 2020). First, this study's contribution emanated from considering all the sub-decisions that ethical consumers plan prior to their vacations, including the triggering motivation (as detailed) and both the choice options considered by participants, as well as exploring those options that participants did not consider out of habit. For instance, the laddering questions covered both the category options for each sub-decision, such as hotels or camping, and the options consumers considered in the chosen category, and consequently yielded additional insights into participants' cognitive structures. Insights into these cognitive structures were achieved by investigating participants' habitual choices and exclusion of some categories of specific vacation sub-decisions. For instance, as participants mentioned their choice of guesthouses, they often habitually skipped the consideration of hotels or hotel chains. Following those options that participants did not consider, such as hotel chains or package vacations,

elicited further values and related attitudes, based on negative laddering (Section 4.4.1.3). Those findings add to the limited empirical evidence into negative ladders, a field that is under-researched (Borgardt, 2020), because this questioning technique unravelled both additional values held by participants and further strengthened the interpretation of participants' value hierarchies.

Second, based on those findings of participants' cognitive structures, this research empirically contributes to a bi-directional understanding of means-end chains. As elaborated upon in Section 2.4.3, means-end chains can be interpreted both from a motivational and cognitive perspective. The findings in this research emanated from and underpin a motivational perspective, i.e., personal values motivating consumers' decisions, but further elicited participants' cognitively stored knowledge, such as negative attitudes towards mass or package tourism and how consumers draw upon those cognitions in their judgments.

Consequently, the findings contribute to a bi-directional interpretation of means-end chains as suggested by Manyiwa and Crawford (2002). Moreover, the analysis in Section 5.5.1 underpins how participants' former vacation experiences influenced their personal values, and consequently how consumers' personal value hierarchies and means-end chains are influenced by their actual vacation experiences and learning. These findings support Lincoln and Guba's (1985) notion of mutually-shaping causality instead of linear causality. Consequently, such a bi-directional perspective allows for a reversed personal values–behaviour relationship and shows how "causes and effects are inextricably intertwined" (Guba & Lincoln, 1982, p. 242).

To conclude, the identified means-end chains and participants' value hierarchies add to the practical applicability of the developed personas by building the foundation to achieve "ethical product adhesion" (Benzecon & Blili, 2010, p.

1309). The inherent motivational direction of consumers' values points towards predicting individuals' behaviours (Borgardt, 2020; Cieciuch, 2017), which is essential for the developed personas to have a practical application.

6.3 Practical Implications for Tourism Marketing

The personas developed in Section 5.4 and the business case discussed in Section 5.6 underpin the practical applicability of the personas in this research. The practical contribution emanates from the knowledge gap identified in Chapter 3 as to how to attract ethical consumers with ethical tourism offerings. Chapter 3 summarised different claims and empirical evidence – albeit inconclusive – related to ways to promote ethical tourism offerings. This discussion included critical comments and evidence among consumers regarding the usage of prefixes such as "eco" or "sustainable", and whether those reflect an "additional add-on" (Hanna et al., 2018) for consumers, or if tourism companies can communicate their moral ideals (Wolrath Söderberg & Wormbs, 2019).

The presented personas build the bridge between the discussed concept of "motive alliances" (Section 3.4.2) as a springboard for achieving "ethical product adhesion" (Bezençon & Blili, 2010), i.e., the alignment of ethical tourism products with the values of ethical consumers. This "ethical product adhesion" has been detailed for each persona, balancing ethical product components with benefits for each persona, and embedding textual elements regarding a business's ethical commitment.

The practical value of the personas becomes evident from several perspectives. First, personas allow tourism companies to sharpen their focus and engage in a more customer-centric market approach. In this vein, focussing on one or more personas allows ethical tourism businesses to effectively tailor their services and communication to respond to different personas' needs and personal values. As

argued in Section 3.5, the value of segmenting consumers based on similarities in their value hierarchies and embedding those into specific personas aims to increase the value, i.e. benefits, of a certain consumer persona's vacation experiences. In this sense, working with consumer personas contributes towards sharpening the focus of tourism companies and tailoring their services towards specific consumers. Consumer personas thus achieve the benefits of market segmentation (Dibb & Simkin, 2008), i.e., developing a customer-first perspective and dealing with the increasing heterogeneity among ethical consumers discussed in Chapter 2.

In addition, these suggestions help to circumvent or minimise the risks possibly emanating from marketing ethical tourism offerings to a wider audience, attracting a broader customer base with differing personal values, leading to conflicts and/or value destruction (e.g., Malone et al., 2018). Instead, the findings further the understanding of personal values as "institutions" in the light of S-D logic, as discussed in Section 3.3 and Section 6.2.1. Those regulate interactions during consumers' vacations and influence their value co-creation processes and outcomes. In particular, the findings for Holistic Ethical Lifestylers and Stimulated Ethical Travellers suggest that those personas will most likely benefit from sharing and co-creating vacation experiences with like-minded ethical consumers or hosts.

Second, the notion of "greenhushing" or the downplaying of one's ethical engagements among tourism businesses has been detailed in Section 3.4.1 and points to similar benefits of shared values between business owners and guests, or "enjoyment in sharing the landscape with like-minded individuals" (Font et al., 2017). In this vein, focussing on personas and network partners, such as suppliers who share similar values as business owners or staff, allows us to implement Kotler et al.'s (2010, p. 11) idea behind "marketing 3.0", i.e., seeking business partners and consumers with similar values and engaging in "values-driven marketing" (2010, p.

39). While companies offering goods may not necessarily interact personally with their customers, tourism services mostly include interactions between producers, e.g., hotel or tour company staff, its customers and among customers themselves. Consequently, the practical relevance is further based on the argument that the more homogeneous the values of actors involved in tourism encounters, the more the involved actors benefit, including business owners and staff.

Two concluding remarks based on my personal experience support this line of argument. First, during my vacations in Slovenia in 2019 on a farm with an organic and sustainable focus, I experienced how the owner explained how she does not sell via Booking.com and other web-based platforms, as this means a decrease in control over which type of tourists she attracts. Further, the owner explained that she often does not answer e-mails of interested tourists who ask for discounts straight away as she deliberately does not host bargaining tourists who do not value her services. Moreover, I experienced the idea behind value co-creation when the Slovenian owner of the farm from time to time took tourists through the garden explaining their approach towards organic farming of vegetables or their ecological way to clear sewage water.

Second, embedded in the reflexive discussion in Section 4.8.1, I addressed how my personal commitment regarding the agrotourism project is linked to its ethical focus. This underpins that suggestion that the basis for such judgments are an awareness of one's own values. This has been similarly argued in the business case in Section 5.6., i.e., that the owners of tourism businesses and their staff need to identify their personal (ethical) values in order to clarify which of the personas are relevant. Once having become aware of and/ or defined for the company, those values may function as the basis for the recruitment of employees.

The findings presented in this study gain increased relevance when combined with the specifics of the German market detailed in Section 1.1, such as the number of private vacations undertaken by Germans and the high percentage of consumers who are aware and interested in ethical issues related to vacations.

6.4 Limitations

This research has several limitations stemming from the methodological approach and concerning the transferability of findings. First, the personas that have been developed are by no means exhaustive and represent what Newholm (2005) referred to as examples of ethical consumers. In a similar vein, there may be other types of vacations where consumers express their ethical values, such as on package vacations, cruises or WWOOFing.

Second, commenting on the concept of "saturation" in Section 4.7.1, the Escapers persona is the least elaborated, as this persona is only based on two participants. While having identified some common minimum denominators concerning the Escapers' value hierarchies, the heterogeneous travel patterns make it difficult to produce many suggestions for tourism service providers. As to the transferability of the interpreted value hierarchies to other consumption domains apart from tourism, this can be seen to apply to Holistic Ethical Lifestylers and Stimulated Ethical Travellers. However, for the remaining three personas, value hierarchies are vacation-specific and consequently have limited transferability to other consumption domains.

Third, concerning the ability to quantitatively estimate figures for each persona, the results only allow for an estimation of the market potential for ethical tourism providers among German consumers. There are several overlaps between the personas developed and studies estimating the size of ethical-sensitive, interested and/or concerned consumer groups such as LOHAS or the Sinus Milieus. For

instance, Klein (2013, p. 275) found that 16.2% of LOHAS in Germany had booked sustainable tourism offerings (either complete trips or single vacation sub-choices such as accommodation) between 2010 and 2013 and some 27% had compensated their flight emissions. Such findings are pointers to underlying *responsibility/ duty* values. A similar approximation can be achieved by using the Sinus Milieus which estimates that 7 % of the German population is part of the so-called "socio-ecological milieu" (Flaig & Barth, 2018). This milieu is characterised by engaged individuals who are committed to social issues, with normative ideas concerning the "right" life and possessing an ecological conscience (Flaig & Barth, 2018, pp. 11, 17). This milieu and their normative ideas are reflected in the discussed findings for Holistic Ethical Lifestylers and Stimulated Ethical Travellers.

Fourth, regarding cross-national transferability, this research has focused on consumers living in Germany, which may reduce the transferability to other countries. This study's findings align with commentators who ascribe to people from North America, Western Europe or Australia a higher moral inclusiveness (Schwartz, 2007, as cited in Sanderson & McQuilkin, 2017) or define those nationalities as individualistic cultures characterised by individuals who apply ethical values such as social justice to people outside their in-group (Shaw et al., 2005). Individualistic cultures are characterised by cultures that value an individual's uniqueness, autonomy and self-enhancement (Hofstede, 2001, as cited in de Mooij, 2010; Ravlin & Flynn, 2017). Such a focus on individual autonomy in light of ethical development has been discussed in Section 2.3.3 and is supported by these research findings. Similar evidence of the ways in which individuals hold or develop their own ethical values or ethical consumption practices have been found in the UK (Hanna, 2011; Malone, 2012; Newholm, 2005, Weeden, 2008), Finland (Autio et al., 2009), and the USA (Cherrier, 2005; Wheeler, 2012). Such findings among mostly individualistic

cultures that promote self-actualisation or individualisation are underpinned by claims that, in those countries, a plurality and diversity of lifestyles and life-concepts have broken the traditional class-based society concept. The constant emergence of new values such as mindfulness (Sommer, 2016) underpins the claims made in Section 2.2.1 related to postmaterialism (Cherrier, 2005). Moreover, intrinsically motivated ethical tourism providers have been found worldwide, such as in Latin America (Font et al., 2016a) or the WWOOFing network spanning across the globe, including organisations such as Greenpeace or the Fridays for Future movement. Claims that shared ethical values cross national borders (Smith & Duffy, 2003) are underpinned by the findings of environmentalists in countries such as Germany, India or Spain (Auger et al., 2007). Although such similarities are evident, the personas developed in this study are highly detailed and specific, and consequently need to be corroborated throughout Germany and other countries.

Further limitations emanate from the research design. A first limitation is the low quota of participants who completed the diaries, i.e., only half of participants as detailed in Section 4.5.1, and the resulting limited number of suggestions as to which specific communication channels are relevant for each persona. The suggestions for how to address each persona via relevant communication channels are based on interview data and on those participants that completed the diaries. Regarding the interviews, this research has focused on ethical consumers' pre-trip choices and conscious decisions which are easier to report on. The findings consequently only marginally shed light on the value co-creation processes (Section 3.3) and choices of participants during their vacation trips. In a similar vein, the application of laddering interviews to elicit means-end chains is limited to individuals' decisions and has not been applied to such vacation decisions made by others in the travel party. Consequently, the laddering technique, as applied in this study, is limited to the

decision-making individual, or the individual that guides the planning of decisions in joint decision making, as elaborated upon at the end of Section 4.4.1.2.

Moreover, the application of means-end theory in this research underpinned the theory's value to research consumption domains with personal significance for consumers, such as private vacations. This personal significance and consequent intensity of involvement has been linked to consumers' personal values (Claeys & Abeele, 2001; Benzecon & Blili, 2010) and measured in this research through the laddering technique and the answers to question F2 concerning the importance of vacations. The findings underpin how more highly involved consumers are more aware of their choices and this increased awareness makes it easier to elicit consumers' personal values through the laddering technique. Consequently, means-end theory and the laddering technique seem less suitable for low-involvement products or less involved consumers, as the interview technique relies upon the awareness and ability of consumers to recall their past consumption choices. This ability to recall is higher for high-involvement consumption domains characterised by high personal importance, mostly high costs, and the risk of wrong choices (Schmücker et al., 2019). Consequently, using means-end theory with the aim of eliciting consumers' value hierarchies for consumption domains where consumers are less involved reduces the transferability of this research design for these domains.

6.5 Suggestions for Future Research

From the limitations discussed above, several suggestions for future research arise. First, as this research is based on a limited number of participants, the personas that have been developed may be further enriched by quantitative data to estimate the number of consumers that reflect the characteristics of each persona, and consequently the economic potential for tourism service providers regarding each persona. While the previous discussion embedded some approximations in

quantitative terms, future research could embed the developed personas in quantitative studies, confronting and letting consumers identify with those personas. Such studies could lead to estimates of the market size behind each persona, i.e., how many consumers associate themselves with each personas, as consumer segments need to be large enough (Dolnicar et al., 2018). In addition, such studies would further address the limitations in this research regarding the lack of concrete communication channels to reach each persona.

A further direction of future research may be to address the dynamics of ethical consumers' travel-related value hierarchies. As elaborated upon in Section 5.5, consumers may change their travel-related value hierarchies for several reasons. Although the findings of this research do not reveal distinct patterns behind those changes, only pointers, future longitudinal research based on case studies or ethnographic designs could systematically investigate whether and how individuals shift from one persona to another at different points in time, such as at different life stages. Although the results point to potential shifts from Stimulated Ethical Traveller to Holistic Ethical Lifestylers, the findings provide no evidence as to a reverse shift.

From a practical perspective, research may address how a specific tourism service provider actually integrates personas into its strategy, and whether the marketing goes through the four steps suggested in Section 5.6. Such research could further address how one specific persona is integrated into this process and co-creates those strategies and marketing plans. Suggested methods for persona development, such as ethnographic research designs or action research (Chang et al, 2008), as well as case studies, are adequate methods. For instance, an action research design with embedded focus groups of personas would allow participants to jointly reflect and elaborate adequate communication campaigns to address specific

personas. Such an approach aligns with S-D logic, integrating consumers into marketing planning by giving them a voice, triggering their comments on social media platforms, and embedding them as "ambassadors" (Morgan & Pritchard, 2014, p. 420). Such an action research approach gains its relevance in the light of influencer marketing and social media platforms being influential as discussed in Section 3.3.

To embed the suggestions in Section 5.6, future research may address the issue of networks among tourism companies with shared ethical values, and how shared values influence the perceived benefits to tourists and involved actors. Such suggestions embed what Gummesson (2006, p. 350) called "nano networks", referring to the interactions between staff of a company and how shared ethical values yield certain improved outcomes. Those improvements may be measured by what Gummesson (2004, p. 23, as cited in Gummesson, 2006, p. 351) labelled return on networks (RON) as "the long-term effect on profitability caused by the establishment and maintenance of an organisation's networks of relationships". In light of this, an ethnographic case study with embedded observations is suitable to research the quality of interactions and relationships between employee and guest, guest to guest or tourism service providers within a network of businesses sharing (or diverging) personal values. Such research could yield insights into key indicators for a return on those networks, such as trust, satisfaction or efficiency.

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Appendices

Appendix A1: Complete Interview with Sandra (English)

Steffen (St.): Your last trip, when was it and where did you go?

Sandra (Sa.): It was in late March 2016 to the Philippines.

St.: How did this come about?

Sa.: It came about, well, a friend of mine had taken some time out in New Zealand and we wanted to meet up, because she was then at the end of her travel time, but she wanted to go to a country in Southeast Asia, on the way back to Germany. And since I, or we, had also planned a holiday at that time, and had also looked for a destination where we could go scuba-diving. Because she had the plan, um, to get a diver certification, and we had the diver certification already, and this is how we had the idea of the Philippines, because we already know quite a lot of countries in Asia. And um, the Philippines, and I should add, before that we had been to Hong Kong, but just for a few days, the Philippines were the main destination. Um, we thought of the Philippines because we had heard a lot about it, that there are good places for scuba-diving and because this was a country that was still missing on our map of Asia, so to speak.

St: How long did this trip take you?

Sa.: We were, um, two and a half weeks travelling.

St.: The two of you then?

Sa.: We were three.

St.: So, from here you were two and then you met her there?

Sa.: That's right. We started here and met her in Hong Kong and then spent a few days in Hong Kong. From there we travelled with her to the Philippines.

St.: Did you have alternatives to the Philippines beforehand?

Sa.: Um, I'm just thinking. Did we have anything else? I believe Thailand had been in discussion briefly, but we had been there the year before, therefore this was, well she had kind of suggested it. Um, and no, I think actually that was it, and also Malaysia, that's right. Yes. (Short break) And um, one factor, that we decided for the Philippines was, that um, a friend of her, who also dives (laughing), has recommended it, knew this very beautiful scuba-diving resort, where you um, yes, can learn to dive but where they also have dive sites for advanced level, where you can also see something. And that was highly recommended to her. And then we had a look at it together, the resort. It is on a small island, um, and we thought that it suited for us and meets our expectations and then we decided for the Philippines. That was kind of the decisive factor, the friend's tip.

St.: Were there any other reasons, apart from the tip?

Sa.: There were, well yes, so, we hadn't been there, we were interested in it, and um, we had heard a lot about it, that it is very, um, different from the rest of Southeast Asia,

because they um, also from the history, um, through colonisation then, first Spanish, then American, well just, and that the religion, that is Catholicism looms large, that there were strong European influences as well, and therefore is culturally different from the rest of Southeast Asia. Where for example in Thailand Buddhism plays a major role and things like that, and um, yes, just historically the Philippines had developed differently, therefore they are different from the other countries in Southeast Asia. And this is why we wanted to, yes, see for ourselves and see what it looks like there. Because we had heard so many good things, but in the media the Philippines don't always have such a good reputation, in terms of criminality or sex tourism and so forth. Or also Manila, as a dirt hole, yes. We were just interested in that.

St.: Why was this important to you, this and other Southeast Asian countries?

Sa.: Um, that was important to me, um, I read East Asian studies, we have been um, several years in China, my partner and me. This is where we met, um, during that time, when we were in China we travelled to many Asian countries, this means that we know these quite well, um, and therefore, this was one reason. Before we had seen so much already, but always more towards Southeast Asia, um, once Vietnam, Thailand, Laos, um, South China, well yes, around this area. Um, and with this strong Buddhist spirit, um, yeah, we just wanted to move further towards the island states, kind of, this means getting away from mainland, so away from the dry land, and um, yes, look at it, the Philippines, culturally, politically, just go and have a look. Right.

St.: And this matter scuba-diving, why was this important to you?

Sa.: (laughing) That was important to us, that we don't forget how to do it (laughing loudly). Because we ourselves haven't been divers for a long time, so that, it is now three years ago that we made our diver certificates and we try, if possible, to have another holiday every other year that we can combine with a couple of dives. Not only pure diving holiday, this is too partial for us, but at least have perhaps a few dives, so that you don't forget everything, what you, well for what you made the diver certificate. With this friend, with whom we travelled, she was interested in scuba-diving, she had heard a lot about it from us, and just wanted to make this diver certificate now. And then it fitted quite well together.

St.: How did you go about the planning process? You said end of March 2016?

Sa.: Exactly, yes, until the beginning of April 2016.

St.: In terms of planning, when did it start?

Sa.: Um, it had started, um, that was relatively short term, I believe we had decided for the destination around, um, it was, um, by the end of 2015, yes. Around Christmas time we finally had made the decision, yes, to the Philippines we were to go, Hong Kong and the Philippines, um, and then travel planning started, yes, around January. Well as I said, rather short notice, especially the planning. But this is usually the case with us, we look for a

destination, we check for flights, we have a rough idea of the journey, usually with a few key points, and um, we might book the first night accommodation or for the first two days and then we see how it plays out. So, not so much in advance. And usually we don't book so much in advance. In this case it was slightly different, because um, well we were three of us on the road and we had never travelled together and this way we wanted to sort out a few more things and we had read that, well, um, a) it was for the Easter holidays, this means it was really busy on the Philippines because then is, um, kind of the most important holiday for the Filipinos and we had already thought, that it would be crowded. Therefore we had booked a bit more than we usually do. And then we had also read, that um, public transport is then very busy and perhaps they also don't run regularly, this means that you need usually longer than you expect. On the map it looks short, the distance, but then when you miss a bus or the buses are full, or somehow if you are then taking thousands of detours, because the grandfather still needs to be provided with a bag of flour or something like that. In these smaller tuk-tuks, um, buses or minibuses it is often the case that someone is doing someone else a favour and so, um, exactly. So, we said to ourselves, no, we head to two, three destinations, book something there and then we'll see, what we'll, um, yes, what else we'll do on this day. That felt safer in this case. There were two factors, well that it was high season for the Filipinos themselves and that we were three of us, who travelled in this constellation for the first time and that we didn't have that much time. And therefore, um, we had then, we had done some research beforehand. What was clear from the very beginning was, was the resort, where we, um, wanted to go scuba-diving, this recommendation of this friend, yes, there we also had a look at the website and checked, how um, what they had on offer, how they present themselves, also with the prices, that was of course also important, um, and then we booked already a bungalow for three people for one week. Then we also booked the flights, um, that was all around January. Yes, and then we kept on gathering information, the rest did take a bit longer. Then I got across a travel guide and found an eco-lodge close to, um, Manila, this is three hours to the south, which sounded very, very interesting. We also checked their website and then wrote to him and asked, whether there is somehow a possibility for accommodation, and it took a long time before we actually received a response, but this was then, then it was already February or something like this, until other things, um, slowly took on shape, sort of, and um, therefore that my friend was travelling in New Zealand and Fiji respectively, she was kind of on her way back at that time, that made communication again a little bit more difficult, but we managed it via Skype. And then we kind of, um, we went to Manila, and there we drove directly to this eco-lodge, starting from Manila.

Right, and there is sort of a holy mountain, in, um, south of Manila, and there they have a few simple huts, in kind of a traditional construction, and they cultivate their own

food, this is vegetables, fruit, everything that is fertile there in this valley, and the owner, or the one who has built this there, he had worked for a long time in Australia and Saudi Arabia, he had saved some money but then he went back to his home country, to his parent's country, to sort of, um, he campaigns for nature conservation, um, to kind of, a) preserve this country, also with this last bit of forests, which are, there are these two volcanoes, and in between this place, and um, what he had just developed a concept for this lodge, or for this, um, yeah hotel, or place, to create jobs, in the kitchen, as chamber maids, um, waiters, management, etc. And b), well to create jobs and, um, to also protect the forest, because then the people can build something, or have to work, earn money and don't have to go further into the forests to cut wood or, um, prepare fields, or something like this. And we thought this is very much worth to support. And since my friend is a vegetarian anyway, and this was also a vegetarian, a vegetarian lodge, it was actually perfect.

St.: That was the first stop then?

Sa.: This was the first stop, exactly. To Manila. So, under Philippines this is, we were, sorry, we had been to Hong Kong before. And this was the first stop on the Philippines. We had, in Hong Kong we spent three days, this is to say for two nights. And there we had, where we had a small hostel, which um, my friend had already booked. Um, that wouldn't have been our choice, but she had booked it, so we said, okay, that makes sense, that we stay at the same place, and we also booked a room there. It was in a rather central location, we could also reach it by airport shuttle, which was then very convenient, yes.

St.: Why Hong Kong?

Sa.: Um, we have friends there, one we wanted to go and visit, and my friend had never been to China and she wanted, well Hong Kong is sort of a "China light", because it has this long British tradition and um, well this was a good compromise for her, so that she can get a bit of a taste of the Chinese culture already, and also the food, and the bustle and things like that. Yes, it was quite nice to see the people we know in Hong Kong. 2008 we were there, and um, just wanted to go there again, but also to see these friends again, who live there now.

St.: You just said that you would not have booked the hostel. Why not?

Sa.: Ummmm, for me, yes, it was too small, too crammed somehow, it was difficult to find, as I perceived it. And I thought the ratings online were also not great, but my friend had already booked it via an agency, I think already when she was still in New Zealand. So, she had looked into all of this, had it booked, and so on. I then checked online myself, did a bit of research, well, umm. But anyway, it doesn't matter. It was absolutely okay for two nights, but I think they are also nicer options in Hong Kong. But in return it was cheap (laughing), I must admit this (laughing).

St.: But you only realised when you went there, that you wouldn't have booked it?

Sa.: Yes, yesss, that we probably wouldn't have booked it. Actually, already beforehand, this is when I read the ratings, then I thought, well, it probably wouldn't have been our first choice. But just for staying overnight it was absolutely okay. Well it was quite anonymous, you didn't see or hear much of the other travellers, because everybody was in their own room. And this was across several floors in a high-rise building, as you find it frequently in Hong Kong, due to the lack of space. Um yes, the lobby or the reception desk were also in a different building than our room, for example, that was all very, um, yeah, well, kind of frayed.

St.: To get back to this eco-lodge, um, but that was the first stop on the Philippines?

Sa.: Yes, yes.

St.: But you had booked this one only after the resort, is that right?

Sa.: Yes. Exactly, we had booked it afterwards because then I had, well this, this scuba-diving resort on the island, that was decided already relatively early on, also that we wanted to do that at the end of our journey, um, because my friend still had time, she had a bit more time than we did, to finish the scuba-diving course and since she also needed more time. We just wanted to go for a few dives. And this was one of the cornerstones, for example, we already knew the time, when we wanted to be there. Then, first I checked whether there is a bungalow for three people, does it fit timewise, also because it was high season on the Philippines. It all worked out. And afterwards, step-by-step we, um, sorted out the other parts.

St.: How was that with the bungalow. How did you find it, this eco-lodge?

Sa.: In the Lonely Planet, well, it was on a separate page. It wasn't even in those, they always have this section "Places to Stay", but it wasn't even on there, but it was on a separate page, um, in the chapter about these islands.

Right, it sounded very interesting, and I also, um, went on the website and I thought this was right, it just sounded very relaxing and worthy to support, um, good food, good, well I just liked the whole concept.

St.: Um, how did you determine this, the "it sounded relaxing"?

Sa.: Well first of all the way the owner had presented himself. He had told a lot about himself on the website. And also, what goal he is pursuing with this place, with this lodge. And also the food, the way he described it, also the pictures that came with it, where he said, that this is all kind of home-made and so forth, and um, fresh, from home grown produce, and um, that there is also a little, um, it is located along a pilgrim path, because it is a holy mountain, there are caves and in those are holy figures, um, inside, um. He also

provided kind of food for the pilgrims, and things like that. And it is also a stop where the Filipinos go to. And this is something I also found attractive, that it is not only a, a kind of isolated, let me say resort for the rich people, but that it is really open. And it really was like that, in a way, that, um, Filipino families had booked a hut, and celebrated Easter there, or gone on a pilgrimage to the mountain. And this I felt, there you were very close, also to the Filipinos, you kind of, well we also talked a lot to him. He liked to come by in the evenings, we were the only Western guests at that time, um, he liked to see us in the evenings. And he told us about his life. And this was really very exciting and, um, yeah, what he has made out of fit, how the land looked when he got there, and um, what his plans are, to um, develop it in a, um, in a sustainable manner. That, the various employees, especially the chef, who is somehow through that, well, this is the way he described it, the water that, that is, um, something really special, it is actually healing water that comes out of this mountain. And this water comes also out of the water pipes. It is one of the very few places on the Philippines, where you can, um, drink the tap water, um, without any problems. It was really tasty.

Um, he told us, that the chef, um, he was a cancer patient, and because he is now working at this place, and is therefore also drinking from this water and follows a healthy diet, he has recovered, for example. Well, he also told us stories from other employees, a little bit of background stories. Therefore, it felt a bit like family. You could also see them every morning, they sat there at the breakfast table and so on. You could, well if you wanted, go for a hike, um, and if you didn't feel like it, you could just be lying in the hammock. Well, altogether we were there for four days, it was three nights, right. And that was really a great start to the Philippines, because he, because he also knew the West, and since he had lived in Australia, this was, a) his English was very good, and um, we got a bit of insights, right.

St.: What you just said that it is open also for Filipinos, had you considered that beforehand, or could you read that already?

Sa.: Um, um, you couldn't really read that, no. No, we had, well, what you could read from it, was that it was kind of alternative, and that it was very much in line with organic, and really um, yes, that it was a different place, very, very untypical, let me put it this way, to regular travel destinations, or to a regular hotel, where you have a reception and, um, well, a big building or any type of luxurious, um, little houses, or something like that. Well, it really was a bit of, it was kind of a mix between a farm, as I saw it, um, with accommodation and a restaurant on a large terrace, so it was kind of a mix. But then he also had one of those little flying foxes, he built himself, sort of a zipline, We could use it as well, for example, or a large meadow where we could play frisbee, also with the other employees, they also had their children with them. It was just very easy and felt like family, it was very,

very uncomplicated. Well, it was not like, “we are the travellers and you are the ones who work there”, the boundaries were fluent. It was rather like this, we were guests. But not paying guests, just guests, it was really a very familiar atmosphere. And this was great. Well I would, I would recommend it to everybody who is in this area.

St.: What you just referred to, the unusual atmosphere, why was that important to you?

Sa.: Um, because I, I am not, or all three of us are not package tourists and, when we are on the road, we want to get to know the country. And this not by, um, these tours, the ones where everything has been pre-organised and where you are travelling the whole time with a guide, who can definitely also tell you a lot about the country, but in a way that you can discover a bit of it yourself. And so that you spark up a conversation rather incidentally. And this was, um, just so you leave it up to coincidence, whom you meet and, um, and what kind of conversation comes out of this and sometimes it works out and sometimes not. You might meet great people, who have a lot to talk about and so on, and will give you insights, um, for me that’s part of it, in particular if it is a, um, non-European or non-Western country, yes, where you know so little about the culture, this is important for me, that you, um, don’t only tick off all the sights, or see fabulous beaches and take pictures, but that you really get to know a little bit about the people and, um, their personal circumstances, yes, and there everyday worries or their daily life as such.

St.: Why is that so important to you, what you touched on last?

Sa.: For me this is like filling up my inner map (laughing) I must admit.

St.: What do you mean by that?

Sa.: I mean it in that respect, that I, um, that in every country I travel to I do not only go sightseeing, as I said, well I always imagine it like this, like a white map inside me, and always when I get to a country, then ,um, I meet people if I’m lucky, who can tell me a little bit about it. Um, I hear the language, I taste the food, I sip the drinks, of course I also have a look at, um, at the important things, the, or sights, that are famous, but well it is kind of package, but for me belongs to it. So it is not only sightseeing and shopping and somehow lying at the beach, but it is also taking something home, um, to extend one’s knowledge, um, understand the world a bit better or see it from a different perspective. And, um, perhaps also to become better at putting issues covered by the media into context, and to say, it is not only this, what is being reported about the Philippines, for example the sex tourism destination number one, but there are also many people who don’t have anything to do with that at all, and, um. We very often buy books about it, well this is not only travel guides, but also stories or field reports, or if people had somehow written a book about their own country, so that you just have a bit of, yes, literature on the side, as an additional source of information.

Um, for me this is, as I said it is important for me, because for me, I want to get to know a country and not only what is written in the travel guide, but also everything that happens in everyday life. And I also like to sit down, and just have a look at how people are dealing with each other, and, yes, what the children are up to, what the older people do, um, how they move, how they communicate with each other, how they perceive us or how they look at us, or things like that.

So, I'm also a rather curious person (laughing), I like to watch things like that and, um, yes, I just find it fascinating.

St.: What you just touched upon, discovering things on your own, why is this so important to you?

Sa.: It is probably the thirst for adventure, as well. A bit of, um, yes, seeing what surprises the day holds, what you, in which situations you end up, where you're going to eat, yes, whether you get talking to somebody, perhaps discover a nice coffeeshop or a nice restaurant or a nice takeaway at the roadside, where, if you get really good street food, or anything else, that you don't find in any travel guide, just floating a bit. It is also a kind of freedom to a certain extent, not to schedule a journey meticulously, in an Excel spreadsheet, which says day 1 here, this and that, and that and that, we have, I exaggerate, 30 minutes for the temple, then we have to get going to check all the boxes, to cover all the great things, um, listed in the travel guide. Well this is not a real holiday, but it's a planned trip. But for me it is also important in situations like that, that you have time for the unexpected and, yes, that you also just take it as it comes (laughing). And this is, especially when you're not (laughing), when you're travelling in countries where not everything is always on time, and, yeah, it could get to a huge traffic jam, or whatever. This really is important.

St.: You began by saying you are no package tourists. Why not?

Sa.: Um, not enough, um, not enough freedom, I find that boring, um, you might be travelling with a group of people, who, um, perhaps don't fit to oneself, um, I like the flexibility if you don't travel with a holiday package, but that you really do it yourself, of course also planning yourself, well I also like the planning, I like to gather information, I spend time researching and so forth. Well, in our team of three I was indeed the planner, who then came up with suggestions, and sent it to the other two, asked "is this alright? Shall I book it like that?", so I was the one in charge in that respect. Um, yes, and, yes, to me this would be too predictable, I mean a package holiday.

St.: Why is this important to you, this freedom and flexibility?

Sa.: Umm (thinking) (short break) I think part of it is of intrinsic nature, well it also depends on what type of person you are, and, well, this independence and to stand on one's own feet, these are just, um, yeah, well especially not only going with the flow, this is to say not letting everything be done by the tour operator or by the hotel, and only go from the

buffet to the organised tour. I think that's terrible, I think it's boring, so this would be absolutely nothing for me. Um, I think I would feel very much restricted, perhaps even a bit patronised, along the lines of: "you must go there now, and then we go there, and then it's time again to eat". Um, instead you should be able to plan the day yourself. I think this is why it's important to me, that you kind of, yeah, plan the day, the way that suits you best right then, maybe also depending on how you feel, so that you just create this leeway for yourself.

St.: Well this was the reason for the eco-lodge. You also talked about the food, why was that important to you?

Sa.: Because I enjoy eating. I also like to cook, and I also, or all three of us, I should say, like to taste new food, also things you don't even get or know in Germany. We are quite eager to try out new things. And there we had, for example, fern salad, which I had never eaten before, for instance, I thought it was great, made of young fern. And, well, really, freshly picked fern, virtually green sprouts. Wonderful, it was very delicate, well, yes that's it. And therefore, so, it's also good for them, when you travel in those countries, that you get, um, well I'm also not particularly fearful, well of course this can also go wrong, that you have something bad to eat, and then get a stomach ache, but so far I have been relatively lucky, that you just eat what is sold at food stalls along the road, well, it had been cooked well, or boiled well (laughing). Um, for me this is an important part, um when you are abroad, that you taste their food, and that you collect ideas to take home, something that you can then try out in your own kitchen at home, if you get all the ingredients.

(Short pause) The same applies to drinks, well, um, not the standard drinks, this is to say a Coca Cola, but local drinks, perhaps juices, or freshly squeezed sugar cane.

St: And then you also said, you found it worth supporting. Why?

Sa: Um, I thought it's worth supporting, because I liked the approach, that somebody who returns home after many years, and really wants to , um, protect his home country from destruction, well especially the nature of this homeland, but this, I think he went about it in a very clever way, and saw, yeah, how do I get the people to protect the forest and to see it, well yeah, as a treasure, that you have in front of your own door. And then he saw, yes, these people want to work, they also want a livelihood.

So, he invested his money there to open this lodge and to give these people in this little village, it wasn't a big village, a new perspective and the opportunity to work. And, um, it was not about making money, but um, well of course it must finance itself, but it is for him, well there is no greed for profit, or that he wants to make a fortune, for this the prices were far too low. It was, and that's what he said himself, it has been calculated, he calculates it in a way, that it finances itself, but that he doesn't earn much with it. Exactly, and that's

what I liked, yes, this work, this life project, he was already quite old, um, or a bit older. Yeah, we'll go there, we'll take a look at it.

St: Um, had there been a consensus between the three of you?

Sa: Aha (affirming), yes. Well, I had suggested it, and um, said, "here", this is vegetarian and organic, and um, has kind of a history, what about this as a first stop? This is when we quickly agreed that it is a good idea, and um, we didn't regret it. My friend still raves about this, mainly about the food (laughing) and the relaxed first days. This is a very, um, shallow start into the Philippines, and also very, well we were really off the beaten track, this is to say not much, um, traffic, apart from pilgrims, who became more and more just before Easter, who then walked up the hill (laughing), and were very curious, very friendly, um, yes, that was good.

St.: Were there any alternatives to this eco-lodge?

Sa.: Um, no, we actually didn't think of any alternatives. Well, when it became clear, this was my first suggestion, and when this suggestion was kind of accepted, we didn't really look into something else.

St.: So, you just looked it up in the Lonely Planet, and read

Sa.: (finishes the sentence) exactly, looked at it, suggested it, and booked it. Exactly.

St.: Once more back to the criteria here. Traditional architecture, um, what were the criteria for the selection of this eco-lodge, perhaps summarised once more?

Sa.: Well first of all, the ecological aspect, that sort of, um, nature is supported by this project, or nature conservation. But also that people, this is to say the social aspect, so that jobs are created for people. That they, um, grew their own food, that it was just, um, that it was small, that it was genuine, they had something like 10 to 15 huts, 10 I believe, only 10 huts, and that was really, um, something extraordinary, that you don't just find, so, um, something that you might have to look for. And I am also happy, that I stumbled across it, as a matter fact.

St.: And this point about growing their own food, why was this important?

Sa.: This was also, um, because I pay a lot of attention to what I'm eating, um, and in my daily life, I buy either regionally grown or organic food. My parents have a garden, I know this from home, that you, um, grow your own vegetables and things like this. I like that, it just tastes better, it's fresh, freshly grown, yes.

St.: And apart from this, where there are other criteria in favour of the eco-lodge? So, Eco, that people find work there, that the food is grown on site, that it was small.

Sa.: The accommodations were unusual, they were sort of traditional huts, without walls. You kind of just had, well of course you had a roof, but there were no exterior walls. There was a mosquito net over the beds, we had a two-storey hut and, yes, that was also

thrilling, because, um, it became, well it was at an altitude of 800 m roughly, it became quite chilly in the evenings, so you needed a blanket and, um, and you were kind of on show. Of course the toilet was separate and so forth, but one could see what was happening, and other people also saw what was happening in our hut, for instance when we were reading or lying in the hammock. This was rather peculiar. Actually, it was the overall package that attracted us, well, that it was vegetarian, their own food, it had an eco aspect, it had a social aspect, and well also these, um, these unusual accommodations. All this attracted us.

St.: And this, what you just mentioned, eco aspect, social aspect. Why was or is this important to you?

Sa.: Because I find that if you spend, um, money on a trip and you have the opportunity to, um, use it reasonably, that's a good idea. So, for me, it simply reflects my value, in fact, that you actually pay a little attention to it.

St.: What do you mean by value?

Sa.: Well, my own value, a personal value for me, now that you just, it doesn't work in all aspects, I'm also not so radical as to say, um, I, or, well what is radical, for example that I don't want to fly anymore, because you always leave a big footprint behind, um, whatever the problem with long-distance travel is. And, um, my sister, for example, they don't fly anymore, they don't do air travel anymore, because they say there is too much CO_2 emitted, well we just stay in countries, which we can reach from here by train or by car. Right. But I have not gone that far yet (laughs), I'm just too curious about the world as that I could do that, yes. This is kind of the curse that you have to accept. Right, um, and I also, well I pay attention to, um, the ecological footprint and I think that this can also be done whilst on holiday.

St.: You just said, spending reasonably, reasonably, um

Sa.: (takes over the sentence) with regards to what we spend, what you spend for accommodation and for activities, what we paid for food, that by this yes, um, the lodge is financed. This means we also guarantee, that these people have work, because we, um. This is my opinion. If nobody would go there they wouldn't have any work, and no money, respectively, to pay the workers.

St.: And then you said (flicking through the pages)

Sa.: This is going to be a long interview, isn't it (laughing, saying it with good humour)

St.: the scuba-diving resort

Sa.: (Still laughing) the scuba-diving resort, right.

St.: um, that was a tip?

Sa.: Yea (affirming), of a friend.

St.: Were there any alternatives?

Sa.: Let me think. I believe, beforehand we informed ourselves about scuba diving spots, let me put it this way, um, where you can do scuba diving, where you can see beautiful things, coral reefs and things like this. But ultimately it was my friend's report, together with how they presented themselves on their website, this was so attractive, we said, all right, let's do that, we won't look for more alternatives but we just trust her, also that it keeps what it promises.

St.: What was it, that attracted you on the website?

Sa.: I thought it appealing, um, that they presented for instance the different types of accommodation, very frankly, while there were rooms, small rooms in a sort of hut, and bungalows in different categories, um, and the scuba-diving services, this is to say what you can do there, day trips, all of this was presented very precisely in my view, um, pictures were also important, it was very well illustrated, um (short pause). And well that it was such a small island, well it was a privately owned island, that sounds now, um, better than it is, it was a very laid-back resort, it wasn't in any way luxurious or anything like that, um, that is not what we like. But it was clean, well-organised, very friendly, yes, this had made a good impression, the same impression as on their website. This is to say, there weren't bells and whistles, but it was just "this is what we have, this is our offer, it costs that much, this is how you get here", for example, "these are the options for day trips", whether this is now on land or, um, water, scuba diving trips and this kind of thing. Right. And this is what we then booked.

St.: Was this apparent already on the website, that there are not so many bells and whistles?

Sa.: Yes, this came across, well they have, the website design was rather simple (laughing).

St: Why was this important to you, not so many bells and whistles, you also addressed that luxury is not what you like?

Sa.: Ummm, right, (affirming), yes, well I, I think it's just unnecessary, that you somehow, yes, that you have a villa with an extremely glamorous interior, or such a, a bungalow where then, yes, where you might even have servants, I exaggerate a bit, all this is available. Um, for me it is important that you can somehow sleep well, that you can, um, eat well, that staff is friendly, but also not so artificially friendly, but, that you somehow, okay that it is just, um, well that it is just a genuine social interaction, let me put it this way. Um, and yes, too much unnecessary luxury does not attract us. Yes. To me that is not important.

St.: What you just said that the staff is friendly and genuine

Sa.: (takes over the sentence) um, well there is then, I have been to accommodations, where, well, where they were immediately servile, when you entered the place, that is to say an extremely friendly service, or that you are being followed around everywhere you go, but

this is too much for me, this would be a bit too, well, I am not the Queen of England or something like this (laughing), this would be really too much for me. Um, yes, but that it is just, well that you are greeted with a smile and that people say "here, this is your room, and, um, this is the bar, this is where you can have something to eat", so that things like this, that are important to us, um, are being addressed, that you have a contact person, but also that you are being left in peace. To me this is more important than this, well, over-friendly behaviour, so to speak.

St.: Okay, this was a tip, and then you had a look at the website

Sa: (takes over the sentence) exactly. Then we sent an enquiry, because this was a relatively, um, comprehensive enquiry, of course we needed accommodation for three people, plus the scuba-diving course, plus organised dives.

But then we received a reply saying "scuba-diving course is all right, we'll put the friend already on the list, she should just let us know, when she`s there, um, we are always starting new courses". And accommodation was also booked by email, we had to make a down payment, but this was relatively easy. And then this was already clear, when we received the confirmation.

St.: Were there other criteria that had convinced you?

Sa.: No. The criteria were actually, we can do scuba diving there but also other activities if we liked, in case we didn't feel like scuba diving. They also organised land excursions. Good ratings, the tip through a friend, um, who also had told us a little bit about it, well I believe she had been there twice already. We actually trusted very much in this friend. Yes, also for the type of accommodation, it was a relatively large bungalow for three people, simply furnished but with a lot of space for everybody. Um, it was somehow a good way of housing, also for a longer period of time, because we, yes, we were there for five days, my friend was there even, um, longer, nine days, to complete her scuba-diving course.

St.: Oh, I see, towards the end.

Sa: At the end, exactly. This is when we left already.

St.: Had it been a criterium that it was a small privately owned island?

Sa.: No. This was no criterium. This was coincidence, um, this resort gave us the name, and then we googled it and looked at it. But this was no criterium.

St.: This was in January?

Sa.: In January, right (laughing). January, exactly.

St.: And then you said you had the flight before that, so also in January, wasn't it?

Sa.: Yes. I think the flight was first (pause, thinking), um, there were the criteria, we wanted to take a stopover, that was sort of criterium, um, well we wanted to fly from Stuttgart, because for our previous journey we flew from Munich, that was a hassle taking

the train. One train from the main station had been cancelled, we didn't want to go through all this stress again. That's why we said, let's have a look which airline, um, offers that to a reasonable price from Stuttgart to Hong Kong, from Hong Kong to Manila, and from Manila back to Stuttgart. There weren't so many airlines who offered this at a reasonable price (coughing), with good flight times, and then we ended up with Turkish airlines. (Short pause). Because they, we had been flying with Turkish airlines before, they offer a good service, have good food, and also a good .., well it all went smoothly, from check-in and everything. And yes, the travel times were good, that is to say the connections etc.

St.: Were there any alternatives?

Sa.: We had one alternative, I think it was Etihad. But they had longer flight times. They were even a little bit cheaper, but we really thought about it, whether we should take Turkish airlines or Etihad, although Etihad is more comfortable and so on, they are supposed to be a very good airline, um, and then we decided for Turkish.

St.: Because?

Sa.: Because of the flight times, right. Just because of this, that we are not so long on our way.

St.: Why was this important to you, the better flight times?

Sa.: Because we didn't have so much time anyway, we had two and a half weeks. And then just to, um, reduce the travel time of getting there.

St.: And then also a reasonable price, you said?

Sa.: Yes.

St.: Were there other alternatives, apart from Etihad and Turkish?

Sa.: There were other offers, but for us they were, well just Emirates and Oman Air, who seemingly want to establish themselves on the market, um, yes, but they were just to .., It was really a decision between Turkish and Etihad, this was the decision we had to take. (short pause) And yes, and this, because my partner did not fly back to Stuttgart, but to Hamburg, because back then he still, hm, this would have been even more complicated, um, open jaw flight (laughing).

St.: How did you book that?

Sa.: Um, via Kajak. And there you can enter many options, you can use many filters. The first orientation always goes via Kajak.

St.: And then Stuttgart instead of Munich, because

Sa.: (takes over this sentence) because of the journey there, yes. Because in the previous year, getting there was a bit stressful, because the train to the airport had been cancelled (laughing), and then we had to organise a taxi. Luckily, we had planned enough time, but it was a bit stupid.

St.: So, this time you had planned the flight, the scuba diving resort and the eco-lodge beforehand.

Sa.: Right.

St.: And the hostel in Hong Kong.

Sa.: Exactly. This was the thing that we had booked.

St.: And had there been anything else beforehand

Sa.: (takes over the sentence) there were ideas, I had started planning the itinerary, um, how we could travel with these fixed stops, that we had already, um, I then had the idea, that we could go for instance to such a, um, well to the eco, to the eco-lodge, then to a, to a historical city, which had very much of a colonial touch, this is to say still many old Spanish buildings and, um, streets of houses have been preserved. This had been the plan. But then we also didn't, we had just checked once, which hostels are around, but back then we hadn't really thought about it. We didn't make it there, because we didn't find the right bus. Because, I believe it was Good Friday and hell had broken loose, um, or no, it was Holy Thursday, right, and um, it took ages until we got to the intersection, where the buses stopped, where we had to change, we were in a massive traffic jam, for around 5 km we needed, I don't know, it felt like an hour. And then we were told, "yes, and this is where the buses go towards the city", I have forgotten what it was called. And the bus didn't come for ages, it got later and later. We stood at the wrong spot, but nobody was able to tell us, where this bus goes from. And we simply thought, the buses is just not coming. Well, and then we just, um, changed our plans short notice, well when we were standing there I said, should we just go to the next ferry and travel to the next island, where we wanted to go anyway, because, um, towards South already, this would take us towards the scuba diving resort, so roughly it was the right direction. Then we spontaneously decided to cancel that, the visit to the colonial city, this was a pity, but due to the traffic it wasn't possible. Then on this evening we, um, took the bus to the jetty of the ferry, there we bought the ticket for the next ferry, it still went, and then while we waited for the ferry, um, well we had a SIM card, a Philippine one, so we called the hotel, asked whether they still had a room available, in that seaport, but this had actually not been our destination, but we thought it would become too late, and then we would just stay there. So we went there and arrived in the evening, I think it was around seven, while we had chosen a hotel that was close to the jetty, which had received good ratings and so forth. And there we then, um, they had no, hm, the restaurant was closed, everything was closed because it was Holy Thursday, Good Friday, Easter, everything shut. We then found a kiosk somewhere, I still had a muesli for my friend because I thought I'll bring one package of muesli for myself, I will always be able to find warm water, and then on this evening she really ate the muesli (laughing), and we had bought a noodle soup at the kiosk. And then the hotel gave us hot water, because the

restaurant was closed, everything in the city was shut. Um, yes, and then, this was, or yes, somewhere we managed to find beer, beer is actually always available (laughing). Right, and then we stayed there for two nights, one day we had a look at the procession that also took place in this city, on Good Friday. Um, this was now, I think we were almost the only tourists there. It was not the typical travel route; it was rather a bit off the beaten track. Most tourists arrived there and then they continued their travels right away. But we kind of stranded there over Easter. But it wasn't that bad. We then walked a bit of round, yes.

St.: With regard to these ideas, this list, which you had prepared, did you have any others?

Sa.: Um, on the list was also trekking tour through a national park. This was then another, um, idea that I had. Before the trip I had already called the tourist information in this city and I asked, how it works, whether one has to book in advance, because you always needed a guide, someone from the national park to accompany you. And he said, "no, just come around, when you are here", something along these lines. This was also when we came from this city, where the ferry port was, from there we travelled one day, it was a rather long journey.

St.: This took place then?

Sa.: This took place, yes, exactly. So we stopped over there, had also found a hotel and wanted to go on a hiking tour the next day. We had also booked all of this and went through with it. Then first of all, we were on a long journey to the national park, and we actually wanted to go on an overnight hiking tour, there were different routes and one route included staying one night in a hut and returning via a different path. It was mountainous terrain, well in the national park, there were the last, um, dwarf buffaloes, I think they were called, on the Philippines they only still existed on that particular island. Um, we did start the tour, however it was, and awfully steep climb, it was also relatively hot, um, and my friends had then, around midday, we had left early in the morning, started walking very early, um, my friend couldn't make it, since she had circulatory problems. So we had to stop the tour because she said, well now further climbing up and then being on the road tomorrow the whole day, just to return, then downhill. But anyway, um, well she had overdone it, and, well my boyfriend and me, we would have continued, we would have made it, um, but with her, she then said, "I don't have enough stamina". Then we said we break off all together and we return and go to the hotel in the city, where we had left part of our luggage the night before. Right. So, this is how it went, also the idea, we had also implemented the idea, to put it this way (laughing), partially, but still not wholly.

St.: Does this mean this was also your suggestion?

Sa.: Ay, (affirming), yes, right.

St.: Why, what did this

Sa.: (Takes over the sentence), hmm, I also like, or we like to go hiking, um, I think it is great to visit national parks to see a bit of nature. Um, and as I said also rare animals, well to have the chance to see these animals, just like these dwarf buffaloes, I thought this was delightful, and also the pictures that I had seen of this national park, from other people, who had gone on this tour, they were beautiful. So it looked fantastic. Unfortunately, we didn't make it into these grasslands, we were still in the jungle part, we were not far enough up, and this is why we didn't see all this. But well, this happens, right.

St.: Why is this important you, the nature or seeing rare animals?

Sa.: Yes, I'm just the outdoor type. It's just like this, scuba diving, it means being very close to nature, and seeing an unfamiliar fauna and flora. For my boyfriend taking pictures also plays a role, also, um, of flowers or insects, animals, whatever he gets in front of his camera lens. And I like the activity, well I'd like to be active, also after long days of travelling or something like this, before this was more of getting to know the city life etc, and then get out a little bit, and move, and do things like this.

St.: Were there any other things beforehand, which you had planned or contemplated?

Sa.: Well I had read a lot, on, also about the islands which you can visit, and we also had to make a decision, whether we wanted to visit this island, where the national park was, or a different island, which was a bit further away, where it would have taken longer to get to. For reasons of time we picked this island, so when you go South from Manila, from the island where, on which the adjacent iland is with the scuba diving resort. It is a smaller island, which is off the coast of the second island.

St.: This means eco-lodge, trekking tour and scuba diving? These three components.

Sa.: Right. And well I have, during the planning I checked, um, that there aren't too many places, that we don't take on too much, so that you always have a kind of buffer to get there and away, or when you fall ill, or whatever. Um, that was the background, that you don't rush from one activity or from one place to another, but that you say, okay, we rather plan to do just a few things and in turn will have more time. And it is also why we have decided for this island, or this itinerary, and not for another route, which would have been a bit more touristic, and this is how we were off the beaten track, as you say, so we were really on a rather unusual route, but we also didn't see so many, um, tourists, until we got to the island, which was the scuba-diving island. It was relatively relaxed there, there weren't so many people there, it was really bearable.

St.: Had you planned to be off the beaten track?

Sa.: Well, if ever possible we do it this way, yes. We try to, yes of course, very often these are touristic destinations, also important destinations within the country itself, of

historical importance, because of a palace or a temple, or something like this. You can't really avoid this completely, and that is absolutely okay, um, but not only. But also that you are a little bit, yes, alone on the way, sort of not only following the tourism streams, in a way that perhaps even the locals are irritated or something like this.

St.: Why is this important to you, if possible

Sa.: (Takes over the sentence) yes, it is important to me, because I think this way you also see a different part of the country, and one oneself is not tourist out of a thousand, let me put it this way, but you also move a bit differently, the locals are then usually more relaxed, or even more open because you are not one tourist amongst a thousand, somehow just taking pictures, but, um, it is somehow a little bit more an encounter on equal footing.

St.: Why it is important to you, this encounter on equal footing?

Sa.: Um, I think this, and I mentioned it earlier on, it is just, when we travel, um, we are also interested in the people, who live in these countries and, um, yes, and we're not on the tourist track and say here I come, trudging around in shorts and a Hawaiian shirt, with huge sunglasses and a big camera in front of my chest, but perhaps you are a bit more modest, um, well perhaps you are not moving so obtrusive, that you just, um, realise more what is happening in everyday life and, um, and that you don't get on people's nerves in their everyday life. Yes, I mean being intrusive, I find it always terrible, especially in, well and that's why we often avoid tourists, because all this is very often such an artificial world. Um, well it is not that, the country, the true country so to speak, but this is then a kind of a bubble, and there are really many tourist destinations that are like this, tourist islands. No, no, for us it is getting to know the country as it is, and as everyday life is.

St.: And two general questions at the end.

Sa.: Yes (laughing)

St.: How important is travelling to you?

Sa.: Very important (laughing). This is now probably not a surprising answer (laughing).

St.: What is it that you take home, so what is it that makes the value of travelling?

Sa.: Aww, a lot. Memories, encounters, food, um, different tastes, smells, (sigh), impressions that feeds you for many years, also when you look at the pictures again, um, friendships that you might make, if you're lucky, especially if you are travelling for longer time. Um, yes, and you get to know different ways of living, different perspectives, yes, you learn about problems but also about the joy or the, the, yea, just what people face in their everyday life, what they have to fight with. It also is a huge privilege, I have to say, this is a huge gift, that I also have a partner who joins in, also this cannot be taken for granted, and um, yes, when and because of this we really have, um, well also when we met in Asia, we

just, we enjoyed very much to meet so many people all over the world, to keep in touch with them, simply this international sphere. We could always just pack our backpacks and head off. This is really something, that, um, that we really enjoy, and on which we spend a considerable amount of money. But not to go on any luxury travels or cruises, or booking all-inclusive holidays, but individually planned travels, which, um, which are a mix of a bit of planning and the bit of buffer.

St.: What is it that you take home in terms of memories, you mentioned encounters, smells, um, sounds?

Sa.: Rather an impression of the country, the country from our perspective, well that is, it is always your own perception, it could well be that somebody else is seeing everything differently, but this, when you think of this country and then think, yes this is what I have experienced there, um, that the images come up in front of your inner eye. And I think, it makes life incredibly rich and something like this. Funny experiences, and not so funny experiences, curious things, where you always say, "ah, do you remember, back then when we did such and such". This is also what you like to tell other people. Situations, when you see the picture of it, situations you were then laughing about or throw your hands up in horror, or also some souvenirs that you have, that you perhaps even use daily, so that you will always be reminded, "okay, what a wonderful journey together", whether it's stones, yes, or baskets, or whatever.

St.: And the whole topic of sustainability, where does this play a role during travelling, during planning a journey?

Sa.: Yes, um, well, we make sure, um, if possible, to find accommodation that meets this aspect, this ecological aspect, that we say for example we use only, or if possible, only regional or organic food, or through the income we support a project in our neighbourhood, something like that, approaches like that, so that we support something like that for example. Um, what is of course always a dichotomy, our air travel is, because this just doesn't actually fit into sustainability, because so much CO_2 is emitted. This really is a clash of interests, for us. Um, that we refrain from activities, of which we know that they harm nature or people, for example, elephant riding in Southeast Asia, in Thailand or something like this where you know, that the animals are usually not treated well, yes, that you shouldn't do that for example. Or visiting places where people actually don't want that thousands of visitors intrude. Well so that you act with a bit of consideration and that you inform yourself before and raise your own awareness, um, about the problems there, also environmental problems, and how you avoid making them even worse, just by going there, or by going scuba-diving just there, for example if there are already far too many divers and the reef suffers because of this, or something like this. Well this is something we pay attention to also during the planning, that we, um, there are, well nowadays in many travel guides there is an additional

chapter that tells you how you can travel in an ethical way or become environmentally aware, or which gives you a few tips, and what you can support, which places you can visit, and so forth. Well, this is very helpful.

St.: Why are these things important to you, meaning the eco accommodations, regional food, supporting projects, or also to refrain from these activities?

Sa.: Uhm, Uhm, yea, well I think tourism has two faces. On the one hand, um, it is an important industry in many countries that brings in a lot of money and creates many jobs. On the other hand, there are also many negative aspects, such as problems with rubbish, um, that, yes, that cultures deteriorate to Disneylands and something like this, or that animals are tortured or, that yes, that the ecosystem can just not bear so many people, so to speak. I see it as a responsibility when travelling and being on the road, it is a responsibility to pay attention to these things (waste, animal issues) and not to say, "no, I do have the money and I spend it, and I don't care, because it is my holidays, and I finally want to enjoy my well-deserved sunny days after having worked so much". I think, responsibility doesn't stop there, just because you are on holidays, but it rather is an attitude I have to say. You can't just chuck it, when you're on holidays, but it is something you do all your life, also, um , decisions, which I make in my everyday life apart from holidays, and, um, and for me it's only natural that it plays a role during, um, holiday planning. Well, I'm not a saint, so that's, there's certainly still a lot of room for improvement, but I just try to do it the way it goes and the way it fits, and the budget fits. Right, yes.

St.: I think we're done.

Sa.: Okay (laughing). All right.

Appendix A2: Complete Interview with Sandra (German)

Steffen (St.): Ihre letzte Reise, wann war die und wo ging die hin?

Sandra (Sa.): Die war im späten März 2016 auf die Philippinen.

St.: Wie kam es dazu?

Sa: Da kam es dazu, dass, ähm, eine Freundin von mir eine Auszeit in Neuseeland gemacht hat und wir uns gerne treffen wollten, weil sie dann am Ende ihrer Reisezeit war, und sie aber gern noch in ein südostasiatisches Land wollte auf dem Weg zurück nach Deutschland und ich zu der Zeit, oder wir zu der Zeit, auch Urlaub geplant haben und wir ein Ziel gesucht haben, wo wir tauchen gehen können. Weil sie hatte den Plan, ähm, einen Tauchschein zu machen, und wir hatten bereits den Tauchschein, und so sind wir auf die Philippinen gekommen, weil wir schon relativ viele Länder in Asien kennen. Und ähm, Philippinen und man muss dazu sagen, Hongkong waren wir davor noch, für ein paar Tage aber nur, Philippinen war das Hauptziel. Ähm, wir sind auf die Philippinen gekommen, weil wir schon viel gehört haben, dass es da auch gute Tauchziele gibt und uns einfach das Land auch so noch auf der Asienkarte gefehlt hat quasi.

St.: Wie lange waren Sie da unterwegs?

Sa.: Wir waren ähm, zweieinhalb Wochen unterwegs.

St.: Zu zweit dann?

Sa.: Zu dritt.

St.: Also von hier zu zweit und dann auf sie dort gestoßen?

Sa.: Genau. Hier zu zweit gestartet und in Hongkong getroffen und dann in Hongkong ein paar Tage verbracht und von da aus auf die Philippinen gereist.

St.: Gab es da im Vorfeld Alternativen zu den Philippinen?

Sa.: Ähm, ich überlege kurz. Haben wir irgendwas anderes. Ich glaub Thailand war kurz in der Diskussion, aber da waren wir das Jahr davor, deswegen war das, also das hat sie vorgeschlagen quasi. Ähm, und, ne, eigentlich glaub ich war das so ziemlich, und Malaysia noch, das stimmt. Ja. (kurze Pause) Und, ähm, ein Faktor, das wir uns für die Philippinen entschieden haben war, dass ähm, eine Freundin von ihr, die auch taucht (lacht), ihr das auch empfohlen hat, auch ein sehr schönes Tauchresort kannte, wo man ähm, ja, tauchen lernen kann aber es auch dann für Fortgeschrittene Tauchgründe quasi gibt, wo man auch was sehen kann. Und das wurde ihr sehr ans Herz gelegt. Und dann haben wir uns das zusammen angeschaut, das Resort, das ist auf einer kleinen Insel, ähm, und dachten ja, das passt zu uns und unseren Vorstellungen und dann haben wir uns für die Philippinen entschieden. Das war so quasi der ausschlaggebende Faktor, dieser Tipp von der Freundin.

St.: Gab es dann sonst noch Gründe, außer dem Tipp?

Sa.: Es gab, also ja, also, wir waren noch nicht da, es interessierte uns, und ähm, wir hatten schon viel gehört, dass es sehr, sehr ähm, anders ist als der Rest von Südostasien,

dadurch dass sie ähm, von der Geschichte her auch, ähm, durch die Kolonialisation dann, erst spanisch, dann amerikanisch, also einfach, und dass die Religion, also der Katholizismus spiel ja ne große Rolle, dass das starke europäische Einflüsse hatte auch, und es sich dadurch kulturell sehr stark vom Rest von Südostasien unterscheidet. Wo jetzt zum Beispiel in Thailand der Buddhismus eine große Rolle spielt und sowas, und ähm, ja, einfach geschichtlich haben sich die Philippinen anders entwickelt, dadurch sind sie anders als die anderen Länder in Südostasien. Und da wollten wir uns gerne mal, ja, selber mal ein Bild machen und schauen, wie es da aussieht. Weil wir schon viel Gutes gehört haben, aber durch die Medien haben die Philippinen ja nicht immer einen so guten Ruf, was Kriminalität anbelangt oder Sextourismus und sowas. Oder auch Manila als Moloch quasi, ja. Das hat uns einfach interessiert.

St.: Warum war Ihnen das wichtig, dieses andere südostasiatische Land?

Sa.: Ähm, das war mir wichtig, ähm, also ich hab selber Ostasienwissenschaften studiert, wir waren ähm, mehrere Jahr in China, mein Lebensgefährte und ich. Dort haben wir uns auch kennengelernt, ähm, in der Zeit, in der wir in China waren haben wir viele asiatische Länder bereist, das heißt wir kennen die Ecke relativ gut, ähm, und deswegen, das war ein Grund, dadurch dass wir schon so viel gesehen hatten, aber immer eher Richtung Südostasien, ähm, mal Vietnam, Thailand, Laos, ähm, Südchina, also ja, den Bereich so. Ähm, und mit dieser stark buddhistischen Prägung, ähm, ja, wollten wir uns jetzt einfach mal weiter Richtung Inselstaaten quasi bewegen, also wegkommen vom Mainland in Anführungsstrichen, also vom Festland, und ähm, ja, uns das anschauen, die Philippinen, kulturell, politisch, einfach mal gucken. Genau.

St.: Und das ganze Thema Tauchen, warum war Ihnen das wichtig?

Sa.: (lacht) Das war uns wichtig, dass wir es nicht verlernen (lacht laut). Weil, das ist (lacht), wir sind selbst noch nicht lange Taucher, also das, wir haben vor mittlerweile drei Jahren den Tauchschein gemacht und versuchen schon, wenn es geht, alle ein bis zwei Jahre nochmal einen Urlaub zu machen, den wir mit ein paar Tauchgängen auch verbinden können. Nicht nur reinen Tauchurlaub, das ist uns zu einseitig, aber zumindest dann wo man mal vielleicht ein paar Tauchgänge machen kann, dass man nicht alles verlernt, was man so, also wofür man den Tauchschein gemacht hat. Bei der Freundin, mit der wir jetzt zusammen gereist waren, die interessierte sich fürs Tauchen, die hatte von uns schon viel gehört, und wollte einfach diesen Tauchschein jetzt machen. Dann passte das ganz gut zusammen.

St.: Wie ging das dann vor sich vom Planungsprozess? Sie hatten gesagt Ende März 2016?

Sa.: Genau, ja, bis Anfang April 2016

St.: Wie war das dann von der Planung her, wann hat das angefangen?

Sa.: Hm, das hat angefangen, hm, das war relativ kurzfristig, ich glaub auf das Ziel hatten wir uns dann so, ähm, Ende 2015 war das dann ja, ähm, entschieden. So um die Weihnachtszeit hatten wir endlich die Entscheidung, ja, auf die Philippinen soll es gehen, Hongkong und Philippinen, ähm, und dann ging die Reiseplanung, ja, so im Januar los. Also wie gesagt, recht kurzfristig gerade mit der Planung. Aber das ist meistens bei uns so, wir suchen uns ein Ziel, wir suchen uns Flüge, wir haben eine grobe Reiseroute meistens mit ein paar Eckpunkten, und ähm, buchen vielleicht die erste Übernachtung oder die ersten zwei Tage und danach gucken wir weiter. Also nicht so viel im Voraus. Und wir buchen meistens nicht so viel im Voraus. In diesem Fall war es ein bisschen anders, weil ähm, wir halt zu dritt unterwegs waren und wir noch nie zusammen gereist sind und wir schon so ein paar Sachen mehr festzurren wollten und wir gelesen hatten, dass halt ähm, a) es war über Ostern, das heißt auf den Philippinen war die Hölle los, weil da so, ähm, für die Philippinos der wichtigste Feiertag ist, wo wir uns schon gedacht haben, dass es sehr voll sein wird, deswegen haben wir da schon ein bisschen mehr gebucht als wir eigentlich normalerweise machen würden. Und wir haben auch gelesen, dass ähm, die öffentlichen Verkehrsmittel dann sehr voll sind und auch vielleicht nicht mehr so regelmäßig fahren, beziehungsweise man braucht meistens länger als man denkt. Auf der Karte sieht´s dann kurz aus die Strecke, aber wenn man dann einen Bus verpasst oder der Bus voll ist, oder irgendwie wenn man noch tausend Umwege fährt, weil der Großvater noch einen Sack Mehl beliefert kriegt oder sowas. In diesen kleineren Tuktuks, ähm, Bussen oder Minibussen ist das ja öfters mal der Fall, dass dann doch auch mal einen Gefallen getan wird und so, ähm, genau. Haben wir uns gesagt, ne, dann nehmen wir uns zwei, drei Ziele vor, buchen da schonmal und dann schauen wir, was uns, ähm, ja, was wir nebenher noch am Tag machen. Das war uns in diesem Fall sicherer. Das sind zwei Faktoren, also dass einmal die Hauptreisezeit war für die Philippinos selber und wir zu dritt, zum ersten Mal so in dieser Konstellation gereist sind und wir jetzt auch nicht so arg viel Zeit hatten. Und deswegen ähm, haben wir uns dann, haben wir uns im Vorfeld recherchiert, was schonmal von Anfang an klar war, war das Resort, wo wir ähm, Tauchen wollten, also auf Empfehlung der Freundin ja, da haben wir uns auch die Website auch angeschaut und geguckt, wie ähm, was die so anbieten, wie die sich so darstellen, wie die Preise auch sind, das war natürlich auch wichtig, ähm, und dann haben wir da schon mal ne Woche einen Bungalow gebucht für drei Leute. Haben dann auch die Flüge gebucht, ähm, das war alles so im Januar. Ja, und dann haben wir weiter recherchiert, das hat uns, der Rest hat ein bisschen länger gedauert. Dann hab ich über einen Reiseführer ein Bio-Lodge in der Nähe von ähm, von Manila, also drei Stunden südlich, was sehr, sehr interessant klang. Da waren wir dann auch auf der Website und haben den auch angeschrieben und gefragt, ob es irgendwie eine Unterkunftsmöglichkeit gäbe, und das hat lange Zeit gedauert, bis wir da mal ne Rückmeldung bekommen haben, aber das war dann, da war es dann auch schon Februar

oder so, bis wir die anderen Sachen, ähm, langsam Gestalt annahmen oder sowas, und ähm, dadurch dass ja meine Freundin in Neuseeland beziehungsweise Fidschi unterwegs war, die war ja quasi noch auf dem Rückweg solang, da war das mit der Kommunikation nochmal ein wenig schwierig, aber über Skype ging das dann schon. Dann haben wir da quasi, ähm, sind wir in Manila gelandet und sind dann da in dieses Ökohotel direkt gefahren von Manila aus. Genau, und die haben da, da ist an so einem heiligen Berg, ähm, in, ähm, südlich von Manila, und die haben so ein paar einfache Hütten, so in einer traditionellen Bauweise, und bauen ihr eigenes Essen an, also Gemüse, Früchte, alles was so fruchtbar ist dort im Tal, und der Leiter, oder der der das aufgebaut hat, der hat lange Zeit in Australien und Saudi Arabien gearbeitet, hatte sich was angespart und ist dann aber zurück in seine Heimat gegangen, in das Land seiner Eltern, um dann quasi diese ähm, ähm, setzt sich sehr stark für den Naturschutz ein, ähm, um quasi, a) dieses Land zu bewahren, auch mit diesen letzten Wäldern, die, da sind zwei Vulkane und zwischen diesen beiden Vulkanen liegt dieser Ort, und ähm, er hat halt ein Konzept entwickelt über diese Lodge, oder über dieses, ähm, ja Hotel, oder Ort, für diesen Arbeitsplätze zu schaffen, in der Küche, im, als Zimmerservice, ähm, Bedienung, Management und so. Und b), also Arbeitsplätze zu schaffen und dadurch ähm, den Wald auch zu schützen, weil dann dadurch die Menschen was machen können, oder Arbeit haben, Geld verdienen und nicht noch weiter in den Wald rein das Holz zu schlagen oder ähm, Felder anzulegen oder sowas. Und das fanden wir sehr unterstützenswert. Und da meine Freundin eh Vegetarierin ist, und das auch ein vegetarisches, ne vegetarische Lodge war, war das perfekt eigentlich.

St.: War das dann die erste Station?

Sa.: Das war die erste Station, genau. Nach Manila. Also auf den Philippinen, wir waren, sorry, wir waren ja vorher in Hongkong. Und das war die erste Station auf den Philippinen. Wir haben uns, in Hongkong waren wir drei Tage, also zwei Nächte. Und da haben wir uns, also da hatten wir ein kleines Hostel, was ähm, die Freundin gebucht hatte bereits. Ähm, das wäre jetzt nicht unsere Wahl gewesen, aber sie hatte das gebucht, da haben wir gesagt, okay, das macht Sinn, dass wir am selben Ort sind und haben dort auch ein Zimmer gebucht. Und das lag relativ zentral, konnten wir auch mit dem Flughafenbus dann erreichen, das war dann ganz praktisch, ja.

St.: Warum Hongkong?

Sa.: Ähm, wir haben da Freunde, die wir gerne besuchen wollten, und meine Freundin war noch nie in China und wollte, also Hongkong ist ein bisschen "China light", weil es diese lange britische Tradition hat und ähm, da war das eben ein guter Kompromiss für sie, dass sie schon einmal ein bisschen reinschnuppern kann in die chinesische Kultur, und auch Essen, und das Gewusel und sowas. Ja, für uns war es halt schön wieder die

Bekannten in Hongkong, ähm, 2008 waren wir schonmal da gewesen, und ähm wollten nochmal gerne hin, aber auch um Freunde mal wieder zu sehen, die da jetzt leben.

St.: Sie sagten gerade dieses Hostel hätten Sie nicht gebucht. Warum nicht?

Sa.: Ähmmm, mir, ja, es war zu klein, zu eng irgendwie, es war schwierig zu finden, wie ich fand. Und ich fand die Bewertungen online auch nicht so super, aber meine Freundin hat es halt über eine Agentur, ich glaub schon in Neuseeland gebucht. So, also die hatte das alles machen lassen, buchen lassen, sowas. Ich hab dann im Internet mal selber geguckt, recherchieren, naja, hmmmm. Aber naja, ist egal. Es war auch für die zwei Nächte völlig in Ordnung, aber da gibt´s halt in Hongkong denk ich auch schönere Optionen. Aber dafür war es günstig (lacht), das muss man auch sagen (lacht).

St.: Das haben Sie dann aber erst vor Ort festgestellt, dass Sie es nicht gemacht hätten?

Sa.: Ja, jaaa, das wir es wahrscheinlich nicht gebucht hätte. Also ich hatte schon vorher, als ich so die Bewertungen gelesen hatte, da dachte ich, naja es wäre wahrscheinlich nicht unsere erste Wahl gewesen. Aber fürs Übernachten war es völlig in Ordnung. Es war halt relativ anonym, man hat nicht viel von den anderen Reisenden mitbekommen, weil jeder so in seinem Zimmer war. Und das war auch über mehrere Stockwerke in einem Hochhaus, wie man es in Hongkong auch häufig hat aufgrund des Platzmangels, ähm ja, die Lobby bzw. Rezeption war auch in einem anderen Haus als unser Zimmer zum Beispiel, das war alles sehr, ähm, ja. Naja, zerfranst so.

St.: Um nochmal auf dieses letzte, Eco, Bio-Lodge zu kommen, ähm, also das war die erste Station auf den Philippinen

Sa.: Ja, ja .

St.: Hatten Sie dann aber erst nach dem Resort gebucht, oder?

Sa.: Ja. Genau, das hatten wir danach gebucht, weil da hatte ich mich, also dieses, dieses Tauchresort auf der Insel, das stand relativ schnell fest, auch dass wir das am Ende der Reise machen wollten, ähm, weil dann meine Freundin noch Zeit hatte, die hatte mehr Zeit als wir, den Tauchkurs zu beenden und sie auch die Zeit braucht, wir wollten ja nur ein paar Tauchgänge machen. Und das war ein Fixpunkt zum Beispiel, da wussten wir auch schon die Zeit, wann wir da sein wollen. Dann hab ich erstmal geklärt, gibt es einen Bungalow für drei Leute, passt das, also weil es ja auch Hauptsaison war auf den Philippinen. Das hat alles geklappt. Und danach haben wir dann peu-a-peu die anderen Punkte ähm, dann geklärt.

St.: Wie war das mit diesem Bungalow. Wie sind Sie darauf gekommen, auf diese Bio-Lodge?

Sa.: Über den Lonely Planet sind wir, also das war so eine extra Seite, das war gar nicht in den, die haben immer so Sektionen „Places to Stay“, aber da war das gar nicht drauf, sondern das war ne extra Seite. Ähm, in dem Kapitel für diese Inseln. Genau, das klang sehr

interessant, auch, ähm, bin auf die Website gegangen, fand das richtig, sehr, es klang einfach sehr entspannend und sehr unterstützenswert, ähm, gutes Essen, gute, also ich fand das ganze Konzept toll.

St.: Ähm, woran haben Sie das festgemacht, dieses „es klang entspannend“?

Sa.: Also erstmal wie sich der Besitzer selber präsentiert hat. Der hat sehr viel von sich auch auf der Website erzählt. Und auch, was er für ein Ziel hat mit diesem Ort, oder mit dieser Lodge. Und auch das Essen, wie er das beschrieben hat, auch die Fotos dann dazu, wo er sagte, dass das alles irgendwie selbst gekocht wird und sowas, und ähm, frisch, aus selbst angebauten Sachen, und ähm, dass es auch einen kleinen, ähm, das liegt auf so einem Pilgerweg, weil das ist ja ein heiliger Berg, und da sind so Höhlen und da stehen Heiligenfiguren, ähm, drin, ähm, bietet der auch irgendwie Essen für die Pilger an und sowas. Und es ist dann auch eine Station für Filipinos. Und das fand ich halt auch ansprechend, dass es nicht nur so ein, so ein isoliertes, ich sag mal Reichenresort ist, sondern dass es wirklich offen ist. Es war auch tatsächlich so, dass ähm, philipinische Familien so eine Hütte gebucht hatten und da über Ostern gefeiert haben oder zu den Bergen gepilgert sind. Und das fand ich halt, da war man sehr nah dran, auch an den Filipinos, man hat sich, also wir haben uns auch sehr viel mit ihm unterhalten. Der kam abends gern, also wir waren die einzigen westlichen Gäste zu der Zeit, ähm, er kam abends gerne zu uns hin und hat uns erzählt aus seinem Leben. Das war auch wirklich sehr spannend und ähm, ja, was er gemacht hat, wie er das vorgefunden hat das Land, und ähm, was so seine Pläne sind, das auch nachhaltig ähm, weiterzuentwickeln an diesem Ort und so. Das so, die verschiedenen Mitarbeiter, gerade der Koch, der irgendwie durch das, also so hat er das dargestellt, das Wasser was da, das ist ähm was Besonderes, das ist Heilwasser tatsächlich, was da aus dem Berg kommt. Das kommt auch da aus den Leitungen. Das ist einer der wenigen Orten auf den Filippinen, wo man Leistungswasser, ähm, ohne Problem trinken kann. Es war auch wirklich sehr lecker. Ähm, er hat uns gesagt, dass der Koch sich, ähm, der war Krebspatient, und dadurch dass er jetzt an diesem Ort arbeitet und eben auch von diesem Wasser trinkt und sich gesund ernährt, ist er wieder gesund geworden zum Beispiel. Also er hat auch Geschichten erzählt von den Mitarbeitern, so ein bisschen Hintergrund. Das war auch dadurch sehr familiär. Man hat die auch jeden Morgen gesehen, da saßen die da an ihrem Frühstückstisch und so, man konnte, also wenn man wollte, konnte man ne Wanderung machen, ähm, wenn man nicht wollte, konnte man einfach in der Hängematte liegen. Also wir waren insgesamt vier Tage da, drei Nächte waren es, genau. Und das war wirklich ein toller Einstieg auch in die Filippinen, weil er, dadurch dass er auch den Westen, also dadurch, er hat ja in Australien gelebt, auch kannte, war das, a) sein Englisch sehr gut, und ähm, man hat so ein bisschen einen Einblick bekommen, genau.

St.: Was Sie eben sagten, offen auch für Filipinos, haben Sie das schon, ähm, im Vorfeld berücksichtigt, oder konnte man das schon rauslesen?

Sa.: Ähm, hm, das konnte man nicht so konkret rauslesen, ne. Ne, man hat, also, was man rauslesen konnte, also dass es schon alternativ war, sehr starken bio- oder öko-Bezug hatte, und wirklich ähm, ja, einen sehr anderer Ort war, sehr, sehr untypisch sag ich mal von den normalen Reisezielen sag ich mal, oder normalen Hotels, wo es jetzt ne Rezeption gibt und, ähm, also so ein großer Kasten oder irgendwelchen luxuriösen ähm, Häuschen oder sowas. Also es war wirklich so ein bisschen, es war so eine Mischung aus Bauernhof wie ich fand, ähm, mit, mit Übernachtungsmöglichkeiten und Restaurant auf einer großen Terrasse, so, das war irgendwie so eine Mischung. Aber dann hatte er auch so einen kleinen FlyingFox sich selbst gebaut, so eine Zipline, konnte man auch benutzen zum Beispiel, oder eine große Wiese, wo man Frisbee spielen konnte, auch mit den Mitarbeitern, die hatten ihre Kinder ja dabei. Es war einfach extrem familiär und sehr, sehr unkompliziert. Also es war nicht so, es war nicht so „wir sind die Reisenden und ihr seid die, die da arbeiten", sondern die Grenzen waren fließend. Es war eher so, wir waren Gäste. Aber nicht zahlende Gäste, sondern Gäste, es war so wirklich sehr familiär. Und das war toll. Also da würd ich, das würde ich jedem empfehlen, der da in der Nähe ist.

St.: Was Sie eben angesprochen haben, dieses Untypische, warum war Ihnen das wichtig?

Sa.: Ähm, weil ich, ich bin kein, oder wir alle drei, wir sind keine Pauschalurlauber und wir möchten gerne, wenn wir unterwegs sind, das Land auch kennenlernen. Und zwar nicht über ähm, ich sag mal, so Touren, die, wo alles schon vororganisiert ist und wo man dann mit einem Reiseführer die ganze Zeit unterwegs ist, der einem sicherlich auch viel zu einem Land erzählen kann, sondern dass man das selbst ein bisschen entdeckt. Und so ein bisschen zufällig mit jemanden ins Gespräch kommt. Und das war, hm, einfach so dass man es dem Zufall überlässt, wen man trifft und ähm, zu welchen Gesprächen man kommt und mal klappt´s und mal klappt´s nicht, man trifft man tolle Menschen, die dann viel zu erzählen haben und so, und die einem Einblicke gewähren, ähm , das gehört für mich, gerade wenn es so, ähm, außereuropäische oder nicht-westliches Land ist, was man sonst nicht so, ja wo man die Kultur so wenig kennt, das ist für mich wichtig, dass man ähm, nicht nur die Sehenswürdigkeiten abklappert, oder irgendwie tolle Strände sieht und Fotos macht, sondern auch wirklich ein bisschen etwas von den Menschen und ähm, deren Lebensumständen, ja, und Alltagssorgen oder den Alltag an sich kennenlernt.

St.: Warum ist Ihnen das wichtig, was Sie zuletzt angesprochen haben?

Sa.: Für mich ist das ein Füllen meiner inneren Landkarte (lacht) muss ich sagen.

St.: Wie meinen Sie das?

Sa.: Das meine ich so, dass ich ähm, in jedem Land, das ich bereise nicht nur die, wie gesagt, Sehenswürdigkeiten, also ich stell mir das immer so vor, wie eine weiße Landkarte in mir drin, und immer wenn ich dann in ein Land komme, dann ähm, treffe ich da Menschen wenn ich Glück hab, die mir ein bisschen was erzählen können, ähm, ich hör die Sprache, ich probier die Gerichte, ich trinke die Getränke, natürlich schaue ich mir auch ähm, wichtige Sachen an, die, oder Sehenswürdigkeiten an, die auch berühmt sind, aber das ist halt so ein Paket, was für mich dazugehört, also es ist nicht nur Sightseeing und Shopping und irgendwie am Strand liegen, sondern es ist auch etwas mitnehmen, ähm, sich weiterbilden auch, ähm, die Welt nochmal ein bisschen besser verstehen oder aus einem anderen Winkel ansehen. Und ähm, die Sachen die in den Medien kommen vielleicht auch besser einordnen zu können, und zu sagen, dass ist nicht nur das, was jetzt über die Filippinen gesprochen wird, dem Sextourismusziel Nummer eins zum Beispiel, sondern da sind auch sehr viele Leute, die damit überhaupt nix am Hut haben und ähm, ja, oder auch die, oder man, man, wir kaufen uns dann auch oftmals Bücher dazu, also nicht nur Reiseführer, sondern auch irgendwelche Geschichten oder Erfahrungsberichte, oder wenn Leute aus dem eigenen Land irgendwie ein Buch geschrieben haben, dass man einfach so ein bisschen, ja, Literatur nebenher, noch als extra Informationsquelle auch noch hat. Ähm, ja, das ist für mich, wie gesagt, darum ist mir das wichtig, weil für mich, ich will ein Land kennenlernen und nicht nur das was im Reiseführer steht, sondern das was im Alltag passiert. Und ich setz mich auch einfach mal gerne hin und guck mir einfach an, was oder wie die Leute miteinander umgehen, und, ja, was die Kinder treiben, was ältere Leute machen, ähm, wie die sich bewegen, wie sie miteinander kommunizieren, ähm ,wie sie uns wahrnehmen oder anschauen, oder sowas. Also ich bin auch eher ein neugieriger Mensch (lacht), schau mir sowas auch gerne an und ähm, ja, das ist für mich halt sehr spannend.

St.: Was sie da angesprochen haben, selbst entdecken, warum ist Ihnen das wichtig?

Sa.: Es ist wahrscheinlich die Abenteuerlust auch. So ein bisschen das, ähm, ja, zu gucken was der Tag so bringt, was man, in welche Situationen man kommt, wo man wohl essen wird, ja, ob man vielleicht ins Gespräch kommt, vielleicht ein tolles Cafe oder ein tolles Restaurant oder eine tolle Imbissbude am Straßenrand entdeckt, wo man, wirklich ja tolles Streetfood bekommt, oder sonst irgendwas, was in keinem Reiseführer steht, sich einfach ein bisschen treiben zu lassen, es ist auch eine gewisse Freiheit, nicht eine Reise minutiös zu planen, in einer Excel-Tabelle, dann steht hier Tag eins, das und das und das und das, wir haben für, ich sag mal, spitz gesagt, für den Tempel 30 Minuten, danach müssen wir losfahren, um dann, um alles abzuklappern, was so an tollen Sachen, ähm, im Reiseführer steht. Das ist halt nicht so Urlaub, sondern, oder eine Reise, sondern für mich ist dann auch wichtig, dass man Zeit hat für Unvorhergesehenes und ja, dass man auch, es so nimmt, wie

es kommt (lacht). Und das ist, gerade wenn man nicht (lacht), wenn man in diesen Ländern unterwegs ist, ja, wo nicht immer alles so pünktlich ist, und so, ja, es auch mal zu einem riesen Verkehrsstau kommen kann, oder was auch immer, das ist schon wichtig.

St.: Sie sind in das Thema eingestiegen, Sie sind keine Pauschaltouristen. Warum nicht?

Sa.: Ähm, zu wenig eigene, zu wenige Freiheit, langweilig finde ich das, ähm, man ist gegebenenfalls mit einer Gruppe von Menschen unterwegs, die ähm, vielleicht zu einem selber nicht so passen, ähm, ich mag die Flexibilität wenn man nicht pauschal reist, sondern dass man wirklich auch selber, auch zu planen hat, also ich plan das auch gerne, ich informieren mich gerne, ich recherchiere gerne und sowas. Also in dem Dreierteam war ich durchaus auch die Planerin, die dann die Vorschläge gemacht hat und den anderen beiden das zugeschickt hab, gefragt „Ist das okay so? Soll ich das buchen so?“, also da hatte ich schon den Hut auf in der Beziehung. Ähm, ja, und, ja, ja, mir wäre das zu vorhersehbar alles, also mit der Pauschalreise.

St.: Warum ist Ihnen das wichtig, diese Freiheit, und Flexibilität?

Sa.: Hmmm (überlegt) (kurze Pause) ich denke das ist ein Teil innere Aufhängung, also das ist auch typabhängig, und, naja, diese Selbstständigkeit und auf eigenen Füßen stehen, das sind einfach, ähm, ja, wirklich vor allem, sich nicht nur treiben zu lassen, also, oder alles machen zu lassen sag ich mal, durch einen Reiseveranstalter oder durchs Hotel, und nur vom, weiß ich nicht, vom Buffet zur organisierten Tour. Ich finde es schlimm, ich finde es langweilig, also das wäre echt überhaupt nichts für mich. Ähm, würde ich mich glaube ich sehr eingeengt fühlen und sehr, vielleicht sogar ein bisschen bevormundet, so nach dem Motto, „du musst jetzt hier, und dann gehen wir dahin, und dann ist wieder Essen“, und ähm, sondern einfach dass man sagt, man kann sich das selber einteilen. Ich glaub daher ist mir das wichtig, dass man einfach so ein bisschen, ja, den Tag so plant, wie es einem dann gerade so passt, vielleicht wie es einem auch gerade geht, dass man einfach sich diese Freiräume schafft.

St.: Das war ja so der Aufhänger zu dieser Bio-Lodge. Da sagten Sie auch noch das mit dem Essen, warum war Ihnen das wichtig?

Sa.: Weil ich selber gerne esse, selber ähm, gerne koche und selber auch gerne, oder wir alle drei muss ich sagen, neues Essen ausprobieren, auch Sachen, die man hier in Deutschland gar nicht kriegt oder nicht kennt. Wir sind da schon sehr experimentierfreudig. Und da gab es zum Beispiel Farnsalat, das hatte ich beispielsweise auch noch nie gegessen, fand ich super, aus jungem Farn. Und, also ganz frisch geernteter Farn, also quasi die jüngsten Sprossen. Wunderbar, es war ganz zart, also, genau. Und deswegen, sooo, ist es für die auch toll, wenn man in diese Länder reist, dass man, ähm, ja, also ich bin auch nicht besonders ängstlich, also das kann natürlich mal in die Hose gehen, dass man was schlechtes

isst und sich dann den Magen verdirbt, aber ich hatte bisher eigentlich immer relativ viel Glück, dass man einfach auch das isst, was dann auch an den Straßenständen verkauft wird, also wenn es gut durchgebraten ist, oder gut gebrüht (lacht). Ähm, das gehört für mich dazu, ähm, wenn man in einem fremden Land ist, dass man dann auch die Speisen probiert, und man vielleicht ein bisschen was mitnimmt an Ideen, was man dann zu Hause in der Küche auch mal probieren kann, wenn man die Zutaten findet. (kurze Pause) Das gleiche mit Getränken, also ahem, nicht diese Standarddrinks, also überall ne Cola oder so, sondern was gibt´s da für Säfte vielleicht, oder frisch gepresstes Zuckerrohr.

St.: Und was Sie dann noch gesagt hatten, Sie fanden das unterstützenswert. Warum?

Sa.: Ähm, das fand ich unterstützenswert, weil ich diesen Ansatz toll fand, dass jemand nach langen Jahren in die Heimat zurückkommt und wirklich seine Heimat ähm, bewahren möchte vor Zerstörung, also gerade die Natur in dieser Heimat, aber das, ich finde, sehr, sehr klug angegangen ist und gesehen hat, ja, wie kriege ich denn die Menschen dazu auch den Wald zu schützen und das als, ähm, ja, als Schatz wahrzunehmen, den man hat vor der Haustür. Und dann hat er sich angeschaut, ja, die Leute wollen arbeiten, die wollen auch eine Lebensgrundlage. Also hat er da sein Geld investiert diese Lodge aufzumachen und den Menschen in diesem kleinen Dorf, es war kein großes Dorf, ne Perspektive und Arbeitsmöglichkeiten zu schaffen. Und ähm, es geht ihm nicht darum Geld zu machen, sondern ähm, klar das muss sich tragen, aber es ist für ihn, also da steht keine Profitgier dahinter, oder er sich jetzt eine goldene Nase verdienen möchte, dafür waren die Preise auch viel zu günstig. Das war so, das hat er auch selber gesagt, das ist so kalkuliert, er kalkuliert so, dass es sich trägt, aber dass er nicht besonders viel rausholt. Genau, und das fand ich einfach ähm, ja, diese Arbeit, dieses Lebensprojekt, es war auch schon relativ alt, ähm, oder älter. Ja, da fahren wir mal hin, das schauen wir uns mal an.

St.: Ähm, gab es da einen Konsens zwischen Ihnen drei?

Sa.: Aha (bejahend), ja. Also ich hab´s vorgeschlagen, und ähm, gesagt, „hier, das ist vegetarisch, und ähm, öko, und ähm, hat so und so ne Geschichte, wie wär´s als erste Station?“. Da waren wir uns dann ziemlich schnell einig, dass das ne gute Idee ist, und ähm, haben es auch nicht bereut. Da schwärmt meine Freundin immer noch, von dem Essen vor allen Dingen (lacht) und den entspannten ersten Tagen. Das ist ein sehr, ähm, sehr seichter Einstieg in die Philippinen, auch ne viel, also wir waren da wirklich weit ab vom Schuss, also nicht viel ähm, Verkehr, außer Pilger, die dann immer mehr wurden kurz vor Ostern, die dann den Berg hochgelaufen sind (lacht), und auch alle sehr neugierig, sehr freundlich, ähm, ja, war gut.

St.: Gab es da Alternativen zu dieser Bio-Lodge?

Sa.: Hmmm, nö, eigentlich haben wir keine Alternativen überlegt. Also als das dann klar war, das war mein erster Vorschlag, und als der Vorschlag dann quasi angenommen wurde, haben wir uns nicht noch um was anderes gekümmert.

St.: Also Sie haben das einfach im Lonely Planet gesehen, und gelesen

Sa.: (übernimmt Satz) genau, angeguckt, vorgeschlagen, und gebucht. Genau.

St.: Nochmal zurück zu den Kriterien hier. Traditionelle Bauweise, ähm, was waren vielleicht noch einmal zusammengefasst die Kriterien für die Auswahl von dieser Eco-Lodge?

Sa: Also erstmal diesen, dieser ökologische Aspekt, das da quasi ähm, die Natur mit dem Projekt unterstützt wird oder der Naturschutz, aber dass auch den Menschen, also der soziale Aspekt, also für Menschen ne Arbeitsstelle geschaffen wird. Dass die ähm, das Essen selber angebaut haben, dass es einfach ähm, dass es auch klein war, das war auch wirklich, also die hatten vielleicht 10 bis 15 Hütten, zehn glaub ich, zehn Hütten nur, und dass es wirklich mal, ähm, was Ungewöhnliches war, was man auch nicht so unbedingt findet, so, ähm, wo man vielleicht auch danach suchen muss. Und ich bin auch froh, dass ich drüber gestolpert bin, tatsächlich.

St.: Und dieser Punkt mit dem Essen selber anbauen, warum war der wichtig?

Sa.: Der war auch, ähm, weil ich selber auch darauf achte, was ich esse, ähm, auch in meinem täglichen Leben wird schon viel entweder regional oder Biosachen eingekauft. Meine Eltern haben einen Garten, ich kenne das auch von zu Hause, dass man, ähm, Gemüse selber anbaut und sowas. Finde ich toll, es schmeckt einfach besser, frisch, frisch angebaut wird, ja.

St.: Und gab´s dann sonst noch Kriterien bei dieser Eco-Lodge? Also Eco, dass die Menschen dort Arbeit finden, das Essen selber angebaut wird, dass es klein war.

Sa.: Die Unterkünfte waren ungewöhnlich, das waren so traditionelle Hütten ohne Wände. Man hatte quasi nur, also man hatte natürlich ein Dach, aber die Außenwände waren, gab´s keine. Es gab zwar ein Moskitonetz überm, über den Betten, wir hatten eine zweistöckige Hütte und, ja, das war schon auch spannend, weil , ähm, da wurd´s, also lag auf 800 Metern ungefähr, das wurde schon frisch abends, also brauchte man schon ne Decke und, ähm, man war halt mehr oder weniger aufm Präsentierteller. Klar die Toilette war dann abgetrennt und sowas, aber man hat halt gesehen, was lief, oder die Leute sahen dann auch selber, was bei uns in die Hütte war, also wenn wir gelesen haben oder in der Hängematte lagen. Das war schon sehr ungewöhnlich. Also das Gesamtpaket war es eigentlich, das uns angesprochen hat, also dass es vegetarisch, selber ähm, eigenes Essen, hat nen Ökoaspekt, hat nen sozialen Aspekt, und halt auch diese, ähm, diese ungewöhnliche Behausung. Das war alles, was uns angesprochen hat.

St.: Und dieses, was Sie eben angesprochen haben, Ökoaspekt, sozialer Aspekt. Warum sind Ihnen die wichtig oder waren da wichtig?

Sa.: Weil ich finde wenn man ähm, Geld für eine Reise ausgibt und die Möglichkeit hat, ähm, dieses Geld dann sinnvoll einzusetzen, ist das ne gute Idee. Also ist für mich einfach ein Wert, tatsächlich, dass man da auch tatsächlich ein bisschen drauf achtet.

St.: Wie meinen Sie Wert?

Sa.: Also ein eigener Wert, also ein persönlicher Wert für mich, jetzt, dass man einfach, es geht nicht in allen Punkten, ich bin auch nicht so radikal zu sagen, ähm, ich, ich, oder was heißt radikal, dass ich keine Flugreisen zum Beispiel mehr mache, weil das ist ja auch immer ein großer Fußabdruck, den man da hinterlässt, ähm, was auch immer so ein bisschen das Problem war bei Fernreisen ist, und ähm, meine Schwester zum Beispiel, die fliegen nicht mehr, die machen keine Flugreisen mehr, weil sie sagen, da wird zu viel CO_2 ausgestoßen, also wir bleiben einfach in den Ländern, die wir jetzt von hier aus mit dem Zug oder mit dem Auto erreichen. Genau. Aber soweit bin ich noch nicht (lacht), dazu bin ich einfach zu neugierig auf die Welt, ja. Das ist so dieses gewisse Übel, das man in Kauf nehmen muss. Genau, ähm, und dass ich auch, also ich achte auch sonst so ein bisschen auf, ähm, den ökologischen Fußabdruck und ich finde das kann man dann auch mit in die Urlaubszeit nehmen.

St.: Sie hatten eben gesagt, sinnvoll einsetzen, sinnvoll, ähm

Sa.: (übernimmt Satz) in Bezug auf das wir dann mit diesem Geld, was man dann für die Unterkunft und das, für die Aktivitäten, die wir da gemacht haben, bezahlt fürs Essen, dass dadurch ja, ähm, sich diese Lodge auch finanziert. Das heißt, wir ja sicherstellen, dass die Leute Arbeit haben, weil wir, ähm. Das meine ich. Wenn da keiner hinkommen würde, dann hätten die auch keine Arbeit beziehungsweise kein Geld, von dem die Arbeiter bezahlt werden.

St.: Dann sagten (durchblätternd)

Sa.: das wird ein längeres Interview, oder (lacht; humorvoll sagend)

St.: das Tauchresort

Sa.: (lacht noch) das Tauchresort, genau.

St.: Ähm, das war ein Tipp?

Sa.: Aha (bejahend), von einer Freundin.

St.: Gab´s da Alternativen?

Sa.: Muss ich mal überlegen. Ich glaube wir haben uns zwar im Vorfeld über Tauchspots sag ich mal, so ähm, schon auch informiert, wo man tauchen gehen kann, wo es was Schönes zu sehen gibt, Korallenriffe und sowas, aber schlussendlich war dann der Erfahrungsbericht von der ähm, Freundin, zusammen mit wie sie sich auf der Website präsentiert haben, doch so ansprechen, dass wir gesagt haben, gut, das machen wir da, da

suchen wir jetzt nicht noch weiter nach Alternativen sondern vertrauen ihr wirklich, auch dass es hält, was es verspricht.

St.: Was war es, was Sie da angesprochen hat auf der Website?

Sa.: Da fand ich ansprechend, ähm, dass sie zum Beispiel die verschiedenen Unterkunftsmöglichkeiten sehr, ähm, offen vorgestellt haben, also es gab Zimmer, so kleine Zimmer in so Hütten, und Bungalows in verschiedenen Kategorien, ähm, die Tauchleistung wurde, also was man machen kann und sowas, und Ausflüge, das wurde alles sehr präzise dargestellt wie ich fand, ähm, Bilder waren auch wichtig, das war ganz gut bebildert, ähm, (kurze Pause), ja. Und dass es halt so eine kleine Insel, also es war eine Privatinsel, das klingt jetzt, ähm, toller sag ich mal als es ist, es war ein sehr entspanntes Resort, das war jetzt nicht irgendwie sehr luxuriös oder sowas, ähm, das ist auch gar nicht so unser Ding. Es war einfach aber sauber, gut organisiert, sehr freundlich, ja, das hatte schon einen guten Eindruck auf, genauso einen Eindruck wie auf der Website gemacht. Also nicht viel Tam-Tam drum gemacht, sondern einfach „das haben wir, das haben wir im Angebot, das kostet so und so viel, so ist die Anreise“, zum Beispiel, „das sind die Möglichkeiten für Ausflüge“, sei es jetzt an Land, oder ähm, jetzt unter Wasser, Tauchausflüge und sowas. Genau, und dann haben wir da gebucht.

St.: Kam das schon raus auf der Website, dass da nicht so viel Tam-Tam ist?

Sa.: Ja, das kam sehr gut, also die haben da, die Website war eher einfach (Lacht).

St.: Warum war Ihnen das wichtig, nicht so viel Tam-Tam, Sie hatten auch angesprochen, Luxus ist nicht so unseres?

Sa.: Ahmmm genau (bejahend), ja, also ich, ich finde es einfach überflüssig, dass man irgendwie, ja, dass man eine extrem prächtig ausgestattete Villa, oder so ein, ein Bungalow hat, wo dann, ja, wo man vielleicht sogar Hausdiener hat, sag ich mal überspitzt, das gibt´s ja auch alles. Ähm, für mich ist es wichtig, dass man irgendwie gut schlafen kann, dass man, ähm, gut Essen kann, dass das Personal freundlich ist, aber auch nicht so künstlich freundlich, sondern, dass man irgendwie, okay, das ist jetzt einfach, ähm, ja, dass es einfach ein natürlicher Umgang miteinander ist sag ich mal, ähm, und ja, das einfach zu viel überflüssiger Luxus spricht uns einfach nicht an. Ja. Finde ich nicht wichtig.

St.: Das was Sie gerade angesprochen haben, dass das Personal freundlich und natürlich ist

Sa.: (übernimmt Satz) ahem, also es gibt ja dann, einmal, ich war auch schon in Unterkünften, wo es, ja, quasi sofort gebuckelt wurde, wenn man reinkam oder so, also ein extrem freundlichen Service, oder dass einem überall hinterhergerannt wurde, wenn irgendetwas war oder sowas, sondern das ist mir zu viel, das wäre mir auch zu, ich bin ja nicht irgendwie die Königin von England oder sowas (lacht). Das wäre mir echt zu viel. Ähm, ja, sondern dass es einfach, also dass man mit einem Lächeln begrüßt wird und gesagt,

„hier ist Euer Zimmer und ähm, da und da ist die Bar, da gibt´s was zu Essen“, dass solche Sachen, die uns wichtig sind, ähm, besprochen werden, dass man auch einen Ansprechpartner hat, aber dass man auch in Ruhe gelassen wird. Das ist mir wichtiger als so dieses, ja, überfreundliche sag ich mal.

St.: Okay, das war ein Tipp, dann haben Sie sich die Website angeguckt

Sa.: (übernimmt Satz) Genau. Dann haben wir ne Anfrage gestellt, weil das war eine relativ, ähm, eine umfangreichere Anfrage, weil wir brauchten natürlich eine Unterkunft für drei Personen plus Tauchkurs, plus Tauchgänge angefragt haben. Dann kam aber zurück „Tauchkurs geht klar, wir schreiben die Freundin schonmal auf die Liste, die soll sich einfach melden, wenn sie da ist, ähm, wir fangen laufend neue Kurse an“. Und Unterkunft ging dann auch über E-Mail, wir müssten eine Anzahlung, ähm, leisten, das ging aber auch relativ unkompliziert. Und dann war das schon mal gesetzt, als dann die Bestätigung kam.

St.: Gab es dann sonst noch Kriterien, die Sie überzeugt hatten?

Sa.: Nö. Die Kriterien waren ja eigentlich, wir können da tauchen aber gegebenenfalls auch andere Aktivitäten machen, falls wir keine Lust haben zum Tauchen. Die haben auch so Landausflüge organisiert. Gute Bewertungen, den Tipp durch die Freundin, ähm, die auch schon ein bisschen was erzählt hat, also die war schon glaub ich zweimal da. Wir haben eigentlich sehr auf die Freundin vertraut. Ja, einfach so die Art der Unterkunft, das war so ein relativ großer Bungalow für drei Leute, zwar einfach eingerichtet aber viel Platz für alle. Ähm, es war irgendwo eine gute Behausungsmöglichkeit, auch für einen längeren Zeitraum, weil wir da ja, also wir waren da fünf Tage, meine Freundin war da sogar, ähm, die war länger da, neun Tage da, um den Tauchkurs abzuschließen.

St.: Achso, am Ende dann.

Sa.: Am Ende, genau. Da sind wir dann ja schon wieder gefahren.

St.: War das ein Kriterium, dass es eine kleine Privatinsel ist?

Sa.: Ne. Das war kein Kriterium. Das war jetzt Zufall, ähm, der Name wurde uns genannt von diesem Resort, und da hatten wir das gegoogelt und angeschaut. Aber das war jetzt kein Kriterium.

St.: Das war dann im Januar?

Sa.: Im Januar, genau (lacht). Januar, genau.

St.: Dann sagten Sie hatten Sie noch den Flug im Vorfeld, also auch im Januar, oder?

Sa.: Ja. Ich glaub der Flug kam als allererstes (kurze Pause, denkt nach), ähm, da waren die Kriterien, wir wollten ja einen Stopover machen, das war dann ja quasi Kriterium, ähm, also wir wollten gern von Stuttgart fliegen, weil wir sind bei der Reise davor ab München geflogen, das war eine blöde Anreise mit der Bahn. Da ist die S-Bahn vom Hauptbahnhof auch ausgefallen, und diesen Stress wollten wir uns nicht nochmal antun.

Deswegen sagten wir, gucken wir mal welche Airline, ähm, das anbietet zu einem vernünftigen Preis von Stuttgart bis nach Hongkong, von Hongkong bis nach Manila, und von Manila zurück nach Stuttgart. Da gab es nicht so viele Airlines, die das anbieten zu einem vernünftigen Preis (hustet), mit so guten Flugzeiten, und dann sind wir quasi bei Turkish Airlines gelandet. (kurze Pause) Weil die, wir sind vorher auch schon Mal Turkish geflogen, die sind vom Service gut, haben gutes Essen, auch nen guten, hat alles gut geklappt, also vom Einchecken und alles. Und, ja, dass die Reisezeit war gut, also die Anschlüsse und so.

St.: Gab es da Alternativen?

Sa.: Wir hatten ne Alternative, ich glaube es war Etihad. Aber das waren längere Flugzeiten. Die waren ein bisschen günstiger tatsächlich, wir haben echt überlegt, ob wir Turkish nehmen oder Etihad, wobei Etihad noch komfortabler ist und so, die soll echt ne gute Airline, ähm, und dann haben wir uns für Turkish entschieden.

St.: Wegen?

Sa.: Wegen den Flugzeiten, genau. Einfach dadurch, dass wir da nicht so lange unterwegs waren.

St.: Warum war Ihnen das wichtig, die besseren Flugzeiten?

Sa.: Weil wir eh nicht so viel Zeit hatten, also wir hatten zweieinhalb Wochen. Und dann einfach so, ähm, diese Reisezeit, Anreise, Abreisezeit verkürzen wollten.

St.: Und dann auch vernünftiger Preis sagten Sie?

Sa.: Ja.

St.: Gab´s denn dann sonst noch Alternativen, also außer Etihad und Turkish?

Sa.: Es gab noch Angebote, aber die waren für uns, also gerade so Emirates und Oman Air, die sich jetzt scheinbar auch auf dem Markt etablieren wollen, ähm, ja, aber die waren uns einfach, eigentlich ging es wirklich zwischen Turkish und Etihad, das war die Entscheidung, die wir treffen mussten. (Kurze Pause) Achja, und dass, weil mein Freund ist nicht nach Stuttgart zurückgeflogen, sondern nach Hamburg, weil der damals noch in, in, also das war dann noch ein komplizierterer ähm, Gabelflug (lacht).

St.: Wie haben Sie das gebucht?

Sa.: Ähm, über Kajak. Und da kann man viele Optionen quasi eingeben, also viele Filter anwenden. Die erste Orientierung geht eigentlich immer über Kajak.

St.: Und dann Stuttgart anstatt München dann wegen

Sa.: (übernimmt Satz) wegen der Anreise tatsächlich, ja. Weil die Anreise das Jahr davor ein bisschen stressig war, dadurch dass halt die S-Bahnen zum Flughafen ausgefallen sind (lacht), und wir dann noch ein Taxi besorgen mussten. Wir hatten zum Glück genügend Zeit eingeplant, aber das war halt doof.

St.: So, jetzt hatten Sie im Vorfeld geplant den Flug, das Tauchresort und die Eco-Lodge.

Sa.: Genau.

St.: Und in Hongkong das Hostel.

Sa.: Genau. Das war die Sache, die wir gebucht hatten.

St.: Gab es dann sonst noch im Vorfeld

Sa.: (übernimmt Satz) Es gab Ideen, also ich hab so ne Reiseroute ange, ähm, angedacht, wie wir reisen könnten mit diesen Fixpunkten, die wir schon hatten, ähm, ich hatte dann die Idee, dass wir zum Beispiel zu so einer, ähm, also nach dem Öko, nach der Ökolodge dann zu einem, zu einer historischen Stadt fahren, die da noch sehr stark kolonial geprägt war, also noch viele alte spanische Gebäude und ähm, Straßenzüge erhalten hatten. Das hatten wir auch vor. Wir hatten dann aber auch noch nichts vorgebucht, wir hatten nur mal geguckt, was es da für Hotels so gibt, aber da hatten wir uns auch nicht so den Kopf drum gemacht. Ähm, da haben wir es nicht hingeschafft, weil wir den richtigen Bus nicht gefunden haben. A) weil es, ich glaub es war Karfreitag und es war die Hölle los, ähm, oder, ne, Gründonnerstag war das, genau, und ähm, es hat erstmal ewig gedauert bis wir an dem Kreuzungspunkt, wo die Busse, wo wir umsteigen mussten, hingekommen sind, wir in nem Megastau standen, wir brauchten irgendwie für fünf Kilometer, weiß nicht, gefühlt ne Stunde. Und da wurde uns halt gesagt, „ja, und da fahren dann die Busse Richtung dieser Stadt“, ich hab jetzt vergessen wie die heißt. Und dieser Bus der kam und kam nicht, es wurde immer später. Wir standen aber an der falschen Stelle, aber uns konnte auch keiner sagen, wo dieser Bus denn fährt. Und wir dachten einfach, da kommt einfach kein Bus. Naja, und dann haben wir halt ähm, kurzfristig umdisponiert, also als wir da standen hab ich dann gesagt, sollen wir zur nächsten Fähre fahren und auf die nächste Insel fahren, wo wir sowieso hinwollten, ähmm, Richtung Süden dann, schonmal Richtung Tauchresort, also grobe Richtung. Dann haben wir uns kurzfristig entschieden das zu canceln, den Besuch in der Kolonialstadt, war schade, aber es ging mit dem Verkehr nicht. Dann sind wir halt an dem Abend noch ähm, eh, mit dem Bus dann zu dem Anleger der Fähre gefahren, haben da auch noch a) das Ticket für die nächste Fähre, fuhr noch eine, gekauft, haben dann, als wir auf die Fähre gewartet haben, ähm, also wir hatten ne Simkarte, eine filippinische, haben da in einem Hotel angerufen, ob die noch ein Zimmer haben, in dieser Hafenstadt, aber das war eigentlich nicht unser Ziel, aber da dachten wir, es wird dann zu spät, dann bleiben wir da einfach. Wir sind dann hingefahren und dann abends angekommen, ich glaub gegen sieben waren wir dann, also wir hatten ein Hotel gewählt, das einigermaßen nah am Fähranleger war, und das trotzdem auch gute Bewertungen und so hatte. Da sind wir dann, ähm, die hatten kein, also das Restaurant war zu, es war alles zu, weil Gründonnerstag, Karfreitag, Ostern, alles zu. Wir haben dann irgendwo einen Kiosk gefunden, ich hatte noch Müsli dabei

für meine Freundin, weil ich dachte, ne Packung Müsli für mich, warmes Wasser wird man immer finden, und dann hat sie an dem Abend tatsächlich das Müsli gegessen (lacht), und wir hatten uns so ne Nudelsuppe am Kiosk gekauft. Und dann haben wir vom Hotel noch heißes Wasser bekommen, weil das Restaurant war zu, es hatte alles in der Stadt zu. Ähm, ja, und dann, das war, oder ja, Bier gab´s auch noch irgendwo, Bier gibt´s eigentlich immer (lacht). Genau, und dann sind wir da zwei Nächte geblieben, wir haben uns einen Tag eine Prozession angeguckt, die auch in dem, in der Stadt stattfand an dem Karfreitag. Ähm, das war jetzt, ich glaub wir waren fast die einzigen Touristen da. Das war jetzt auch nicht so auf der typischen Reiseroute, das lag eher ein bisschen abseits. Die meisten Touristen kommen da an und reisen dann gleich weiter. Aber wir sind da über Ostern mehr oder weniger etwas gestrandet. Das war auch nicht schlimm. Sind dann noch ein bisschen rumgelaufen, ja.

St.: Bei diesen Ideen, diese Liste, die Sie im Vorfeld noch hatten, gab es dann sonst noch welche?

Sa.: Ahem, da war noch eine Trekkingtour durch einen Nationalpark darauf. Das war dann noch eine, ähm, eine Idee, die ich hatte. Im Vorfeld hatte ich schonmal da das, das Tourismusbüro in dieser Stadt angerufen und gefragt, wie es aussieht, ob man sowas vorher buchen muss, oder wie das funktioniert, weil man immer nen Guide brauchte und jemand vom Nationalpark, der das quasi begleitet hat. Und der meinte, „nö, kommt einfach vorbei und wenn ihr da seid“, so nach dem Motto. Das war dann auch als wir dann auch von dieser Stadt, wo der Fähranleger war, sind wir dann einen Tag dahin gereist, das war ne ziemlich lange Anreise auch.

St.: Die kam dann zustande?

Sa.: Die kam dann zustande, ja, genau. Sind wir da auch abgestiegen, haben dann auch ein Hotel gefunden und wollten am nächsten Tag die Wanderung machen, das haben wir auch alles gebucht und gemacht. Hatten dann erstmal eine lange Anreise zu dem Nationalpark und wollten eigentlich so eine Übernachtungswandertour machen, also es gab verschiedene Routen und eine Route war dann mit einer Nach da in einer Hütte übernachten und über einen anderen Weg dann zurück. Das war ein bergiges Gelände, also da gab´s so im Nationalpark die letzten, hm, Zwergbüffel glaub ich hießen die, also das war dann halt auch so ein, gab´s auf den Philippinen nur noch da auf dieser Insel. Ähm, wir sind die Tour auch angetreten, allerdings war es halt, es war ein ziemlich heftiger Aufstieg, es war auch relativ heiß, ähm, und meine Freundin hat dann irgendwann mittags, also wir sind früh losgefahren, früh losgelaufen, ähm, meine Freundin hat es dann irgendwann mit dem Kreislauf nicht mehr geschafft, also wir mussten die Tour abbrechen weil sie gesagt hat, also jetzt noch weiter Aufstieg und dann morgen noch den ganzen Tag unterwegs sein, um dann wieder zurück zu kommen, ist dann zwar Abstieg, aber trotzdem, ähm, da hat sie sich übernommen und, also mein Freund und ich, wir wären dann weitergelaufen, wir hätten es geschafft, ähm, aber bei

ihr, sie hat dann gesagt, „ne, das schaff ich nicht, konditionsmäßig“. Dann haben wir gesagt, „ne, dann brechen wir alle zusammen das ab und gehen dann wieder zurück und gehen in das Hotel in der Stadt, wo wir die Nacht davor auch Teil unseres Gepäcks gelassen haben. Genau. Also so war das, auch die Idee, wir haben die Idee auch, ich sag mal umgesetzt (lacht), zum Teil, aber trotzdem nicht ganz, nicht alles machen.

St.: Das heißt, das war auch Ihr Vorschlag?

Sa.: Ahm (bejahend), ja, genau.

St.: Warum, was hat das da

Sa.: (übernimmt Satz) hmm, ich gehe auch, oder wir gehen gerne Wandern, ähm, ich finde es immer toll Nationalparks dann zu besuchen, um so ein bisschen was von der Natur mitzubekommen. Ähm, und wie gesagt auch die seltenen Tiere, also auch die Chance zu haben, seltene Tiere auch mal zu sehen, wie diese Zwergbüffel fand ich irgendwie reizvoll, und auch die Fotos, die ich von diesem Nationalparkt gesehen hatte von anderen Leuten, die diese Tour gemacht haben, die waren wunderschön. Also das sah toll aus. Wir haben es leider nicht in diese Grasländer geschafft, wir waren immer noch so in diesem Dschungelteil, wir waren noch nicht weit oben genug, deswegen haben wir das alles nicht gesehen. Aber ja, passiert, also, genau.

St.: Warum ist Ihnen das wichtig, diese Natur oder seltenen Tiere zu sehen?

Sa.: Ja, ich bin einfach auch ein Naturmensch. So wie mit dem Tauchen, sehr nah dran zu sein an der Natur, und eine fremde Fauna und Flora zu sehen. Für meinen Freund spielt noch ne Rolle Fotos zu machen auch, ähm, von Blumen zum Beispiel oder von Insekten, Tieren, was er halt so vor die Kameralinse kriegt. Und ich mag die Bewegung auch, nicht nur irgendwie, also ich mag´s auch aktiv zu sein, auch nach langen Fahrttagen oder so, davor war mehr mit Ort, dieses Stadtleben kennenlernen und so, dass man dann auch mal ein bisschen rauskommt und sich bewegt und sowas macht.

St.: Gab´s dann sonst noch Dinge im Vorfeld, die Sie geplant, ins Auge gefasst haben?

Sa.: Also ich hab mir viel durchgelesen, an, auch an Inseln, die man besuchen konnte, oder wir mussten auch ne Entscheidung treffen, ob wir diese Insel besuchen, wo dieser Nationalpark war, oder ne andere Insel, die ein bisschen weiter weg war, wo die Anreise auch länger gewesen wäre. Wir haben uns aus Zeitgründen für die Insel entschieden, also wenn man von Manila halt nach Süden fährt, von der Insel, wo, auf der man, und von der auf die nächste Insel und dieses Tauchresort liegt halt, ist ne kleinere Insel, die vor der Küste liegt, von der zweiten Insel.

St.: Das heißt Eco-Lodge, Trekkingtour und Tauchen? Diese drei Komponenten

Sa.: Genau. Und ich hab halt, bei der Planung hab ich geguckt, ähm, dass man nicht zu viele Punkte, also sich nicht zu viel vornimmt, dass man immer auch irgendwie ein

bisschen Puffer für Anfahrt oder Abfahrt oder wenn man mal krank ist, oder was auch immer. Ähm, das war das so im Hintergrund, dass man sich nicht so von einer Aktivität oder von einem Ort zum nächsten stresst, sondern sagt okay, wir nehmen uns lieber ein paar, wenige Dinge vor und haben dafür dann mehr Zeit. Und deswegen haben wir uns auch für diese Insel, oder diese Route entschieden und nicht für die andere Route, die auch ein bisschen touristischer gewesen wäre, also wir waren so „off-the-beaten-track" wie man so schön sagt, also wir waren echt auf eher ungewöhnlichen Routen unterwegs, haben auch echt nicht viele ähm, Touristen gesehen, bis wir dann auf dieser Insel, dieser Tauchinsel waren. Und auch da war es eigentlich sehr entspannt. Also es war, es waren auch nicht so viele Leute, ging echt.

St.: War das geplant, dieses „off-the-beaten-track"?

Sa.: Also wenn möglich machen wir das schon, ja. Wir versuchen schon die, klar, ich mein oftmals sind ja touristische Ziele auch die, auch wichtige Ziele im Land selber, die historisch wichtig sind, weil sie, ein Palast oder ein Tempel, oder sowas ist. Das lässt sich nicht ganz vermeiden, das ist auch völlig in Ordnung, ähm, aber nicht nur. Sondern, dass man auch mal ein bisschen, ja, allein unterwegs ist, quasi nicht nur den Touristenströmen folgt, so, wo dann vielleicht auch schon die Einheimischen genervt sind oder sowas.

St.: Warum ist Ihnen das wichtig, wenn möglich

Sa.: (übernimmt Satz) ja, es ist mir wichtig, weil ich denke da sieht man auch noch mal einen anderen Teil vom Land, ähm, und man selber ist nicht ein Tourist von Tausenden sag ich mal, sondern man bewegt sich noch ein bisschen anders, die Einheimischen sind dann meistens entspannter noch, oder, oder offener, weil man da nicht der tausendste Touristen ist, der irgendwie ein Foto macht, sondern ähm, es ist noch so ein bisschen eine Begegnung auf Augenhöhe.

St.: Warum ist Ihnen das wichtig, diese Begegnung auf Augenhöhe?

Sa.: Ähm, ich denke dass, das hab ich vorher schon mal angesprochen, dass es einfach, wenn wir reisen, ähm, uns auch die Menschen, die da in den Ländern leben interessieren und ähm, ja, und wir nicht so auf der Tourispur sind und sagen, hier ich mach, ich lauf jetzt in Shorts und Hawaiihemd mit riesen Sonnenbrille und dicker Kamera vor der Brust irgendwie durch die Gegend, sondern man ist selber ein bisschen zurückhaltender, ähm, ja, bewegt sich vielleicht auch nicht ganz so auffällig und sowas, dass man einfach so, hm, dadurch mehr mitbekommt, was im Alltag läuft und ähm, den, den Menschen in ihrem Alltag auch nicht auf den Keks geht. Ja, also so aufdringlich ist, ich finde das immer schlimm, also auch gerade in so, also deswegen meiden wir Touristen auch öfters, weil das alles so eine künstliche Welt auch oftmals ist. Ähm, es ist ja nicht das, das Land, das wahre Land sag ich mal, sondern das ist dann so eine, so eine Blase, davon gibt´s wirklich viele

Touristenorte, Touristeninseln. Ne, ne, uns geht´s eher darum, das Land kennenzulernen wie es ist, wie der Alltag so ist.

St.: Und zwei allgemeine Fragen zum Schluss.

Sa.: Ja (lacht)

St.: Wie wichtig ist Ihnen das Thema Reisen?

Sa.: Sehr wichtig (lacht). Das ist jetzt wahrscheinlich keine überraschende Antwort (lacht).

St.: Was ist es, was Sie da mitnehmen, also was den Wert des Reisens ausmacht?

Sa.: Ach, so viel. Erinnerungen, Begegnungen, Essen, ähm, also Geschmäcker, Gerüche, hach, Eindrücke von denen man jahrelang zehrt, auch wenn man die Fotos wieder anschaut, ähm, Freundschaften, die man vielleicht schließt, wenn man Glück hat, gerade wenn man länger unterwegs ist. Ähm, ja, und man lernt andere Lebensweisen kennen, andere Sichtweisen, ja, man lernt die Probleme aber auch die Freuden oder die, die, ja was einfach so die Menschen im Alltag so begegnet, womit sie zu kämpfen haben. Es ist ein riesiges Privileg auch, muss ich auch sagen, das ist ein riesiges Geschenk, das man machen kann, dass ich auch einen Partner hab, der das mitmacht, weil auch das ist nicht selbstverständlich, und ähm, ja, dass wir einfach dadurch wirklich, ähm, also auch als wir uns in Asien kennengerlernt haben, wir haben einfach, wir genießen es sehr auch so viele Bekanntschaften auf der ganzen Welt zu haben, auch Kontakt mit denen zu pflegen, einfach dieses internationale Umfeld. Wir könnten einfach immer irgendwann wieder den Rucksack packen und einfach losziehen. Das ist schon was, was ähm, uns, ja, was uns sehr viel Freude macht, wofür wir auch entsprechend Geld ausgeben. Aber nicht um irgendwelche Luxusreisen oder Kreuzfahrten, oder All-Inclusive-Urlaube zu buchen, sondern sehr individuell gestrickte Reisen, die ähm, die dann so eine Mischung aus ein bisschen Planung und ein bisschen Puffer sind.

St.: Was ist es, was Sie da mitnehmen an diesen Erinnerungen, Sie hatten angesprochen, Begegnungen, Gerüchen, ähm, Geräusche, was man da mitnimmt?

Sa.: Eher ein Eindruck von dem Land, wie das Land aus meiner, also das sind, das ist ja auch immer die eigene Wahrnehmung, das kann ja jemand anders ganz anders wahrnehmen, aber so dieses, wenn man an das Land denkt und dann denkt, ja, was hab ich denn da erlebt, ähm, dass dann auch Bilder und so kommen. Und ich finde das macht, es macht das Leben unglaublich reich auch und sowas. Lustige Erlebnisse, nicht so lustige Erlebnisse, skurrile Sachen, wo man immer da „ach, da, weißt du noch, damals als wir, so und so“. Das ist was, was man sich auch gerne erzählt, der wenn man das entsprechende Foto dann sieht und sowas. Worüber man dann lacht oder die Hände über dem Kopf zusammenschlägt, oder auch ein paar Mitbringsel, die man hat, die man vielleicht sogar im

täglichen Gebrauch hat, so dass man immer dran erinnert wird, „ah ja, tolle Reise zusammen“, oder seien es Steine, ja, oder Körbe, was auch immer.

St.: Und das ganze Thema Nachhaltigkeit, wo spielt das eine Rolle beim Reisen, bei der Reiseplanung?

Sa.: Ja, äh, also wir schauen schon dass wir, ähm, wenn möglich dann halt Unterkünfte suchen, die diesen Aspekt auch, also diesen Ökoaspekt, dass wir zum Beispiel sagen, okay, wir verbinden nur, oder wenn möglich nur regionale oder ökologische Lebensmittel zum Beispiel, oder wir unterstützen mit den Einnahmen ein Projekt in unserer Nachbarschaft, irgend sowas, solche Ansätze, auch dass wir das unterstützen zum Beispiel. Ähm, was natürlich immer ein Zwiespalt ist, sind diese Flugreisen, weil das halt nicht, eigentlich nicht passt zur Nachhaltigkeit, dadurch dass so viel CO_2-Ausstoß ist. Das ist auch wirklich ein Interessenskonflikt, bei uns. Ähm, dass wird auf Aktivitäten verzichten, wo wir wissen, dass es der Natur oder den Menschen nicht zugute kommt, zum Beispiel, was weiß ich, Elefantenreiten in Südostasien, in Thailand oder sowas, wo man weiß, dass es den Tieren meistens nicht gut geht, ja, dass man es nicht machen sollte zum Beispiel. Oder irgendwelche Orte besuchen, wo die Menschen eigentlich gar nicht wollen, dass man, dass tausende von Besuchern hinkommen. Also dass man da auch so ein bisschen darauf Rücksicht nimmt und sich auch ein bisschen informiert und sich auch ein bisschen sensibilisiert, ähm, was Probleme sind, auch Umweltprobleme und wie man die vielleicht nicht noch schlimmer macht, dadurch dass man da vielleicht hingeht, oder dass man gerade da auch tauchen geht, wie zum Beispiel, wo es vielleicht schon zu viele Taucher gibt und dadurch das Riff irgendwie ähm, leidet oder sowas. Also darauf achten wir schon auch bei der Planung, dass wir so ähm, es gibt ja, mittlerweile gibt es ja in jedem oder in vielen Reiseführern auch immer so ein extra Kapitel, wie man umweltbewusst oder, oder ethisch reisen kann, oder ein paar Tipps, was man unterstützen kann, wo man hinfahren kann, sowas. Also das finde ich auch mittlerweile sehr hilfreich.

St.: Warum sind Ihnen die Dinge wichtig, also Ökounterkünfte, regionales Essen, unterstützende Projekte, die zu unterstützen oder auch auf diese Aktivitäten zu verzichten?

Sa.: Ahem. Ähm, ja, ich denke Tourismus hat halt zwei Seiten. Auf der einen Seite, ähm, ist es ein wichtiger Wirtschaftszweig in vielen Ländern, das viel Geld in die Kasse schwemmt und viele Arbeitsplätze schafft. Auf der anderen Seite gibt es auch viele negativen Seiten wie Müllprobleme, ähm, das, ja, dass Kulturen zu Disneylands verkommen und sowas, oder dass Tiere gequält werden oder, ja, dass einfach das Ökosystem einfach nicht so viele Menschen erträgt, sag ich mal so. Ich finde das ist eine Verantwortung wenn man selber reist und unterwegs ist, da auch darauf zu achten und nicht zu sagen, „ne, ich hab hier aber das Geld und ich geb das jetzt aus und mir ist es wurscht, weil es ist mein Urlaub

und ich will jetzt endlich, meine, meinen wohlverdienten Sonnentage genießen nachdem ich viel gearbeitet hab“, sondern ich finde, Verantwortung hört da nicht auf, nur weil man jetzt im Urlaub ist, sondern, es ist einfach eine Lebenseinstellung muss ich sagen. Das kann man da nicht an den Nagel hängen wenn man im Urlaub ist, sondern was mich im Leben einfach begleitet auch, ähm, Entscheidungen, die ich so, jetzt im Alltag jenseits des Urlaubs treffe und ähm, dazu ist es für mich selbstverständlich, dass es eine Rolle bei der Urlaubsplanung, ähm, spielt. Ja. Ich bin keine Heilige, also das ist, da gibt´s sicherlich noch viel Luft nach oben, aber ich bemühe mich halt, so wie es halt geht und wie es halt passt, und wie es auch von den Finanzen her passt. Genau, ja.

St.: Ich glaube jetzt haben wir es.

Sa.: Okay (lacht). Alles klar.

Appendix B: Diary Template

Dear study participant

Thank you again for your support in the context of my doctoral thesis. The following pages are intended to document your upcoming travel planning process briefly.

Your travel planning entries help me,

a) to better understand the travel planning process;
b) to understand the basic criteria of travel planning, i.e. what was searched for and on what basis decisions were made.

The handling of the records:

- Please use a separate page (incl. date) for each planning step or planning day so that the pages are in chronological order.
- Please note entries **as keywords**.
- Please note the **time invested** for the documentation at the bottom of this page to have the time available as a basis for the donation.
- Please do **not enter your name anywhere to ensure anonymity**. The individual pages are already provided with a pseudonym.
- Not all following pages are to be filled in, only as many as necessary.

Handling of entries after completion:

I ask you to send me your notes as soon as your travel planning process - before the trip - is completed. These recordings will then serve as the basis for the second and final interview, which should preferably take place before the start of the journey.

If you have any questions, please do not hesitate to contact me:

Steffen Sahm

Street

City

E-Mail: xxx

Phone: +49 xxxx

Mobile: +49 xxxxx

Appendix B (continued)

Date of the entry:	
This entry refers to .... (please mark with a cross - several crosses possible)	O Destination O Transport to destination O Local transport (at destination) O Route/ local places O Accommodation O Others: _____ (e.g. rental cars, excursions, tickets)
What was the specific search for? (criteria) Example: Transport mode from A to B - Train - Flight - Bus Criteria: Availability, price, etc. **Where was the search conducted?** Sources (e.g., specific websites, travel guides, friends, etc.)	Criteria: **Sources for the search on information**:
Were decisions made? If so, on what basis? (What were the criteria on which the decisions were made? If possible prioritisation of the criteria) Example: Train connection to B at 12:30h, because still available seats and flight would have been too early; and lower price	

Appendix C: Informend Consent Form (translated version)

Principal Investigator

Steffen Sahm
Sreet
City
Tel: xxxx
E-Mail: xxxx
Student-ID: xxxx

Titel of Study: The influence of ethical values on holiday planning

Dear participant,

I am a doctoral student at the University of Gloucestershire and would like to invite you to take part in a research study. Participation in this study is voluntary and data you provide will only be used with your permission. **The purpose of this study is to analyse the influence of ethical values on travel planning. The study covers one initial interview and a diary followed by another interview covering your next holiday planning.**

I will keep the data private and secret. I will keep the data in a locked room and only myself will have access to the data. This data will be kept for five years after the study is completed and will then be destroyed. After the interview (data collection), data will be anonymised and electronically stored and processed. No participant will be identifiable by name in the anonymised form of data. The anonymised data will be discussed with another researcher. Once I have completed the study I will present the results in my doctoral thesis and/or academic journals.

There are no known risks associated with taking part in this study. This study aims to better understand the influence of ethical values on travel planning and therefore provide important background information on how sustainable tourism suppliers can improve their offerings and communication.

If you wish to take part in this study, please fill in the informed consent form. By filling in and signing the informed consent form you give your permission to collecting, storing and processing your data in an anonymised form.

Many thanks for supporting this study

Steffen Sahm

This study follows the ethical guidelines of the University of Gloucestershire (Research Ethics: A Handbook of Principles and Procedures). Please contact Dr. XX, chair of the research ethics subcommittee, if you have any concerns (Tel: +44 - xxxx, Email: xxx). Dr XX has no direct involvement in the study.

Appendix C: Informend Consent Form (continued)

Informed consent form

Titel of study: The influence of ethical values on holiday planning

Principal investigator: Steffen Sahm, University of Gloucestershire
Contact details of Street, city

investigator: telephone, e-mail

Confirmation and permission of participant:

Have you been informed on the purpose and aim of this study?	yes no
Do you participate voluntarily in this study?	yes no
Have you read and received a copy of the information letter?	yes no
Do you understand that this study involves a prolonged period covering two interviews and a diary in between?	yes no
Do you understand that you are free to refuse participation, or to withdraw from the study at any time, without consequences, and that your information will be withdrawn at your request?	yes no
Do you have the contact details of the researcher (Steffen Sahm) in case you wish to withdraw from the study or take the opportunity to ask questions and discuss this study?	yes no
Do you understand that I will keep your data confidentially? Do you understand who will have access to your information?	yes no
Have you been informed that your anonymized data will be used for my doctoral thesis and/or academic journal articles?	yes no
Do you give your permission to audio record the interview?	yes no

I wish to take part in this study:

Printed name _____

Signature _____

Date _____

E-Mail _____

Appendix C: Informed Consent Form (continued)

Declaration of researcher

Titel of study: The influence of ethical values on holiday planning

Principal investigator Steffen Sahm, University of Gloucestershire

Contact details: Street, city

Telephone, e-mail

I (Steffen Sahm) hereby declare,

- ➔ that all data of the interview will be anonymised and that no participant will be identifiable by name;
- ➔ that the audio files will be electronically stored on a password protected computer. The electronically stored data will be kept separate from the personal data of your informed consent form. Only the researcher (Steffen Sahm) has access to the electronic data and informed consent form;
- ➔ the diary will be issued with pseudonym and diary entries will not be electronically stored.
- ➔ that the anonymised data will be used for my doctoral thesis and/or academic journal articles;
- ➔ that the anonymised data will be discussed with a second researcher.

_____

Date, signature (Steffen Sahm)

Appendix D: Analysis of Key Contextual Influences on Participants' Vacation Planning Summarised by Topic (Note: Reference Trip in Parenthesis)

Contextual issue	**Influence on travel planning and choices**	**Implication**
vacation party	travelling with partner/ friend (Andrea, both trips)	region (Southeast Asia) given
	travelling with son (Hannelore, 2)	destinations options influenced by safety concerns
	being invited by friend (Helga, 2)	more destination options
	joining parents during their vacations (Elke, 2)	destination given
	size of group (Hannah, 1)	reduced accommodation options
	festival ticket, present from friend (Ingo, 2)	destination given
	meeting friend during trip (Sandra, 1)	Hong Kong as starting point
	trip together with father (Sandra, 2)	father's preference of destination and transport option
	travelling with friends (Stefan, 2)	not involved in all sub-decisions, less focus on meeting locals
vacation party and vacation type	family visit with newborn child (Sophia, 2)	fewer pre-trip decisions, choice of flight (less stress for newborn child)
vacation type	family visit (Alexandra, 2)	fewer pre-trip decisions, less freedom of choice, more pragmatic criteria considered
	family visit (Helga, 1)	destination given
	taking part in a rally (Silke)	destination and route given

Contextual issue	Influence on travel planning and choices	Implication
home context	dark, cold winter (Erika, 2)	choice of warm destination to escape
	personal setback (Hartmut, 1, 2)	choice of warm destination to escape
	profession of teacher (Helene, 1)	reduced period for travelling
	reduced available time (Angelika, 2, Elke, 1, Hendric, 2; Irene, 2)	reduced destination options
	need to relax and recover after stressful time (Sophia, 1)	decision to stay in one place, no round trip

Appendix D (continued): Contextual Influences on Participants' Vacation Planning and Choices Summarised by Participant

Participant	Context and triggering event to start vacation planning	Implications
Alexandra	Trip 1: with partner, both had stressful time and the need to relax triggered decision; Trip 2: visit of partner's family in Berlin.	Trip 1: free choice, need to relax triggered search for sun destinations; Trip 2: destination given by family of boyfriend, more pragmatic criteria (short-term benefits) relevant.
Andrea	Trip 1:joining friend on a world-trip travelling through Asia, Trip 2: new partner already planned a longer stay in Asia, she joined for the whole trip.	Destination choice for both trips determined by friend (trip 1) or partner (trip 2).
Angelika	Both contexts travelling alone Trip 1: fulfil her dream of spending New Year's Eve in Sydney, i.e. on bucket list; Trip 2: highly influenced by job situation, i.e. boss cut her available days of vacations although trip to Spain already booked.	Trip 1: planned at own will Trip 2: choice of destination close-by as vacation period reduced by boss, thus cancelled trip to Camino de Santiago.
Elke	Trip 1: idea triggered by husband, taking advantage of having a few vacation days left; Trip 2: parents have longer stay in Florida each year, rented a house; took advantage of staying with them.	Trip 1: destinations constrained by limited time available; Trip 2: Florida given as parents were there and thus a cheap trip (husband still student).

Participant	Context and triggering event to start vacation planning	Implications
Erika	Trip 1: typical summer vacation as in previous years with own camper van; both herself and partner on parental leave and day-care centre for children closed in August; Trip 2: need to escape winter; stress; did not want to allow routine at home rule as both are on parental leave.	Trip 1: little and spontaneously planned because they have their own camper van; Trip 2: opted for a vacation package for matters of convenience as mother-in-law joining them, and flight to escape winter.
Hannah	Trip 1: kind of tradition to spend some days with friends in between the years; Trip 2: trip with her partner, her dog and best friend.	Trip 1: freely planned, restriction of accommodation choice because of size of group (11); Trip 2: freely planned.
Hannelore	Trip 1: alone, vacation planning triggered by email from yoga instructor offering a yoga retreat Trip 2: with her young son, taking advantage to show him Thailand before he enters school.	Trip 1: date of vacation and destination given by yoga instructor, accommodation suggested by yoga instructor; Trip 2: security values salient as travelling with son, reduced destination options.
Hans	Trip 1: going to festival based on previous experiences and desire to repeat experience (festival each year at different places); Trip 2: Planned to go to same festival, mood after emotional encounter with female friend resulted in no mood/ energy for hitchhiking and thus opted for paid private lift.	Trip 1: freely chosen and planned; Trip 2: influence on mode of transport.

Participant	Context and triggering event to start vacation planning	Implications
Hartmut	Trip 1: travelled with friend, both had personal setbacks triggering need to escape; another friend studying at this time in Gran Canaria, Trip 2: long, dark winter triggered need to go to warm, sun and sea destination, and having few vacation days left. Travelled alone.	Trip 1: short-term escape needs triggered vacation; destination given because friend studying there; Trip 2: freely planned, also hints of short-term escape needs triggering decisions to travel.
Heike	Both trips of similar background and routine as going every year to music/ cultural festival.	As routine, no destination options, no accommodation options considered, as well as short-term planning horizon.
Helene	Both trips with partner/husband conceptualised as honeymoons Trip 1: "small" honeymoon, triggered by nostalgic experience when they first met and thus similar planning; Trip 2: Final honeymoon, long pre-planning.	Being a teacher, the available travel time was restricted in both trips. Both trips freely planned; trains important because husband is a fan of trains; Trip 2: As final honeymoon, in Istanbul and at Black Sea, more time invested in searching for cosy hotels.
Helga	Trip 1: first vacation with young daughter, regular visit to country of parents (Croatia); Trip 2: friend invited her on vacations (after golden handshake at work) and let her decide where to go.	Trip 1: destination given, part of vacation period defined by where family lives; Trip 2: since being invited, more options considered, as she herself could not have afforded this vacation.

Participant	Context and triggering event to start vacation planning	Implications
Hendric	Both contexts with his girlfriend Trip 1: Organised a similar trip for his sister before and this triggered the idea; Trip 2: bicycle trip as alternative to Poland which they cancelled, because girlfriend got a place at university and hence less time available for vacations.	Trip 1: freely planned; Trip 2: close-by destination chosen, due to limited time (1 week).
Igacio	Both trips identical (cycling the Camino de Santiago) to fulfil his long-term dream.	No constraints, self-determined choices.
Ilse	Trip 1: request from granny au-pair agency for stay in Dubai; previous experiences as granny au-pair in various countries. Trip 2: invitation of friends in Lille (France) triggered planning subsequent stops and activities.	Trip 1: request defined destination and period; Trip 2: freely planned apart from Lille as stop to visit friends.
Ingo	Trip 1: trip with friends towards end of studies; Trip 2: tickets for music festival as present from friend; Trip 3: fulfil long-term dream, with the bicycle to Mongolia together with three friends.	Trip 1: having time, since end of studies, thus reduced budget, choice of South America due to previous experience; Trip 2: destination given (festival ticket) as present; rest of trip jointly planned; Trip 3: long term dream, freely planned together with friends.
Irene	Trip 1: desire for work and travel in between leaving university and starting to work; Trip 2: had some time left before	Trip 1: freely planned; Trip 2: time constraints reduced

	leaving to Canada and Prague being on her bucket list.	available options.
Participant	**Context and triggering event to start vacation planning**	**Implications**
Iris	Both vacation contexts similar, on horseback; second trip continuation of first trip. Trip 1: Inspired by reports by others who travelled round country by motorbike or with dog walking, and further childhood remembering of places in Germany.	Trip 1: Freely planned, starting point close to where she lives; riding period constrained by weather; Trip 2: Starting point given by where she stopped during last stage of round trip.
Iwan	Both trips with bicycle, on his own way on the Camino de Santiago as a big dream, splitting the trip over two years (second trip starting where he ended on first trip).	Both trips freely and autonomously planned.
Sandra	Trip 1: going with partner over Easter (high tourist season of Filipinos) to meet friend on world trip and continue travelling together; Trip 2: trip with father to Poland triggered by father´s idea. Father does not like flying, suggested a road trip.	Both trips: more sub-decisions pre-booked (first trip: as high season in the Philippines); Trip 1: Hong Kong as first stop given to meet friend there; Trip 2: constrained choice of destinations (as road trip) and mode of transport.
Silke	Trip 1: Going alone to Ireland, bicycle trip, long dream to visit Ireland; spontaneous decision as one week of holidays left; Trip 2: Rally from Germany to Gambia, had been a long dream	Trip 1: As spontaneously decided, travelled alone; booked all accommodation pre-trip, because of lack of experience with cycling vacations; Trip 2: dates, route and destination

	combined with love/fascination for Africa.	given by rally organising body.
Participant	**Context and triggering event to start vacation planning**	**Implications**
Sophia	Trip 1: Together with husband, need for relaxation after stressful few years (PhD, moving house), thus need to relax. Trip 2: with husband and newborn child for family visit to Italy.	Trip 1: need to relax triggered vacation, stayed at one place (no round trip); Trip 2: short-term benefits and security values more important and salient in second trip; destination given by family.
Stefan	Trip 1: trip with three friends, planned already during last trip, also fascinated by Russia/ Eastern Europe; Trip 2: visiting friend in Istanbul together with two other friends, although travelling there alone.	Trip 1: freely planned; Trip 2: fewer decisions involved as determined/ planned by others in travel party; contacts with locals not as important as travelling with friends.

Appendix E: General Motivation of Participants to Travel and Main Personal Values Identified

Participant	Importance of vacations (response to question F2)	Values from CDMs
Alexandra	"Relatively high". Has travelled a lot, also long-haul, likes to experience new things (cultures, people, food), the sea and sun to relax, likes to apply her languages and learn how other cultures solve problems. Also vacations as time to spend with partner because they see each other only at the weekends. **Indicators of values:** stimulation, self-direction, hedonism (happiness/ pleasure, escape/ relax), benevolence.	**strong personal values domains:** **hedonism**: *escape/ relax*, *nostalgia, happiness/ pleasure* **benevolence**: *connect with locals*, *connect with family/ friends* **self-direction**: *freedom/ independence* **universalism**: *responsibility/ duty, protect the environment, social justice* **stimulation** **Further values identified:** **authenticity/ truth, thrift, security** (*safety*, *reliability)*
Andrea	Travelling has "become more important recently". Has changed, ever since related to relaxation, now further being active becoming more important when travelling and to see and experience new things, learning about oneself, the world and gain self-confidence mastering certain situations. **Indicators of values:** stimulation, self-direction.	**strong personal values domains:** **stimulation**: *a varied life, stimulation* **self-direction**: *freedom/independence, achievement/ learning/ personal growth* **Further values identified:** **universalism**, **benevolence**, **security**.
Angelika	"Very important". Needs travelling for her well-being, challenge her mind. Travelling is about experiences, to see something different, contact people and understand cultures, to make friends, get new insights, ideas and perspectives, not possible in all-inclusive resorts without contact with the local population. **Indicators of values:** Hedonism (happiness/ pleasure), stimulation, benevolence, self-direction	**strong personal values domains:** **stimulation**: *stimulation*, *varied life* **hedonism**: *happiness/ pleasure*, *escape/ relax*, *nostalgia* (*freedom/ independence* as instrumental), **benevolence**: *connect with locals* (instrumental), *social harmony/ caring, true friendship* **Further values identified:** **self-direction** (*freedom/independence*), **universalism**.

Participant	Importance of vacations (response to question F2)	Values from CDMs
Elke	"Important", travelling as a form of relaxation, get out of everyday life and see something different. Looking forward to the next vacation gives her energy to work. Travelling is where she spends most of the money she earns. Travelling means quality in life, vacations characterised as pleasant moments and experiences. **Indicators of values:** Hedonism **(**escape, happiness/ pleasure.	**strong personal values domains:** **hedonism**: *escape/ relax, nostalgia* **stimulation** **Further values identified:** **benevolence** (*connect with family/ friends*) **universalism** (*social justice/ fairness*, *stewardship*, *protect the environment*)
Erika	"Very important". Taking advantage of being on parental leave, often short-trips over the weekend, travelling as antidote to clocking everyday routines, gain new experiences (nature, culture), and experience the "joie de vivre" of other cultures and taking this "joie de vivre" home. New experiences are not possible in walled hotel complex because it´s not possible to experience the local culture. **Indicators of values with motivational function:** hedonism (escape, happiness/ pleasure), stimulation, universalism.	**strong personal values domains:** **hedonism**: *escape/relax*, *happiness/ pleasure* **stimulation**: *stimulation*, *celebrate diversity* **benevolence**: *connect with locals*, *connect with family/ friends* **connect with nature** **Further values identified:** **Uuniversalism** (*protect the environment*, *contribute to the local economy*, **self-direction** (*freedom/ independence*), **authenticity/ truth**
Hannah	"Vacations as change of scene". As she defines her role as tending towards housewife, vacations are about spending time with her partner and close friends as a community and a change of scene. **Indicators of values:** benevolence, social harmony, escape/ relax	**strong personal values domains:** **universalism**: *responsibility/ duty*, *unity/harmony with nature*, *protect the environment*, *against hedonism/ materialism/ capitalism* **benevolence**: *social harmony/ caring*, *mature love* **Further values identified:** **hedonism** (*nostalgia*, *happiness/ pleasure, peacefulness*), **simplicity/ gratefulness for little things**, **authenticity/ truth**

Participant	Importance of vacations (response to question F2)	Values from CDMs
Hannelore	"Not so important any more". Travelling around the world had been important years ago, knew every hip spot in the world as fashion journalist. Now perceives travelling around the world as not so thrilling any more, may be due to her age or having a son which made her more anxious. Wants to show her son the world, how people around the world live. Does not feel the need to fly, weekends around a lake close by make her happy. **Indicators of values:** security, universalism, hedonism (happiness/ pleasure)	**strong personal values domains:** **universalism**: *protect the environment*, *social justice/ fairness/ equality*, *reject hedonism/ capitalism*, *animal welfare*, *contribute to the local economy*, *responsibility/ duty* **benevolence**: *connect with family/ community*, *social harmony/ caring, respect, trust/ honesty* **Further values identified:** **stimulation** (*celebrating diversity*), **self-direction** (*freedom/independence*, *achievement/ learning/ personal growth*), **authenticity/ truth**, **security** (*health, safety*), **hedonism** (*happiness/ pleasure*)
Hans	"Totally important". Travelling has formed him so far, associates travelling with time to reflect, to grow by leaving his everyday bubble and connect with like-minded people, to master challenges (e.g., while hitchhiking). Has made amazing experiences and situations that are normally only in books. Vacations, citing Siddharta, are about the quest for the now, for oneself, connections of life **Indicators of values:** self-direction, benevolence, stimulation.	**strong personal values domains:** **universalism**: *social justice/fairness*, *protect the environment*, *harmony/ unity with nature*, *reject hedonism/capitalism/materialism*, *animal welfare*, *sharing knowledge/ resources*, *world at peace* **benevolence**: *connect with family/ community*, *social harmony/ caring*, *respect/ helpful* **self-direction**: *achievement/ learning/ personal growth*, *freedom/ independence* **Further values identified:** **hedonism** (*happiness/ pleasure*), **stimulation** (*exciting life/ daring*), **authenticity/ truth,** **simplicity/ grateful for little things**
Hartmut	"Relatively high", it's about discovering new places (not necessarily far away), also to discover new aspects of known places; world is a huge playground to be discovered; also travelling and hiking/climbing in nature means spending time with oneself and pleasurable moments in nature, feeling well in these places.	**strong personal values domains:** **universalism**: *harmony/unity with nature*, *world at peace*, *protect environment*, *social justice/ fairness/ equality*, *against hedonism/capitalism/ materialism* **self-direction**: *achievement/ learning/ personal growth*, *freedom/ independence*; **spirituality/inner peace**

	Indicators of values: stimulation, hedonism, harmony/unity with nature (universalism)	**Further values identified:** **authenticity/ truth**, **simplicity/ grateful for little things**, **hedonism** (*happiness /pleasure*), **beauty of nature/ the world**
Heike	"These days not such an important role", more important when she studied. Today no long trips, mostly short-trips, has not flown for years mainly because she had no opportunity. Changed her lifestyle to "sufficiency" and thus had to reduce travelling. Feels happy and content where and how she lives now. **Indicators of values:** no pointers to specific values.	**strong personal values domains:** **benevolence**: *connect with family/ friends* **hedonism**: *nostalgia*, *happiness/ pleasure* **stimulation** **universalism**: *protect the environment*, *responsibility/ duty* **Further values identified:** **thrift**, **simplicity/ grateful for little things**
Helene	Travelled a lot years ago and tried to connect travelling with something useful (e.g., language course, work camp). Years ago her vacations were longer stays abroad, now vacations are leisure vacations for relaxation and as an antidote to everyday life, but also about learning and experiencing new things, get inspirations, look beyond one's own nose, spend time with husband, and make joint experiences. **Indicators of values:** **hedonism (**escape/ relax), stimulation, benevolence	**strong personal values domains:** **benevolence:** *mature love*, *reciprocity/ giving back* **universalism**: *responsibility/ duty*, *protect the environment*, *social justice/ fairness*, *contribute to the local economy*, *world at peace* **stimulation**: *stimulation*, *celebrate diversity* **Further values identified:** **hedonism** (*nostalgia*, *happiness/ pleasure*), **authenticity/ truth**
Helga	"Six on a scale from one to ten" (ten highest importance). Nice to see other countries, discover something different (including Germany), travelling associated with "joie de vivre", but not eagerly saving money to discover the planet as some of her friends do. **Indicators of values:** happiness/ pleasure	**strong personal values domains:** **universalism**: *harmony/unity with natur*e, rej*ect hedonism/ consumerism/ capitalism*, *social justice/ fairness*, *protect the environment*, *responsibility/ duty*, *stewardship*, *animal welfare* **spirituality** **Further values identified:** **hedonism (***escape/ relax*, *happiness/ pleasure*), **benevolence (***respect*), **simplicity/ grateful for little things**, **security** (*health*), **self-direction** (*freedom/ independence*)

Participant	Importance of vacations (response to question F2)	Values from CDMs
Hendric	"Important", vacations need to be fun, about new experiences that stick, mostly moments in nature while hiking, away from tourists, off the beaten track. Also meeting new people and locals triggering long -lasting experiences. **Indicators of values:** happiness/ pleasure (instrumental: connect with nature), benevolence.	**strong personal values domains:** **universalism**: *protect the environment*, *responsibility/duty*, *contribute to the local economy*, *social justice/fairness*; **benevolence**: *respect*, *connect with locals*, *reciprocity*; **connect with nature** **Further values identified:** **authenticity/ truth**, **hedonism** (*peacefulness*), **security** (*safety*), **stimulation**.
Ignacio	"Important", would continuously travel if he won the lottery, would buy a mobile home and travel through Europe. There are so many beautiful places on this planet to be discovered. Took advantage of seeing a lot of places before he got married. **Indicators of values:** stimulation	**strong personal values domains:** **stimulation**: *stimulation*, *exciting life/ daring*, (*connect with nature* instrumental) **self-direction**: *freedom/independence*, *achievement/learning/ personal growth* **Further values identified:** **universalism** (*protect the environment*, **spirituality/ inner peace**, **hedonism** (*happiness/ pleasure*), **beauty of nature**
Ilse	"Very important", vacations to stay agile (physically and mentally, i.e. agile in her thinking) as a means to experience the world and meet people, be close to and immersed in cultures, to bridge distances. **Indicators of values:** benevolence, self-direction	**strong personal values domains:** **self-direction**: *freedom/ independence*, *achievement/ learning/ personal growth*, *self-respect* **hedonism**: *happiness/ pleasure*, *gratefulness*, *escape/ relax* **benevolence**: *connect with locals*, *respect/ helpful* **universalism**: *responsibility/ duty*, *sharing knowledge*, *world at peace* **Further values identified:** **achievement** (*lasting contribution*), **stimulation**
Ingo	"Very important", vacations mean recharging batteries (being in the sun, active at the beach), new ideas and inspirations, learning about oneself and new things. Parents brought him up with the idea	**strong personal values domains:** **self-direction**: *freedom/ independence*, *curious*, *achievement/ learning/ personal growth,* **stimulation:** *stimulation*, *exciting life/ daring*

	that the world can be discovered and now he wants to discover the world, form his own opinion about the world. Travelling is further associated with adventure through unexpected situations and encounters, about being educated, learning new aspects of life and the world. And also about meeting people, making friendships. **Indicators of values:** self-direction, stimulation, benevolence.	**benevolence**: *connect with locals*, *true friendship* **Further values identified:** **hedonism (***happiness/ pleasure*, *escape/ relax*), **simplicity/ grateful for little things**, **universalism (***world at peace*, *contribute to the local economy*), **authenticity/ truth**.
Participant	**Importance of vacations (response to question F2)**	**Values from CDMs**
Irene	"Has become more and more important". When 18 or 19 started to get wanderlust, and then later wanted to live longer periods in Australia, New Zealand or Canada and test her limits by managing to live abroad. Travelling about meeting people and cultures, mastering challenges, to grow personally and broaden her horizon. **Indicators of values:** self-direction	**strong personal values domains:** **self-direction**: *freedom/ independence*, *achievement/ learning/ personal growth*, *curiosity* **stimulation**: *stimulation* **benevolence**: *connect with locals*, *connect with family/ friends/ community* **authenticity/ truth** **Further values identified:** **universalism (***protect the environment*, *social justice/ fairness*, *animal welfare*), **hedonism (***happiness/ pleasure, peacefulness*), **security (***health/ inner balance*)
Iris	"High", it's about (unexpected) encounters with people and the stories of local people. Also, it's fun for the horse to ride unknown territories, also for her, being out on horseback in nature is fun. **Indicators of values:** stimulation (benevolence as instrumental), happiness/ pleasure	**strong personal values domains:** **Stimulation**: *stimulation*, *exciting life/ daring* **self-direction**: *freedom/independence* **benevolence**: *connect with locals, reciprocity, respect/ helpful* **Further values identified:** **hedonism** (*happiness/ pleasure*, *peacefulness*) **universalism**, **simplicity/ gratefulness for little things**.
Iwan	Travelling and vacations as necessary antidote to everyday life. Everyday life often lacks being active and travelling as intensification of being active (walking, hiking,	**strong personal values domains:** **self-direction**: *freedom/independence*, *achievement/ learning/ personal growth*, *curiosity*, *creativity*

	cycling). Travelling as a variety of changing impressions (optical, acoustical, olfactory) and exploring a larger radius than in everyday environment. **Indicators of values:** stimulation, self-direction	**stimulation**: *stimulation, exciting life* **authenticity/truth** **benevolence**: *connect with locals*, *trust/ honesty* **Further values identified:** **universalism (***protect the environment*, *responsibility/ duty*, *stewardship*), **hedonism** (*escape/ relax*), **achievement** (*lasting contribution*).
Sandra	"Very important", travelling is about new experiences, lasting impressions, encounters; learning about new ways of living, new ideas and worldviews and how people in other countries actually live and solve their problems. Those new experiences and impressions enrich her life. **Indicators of values:** stimulation, self-direction	**strong personal values domains:** **self-direction**: *curious*, *freedom/ independence*, *achievement/ learning/ personal growth* **stimulation**: *stimulation*, *celebrate diversity*, *exciting life* **benevolence**: *connect with family/ friends/ community*, *connect with locals*, *respect/ helpful* **universalism**: *social justice/ fairness*, *world at peace*, *protect the environment*, *contribution to local economy*, *responsibility/ duty, animal welfare* **Further values identified:** **connect with nature**, **authenticity/ truth**
Silke	"Very important", she solely works for travelling, saving money to travel and travelling is her favourite hobby. Feels that she is born in the wrong country, everywhere apart from Germany she feels well. Perceives this planet as "thrilling" and so many places to be discovered that she is interested in. Feels that she learns about herself when travelling, perceives experiences while travelling as enriching, wants to discover new cultures, learn about people and their problems, get a different perspective from this world, e.g., how our consumption style influences Africa. **Indicators of values:** stimulation, self-direction, universalism.	**strong personal values domains:** **stimulation**: *exciting life*, *celebrate diversity* **authenticity/ truth** **benevolence**: *connect with locals*, *respect/ helpful*, *social harmony/ caring* **universalism**: *social justice/ fairness/ equality*, *protect the environment*, *responsibility/ duty* **self-direction**: *achievement/ learning/ personal growth*, *curious* **Further values identified:** **hedonism** (*peacefulness*), **connect with nature**

Participant	Importance of vacations (response to question F2)	Values from CDMs
Sophia	"Relatively big role". Had phases of a lot of travelling and others with less. Travelling is variety. Started travelling when aged 16 or 17, escape from everyday life boring environment, then she got fascinated about other cultures, other languages, other ways of thinking. Travelling related to encounters with people and nice conversations, new inspiring ideas. Is not interested in package vacations and the standard tourist program. **Indicators of values:** stimulation, universalism, benevolence	**strong personal values domains:** **benevolence**: *connect with locals*, *respect/ responsible*, **self-direction**: *freedom/ independence*, *achievement/ learning/ personal growth* **universalism**: *protect the environment*, *contribute to the local economy* **Further values identified:** **stimulation** (*celebrate diversity*), **hedonism** (*happiness/ pleasure*, *nostalgia*)
Stefan	"Nice leisure activity", has travelled a lot in past years and has realised that too much travelling negatively influences his available time at home, thus decided to travel less in the coming years. In general, travelling is about new experiences. **Indicators of values:** stimulation	**strong personal values domains:** **stimulation:** *stimulation*, *exciting life*, *celebrate diversity* **self-direction:** *curiosity*, *achievement/ learning/ personal growth* **universalism:** *protect the environment*, *stewardship*, *social justice/ fairness* **Further values identified:** **Hedonism** (*happiness/ pleasure*, *gratefulness*)

Appendix F: Coding Scheme of Values, their Roots and for which Participants Coded

Universalism values	When coded	Participants
Protect the environment (21 participants) **source:** Bilsky and Schwartz (1994); Schwartz (1992)	Behaviours included: reduce/restrain from flights, use other modes of transport, avoid low-cost carriers (not to support business model), compensate flight emissions, share transport resources and hitchhike, accommodation-related choices: booking providers that engage in environmental protection, avoid booking multinationals (negative environmental impact, e.g. food waste of buffets), go camping or book via AirBnB (not to build more hotels), destinations and activity related choices: choose destinations close-by as not to fly, no activities in endangered natural environments, support national parks, not litter waste in nature or use shower gel when showering in river. Lifestyle related issues: vegan/vegetarian diet, reduce material things and shopping, not own or reduce use of car, use public transport and/or bicycle, buy organic and seasonal food, reduce plastic, avoid products from multinational companies (e.g. Nestle).	Alexandra (1,2), Andrea (2), Angelika (1), Elke (1), Erika (1,2), Hannah (1,2), Hannelore (1, 2), Hans (1,2), Hartmut (1), Heike (1), Helene (1,2), Helga (1), Hendric (1,2), Ignacio (1,2), Irene (1), Iris (1,2), Iwan (1), Sandra (1), Silke (1, 2), Stefan (1,2), Sophia (1)
Social justice, equality, fairness (11) **Source:** equality (Weeden, 2008); social justice (Bilsky and Schwartz, 1994; Schwartz, 1992)	Includes desire to see local staff as equal, not as servants but encounters on eye level, avoiding multinational companies as those are seen as unfair (exploit employees) and contribute to social injustice, buying fair-trade or local products or at local stores, working in fair-trade stores, support projects in Africa on trips to correct injustice, seek community gatherings where harmony and equality are lived, unfair being in a closed hotel complex with the poor outside, do not accept high prices for a simple campsite as this reflects greed, show child that all people worldwide are equal, book via a travel agency as being fair if their consulting services are used for trip planning.	Elke (1), Hannelore (1,2), Hans (1,2), Hartmut (1), Helene (2), Helga (1), Hendric (1, 2), Irene (1), Sandra (1, 2), Silke (1, 2), Stefan (1)
Responsibility, duty (12) Instrumental value **source:** responsibility/ duty/ duty of care (Weeden, 2008)	Consider the impact/ consequences of one's own behaviour, take responsibility/ duty for the consequences regarding environmental and/ or social aspects. Behaviours include: restrain from environmentally harmful behaviour (e.g., litter rubbish in nature, go diving at endangered reefs), support worthwhile projects and accommodation providers, do not rent cars on vacations, vegan/vegetarian diets, shopping organic, local products, saving water or energy in accommodations, compensate flight emissions. Further: connect with locals to create a common understanding as the basis for peace, teach children those values, not owning car, using public transport or bicycle.	Alexandra (1), Angelika (1), Hannah (1), Hannelore (1,2), Heike (1), Helene (1), Helga (1), Hendric (1), Ilse (2), Iwan (1), Sandra (1), Silke (1)

Contribution to local economy/ community (8) **Source**: similar to Weeden (2008)	Contribute to the local economy by shopping in local stores, support the right businesses (e.g., locally owned, ethical focus), support worthwhile projects that create jobs for locals, travel independently and bypass tour operators.	Angelika (1), Erika (1), Hannelore (1), Helene (2), Hendric (1,2), Ingo (1), Sandra (1), Sophia (1)
Animal welfare (6) **Source**: Shaw et al. (2005)	Lead a vegetarian/ vegan diet due to animal welfare, restrain from unethical actions such as booking tours with non-ethically certified operators to watch animals, engage in activities that actively protect animals such as going to national parks.	Andrea (1, 2), Hannelore (2), Hans (2), Helga (2), Irene (1); Sandra (1)
Against hedonism/ materialism/ capitalism (5) Instrumental value **Source:** close to Shaw et al. (2005), Weeden (2008)	Concerns, antipathy or even disgust against capitalism, international companies, or consumer culture and materialism Behaviours include bypassing multinational companies and international hotel chains (often associated with unethical practices), distancing from materialistic "fun" activities (e.g., go-carts, excessive shopping).	Hannah (1, 2), Hannelore (1), Hans (1, 2), Hartmut (1), Helga (1)
Stewardship (4) **Source:** Weeden (2008)	Concerns for future generations, mostly related to climate change, waste or biodiversity, considering those issues in choice of transport and/ or compensating flight emissions.	Elke (1), Helga (1), Iwan (1), Stefan (1,2)
Harmony/ unity with nature (5) **Source:** similar content as connecting with nature/ reconnecting with nature (Weeden, 2008)	Deep, more intimate and harmonious relationship with nature, intrinsically valuing and caring for nature, independent of further benefits for humans. Intimate relationship include feeling at home in nature, perception of "Mother Earth" or "back-to-the-roots" experiences in nature.	Hannah (1,2), Hans (1,2), Hartmut (1,2), Helga (1,2), Iris (2)
World at peace (6) **Source**: Bilsky and Schwartz (1994); Rokeach (1973); Schwartz (1992)	Valuing the peaceful moments in nature or peaceful living together of different religions, getting in contact with and talking to local people as this contributes to a better mutual understanding and thus peaceful living together among humans.	Hans (1), Hartmut (2), Helene (2), Ilse (2), Ingo (3), Sandra (2)
Sharing knowledge/ resources (2) **Source:** Weeden (2008)	Share own and others' knowledge and resources, as sharing brings people together and builds bridges, uses less resources, pass on one's knowledge of health issues as "ambassador for health".	Hans (1, 2), Ilse (1,2)

Benevolence values	When coded	Participants
Connect with locals (13) terminal and instrumental **Source:** connecting with people, reconnecting with people (Weeden, 2008), but reduced to locals	Better understand or gain insights into local life, problems and worldviews of local population, feel like a guest instead of a tourist, exchange stories and tips, often reflects a genuine interest in local people and their lives, gained through talking to locals in their language, use public transport, cycle or ride on horseback, travel off-the-beaten track, avoid or bypass mass/package tourism spots, club vacationers and tourist bubbles, opt for small, locally-owned accommodations (bed and breakfast, AirBnB, couchsurfing, farms) and campsites.	Alexandra (1), Andrea (2), Angelika (1,2), Erika (1,2), Hendric (1), Ilse (1,2), Ingo (1,3), Irene(1), Iris (1), Iwan (1,2), Sandra (1,2), Silke (1,2), Sophia (1,2)
Connect with family, friends, community (9) **Source:** connecting with family, friendship, love (Weeden, 2008) extended to include community	Seek and build closer relationships with those close by (family, friends), or communities with shared values.	Alexandra (2), Andrea (2), Elke (2), Erika (2), Hannelore (1,2), Heike (1,2), Hans (1,2), Irene (1), Sandra (2)
Respect, tolerant, helpful (10) **Source**: similar to Schwartz (1992, 1994), Shaw et al. (2005)	Respect locals by behaving more cautious, respectful, dress appropriately, act more restrained, do not travel to places where tourists are not welcome, or in high season or crowded tourist spots as locals get robbed of their place, learn/ speak language of locals, do not damage local environments and do not travel to environmentally sensitive areas (e.g., endangered reefs), travel to countries with respectful and friendly behaviour and dignity.	Andrea (2), Hannelore (1), Hans (1), Helga (2), Hendric (1,2), Ilse (2), Iris (1,2), Sandra (1), Silke (1), Sophia (1,2)
Social harmony, caring (6)	Deep interest in a harmonious living together between humans or those close by; seek communities where this is lived or invest time with those close by, value caring relationships and family relationships with respect and dignity, engage with strangers when hitchhiking as this links people and leads towards caring for each other and thus solidarity.	Andrea (2), Angelika (1), Hannah (1, 2), Hannelore (1,2), Hans (1, 2), Silke (1)
True friendship (2) **Source:** Rokeach (1973), Schwartz (1992, 1994)	Build long-term friendships with the local population and/ or other travellers during vacations.	Angelika (1), Ingo (1, 3)
Giving back, reciprocity (3)	Believe in bi-directional give-and-get basis of human relationships. Behaviours include not using couchsurfing if one cannot offer this service to others (i.e., to reciprocate), send presents after trip to those	Helene (1,2), Hendric (2), Iris (1)

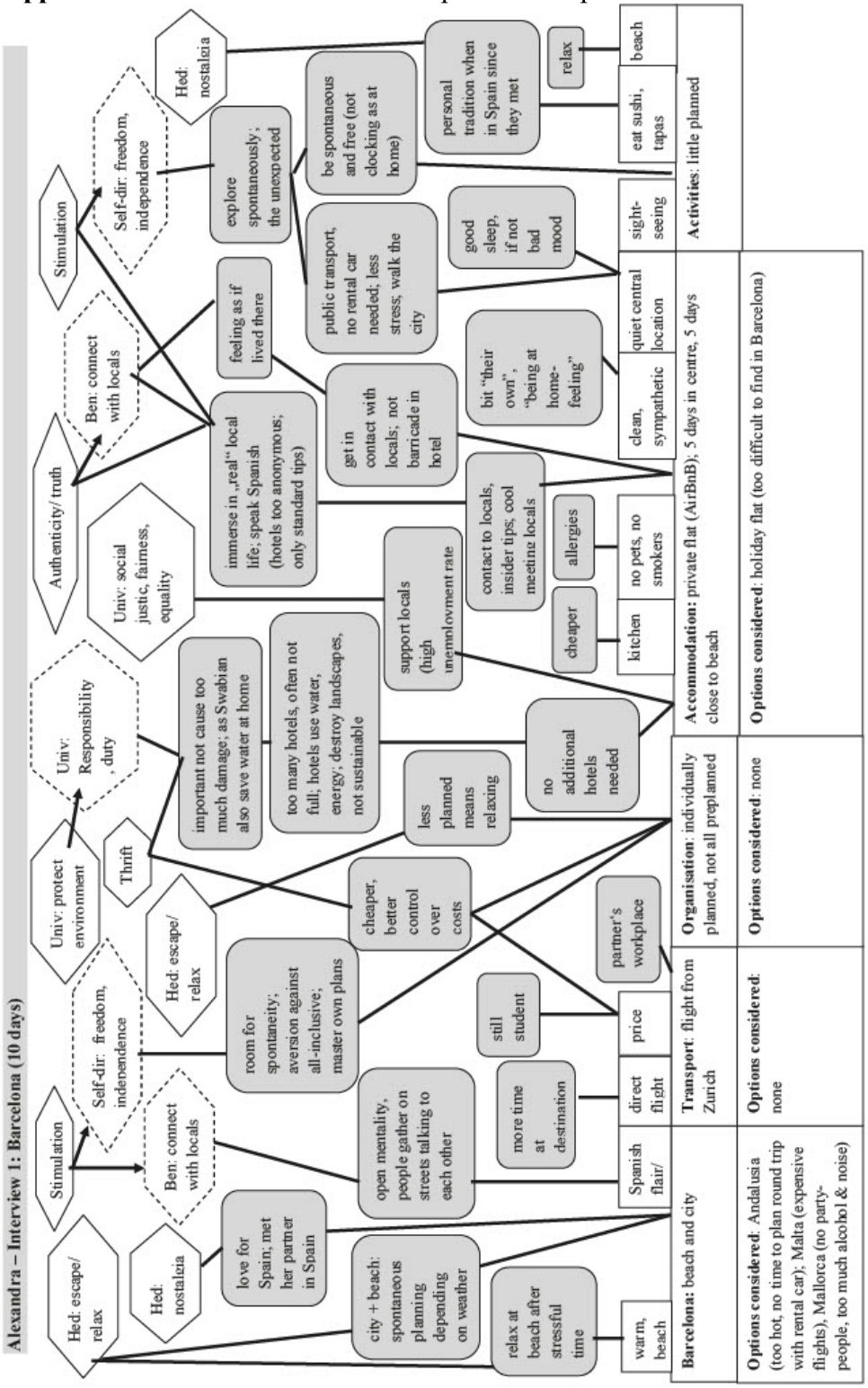
	who supported with free accommodation.	
Mature love (2) **Source:** Rokeach (1973)	Desire for deeper, more intimate relationships with close friends and/or partners, seek common experiences during vacations or revive intimate moments in the past.	Hannah (1,2), Helene (1, 2)
Trust, honesty (2) **Source:** Schwartz (1992, 1994)	Choice of accommodation which conveys trust between guests and staff/owner, no feeling of being exploited, provide a cycle route which users can trust.	Hannelore (1), Iwan (2)
Self-direction	**When coded**	**Participants**
Freedom, independence (16) **Source**: Sahm (2020), Shaw et al. (2005), Weeden (2008)	Freedom (further associated with flexibility, spontaneity) to make one's own decisions, judgments, develop one's own understanding of the world, do not follow standards or the masses, travel and organise trips independently, travel off the beaten track, circumvent tourism spots, go hiking, cycling, horse-riding or camping, seek adventure and/ or discovering cultures, search for the extraordinary, distance from stereotypes, value individuality, avoid package and mass tourism.	Alexandra (1), Andrea (1,2), Angelika (1,2), Erika (1), Hannelore (2), Hans (1,2), Hartmut (1,2), Helga (1,2), Ignacio (1,2), Ilse (1, 2), Ingo (1,3), Iris (1, 2), Irene (1,2), Iwan (1,2), Sandra (1,2), Sophia (1, 2)
Achievement/ learning/ personal growth (12) **Source:** Weeden (2008)	Strive to learn about other cultures, get inspired and adopt new ideas, worldviews or ways of life, broaden horizon, learn about one's own culture, seek a mature understanding of this world. Gained by mastering challenges, contacts with local people, trying new foods.	Andrea (1,2), Hannelore (1), Hans (1, 2), Hartmut (1,2), Ilse (1,2), Ingo (1,2,3), Irene (1,2), Iwan (1), Sandra (1), Silke (1), Sophia (1), Stefan (1,2)
Curiosity (6) **Source:** Schwartz (1992, 1994)	Active strive to discover, explore new cultures, foods, countries and nature, seek thrills to discover the new, open for new experiences and the unexpected by seeking close contacts with locals, immersing in local life and travelling off-the-beaten track.	Ingo (3), Irene (2), Iwan (2), Sandra (1,2), Silke (2), Stefan (1)
Self-respect (2) **Source**: Weeden (2008)	Self-respect is about feelings towards an individual's own worth by engaging in meaningful projects/ issues. Closely related and coded together with achievement values (lasting contribution).	Ilse (1), Iwan (2)
Creativity (1) **Source:** Schwartz (1992, 1994)	Creating own bicycle routes based on actual experiences on the route, not relying on existing (online) suggestions, use one's own imagination creating something unique.	Iwan (2)

Lasting contribution (achievement) (2)	Desire to have a long-lasting personal contribution, either as "ambassador for health" passing on one's knowledge about health issues, creating and leaving a bicycle route that a lot others will benefit from.	Ilse (1,2), Iwan (1, 2)
Stimulation values	**When coded**	**Participants**
Stimulation (15) **Source**: Schwartz et al. (2012)	Seek inspiring and new, exciting experiences and stories by travelling slowly, close contacts with the local population, new culinary experiences, travel off-the-beaten track or moments in nature.	Alexandra (1), Andrea (1,2), Angelika (1,2), Elke (1,2), Erika (1), Hannelore (1, 2), Heike (1,2), Helene (1), Hendric (1), Ignacio (1,2), Ingo (1,2), Irene (1,2), Iris (1,2), Sandra (1), Stefan (2)
Celebrating diversity (7) **Source**: departing from Weeden (2008) who coded it as universalism value	Seek and value diversity of cultures expressed by trying local foods, appreciating different religions, seeking encounters with different cultures.	Erika (1,2), Hannelore (2), Helene (2), Sandra (1,2), Silke (1), Sophia (1), Stefan (1)
An exciting life, daring (6) **Source**: Schwartz (1992, 1994)	Seek excitement, thrill or adventures, daring situations and unexpected moments/ encounters, seek thrill and excitement of discovering new cultures, hitchhike, drive through desert with car, making one's way through a country by public transport, going on horseback or by bicycle, finding one's own way.	Hans (1), Ignacio (2), Ingo (1,3), Iris (2), Silke (1), Stefan (1)
A varied life (2) **Source**: Schwartz (1992, 1994)	Seek variety in vacations and diverse activities, landscapes	Andrea (2), Angelika (1)
Additional values	**When coded**	**Participants**
Authenticity/ truth (15) **Source**: new value added	Genuine interest in local life, local people and cultures, their problems, worldviews, deeper understanding on how the world functions by searching for authentic encounters, deeper understanding beyond the surface; achieved through bypassing tourist bubbles, touristic artificial world, high season, global supermarkets, coffee chains and/or international hotel chains, opt for locally-owned accommodation, travel off-the-beaten track, search contacts with the local population, stay longer periods at one place, purchase local food and/or enjoy pristine, untouched "authentic" nature.	Alexandra (1), Andrea (1), Angelika (2), Erika (1), Hannah (1), Hannelore (1,2), Hans (2), Hartmut (1), Helene (2), Hendric (1,2), Ingo (1), Irene (1,2), Iwan (1,2), Sandra (1), Silke (1,2)

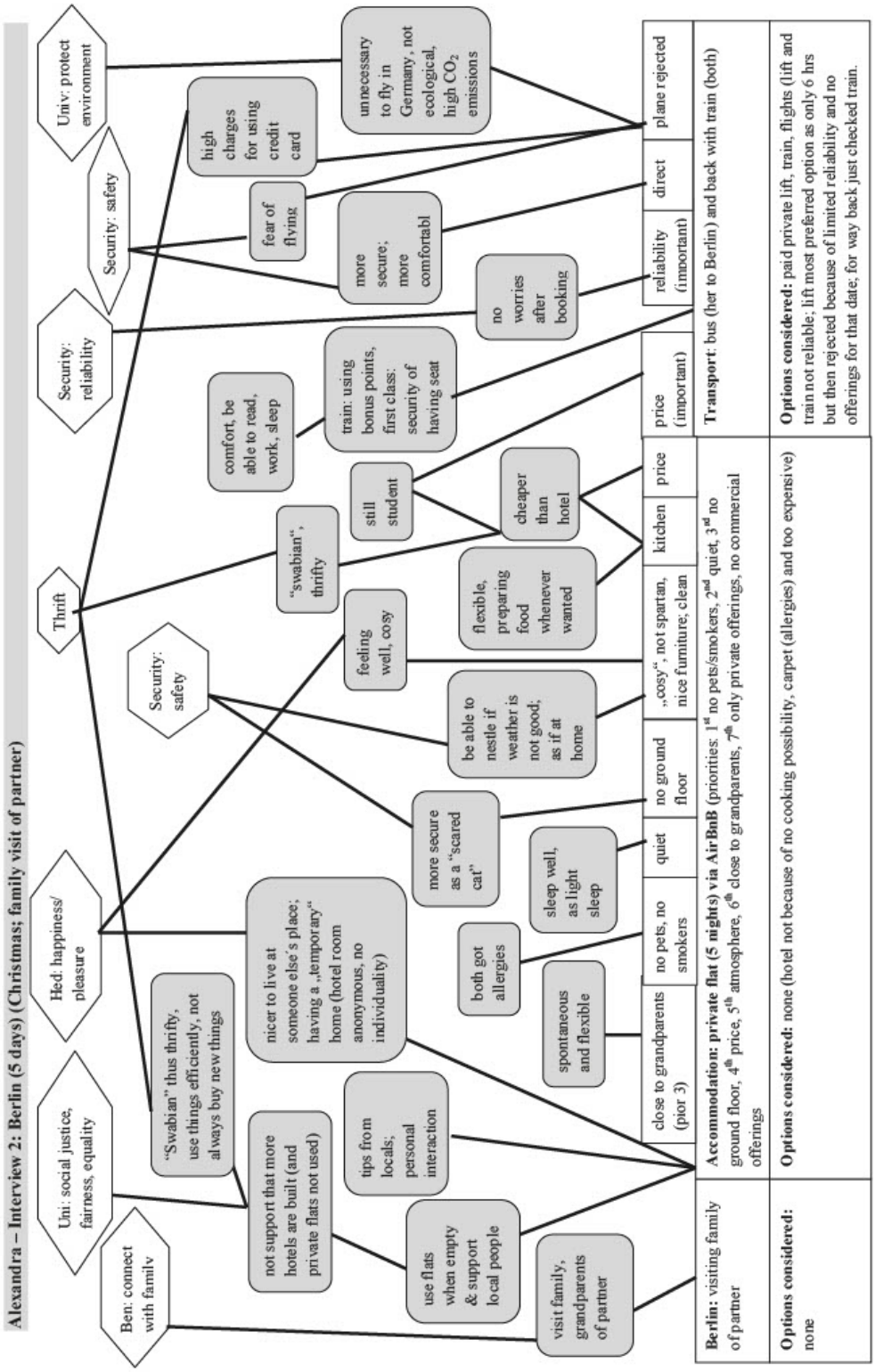
Connect with nature (9) **Source**: new value added	Desire to connect with/ discover nature as associated with positive feelings (being free, being enchanted, have time with oneself, experience beautiful moments in nature such as lakes, rivers, sunsets). For some reflecting their character, their self-identify associated with closely connected with nature ("Naturmensch", not a "city person", or antidote to everyday living.	Andrea (1,2), Angelika (1), Erika (1,2), Hendric (1,2), Ignacio (2), Ingo (2,3), Irene (1), Sandra (1,2), Silke (2)
Beauty of nature/world (4) **Source:** Rokeach (1973)	Admire and deeply value the beauty of (mostly) natural phenomena such as landscapes, mountains, the sea, or human issues.	Andrea (2), Hartmut (2), Ignacio (2), Ilse (1)
Spirituality/ inner peace (3) **Source**: Weeden (2008) but not interpreted as universalism value in this study	Higher energies, supernatural forces and "transcending everyday reality" (Schwartz, 1992), find meaning in life. Coded in instances of individuals referring to "Mother Earth", Christian beliefs, heeling moments and peace in nature.	Hartmut (1,2), Helga (1,2), Ignacio (1,2)
Simplicity/ grateful for little things (7) **Source**: new value added, only partially following Weeden (2008), i.e., simplicity as universalism value	Intrinsically valuing the essential basics in life, voluntarily downsize financial expenditure, luxury or material issues/objects, temporarily spend time in nature without money, going "back-to-the-roots", enjoy nomadic life by spending time travelling out in nature, associate the simple life as the "sense of life".	Hannah (2), Hartmut (1), Hans (1), Heike (1), Helga (1), Ingo (2), Iris (1)
Hedonism	**When coded**	**Participants**
Happiness, pleasure (18) **Source**: Rokeach (1973), Schwartz (2012), Weeden (2008)	Positive feelings related to pleasure of happiness through admiring the beauty, charm and variety of this world, let one's spirits flow in certain places and in nature, meeting old friends and enjoying music, being enchanted by slow modes of transport, enjoyment of food and being out of scheduled and clocking everyday.	Alexandra (2), Andrea (1, 2), Angelika (1,2), Elke (2), Erika (1), Hannah (2), Hannelore (2), Hans (1,2), Hartmut (1,2), Heike (1, 2), Helene (1), Helga (1, 2), Ignacio (2), Ilse (1, 2), Ingo (1, 2, 3), Irene (2), Sophia (2), Stefan (1)

Peacefulness (5) **Source**: new value added	Positive feelings triggered or searched for in remote, pristine natural spots/ environments.	Hannah (1), Hendric (1), Irene (1), Iris (1,2), Silke (2)
Escape, relax (9) **Source**: Weeden (2008)	Strong need to escape cold winter, a stressful or monotone daily life, complaining about people in Germany, escape to natural environments or historical worlds, seek quiet accommodation, sun and sea, have a relaxed vacation.	Alexandra (1), Andrea (1, 2), Angelika (1), Elke (1,2), Erika (1,2), Helga (1), Ilse (1), Ingo (2), Iwan (2)
Nostalgia (6) **Source**: Weeden (2008)	Those who contemplate events in the past and positive remembering/ feelings associated with those events, e.g., place of wedding, where one met his/her partner, nostalgic associations with previous historical periods or childhood memories.	Alexandra (1), Angelika (2), Hannah (1), Heike (1,2), Helene (1, 2), Sophia (2)
Gratefulness (2) **Source**: new value added	Being happy with what one has, e.g., one's current life. In some cases triggered by experiences abroad resulting in gratefulness of what we have in Germany.	Ilse (1), Stefan (2)
Security	**When coded**	**Participants**
Safety (6) **Source:** Weeden (2008)	Seeking and considering safety issues (destination, accommodation choice, mode of transport, choice of route).	Alexandra (2), Andrea (1), Elke (2), Hannelore (2), Hendric (2), Iris (1)
Health, inner balance (5) **Source:** Schwartz (1992, 1994), Weeden (2008) and inner balance added	Lead a vegetarian/vegan diet because of health issues, connect with nature in order to find an inner balance, engage in activities that aim at physical and/or psychological health.	Andrea (1, 2), Hannelore (2), Helga (1), Ilse (2), Irene (1)
Reliability (1) **Source**: new added value	Security understood as reliability, not being able to rely on others (e.g. people offering a lift with the car) causes stress.	Alexandra (2)
Value and dimension	**When coded**	**Participants**
Thrift (2) **Source**: new added value, not following Weeden (2008) where thrift is conformity value	Desire to save money, seek cheaper prices, either because of a lifestyle based on downshifting or out of conviction.	Alexandra (1,2), Heike (2)

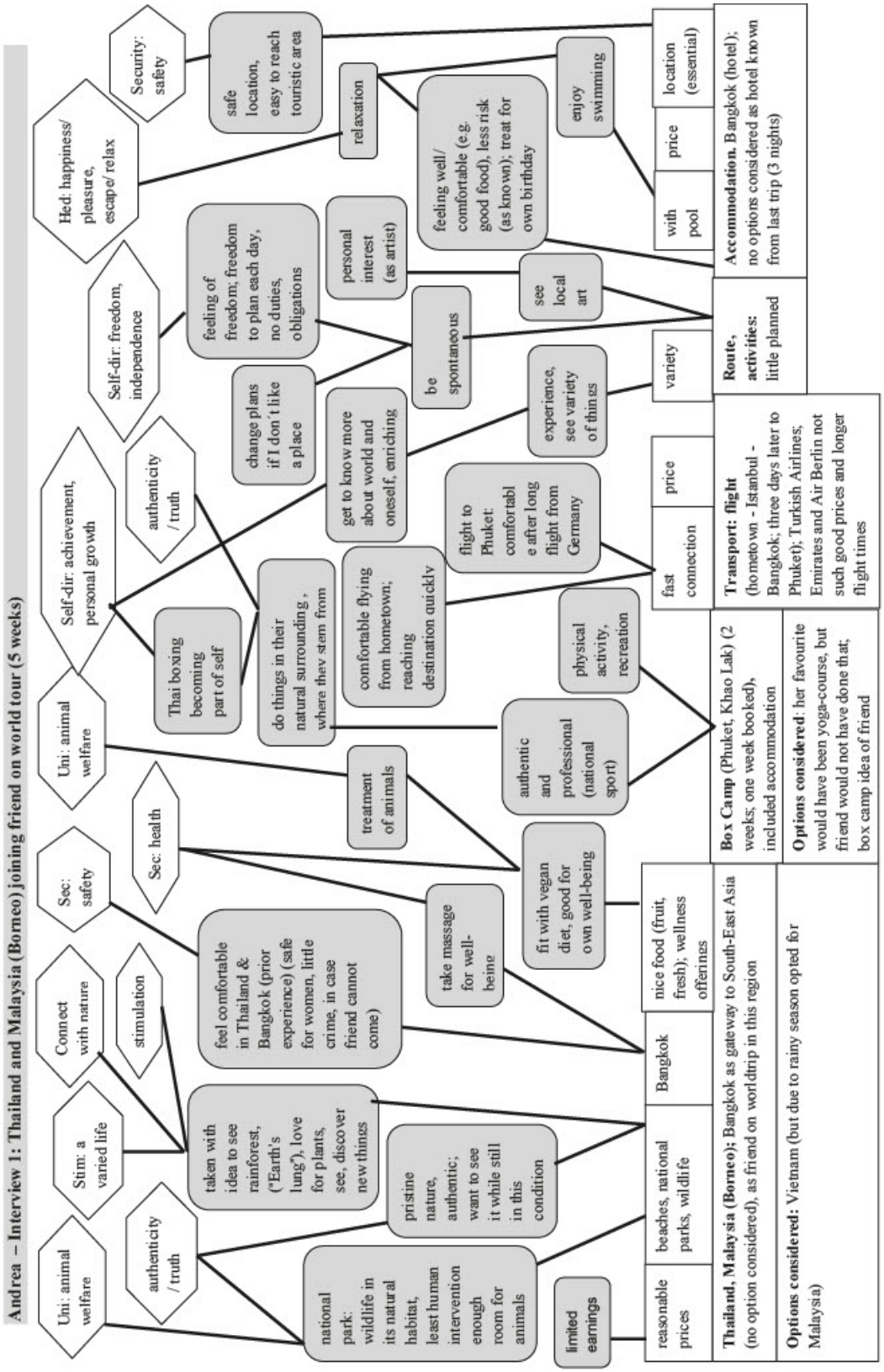
Appendix G: Consumer Decision Maps of Participants



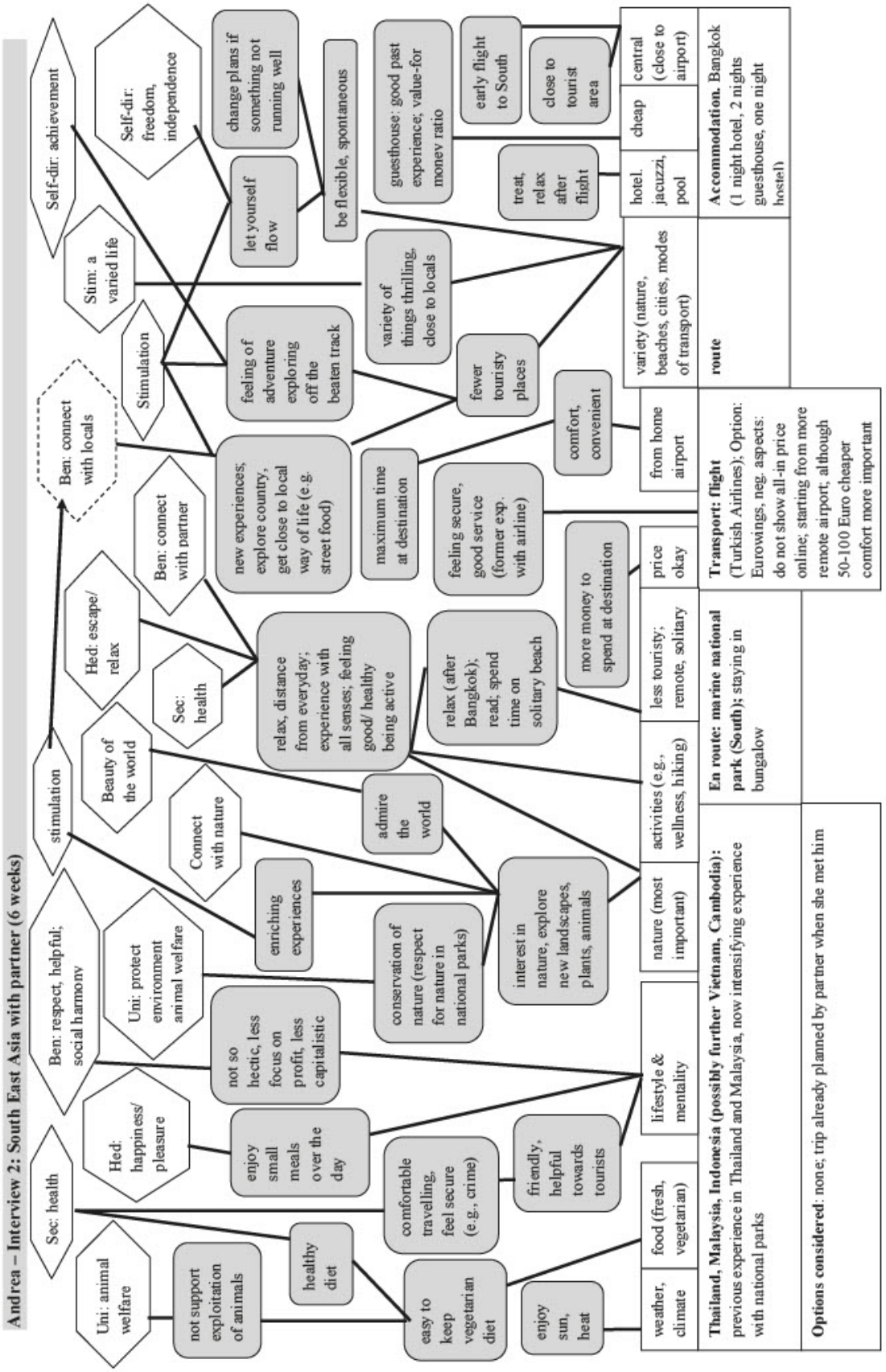
Appendix G: Consumer Decision Maps of Participants (continued)



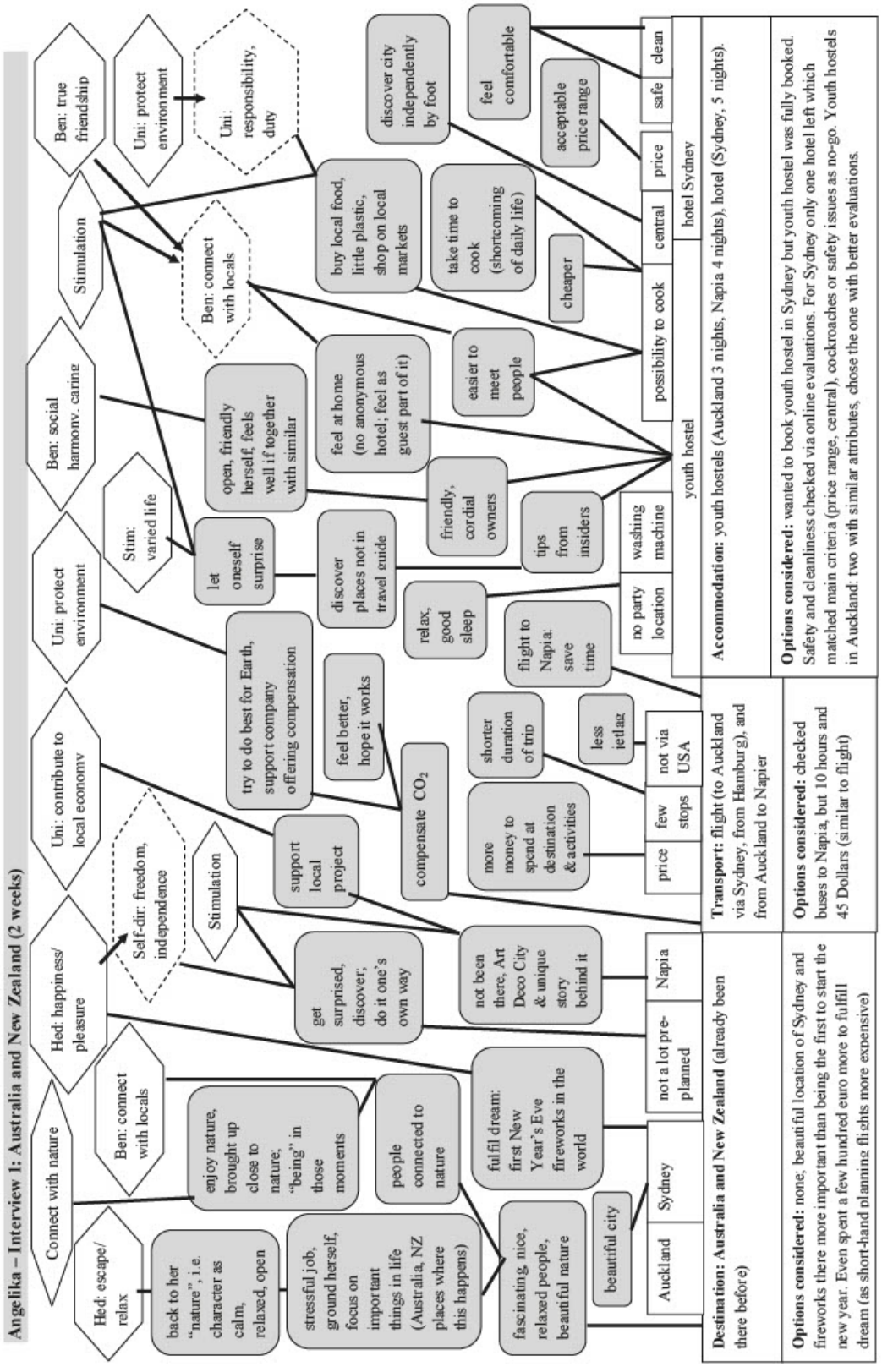
Appendix G: Consumer Decision Maps of Participants (continued)



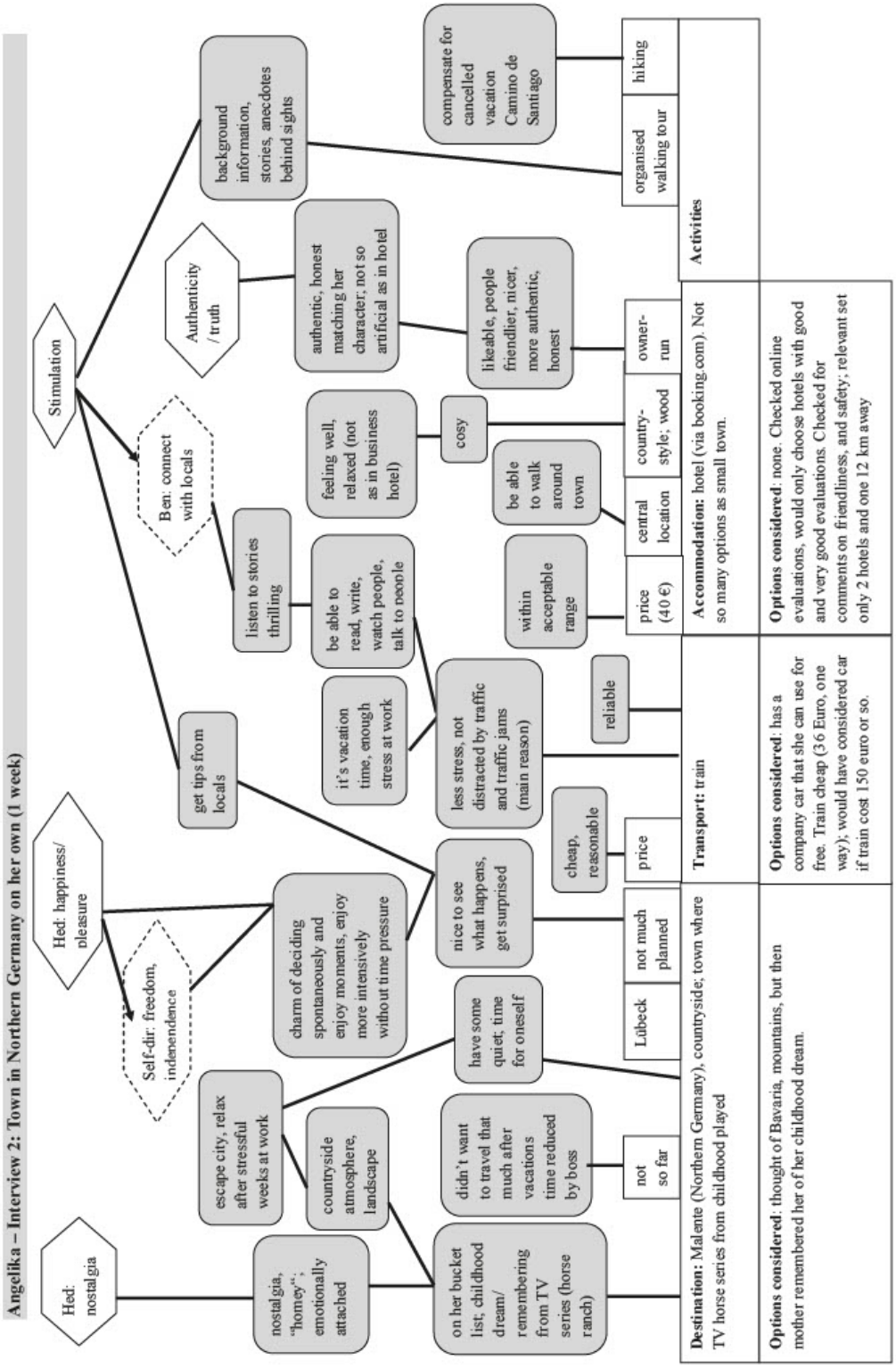
Appendix G: Consumer Decision Maps of Participants (continued)



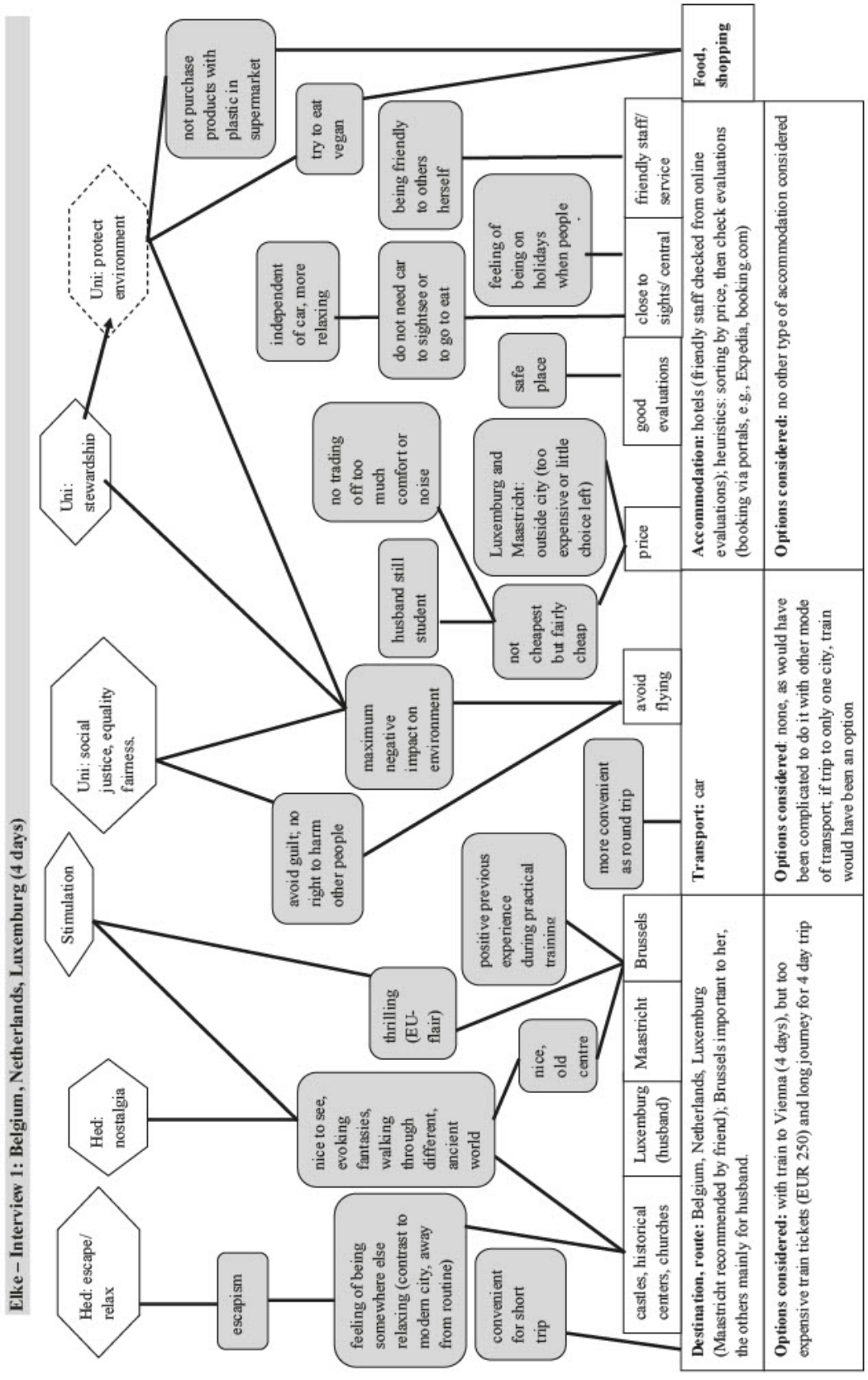
Appendix G: Consumer Decision Maps of Participants (continued)



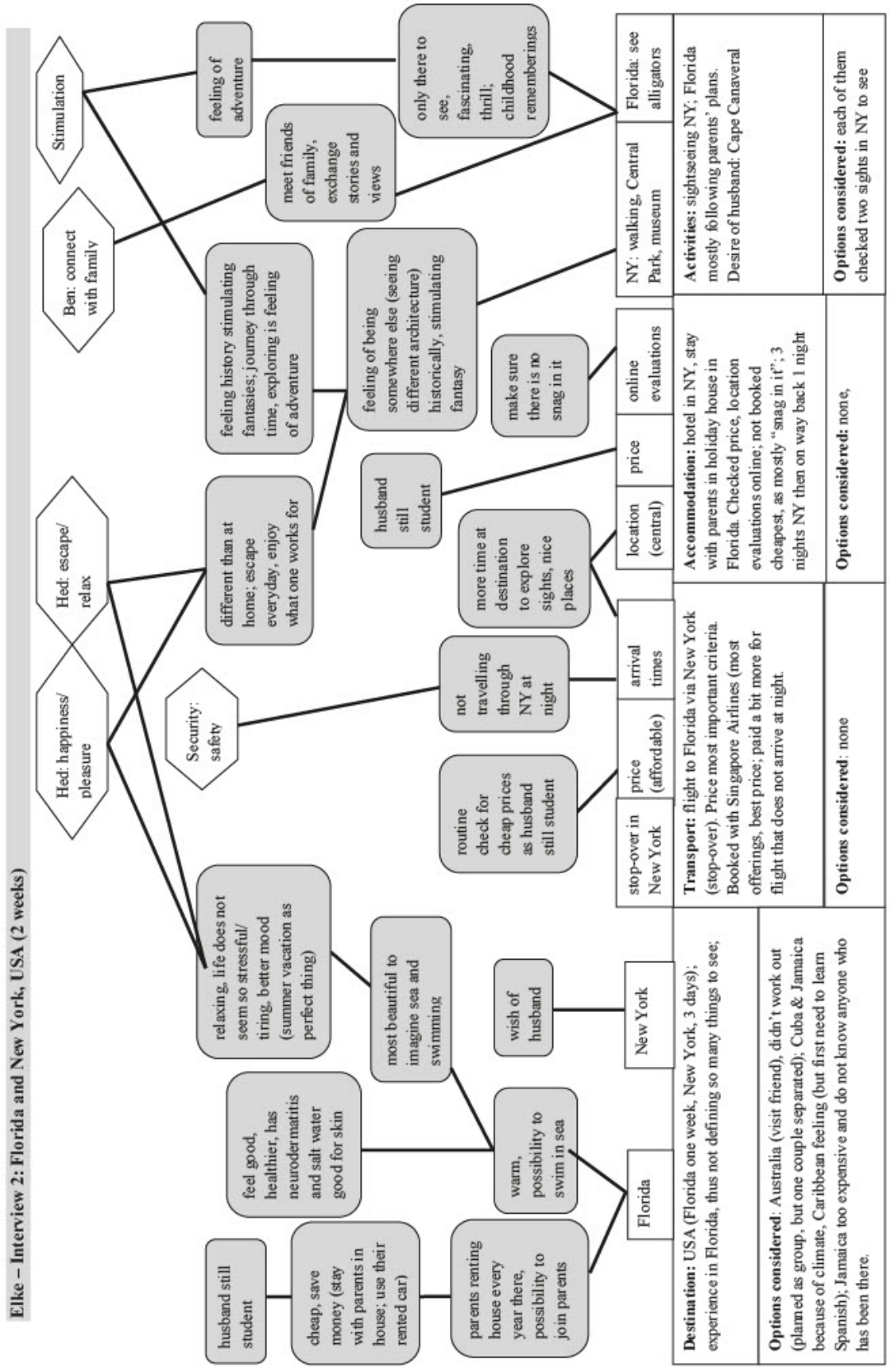
Appendix G: Consumer Decision Maps of Participants (continued)



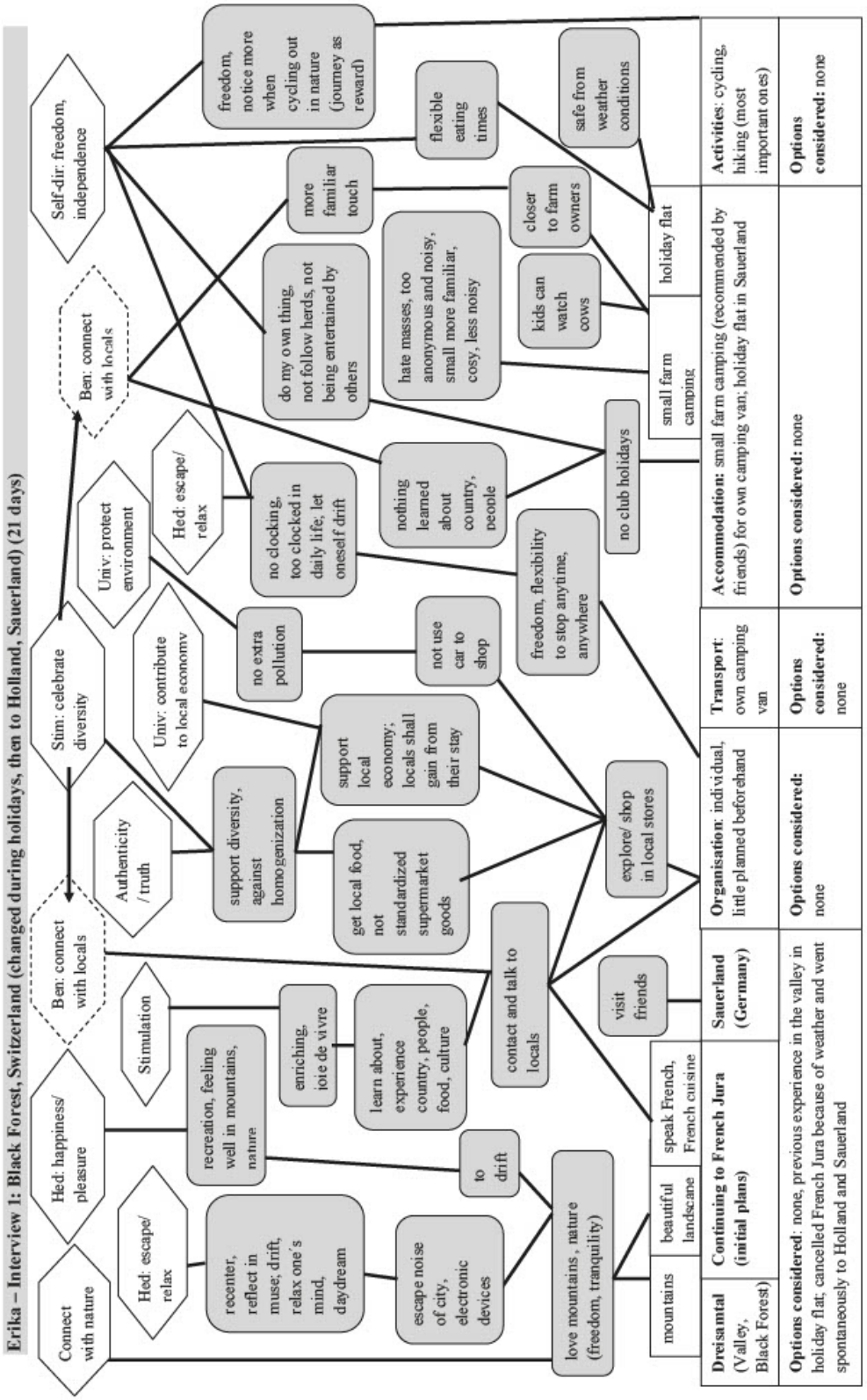
Appendix G: Consumer Decision Maps of Participants (continued)



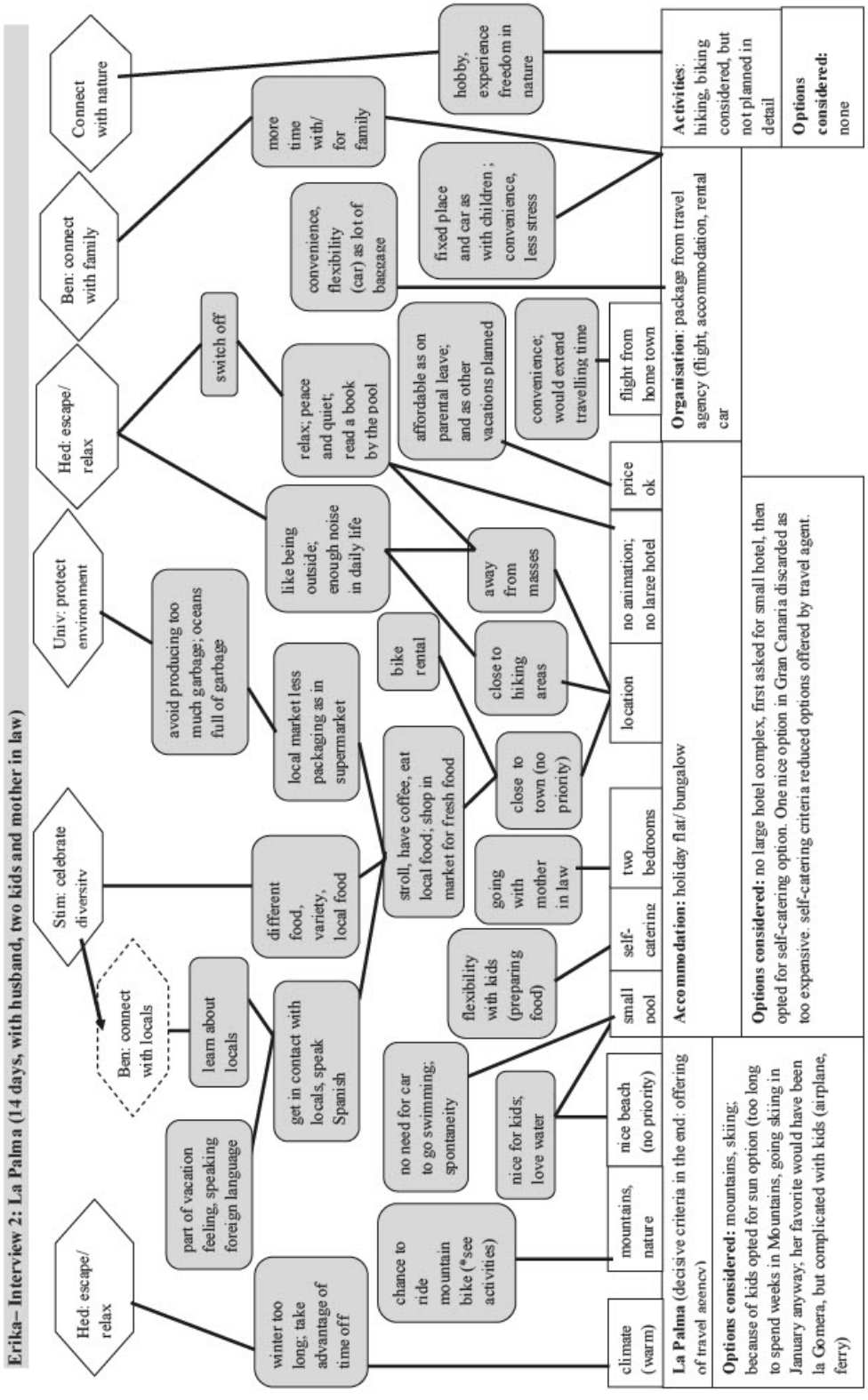
Appendix G: Consumer Decision Maps of Participants (continued)



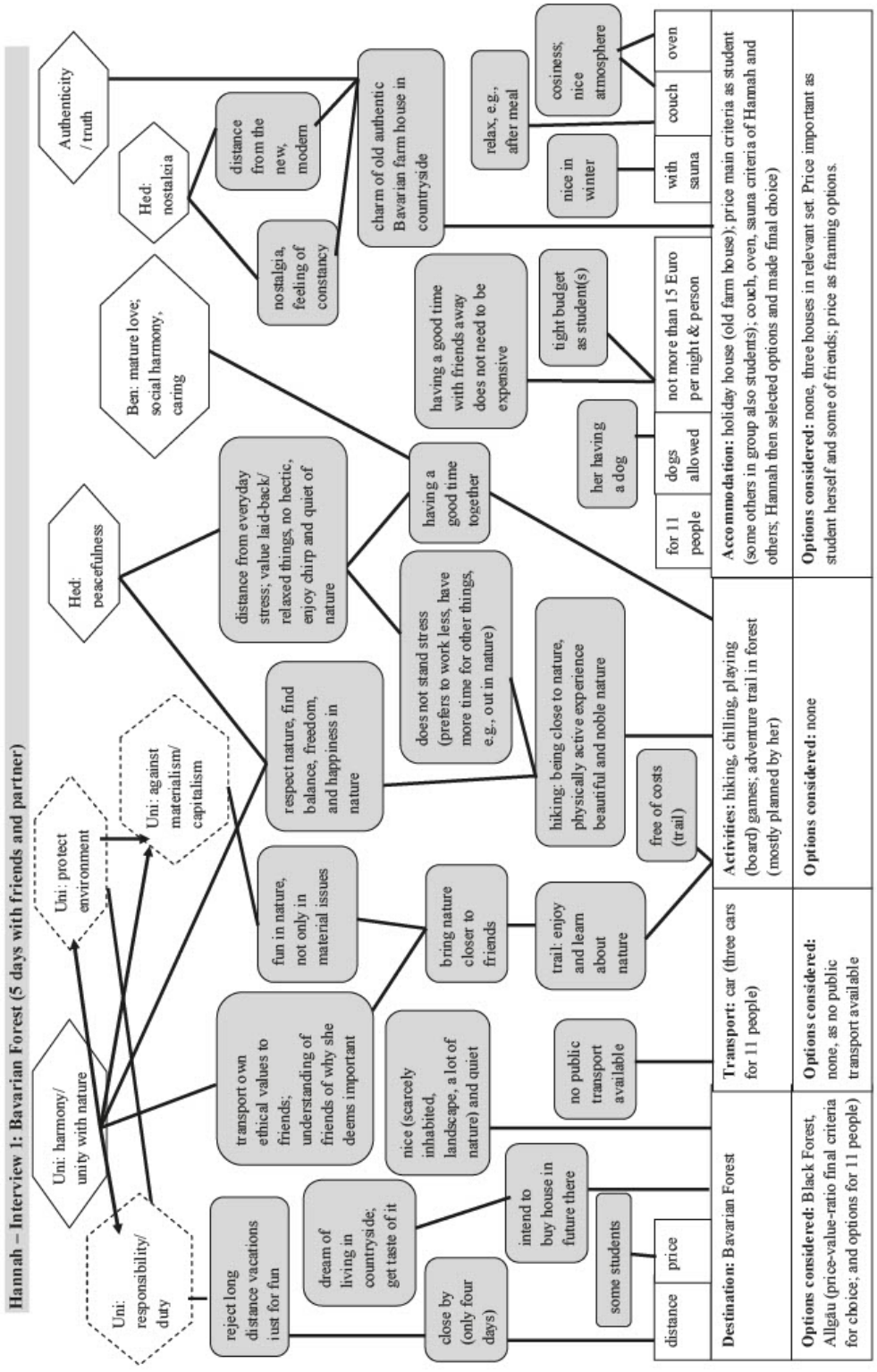
Appendix G: Consumer Decision Maps of Participants (continued)



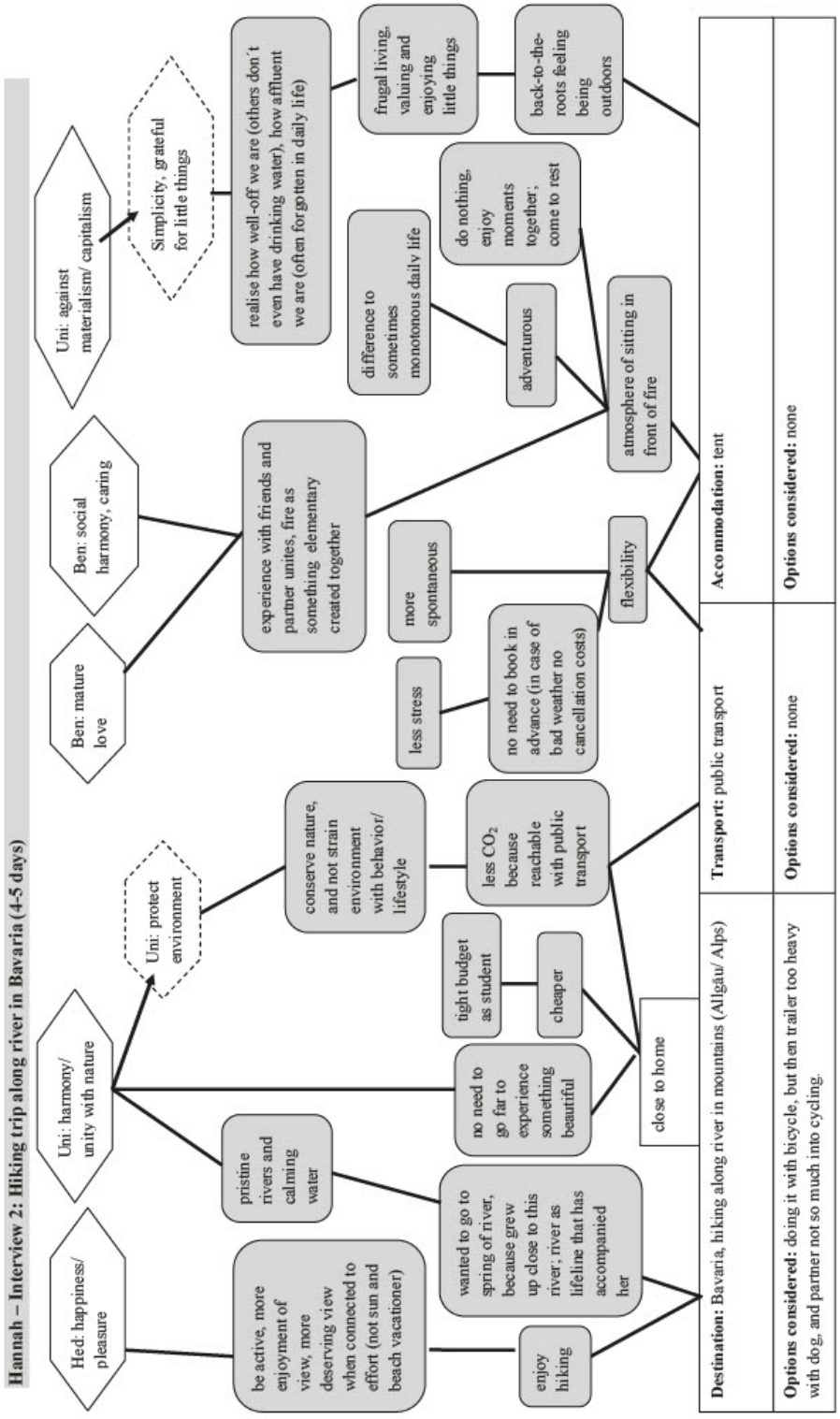
Appendix G: Consumer Decision Maps of Participants (continued)



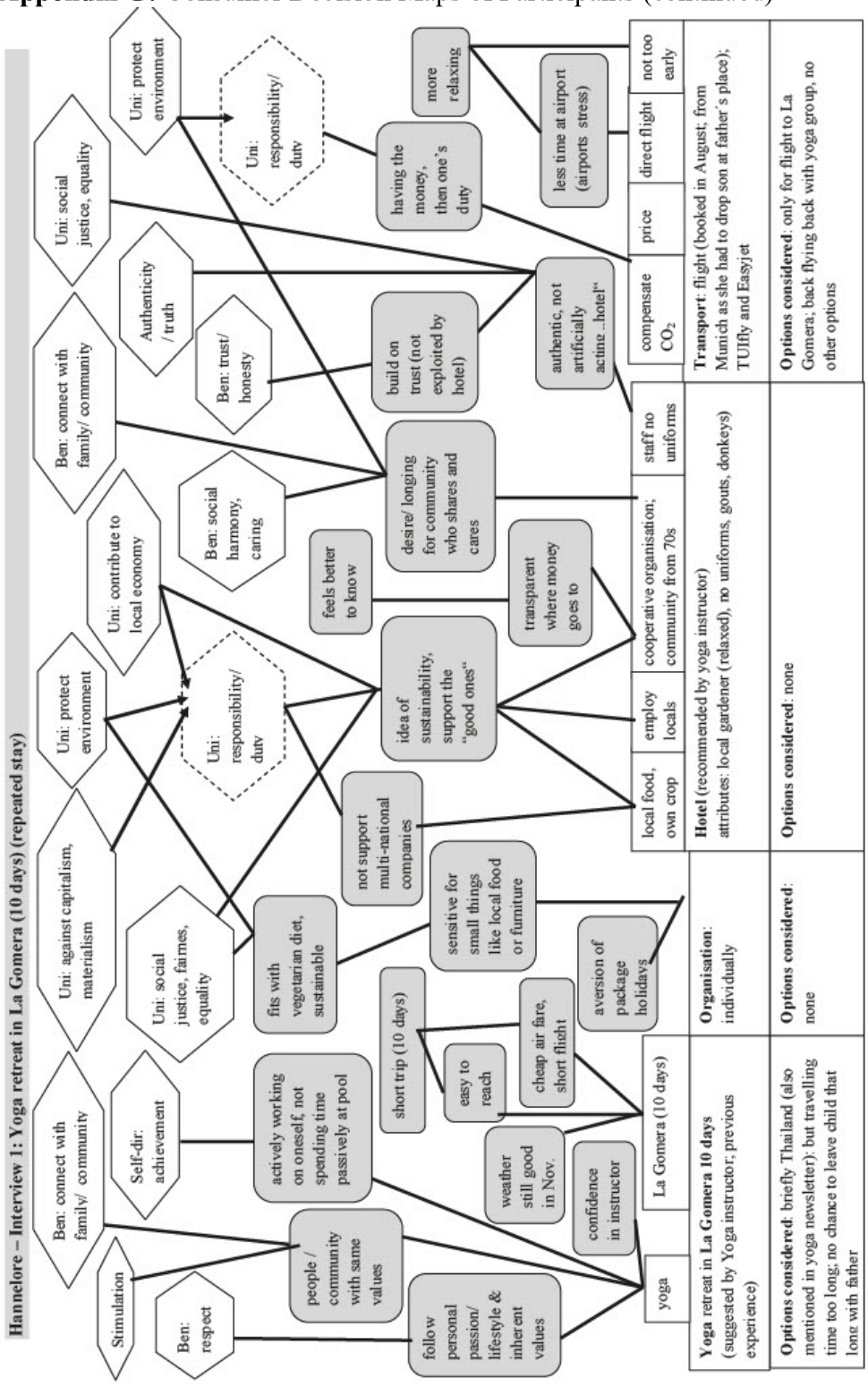
Appendix G: Consumer Decision Maps of Participants (continued)



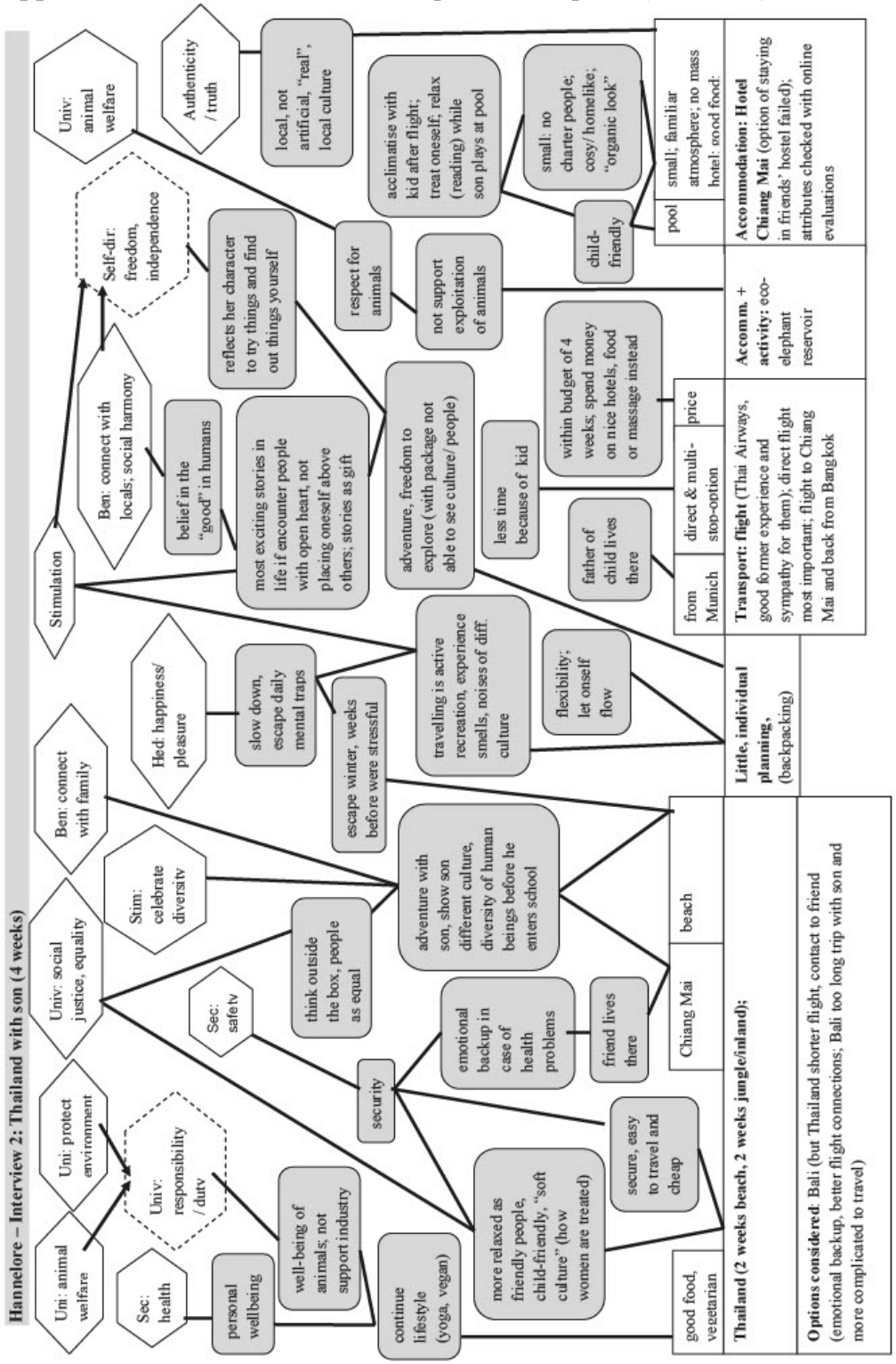
Appendix G: Consumer Decision Maps of Participants (continued)



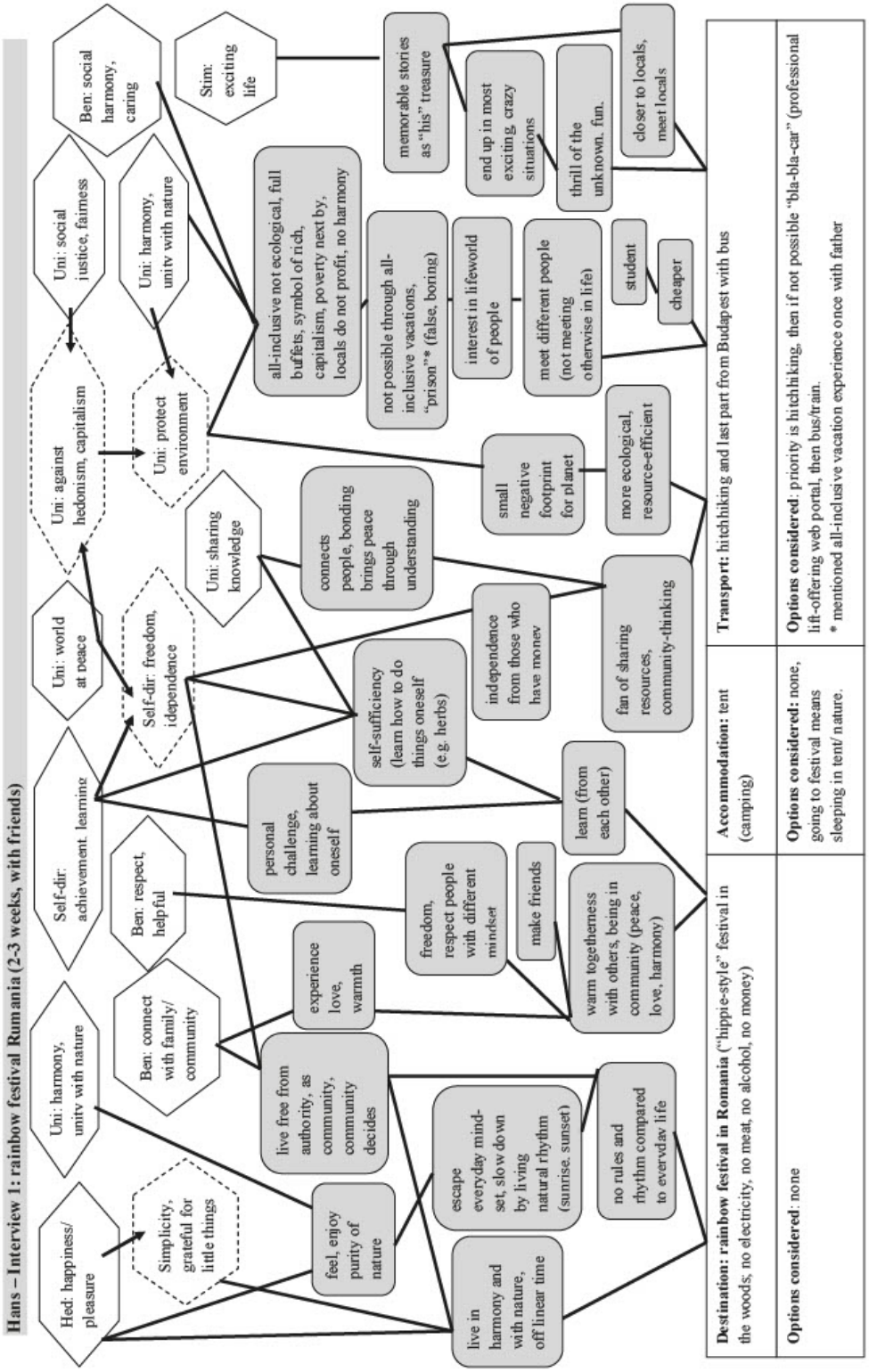
Appendix G: Consumer Decision Maps of Participants (continued)



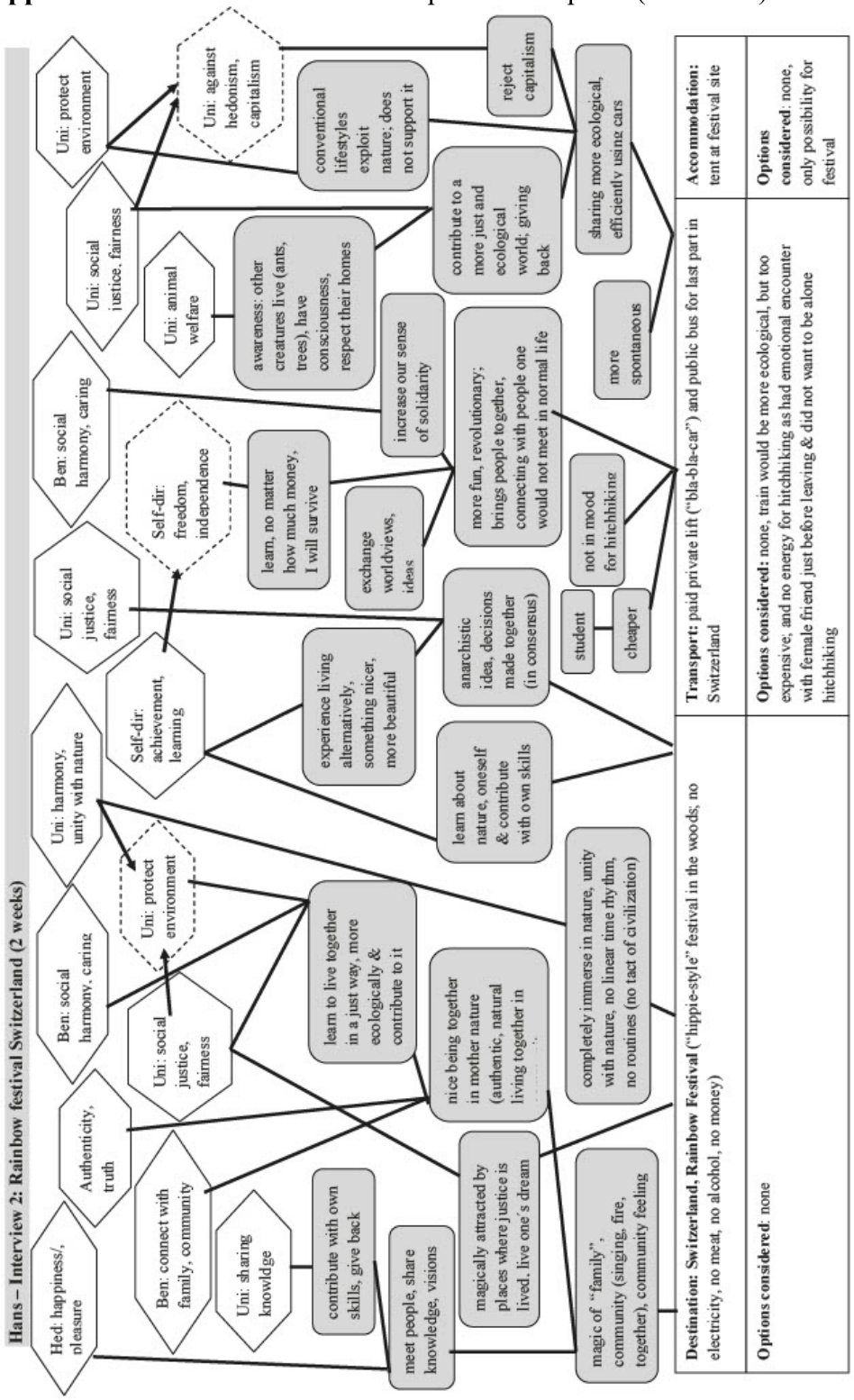
Appendix G: Consumer Decision Maps of Participants (continued)



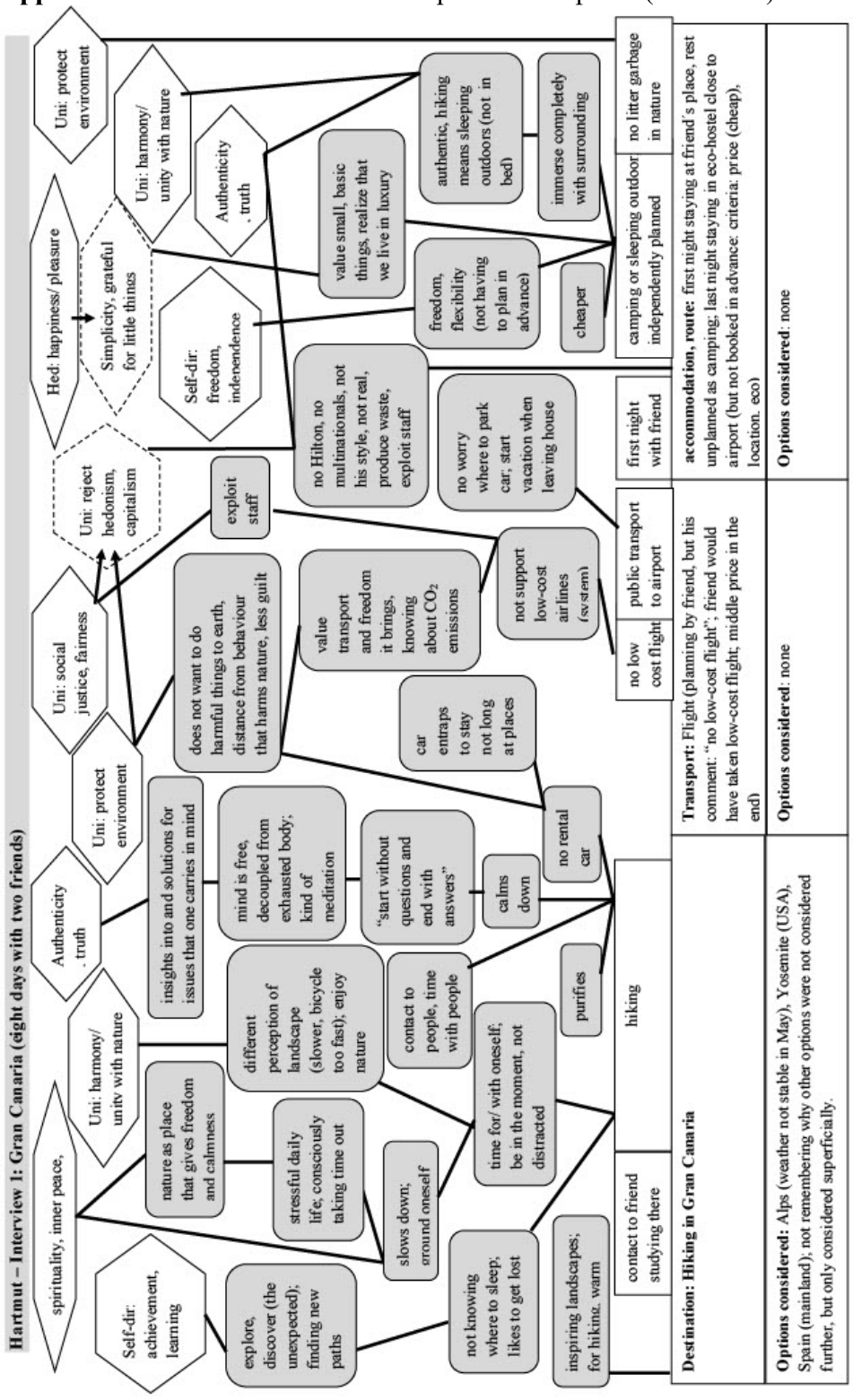
Appendix G: Consumer Decision Maps of Participants (continued)



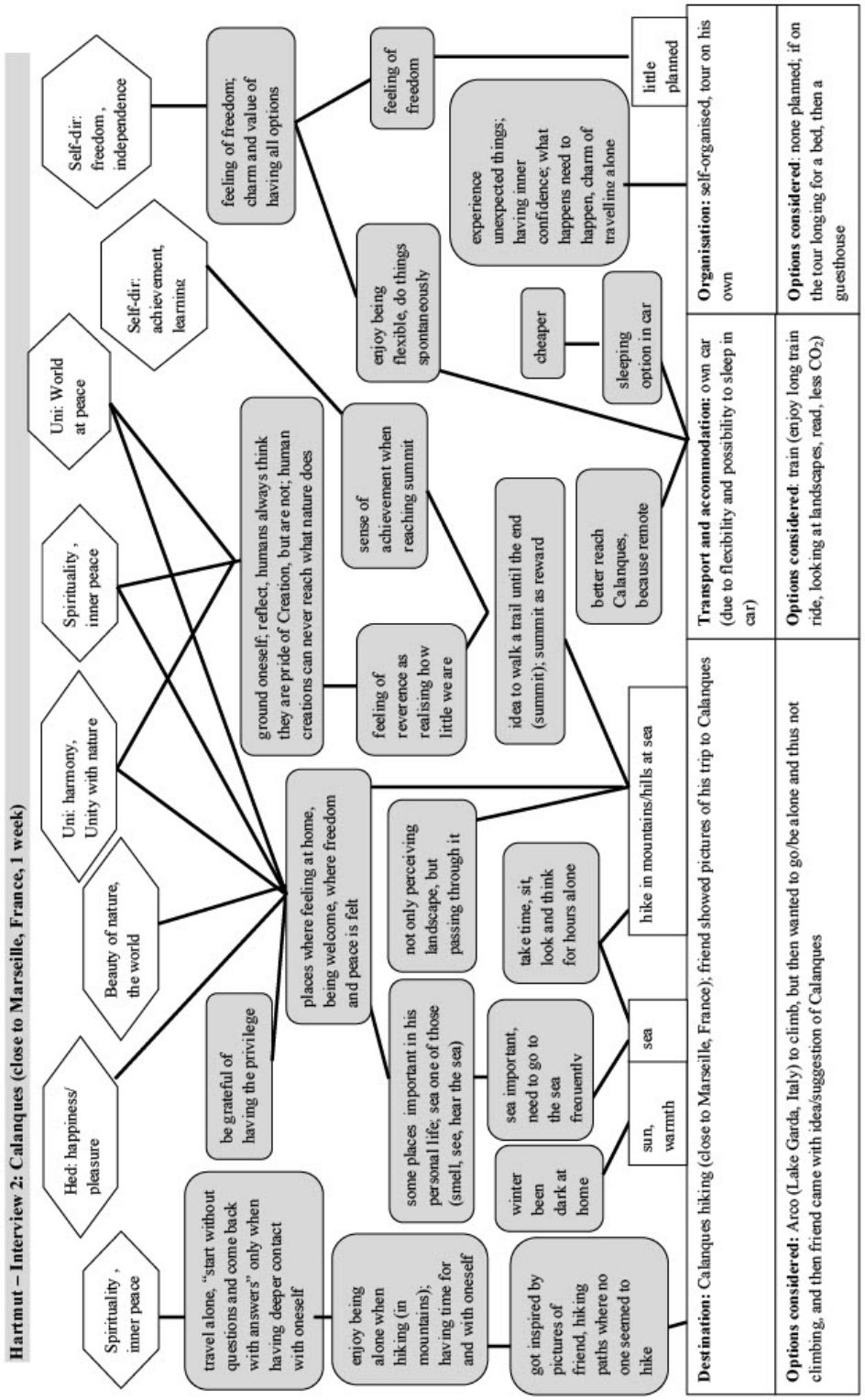
Appendix G: Consumer Decision Maps of Participants (continued)



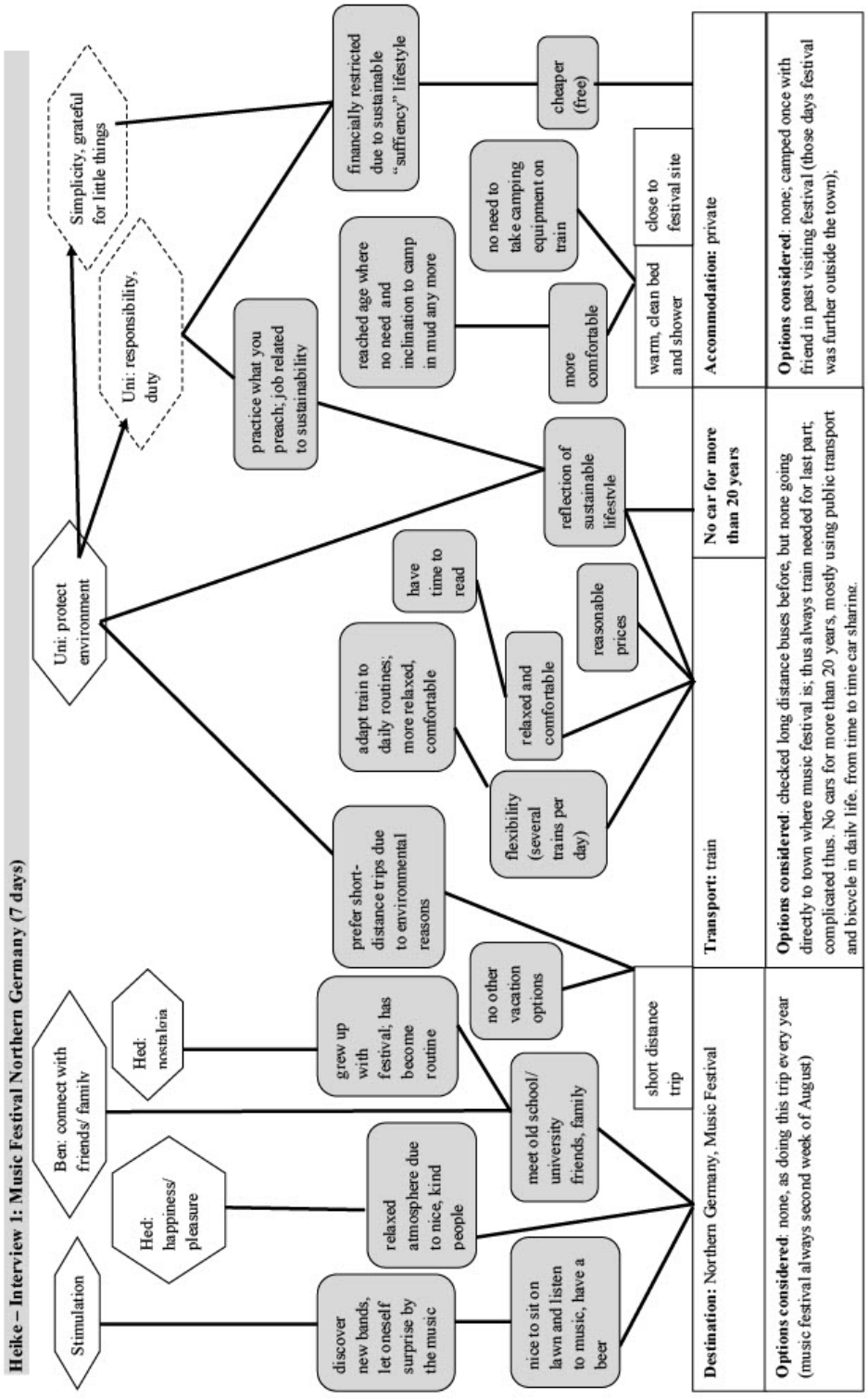
Appendix G: Consumer Decision Maps of Participants (continued)



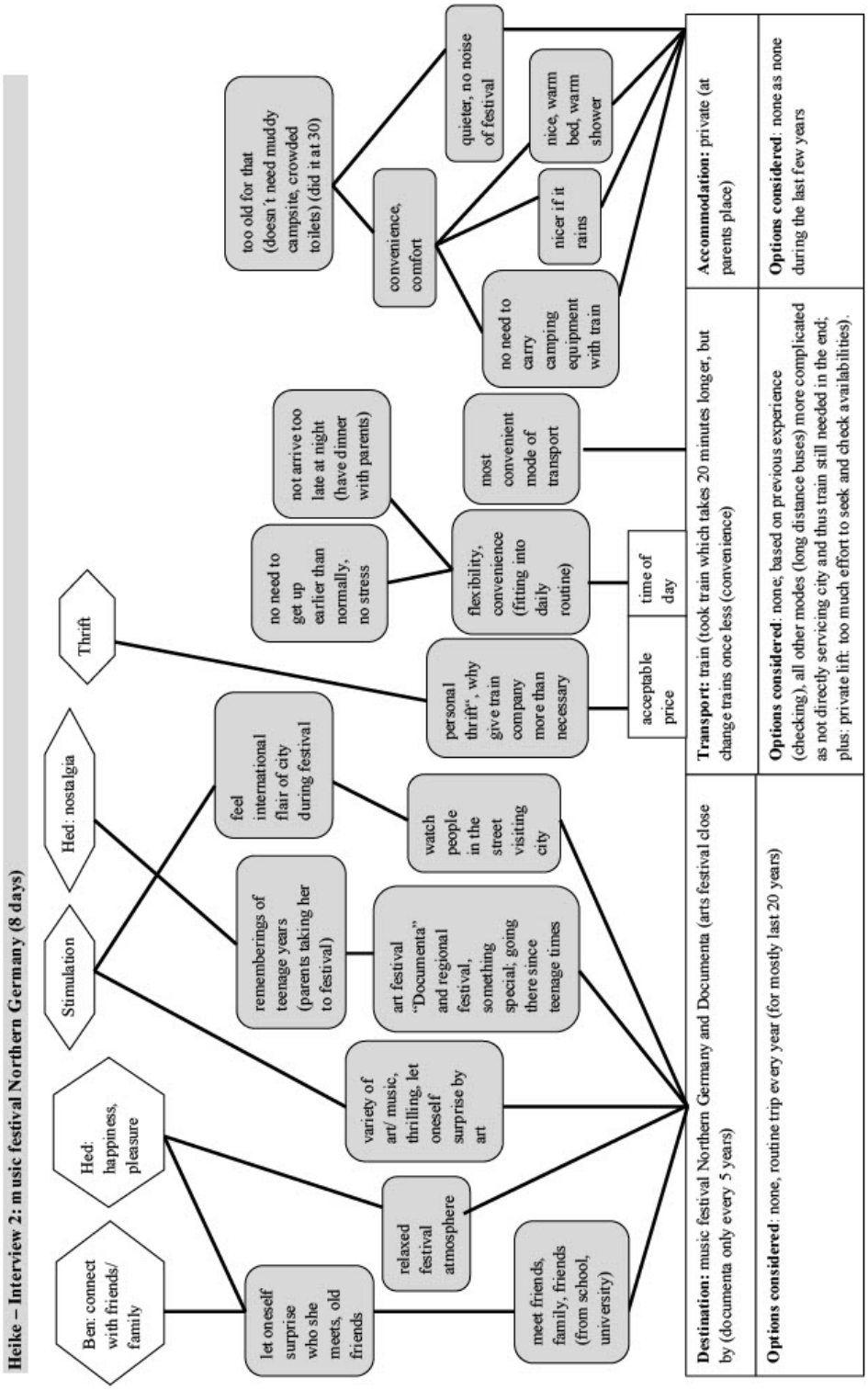
Appendix G: Consumer Decision Maps of Participants (continued)



Appendix G: Consumer Decision Maps of Participants (continued)



Appendix G: Consumer Decision Maps of Participants (continued)



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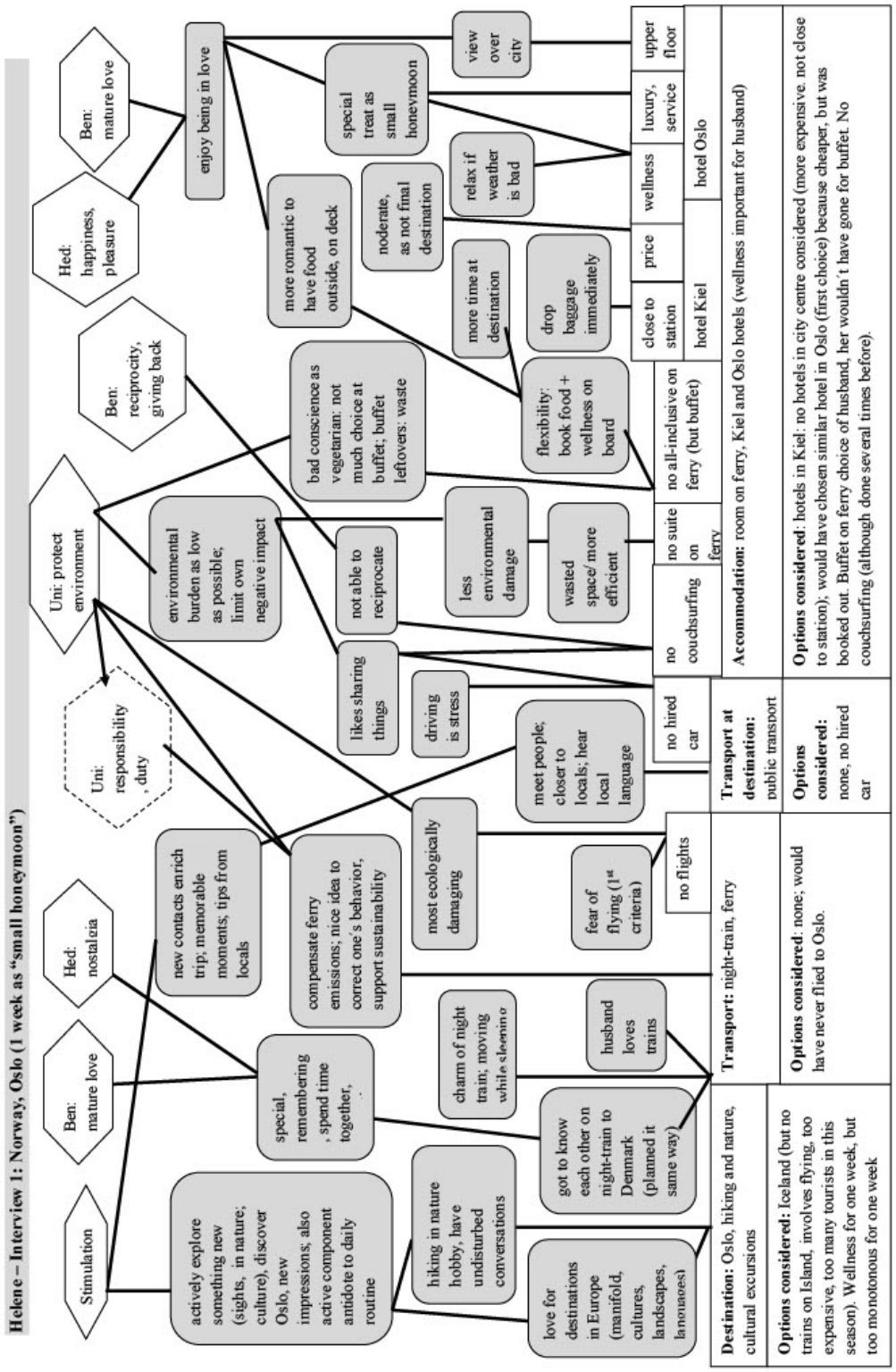

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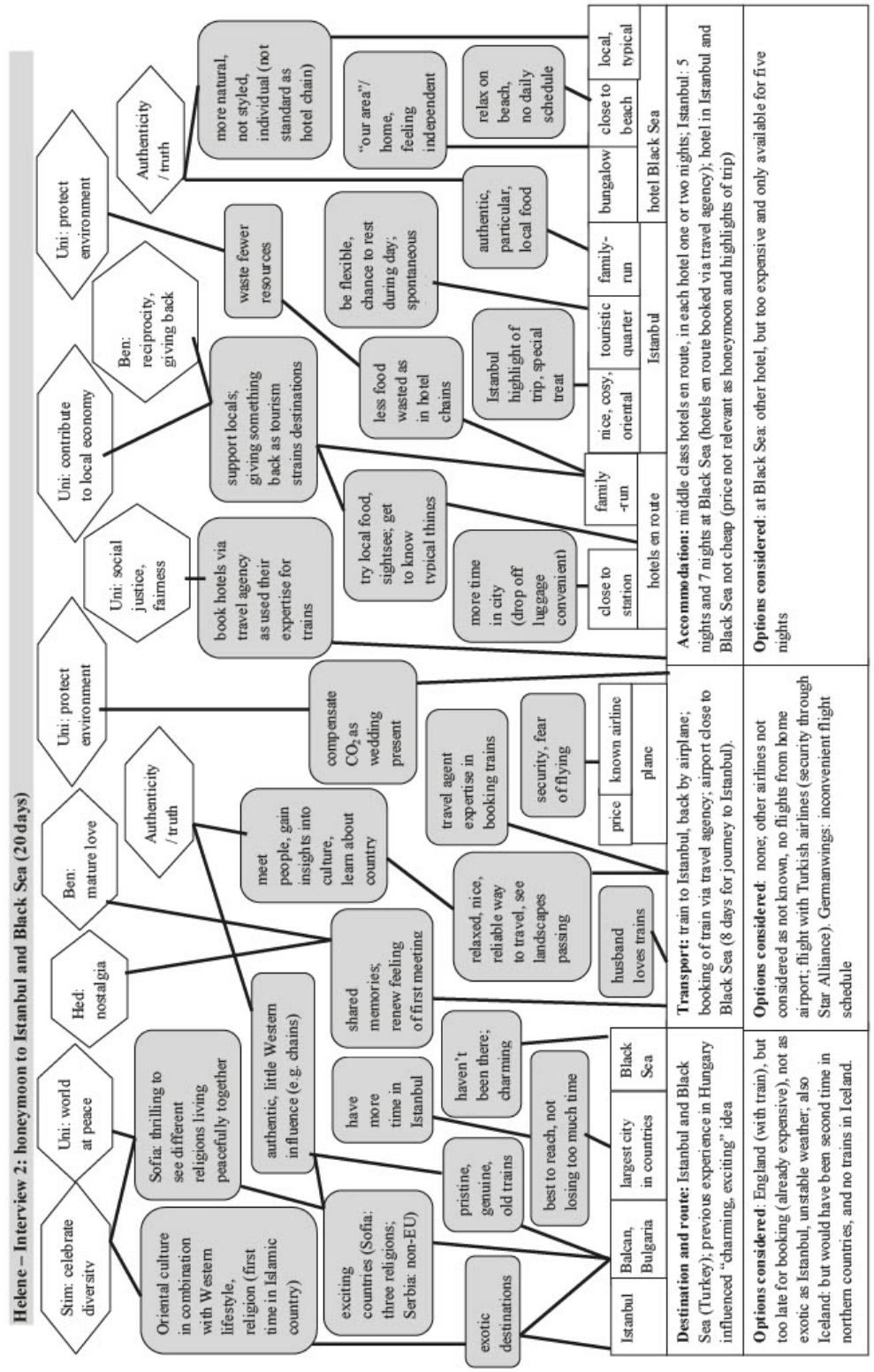

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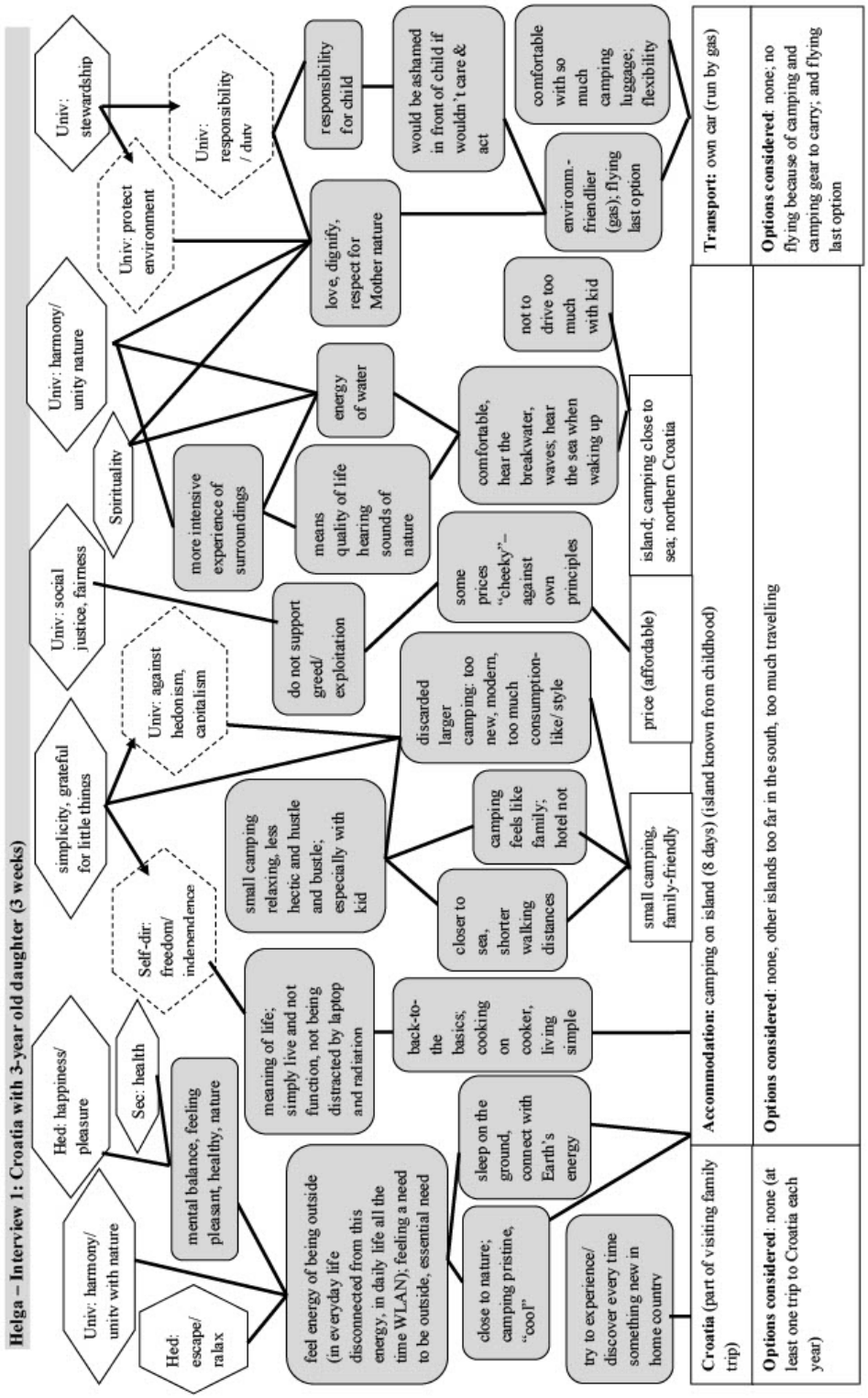

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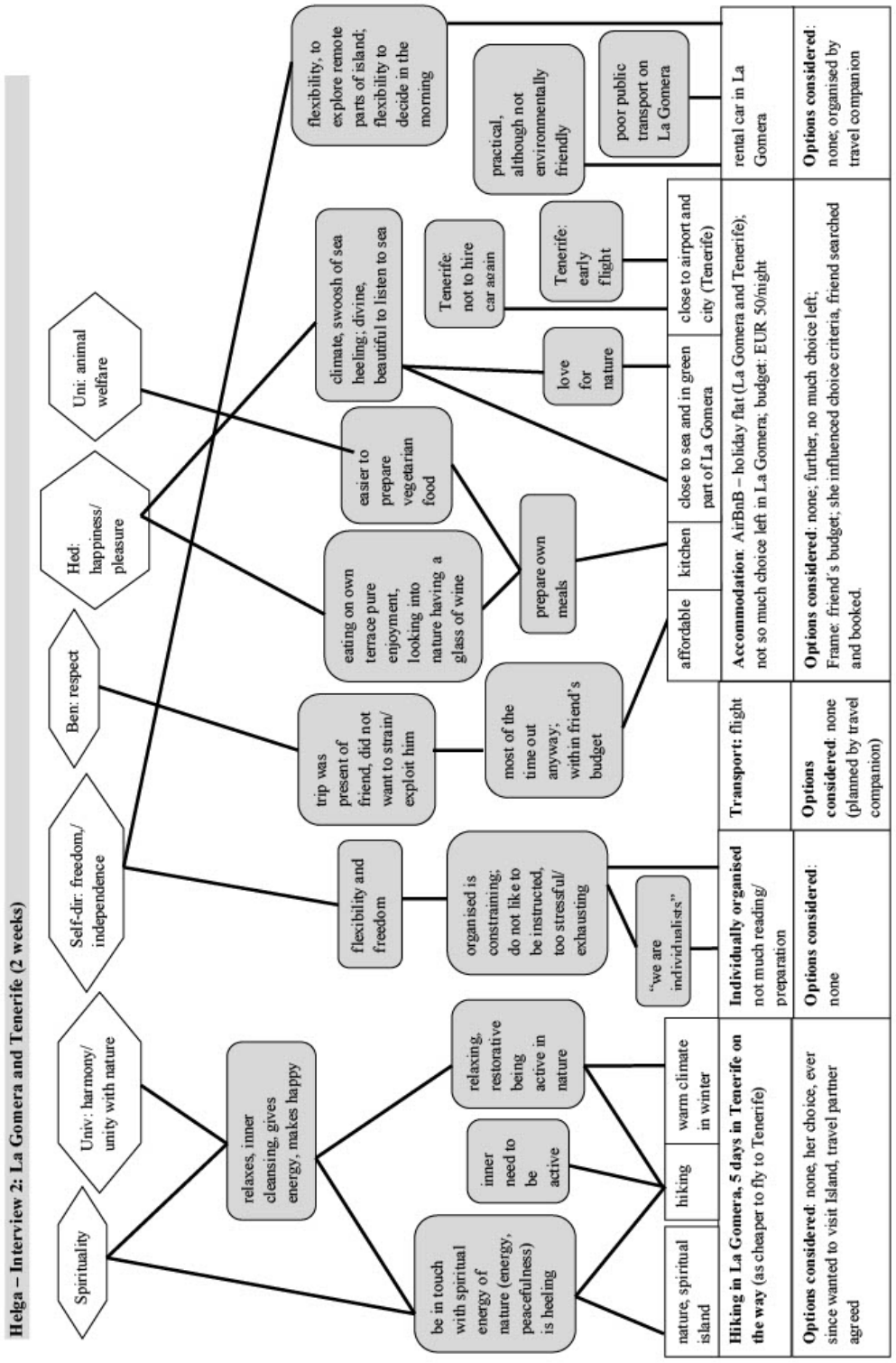

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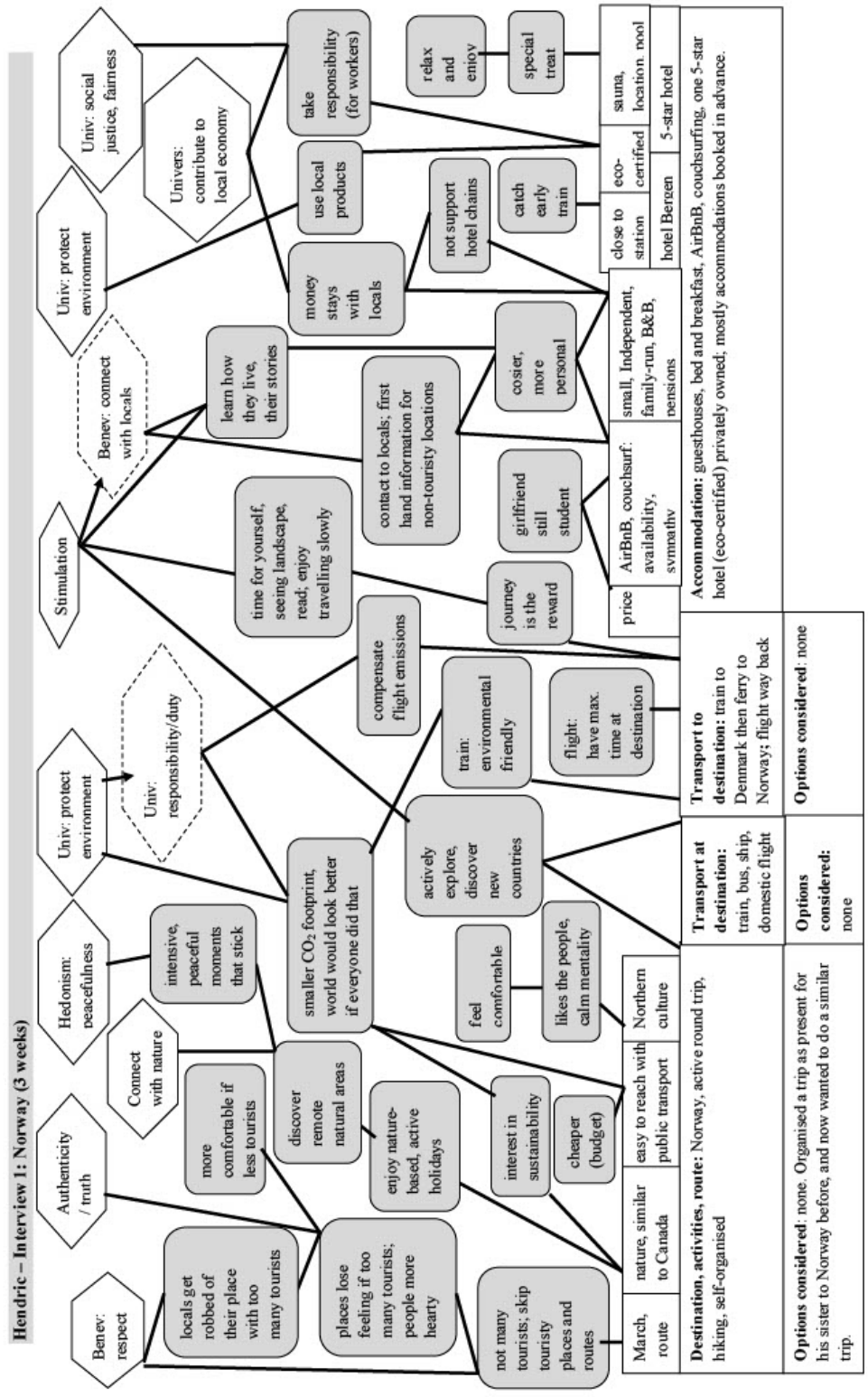

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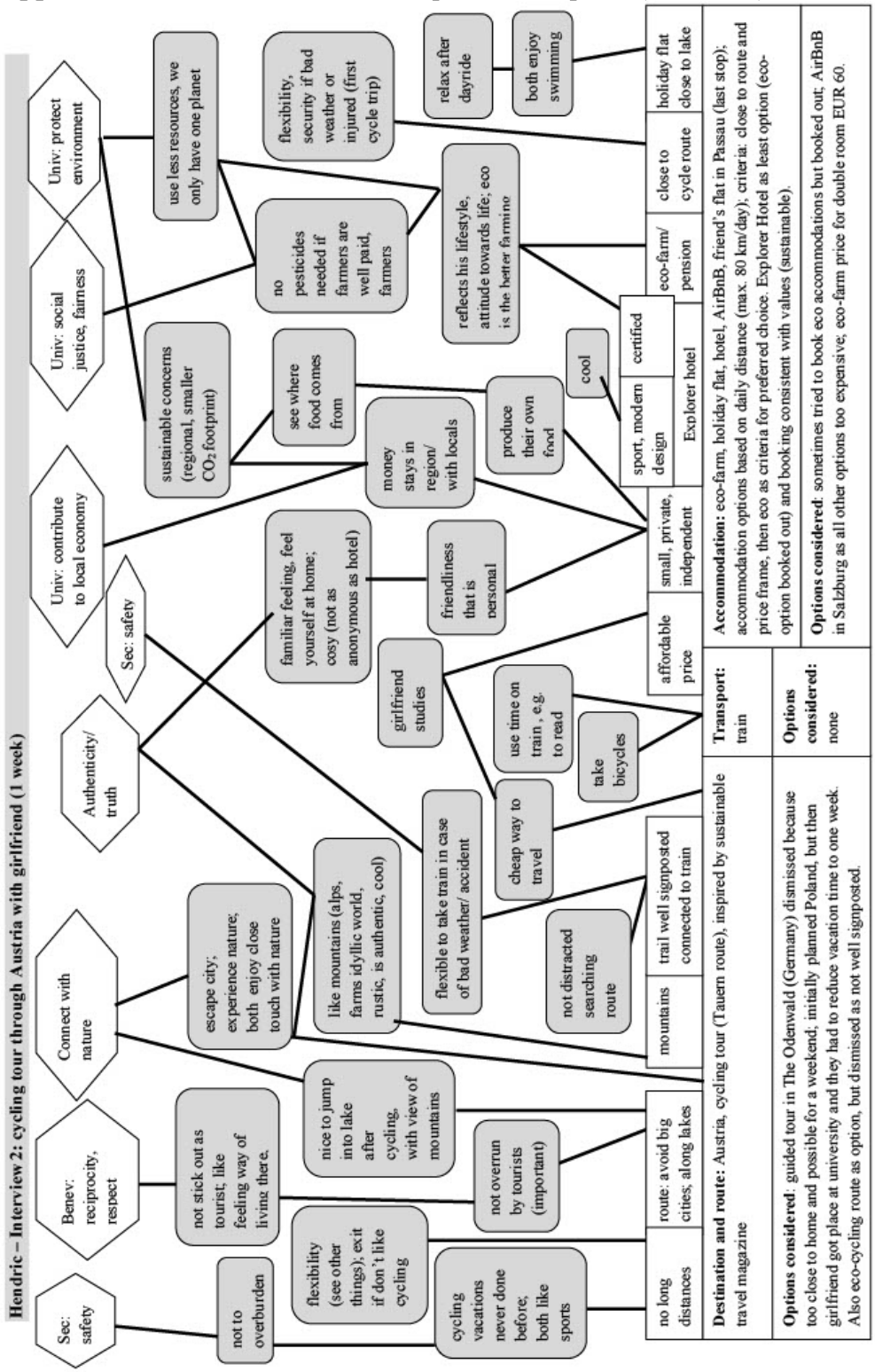

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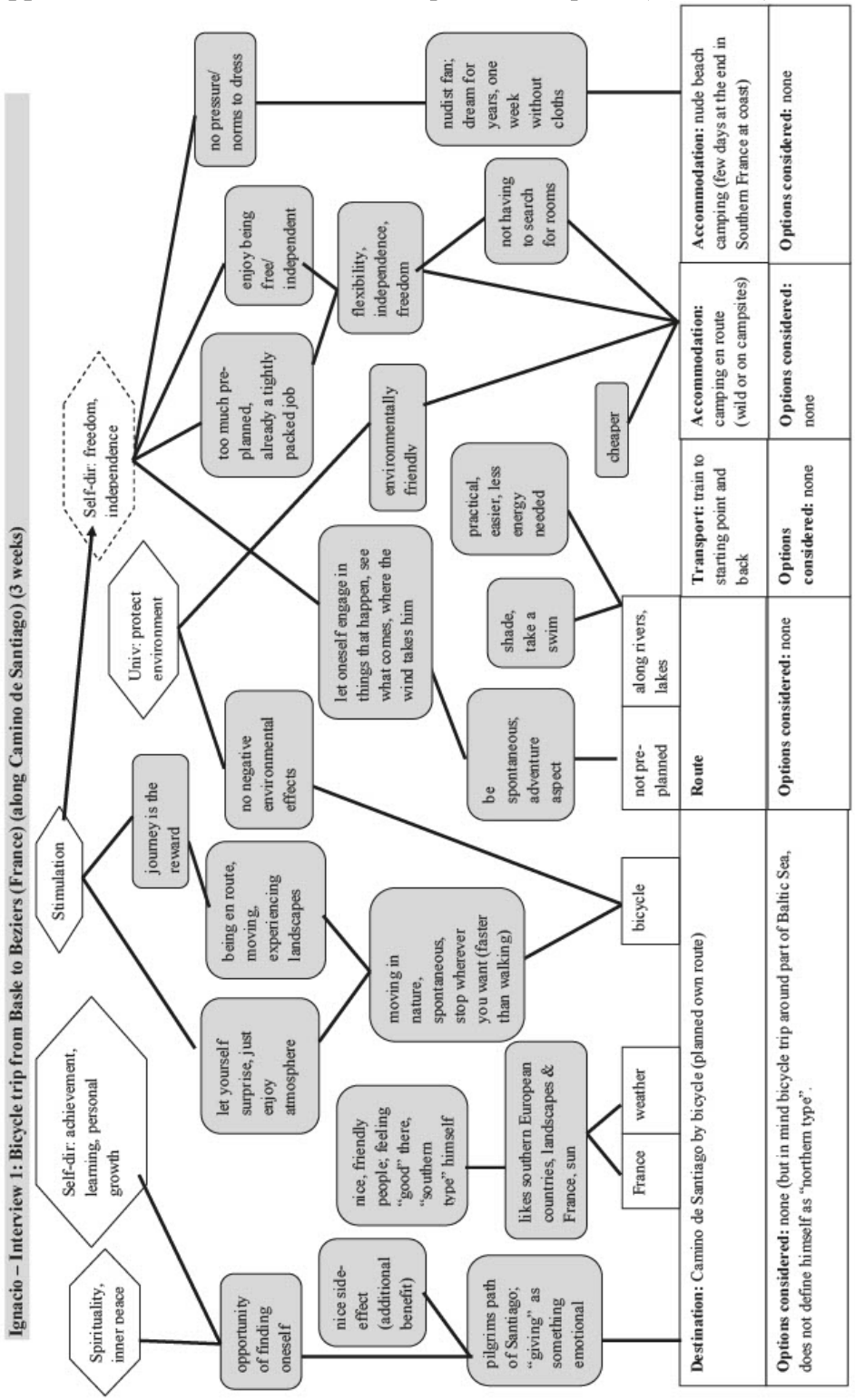
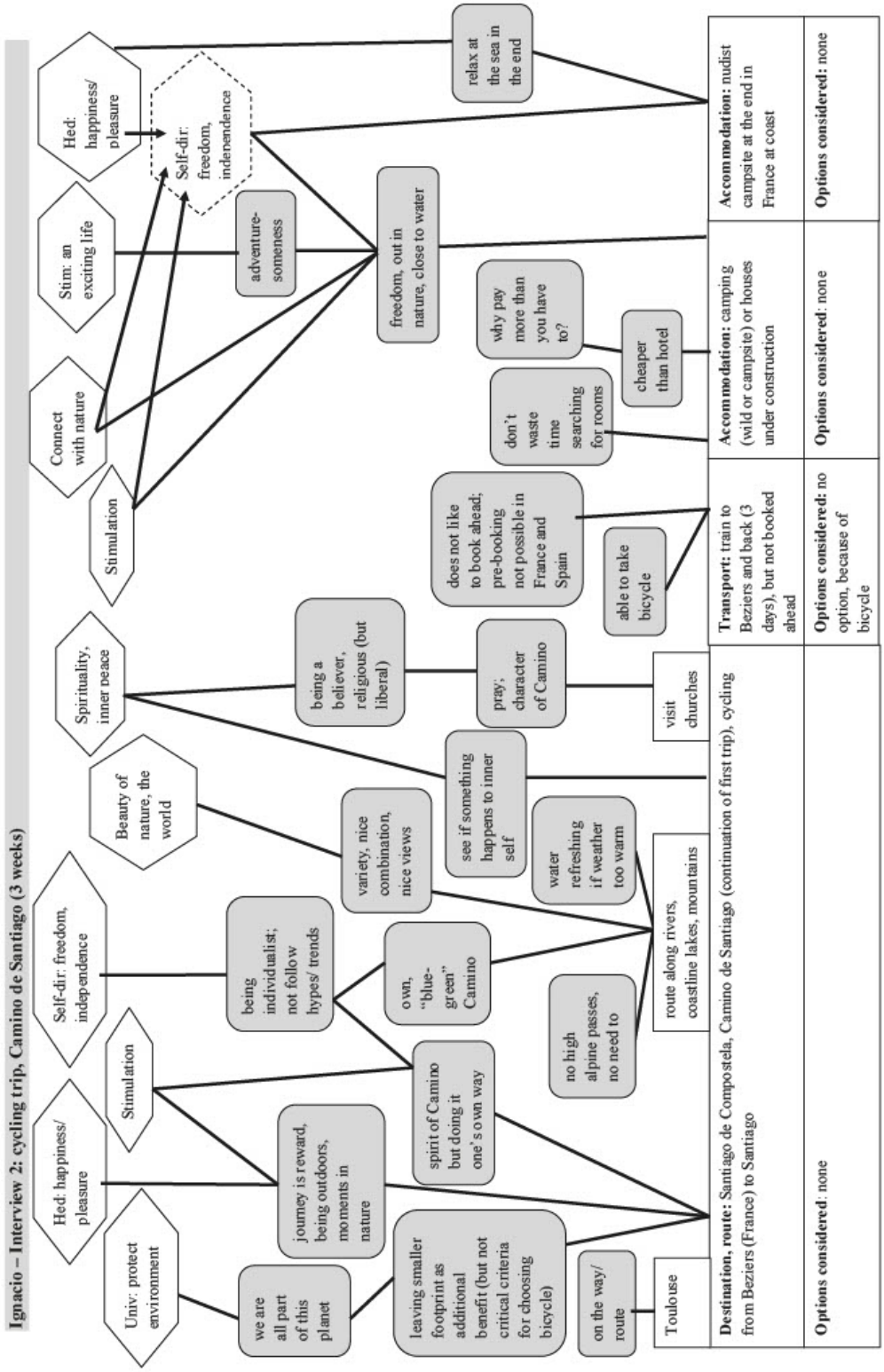


Appendix G: Consumer Decision Maps of Participants (continued)



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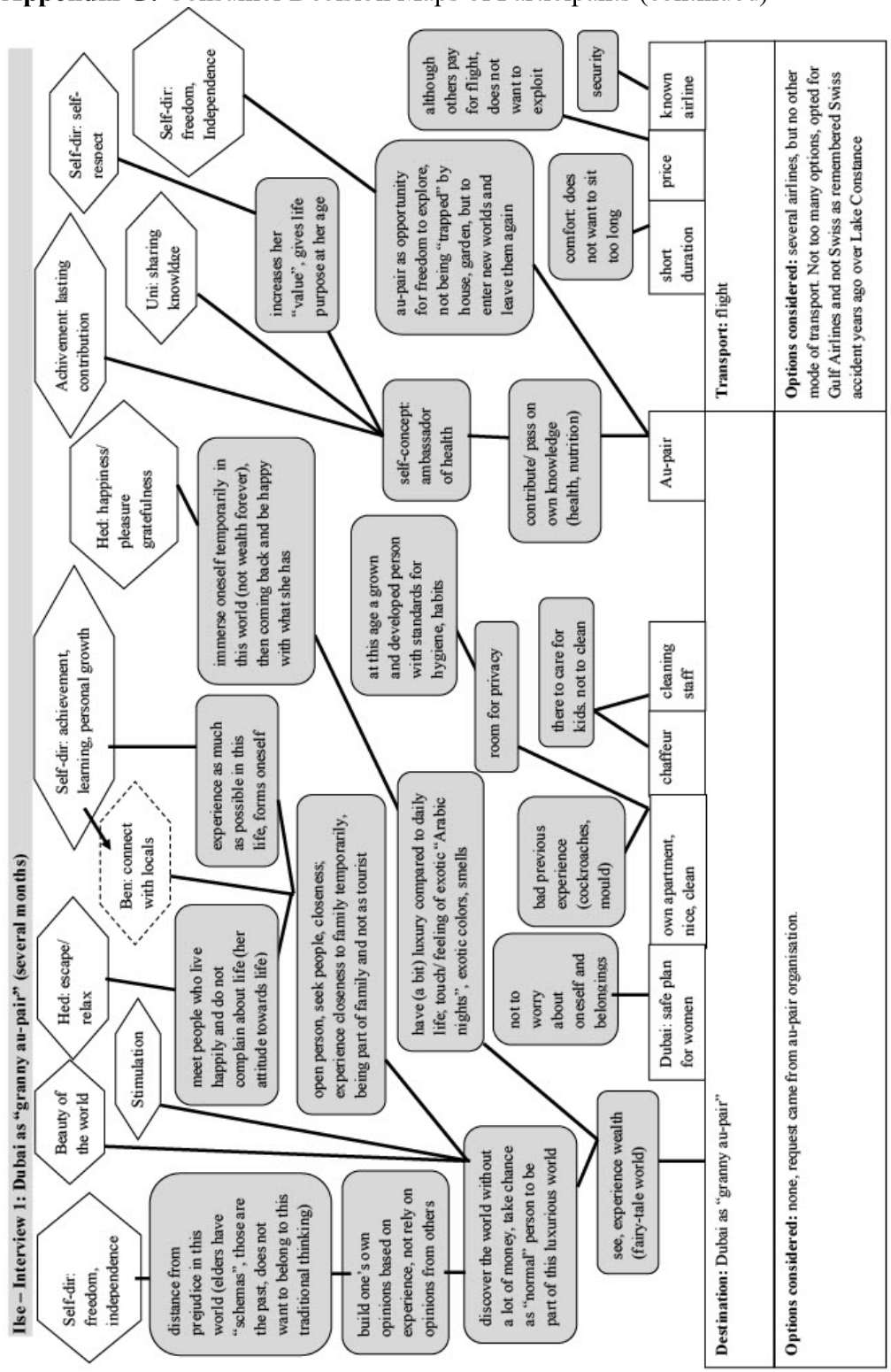
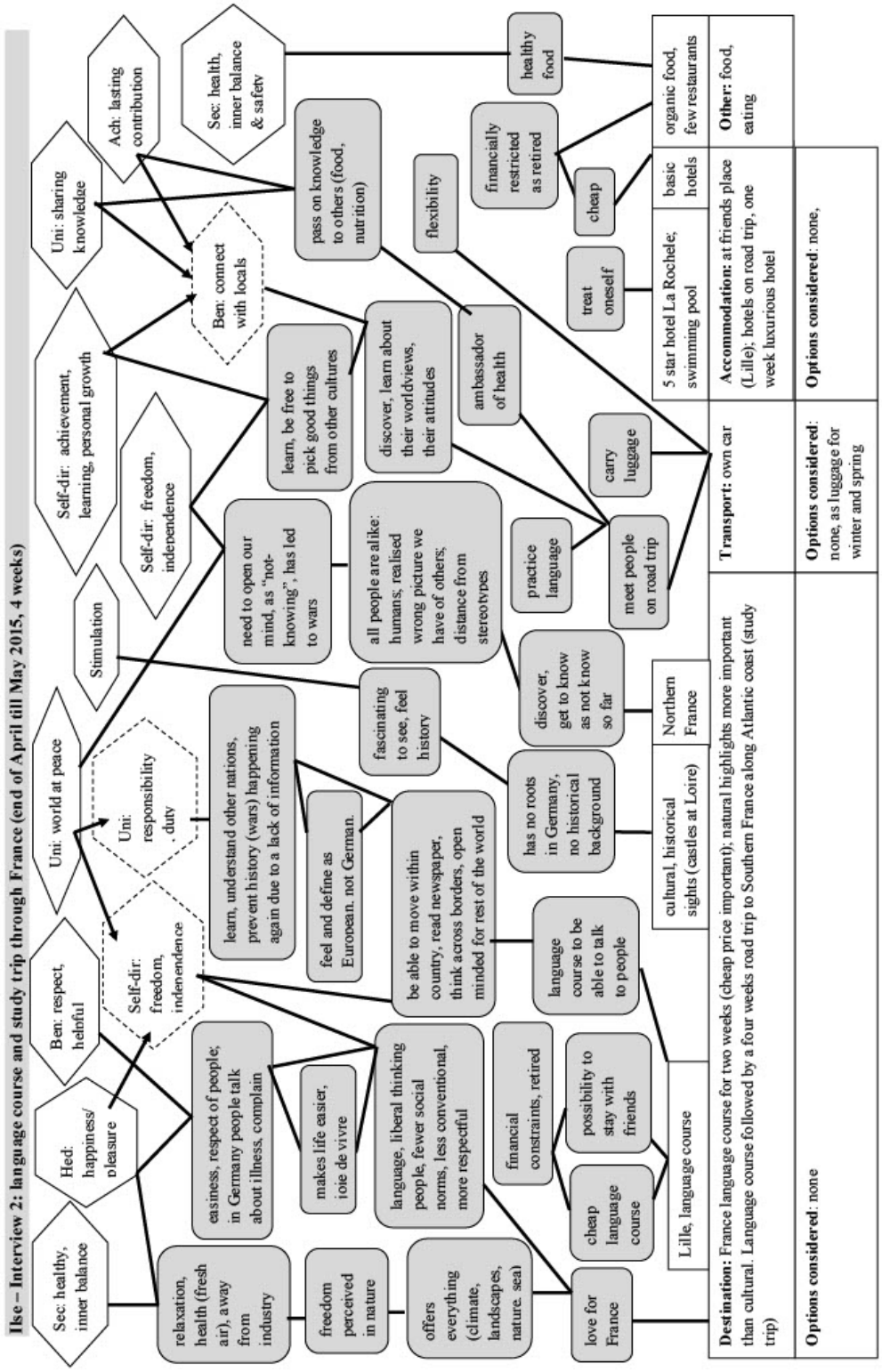
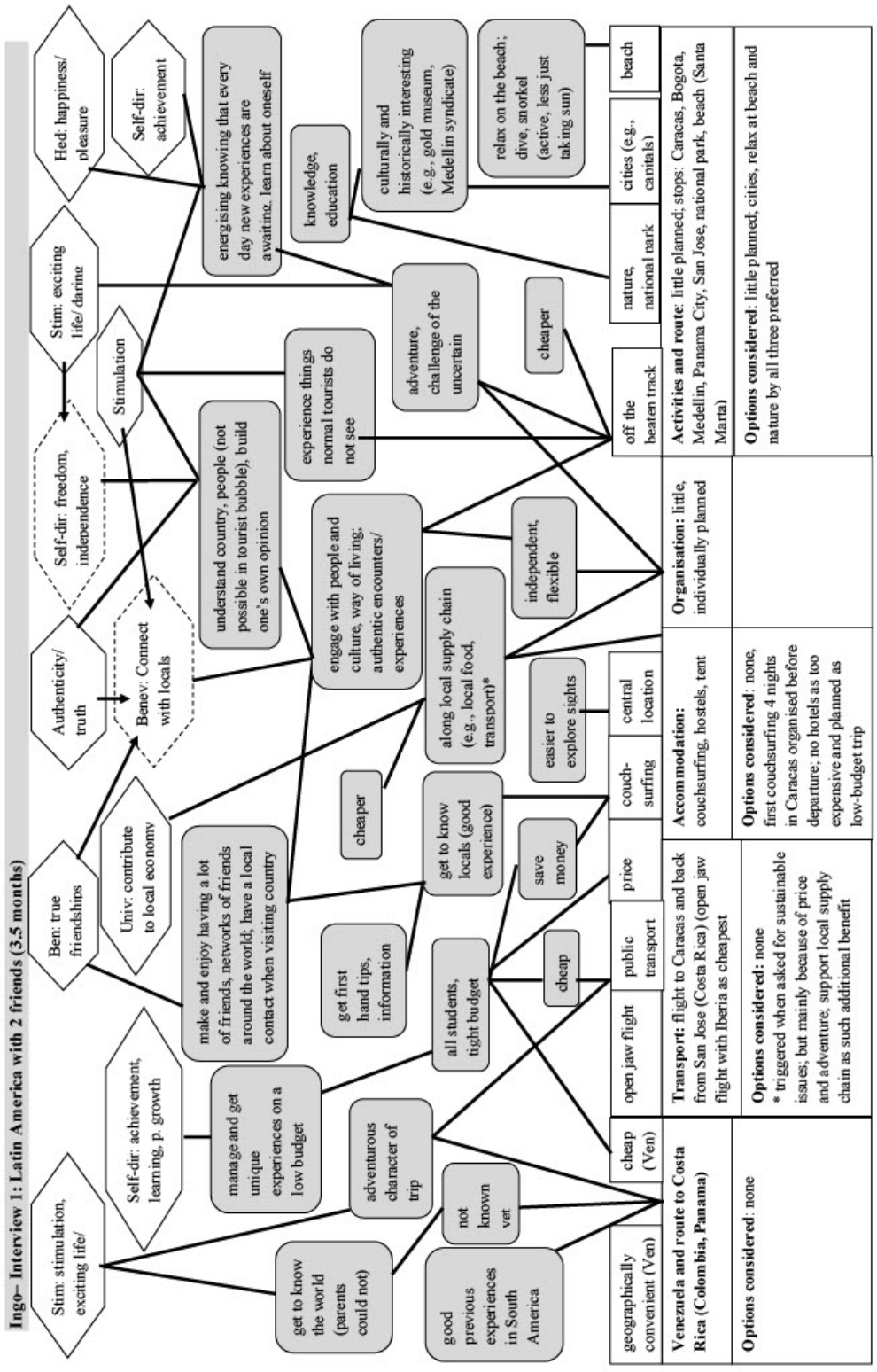


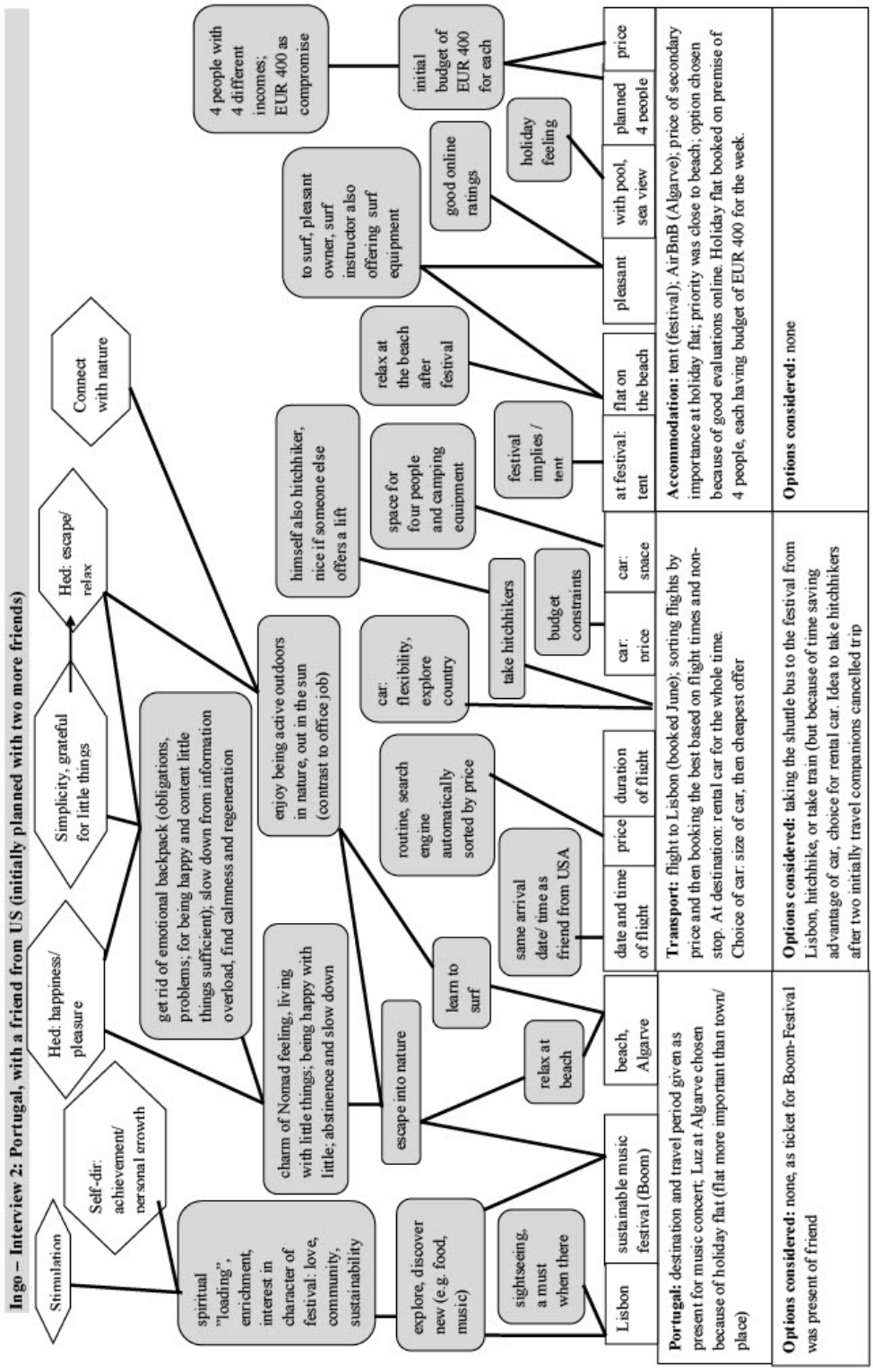
Appendix G: Consumer Decision Maps of Participants (continued)



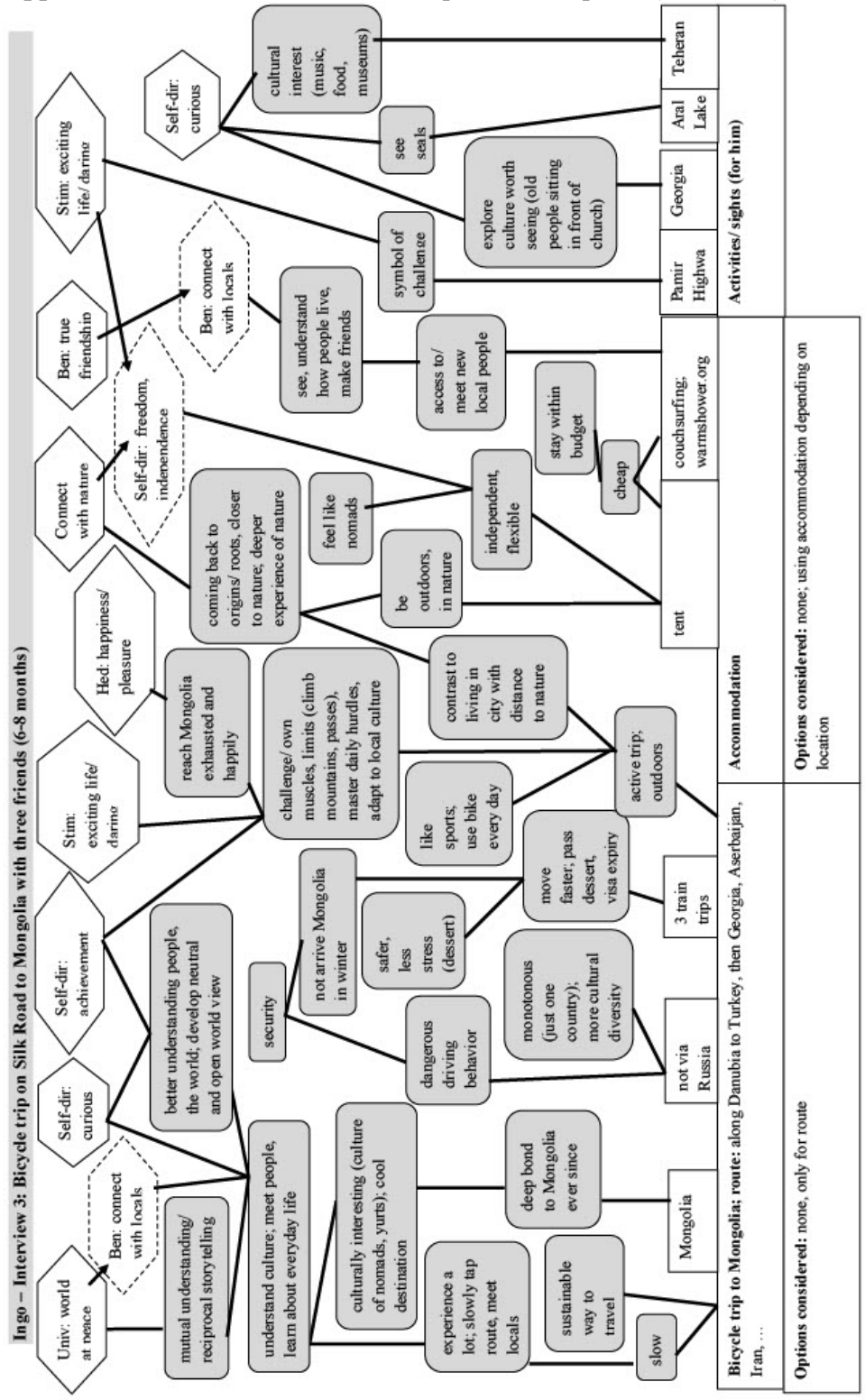
Appendix G: Consumer Decision Maps of Participants (continued)



Appendix G: Consumer Decision Maps of Participants (continued)



Appendix G: Consumer Decision Maps of Participants (continued)



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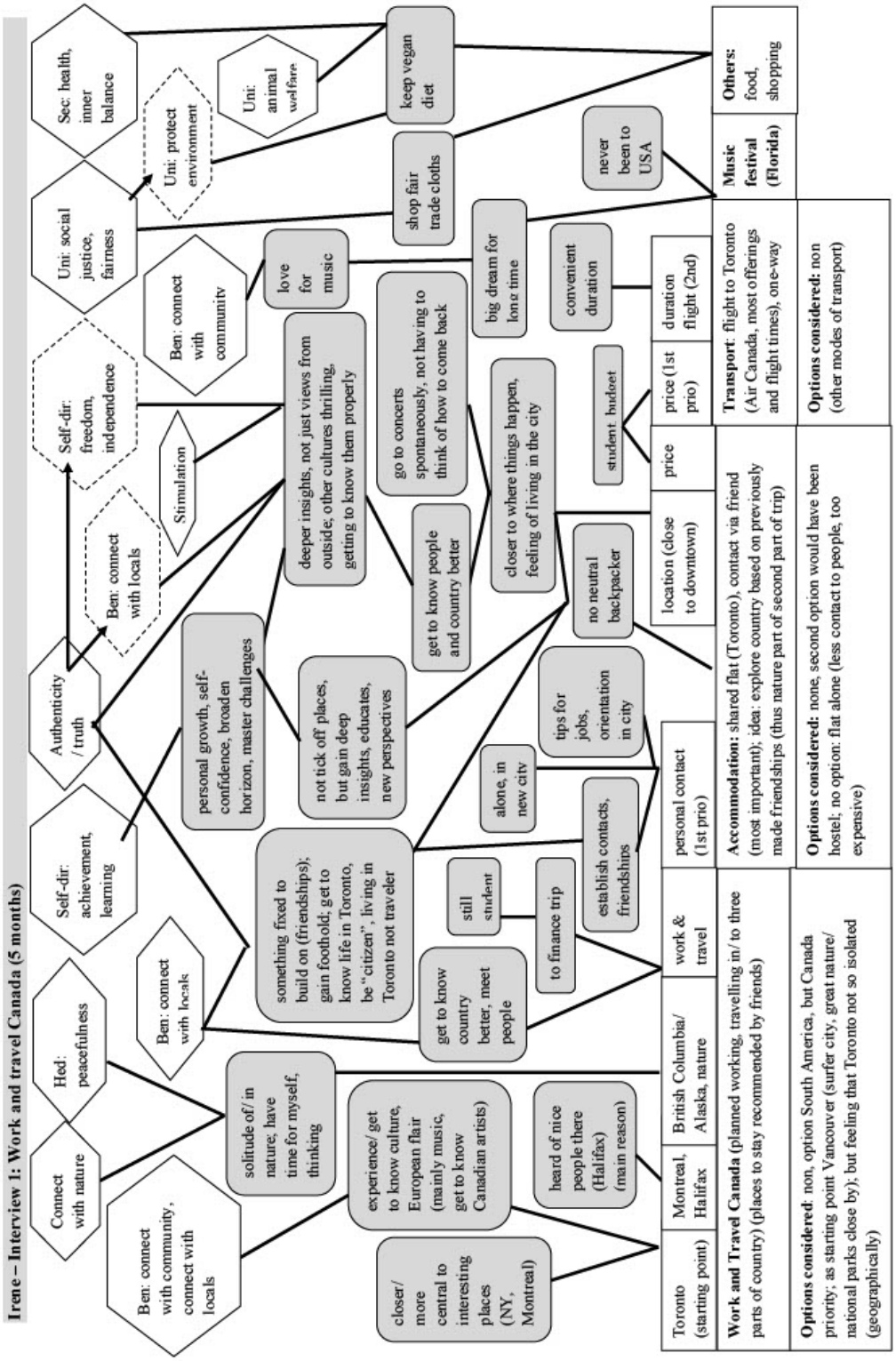
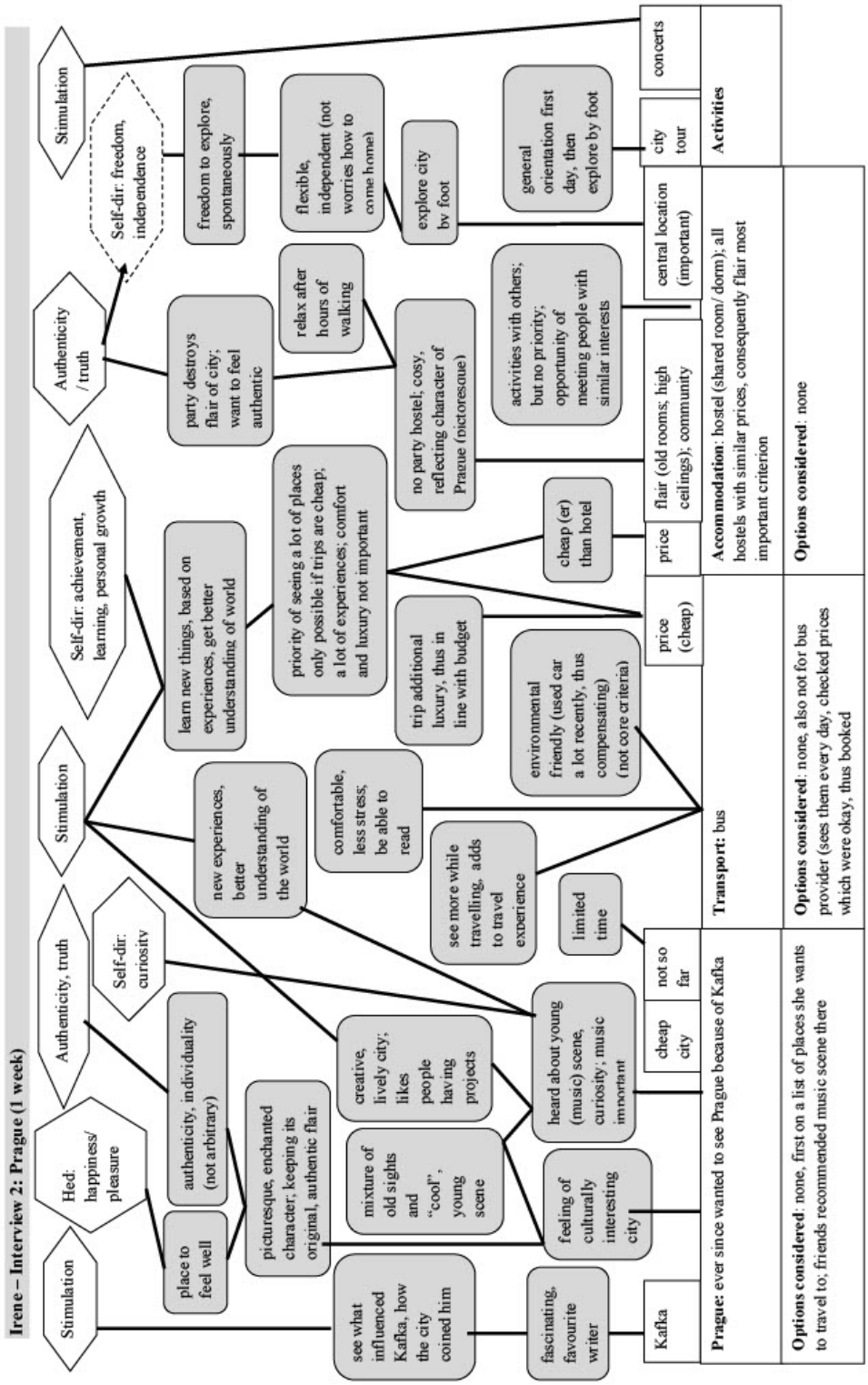
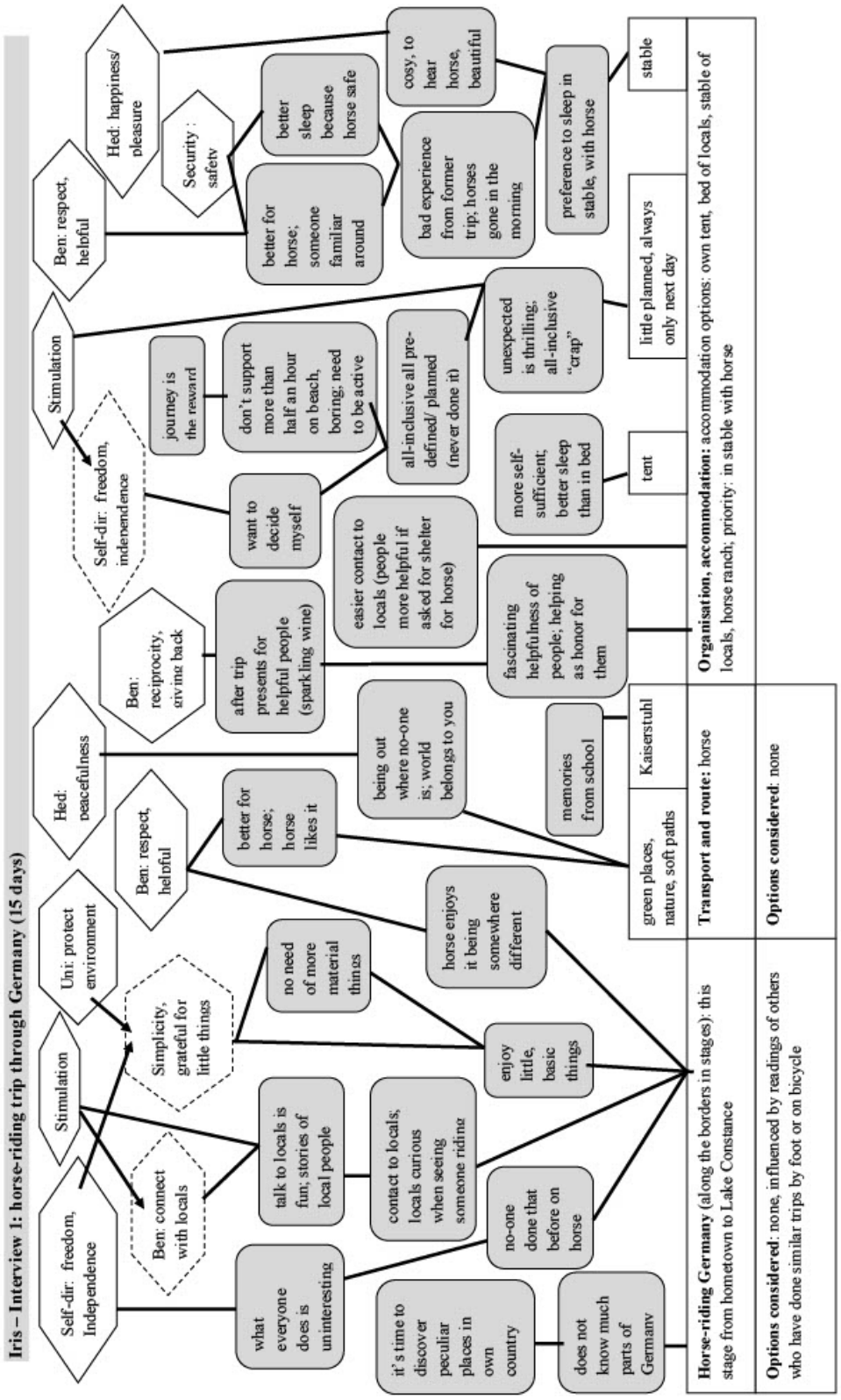


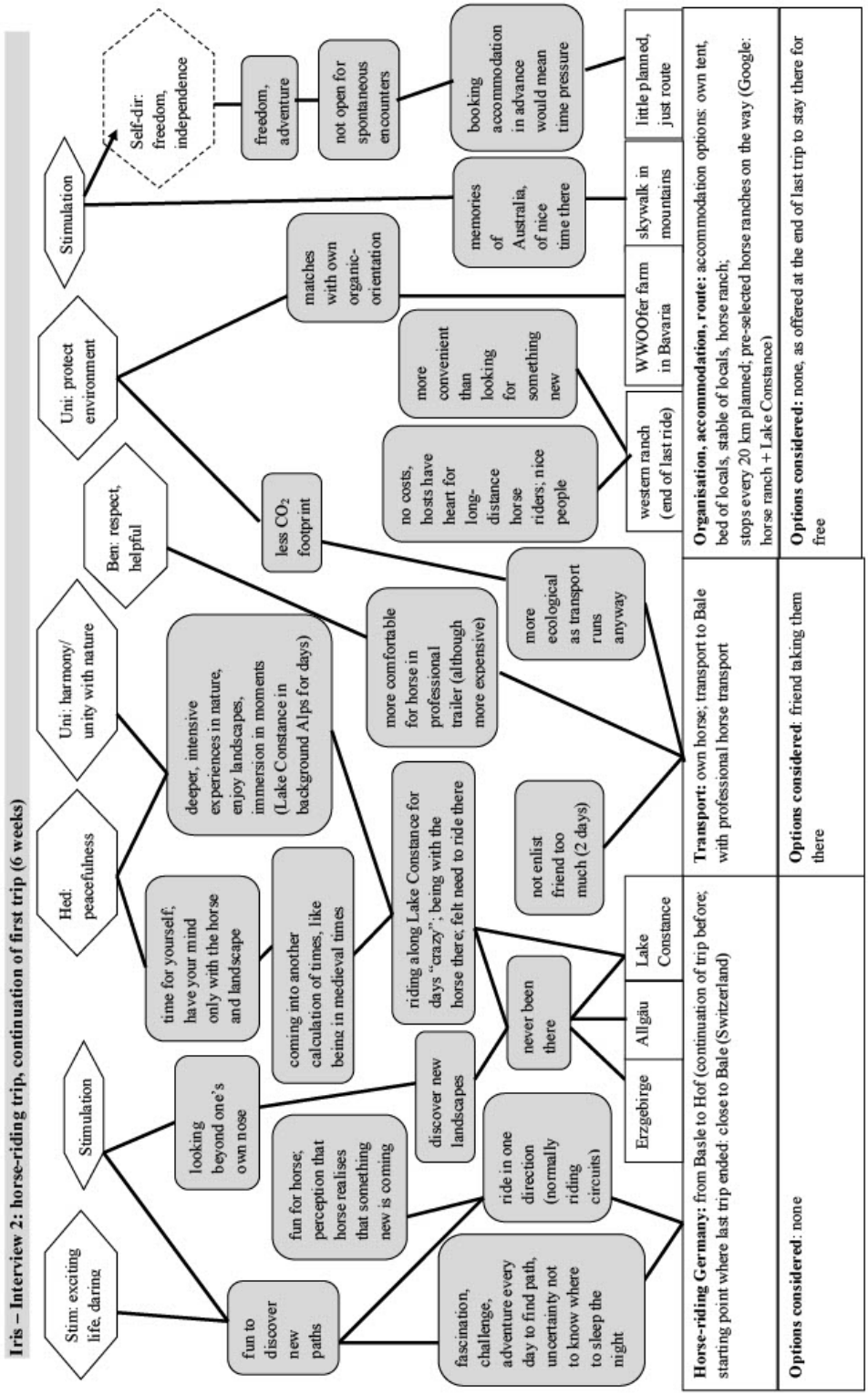
Appendix G: Consumer Decision Maps of Participants (continued)



Appendix G: Consumer Decision Maps of Participants (continued)



Appendix G: Consumer Decision Maps of Participants (continued)



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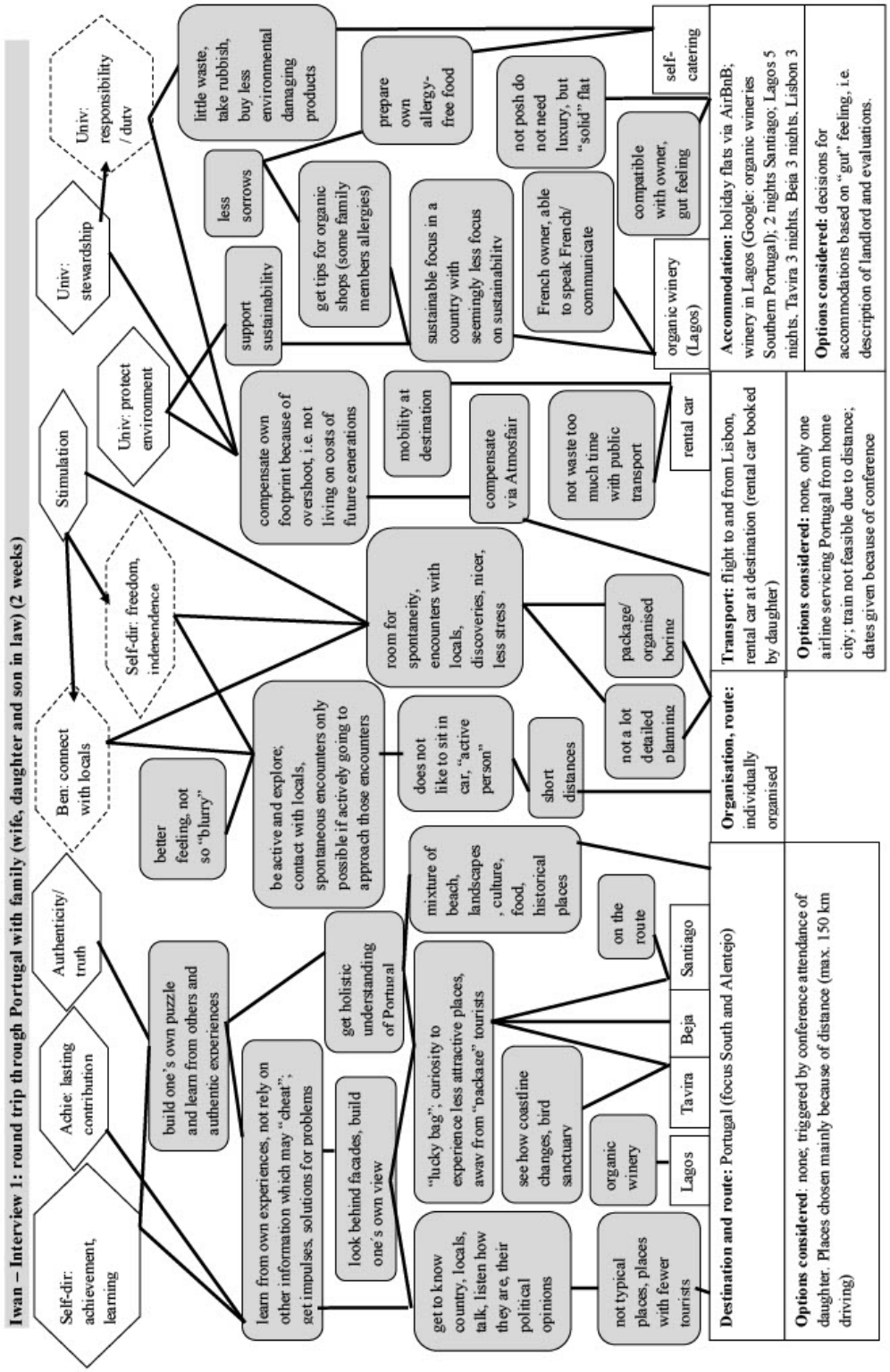
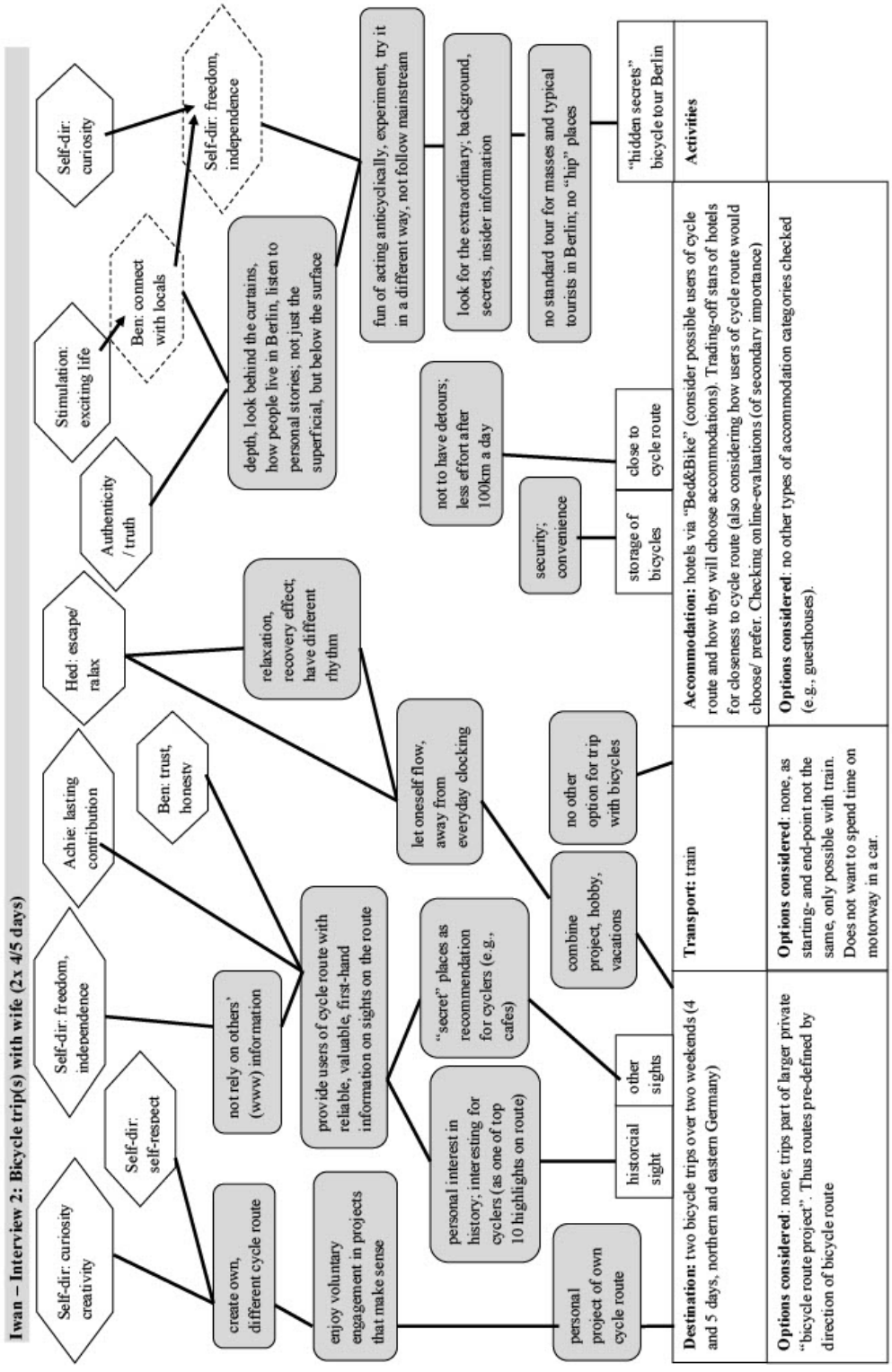
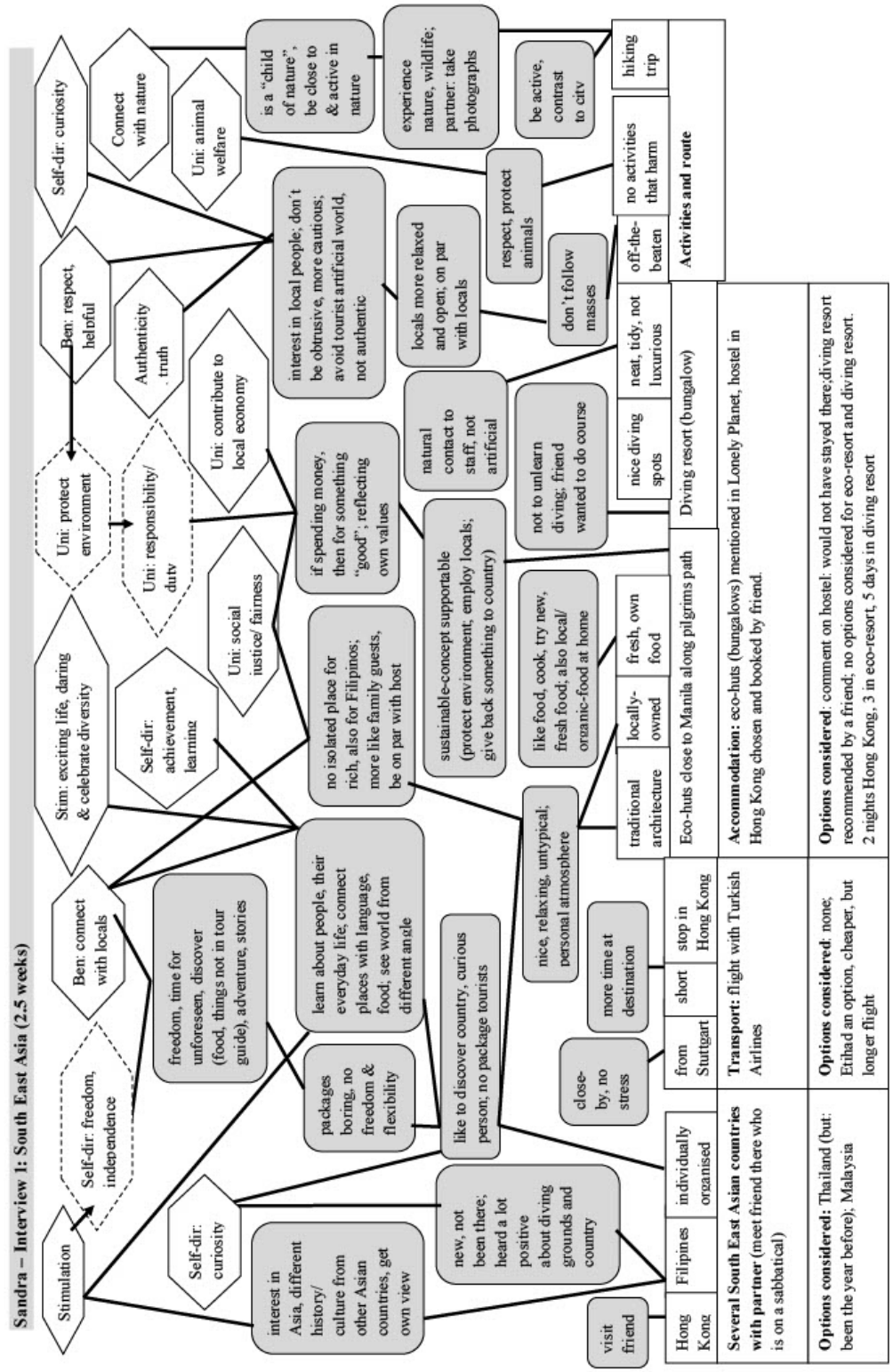


Appendix G: Consumer Decision Maps of Participants (continued)



Appendix G: Consumer Decision Maps of Participants (continued)



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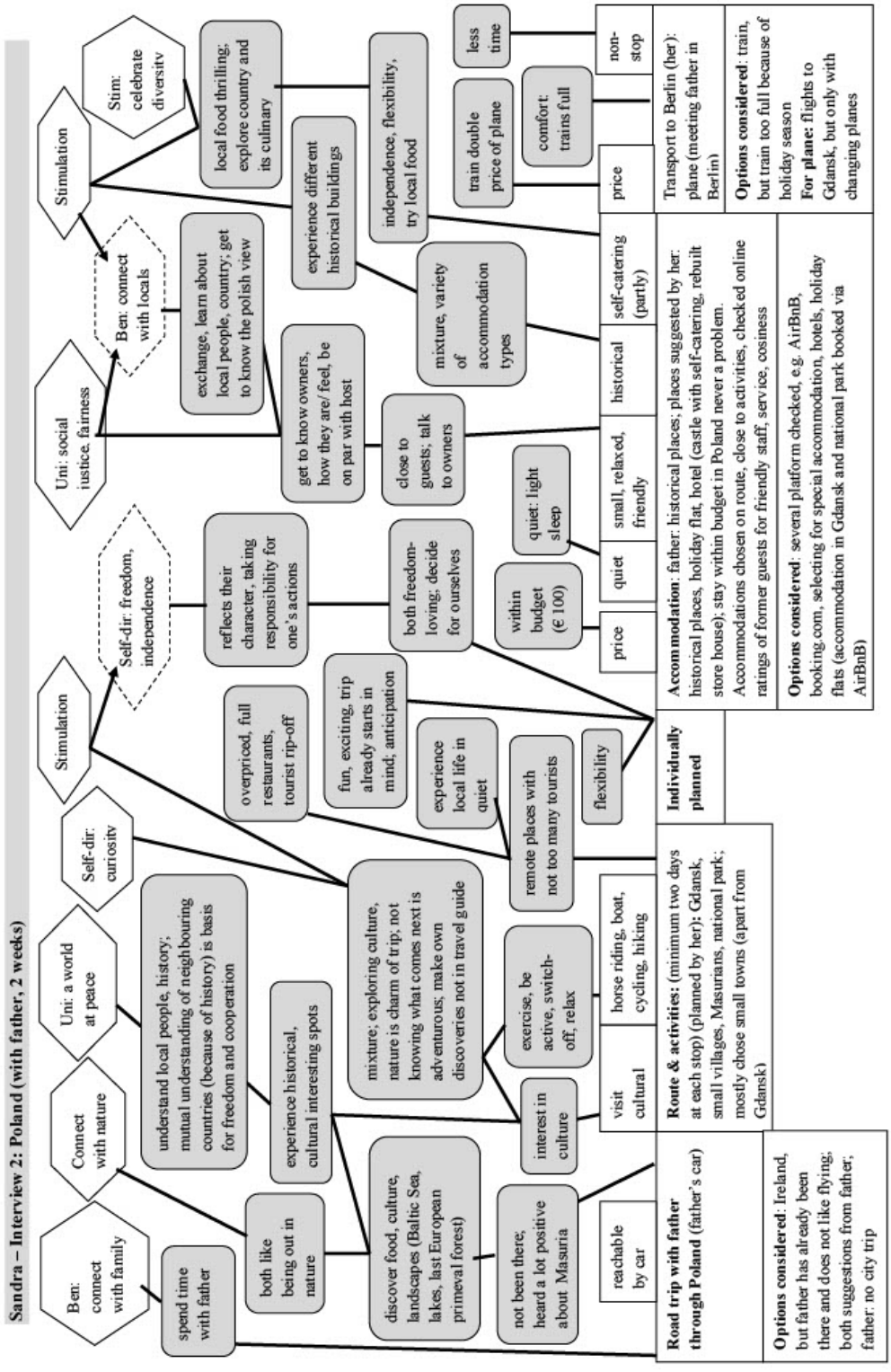
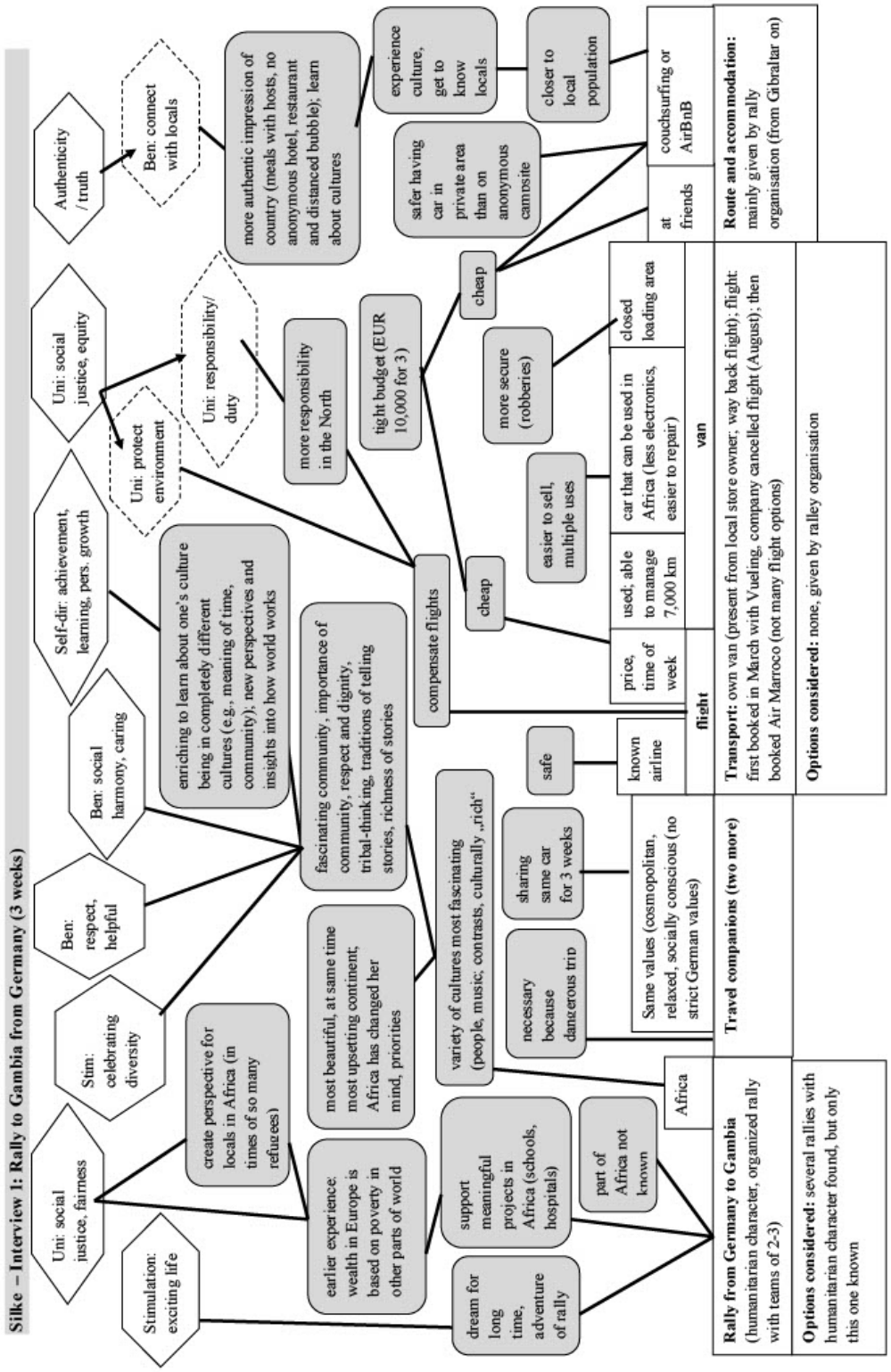


Appendix G: Consumer Decision Maps of Participants (continued)



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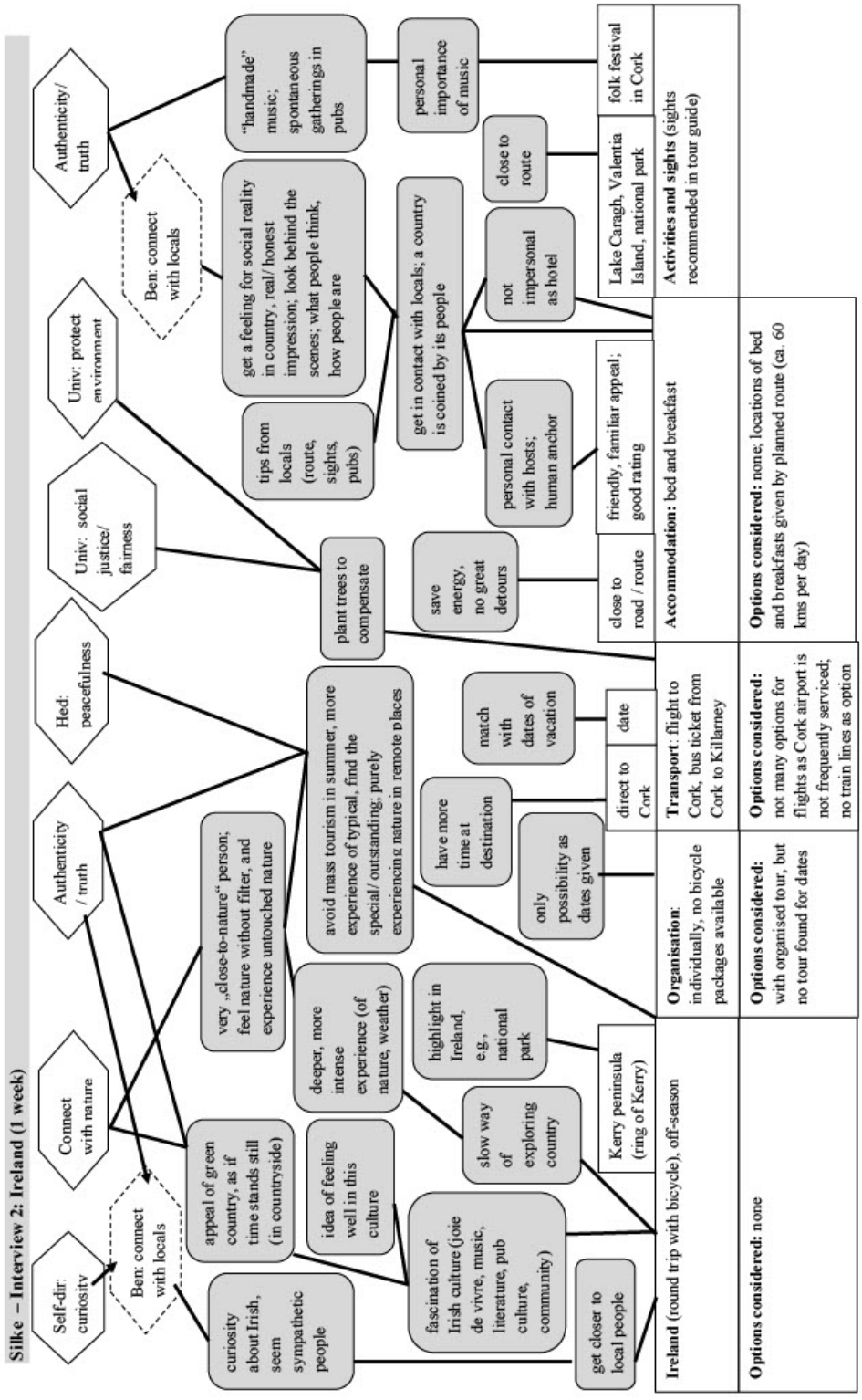

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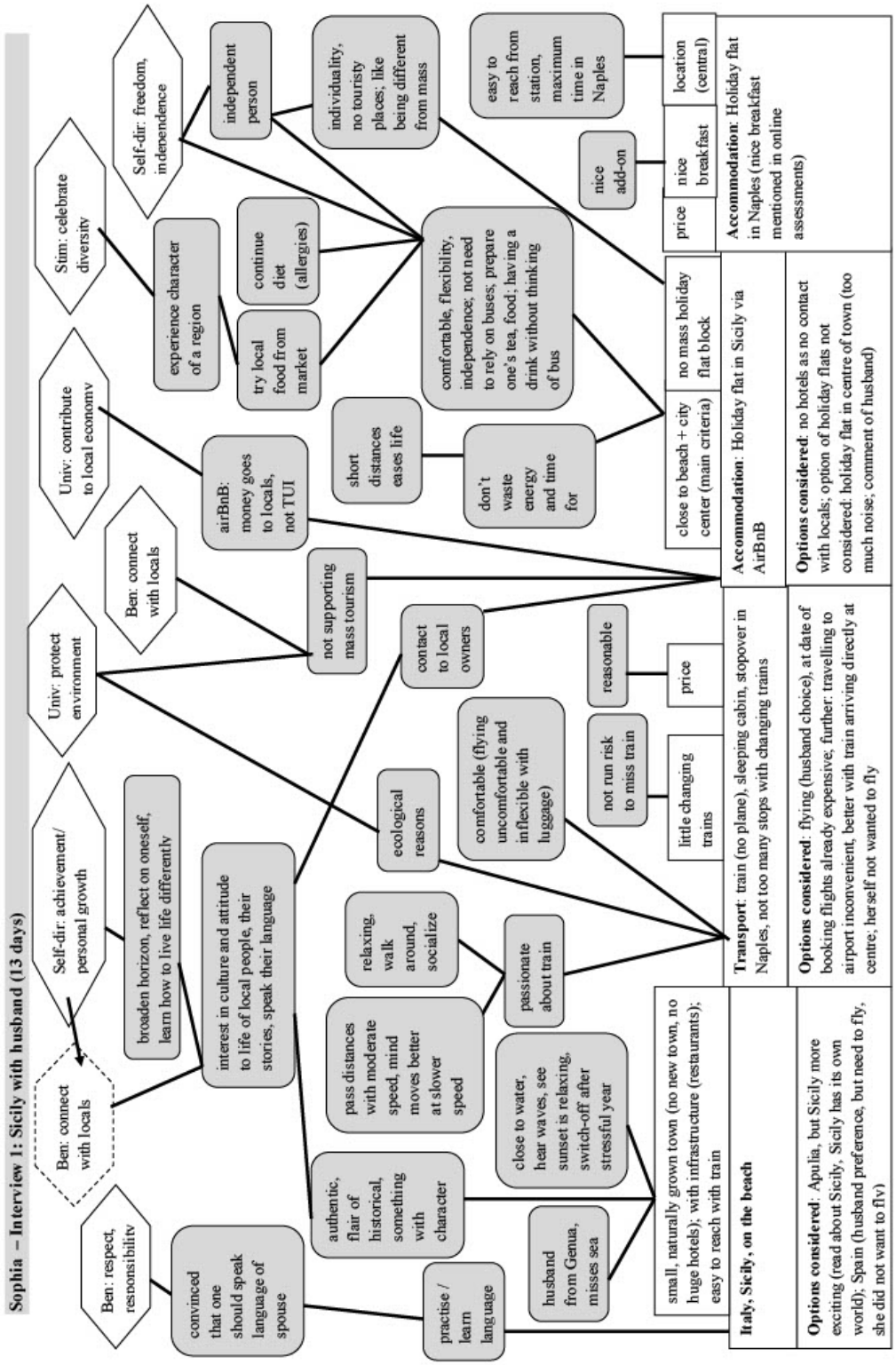

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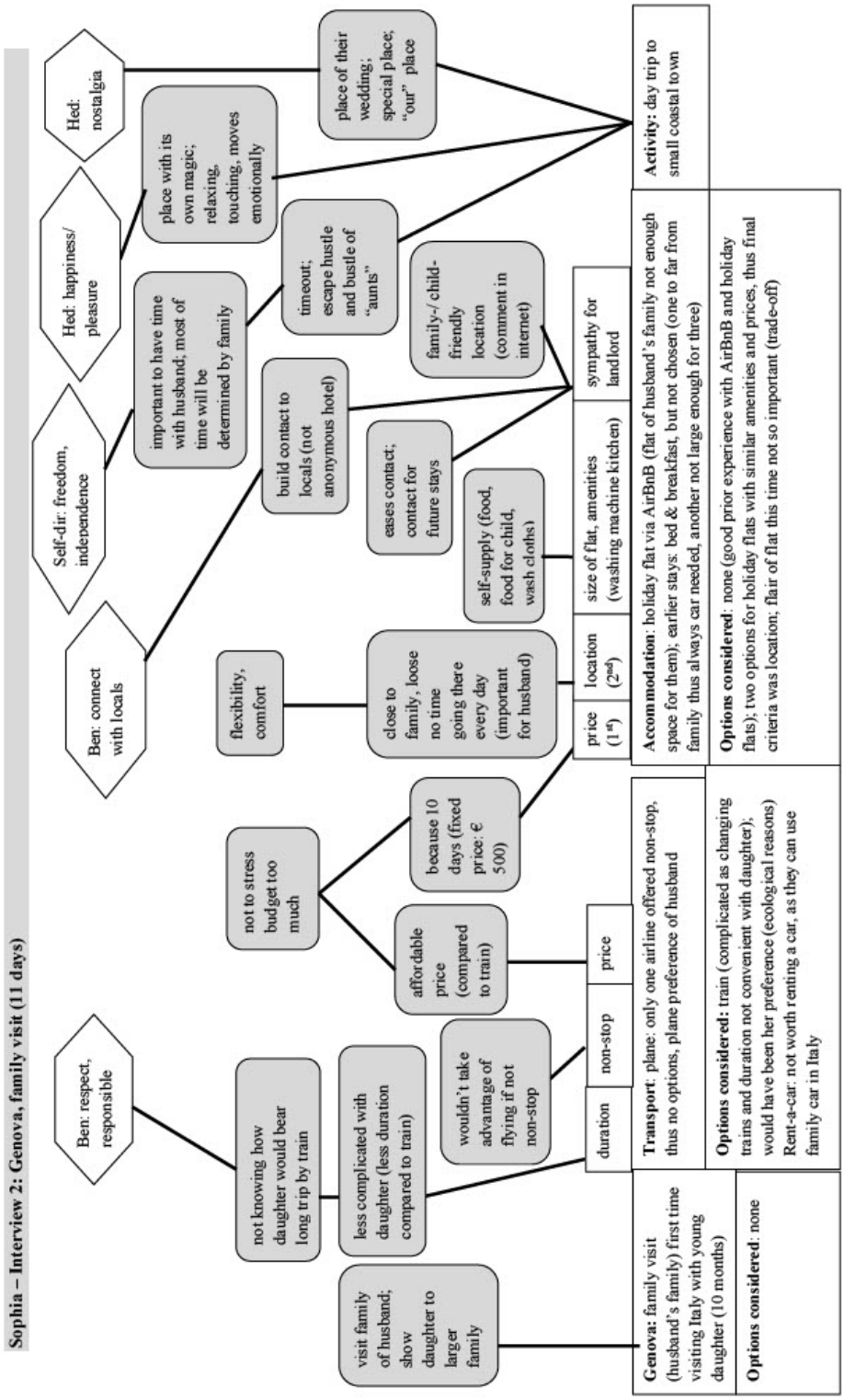

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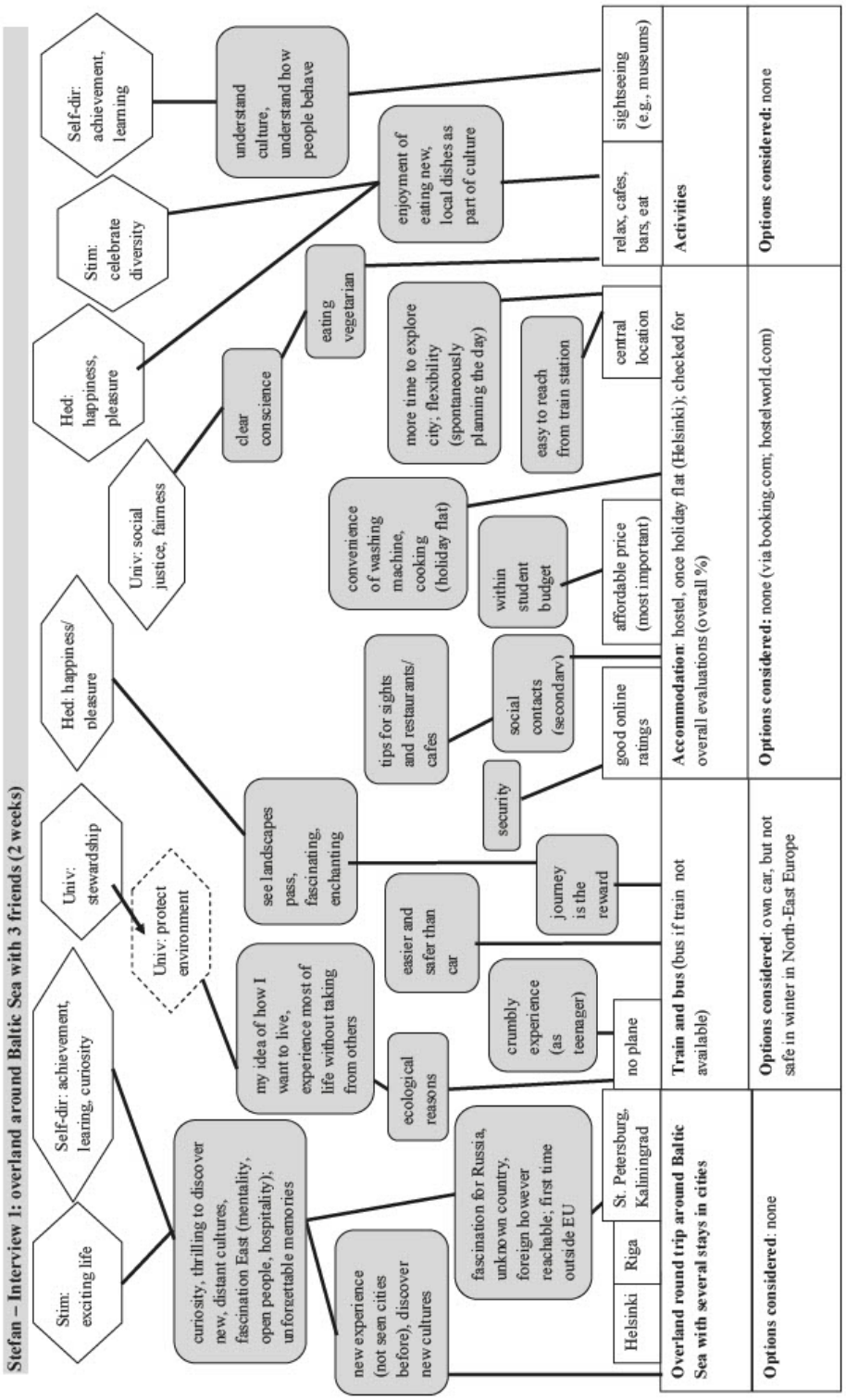

Appendix G: Consumer Decision Maps of Participants (continued)

