

**Responsible Behaviour amongst Backpacker Tourists
in Less Developed Countries: A case study of
Thailand**

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Abstract

Backpacker tourists frequently express “anti-tourist” attitudes and are confident that they contribute positively to their destinations. Ironically, they are sometimes characterised by stakeholders in destinations in less developed countries as neo-colonial invaders. In spite of their anti-tourist attitudes, in reality, backpacker tourists tend to stay in backpacker enclaves where the cultural and moral values of backpackers are dominant. This happens because they encounter many obstacles to enjoying the backpacking experience in an unfamiliar interregional (intercultural) environment. Given such contradictory phenomena surrounding backpacker tourists in less developed countries, one question is how they manifest their responsible behaviour. Therefore, this research aims to explore the nature and degree of responsible behaviour amongst backpacker tourists in Thailand, which is one of the most popular backpacker destinations in the world. Through mixed method research, this principally explores (1) the frequency levels of backpackers’ behavioural intentions, their actual responsible behaviour, and the gap between them based on a series of items representing responsible behaviour, and (2) their definitions and perceived experiences of responsible behaviour.

The research found that whilst backpacker tourists tend to report their frequent responsible behaviour and perceive themselves as “responsible” tourists, in reality, they experience many difficulties in behaving responsibly in an unfamiliar interregional (intercultural) tourism setting in spite of their intention to do so, and while being well aware of the importance of behaving responsibly. There is a propensity among backpacker tourists to exaggerate the importance of small and fleeting experiences of responsible behaviour outside backpacker enclaves (e.g. a moment of demonstrating a respectful attitude towards local people). Also, cultural experiences within backpacker enclaves, which are staged authentic manner (e.g. participation in a cultural or cookery class), tend to be exaggerated in importance and regarded as highly responsible behaviour. Moreover, whilst backpacker tourists appreciate themselves as “responsible” tourists and during their travels they respect others and behave so as not to disturb others which are required to do so regardless of place, culture and custom even in the home in daily life, they represented their reluctance to “engage” in responsible behaviour, especially altruistic and philanthropic activities (i.e., engagement in volunteering work or donating to local communities). These propensities were common to all types of backpacker tourists in this study; even those who reported their own outstandingly frequent intention and actual responsible behaviour (i.e., backpacker tourists who travel extensively with the strong motivation to explore destination countries). The principal conclusion in this research is that, whilst the behaviour reported by the backpacker tourists was never harmfully irresponsible, there are several contradictions between their evaluation of their responsible behaviour and their actual behaviour patterns. Moreover, there is a gap between their behavioural pattern of responsible behaviour and the concept of “responsible tourism” for backpacker tourists. The declared good intentions and instances of actually behaving in a responsible manner by backpacker tourists do not necessarily mean that they behave altruistically and philanthropically that the concept of responsible tourism aims to engender.

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Chapter One

Introduction

1.1 Background

Backpacker tourism, which has been the subject of increasing attention by tourism academics, has been rapidly expanding and becoming more diversified as a tourism submarket. The term “backpacker tourist” is generally applied to travel behaviour directed by a tight budget, such as the use of budget accommodation and public transport. In addition, the constitution of a subculture with their strong social representations of the purpose of travelling (Pearce, 2005) is a unique characteristic of backpacker tourism. Backpackers are normally motivated to explore the cultures of their destinations and pursue authentic experiences, which is the common motivation amongst “new (alternative) tourists” defined by Poon (1993). In terms of social demography, they are normally young (aged 18–35) westerners, especially from the Anglo-Saxon countries. They account for about 10% of total tourist numbers in the world. It is estimated that around 200,000 people go backpacking every year from the UK alone (Butcher, 2003).

Conventionally, backpacker tourism used to be a less institutionalised form of tourism, which was congruent with the motivation of backpacker tourists to pursue authentic experiences through interaction with destination environments rather than to stay in a “tourist bubble”. They are identified as the type of tourists who pursue authentic experiences and new destinations. In other words, they tend to avoid mature and commoditised destinations. Backpacker tourists are categorised as “allocentric tourists” who are motivated to seek and experience culture, lifestyles and landscapes totally different from theirs, and to pursue freedom without organisation or planning, in Plog’s (1974) cognitive-normative model. Moreover, they are categorised as “drifter” or “explorer” in the tourist typology of Cohen’s (1972) interactional model. In the context of Butler’s (1980) model of the tourist area cycle, preferred backpacker destinations would be at the stage of either “exploration” or “involvement” rather than

matured destinations, which are in the stage of “development”, “consolidation”, “stagnation” or “decline”. The two former stages of tourist destinations are identified as the stages where the impact of tourist arrivals would be of relatively little significance to the economic and social life of local residents and the physical and social environment of the area is relatively little changed by tourism. Doxey’s (1975) irridex model explains that local residents are relatively happy with tourism in these early stages of tourism development.

The contemporary phenomenon of backpacker tourism is a much more diversified and commoditised tourism submarket than the backpacker tourism of three decades ago, when the above traditional models of tourist categorisations and tourism impacts mentioned above were established. Developments in postmodern times (the late twentieth century) – the internet, the credit card and the emergence of budget airlines – have changed backpacker tourism into a more institutionalised (and therefore comfortable) style of tourism (Shaw and Williams, 2004). In addition, backpacker tourism has been changing its characteristic nature into a trip for pleasure, which more or less resembles the hedonistic conventional mass tourism. This devalues the pursuit of originality and authenticity characteristic of backpacker tourism and enhances superficial experiences and an increasing quest for fun and a ludic attitude to the world. Cohen (2003) insists that even risk and adventure experiences, which drifter tourists inevitably encounter, are now created by backpacker-oriented tour companies, whilst they represent themselves as alternative to conventional mass tourism and use labels like “eco”, “green”, “ethical”, “responsible”, “authentic”, “cultural” and “adventurous” in their advertising.

One big question concerning the contemporary backpacker tourism phenomenon is how backpacker tourists cause impacts on their destinations in less developed countries. The term “less developed countries” refers mainly to countries with low levels of economic development. Moreover, it is closely associated with social development, which can be measured by Human Development Index, such as vulnerable education, healthcare and life expectancy and so on. If negative impacts of backpacker tourists are identified, more fundamentally, it is a socially oriented ethical issue (Fennell, 1999). If the behaviour of backpacker tourists in less developed countries has a negative influence on their destinations, it is necessary to understand

precisely which behaviours to promote or avoid, and how backpacker tourists evaluate and perceive their travel behaviour as responsible. This is an area that has been ignored so far in research in this field.

1.1.1 Impacts of Backpacker Tourism in Less Developed Countries

In the context of the impact of backpacker tourism on destinations, especially in less developed countries, backpacker tourism is a controversial subject (Cohen, 2003). While backpacker tourists often regard themselves as “real” travellers and look down on conventional mass tourists travelling in their “tourist bubble”, ironically the backpackers themselves are often criticised for their appearance and behaviour, especially their sexual behaviour, alcohol consumption and drug use. Moreover, despite such criticisms, they tend to perceive themselves as positive contributors to the destinations because they tend to perceive themselves as experiencing “real” destinations during their travels (Gericke, 2003; Huxley, 2004). Whilst the characteristics of contemporary backpacker tourism more or less resemble conventional mass tourism (Shaw and Williams, 2004), their anti-tourist attitudes and confidence in the virtues of being a “backpacker” are still an important component in the identity of backpacker tourists (Welk, 2004). This implies that there is a discrepancy between backpacker tourists themselves and other tourism stakeholders in perceptions of the impact of backpacker tourists on destinations in less developed countries.

The impacts of backpacker tourism in less developed countries – economic, socio-cultural and environmental – are outlined below:

- Economic impacts

The budget nature of backpacker tourism and its domination by young adults has created a consensus that backpacker tourists do not have significant economic impact on host societies (Intel, 2009). Tourism planners often regard backpacker tourism as unimportant and frivolous, with typical images such as superficiality, stinginess and seclusion. The interests of most national governments towards

tourism are solely on international mass tourism and they tend to ignore the informal sector of tourism (including backpacker tourism). However, many studies have proved that backpacker tourists are positive contributors to the grassroots local economy, especially in less developed countries. The small and micro tourism enterprises that are targeted at backpacker tourists, such as hostels, restaurants and market stalls, do not require substantial assets or professional training. This is because backpacker tourists do not expect sophisticated service quality (Scheyvens, 2002a, 2002b). The backpacker tourism business sector thus provides good opportunities to involve local people in less developed countries who do not have professional skills and who are frequently poor. In terms of the behaviour of backpacker tourists, they tend to purchase more local products within the destination compared with other types of tourists. Backpacker tourism exhibits multiplier effects. The monetary benefits spread to local farmers, food suppliers, transport drivers and even carpenters. Therefore, backpacker tourism is a contributor to poverty reduction. The adventuresome nature and longer stay in the country typical of backpacker tourists means that their money is spread over a wider geographical area, including peripheral regions like mountainous areas and islands. Hampton (1998) insists that backpacker tourism may alleviate some of the excesses of conventional mass tourism in leakage of foreign direct earnings and issues of local control, ownership and participation. However, in terms of seasonality, which is one of the serious economic issues in tourism, backpacker tourism and conventional mass tourism are the same (Meijer, 1989, cited in Hottola, 2005). There is a general consensus, regardless of the type of tourist, as to “where one should be at any given time of year in order to enjoy the most comfortable weather conditions” (Hottola, 2005: 7).

- Socio-cultural impacts

The backpacker tourists in less developed countries are often criticised for their appearance and behaviour, especially their sexual behaviour, alcohol consumption and drug use. Several surveys have identified such undesirable behaviour amongst backpacker tourists. In a survey of backpacker tourists in Koh Phi Phi (the beach resort in southern Thailand especially popular with backpacker tourists), 32% of them identified casual sex and 12% of them identified taking drugs as an important experience in their trip (Dodds et al., 2010). This means one in three

backpacker tourists in Koh Phi Phi regarded sex as an important experience, and one in eight regarded taking drugs that are illegal in Thailand as an important experience. Moreover, 61% of backpacker tourists in Koh Phi Phi regarded the night life experience (i.e., drinking and partying) as important. In a survey by Speed (2008), more than half of backpacker tourists (57.5%) said they had taken part in drug or alcohol consumption where it is not approved by the local community. About 10% of them said they frequently take part in such undesirable behaviour (most of the time: 6.4%, always: 2.7%). Furthermore, a strong sense of bargain hunting amongst backpacker tourists provokes the frustration of local communities. Whilst this bargain hunting behaviour is due to their budgetary constraints, some backpacker tourists are selfishly and egoistically motivated to travel with the least expenditure and are said to be “enjoying poverty” (Mowforth and Munt, 2003: 69). The behaviour of backpacker tourists who are “enjoying poverty” is conditioned by their anarchistic and ludic attitudes towards the world (Butcher, 2003; Gladstone, 2005).

- Environmental impacts

In terms of the carbon footprints of backpacker tourists, the distance of travel is a significant factor that influences the amount of carbon emission per person, because air transport emits tremendous amounts of carbon dioxide (CO₂). Gossling et al. (2002) calculated that about 97.5% of the total CO₂ emission (the total amount for one entire trip from home to the destination and return) for each tourist in the Seychelles from European countries was a result of air transport. If a backpacker tourist travels between London and Bangkok (return, 11,857 miles), he or she is responsible for the emission of 3342 lbs or about 1.5 tons of CO₂ (Terra Pass, 2006). In this respect, long-haul travellers or round-the-world travellers cause tremendous amounts of CO₂ emissions. However, when one focuses on the CO₂ emissions of backpacker tourists at the destination level, Becken et al. (2003) found that backpacker tourists are among the most environmentally friendly types of tourists. This is because backpackers' choices of transport, accommodation and attractions/activities frequently tend to be relatively less energy intensive. Even though backpacker tourists stay longer in one place, total energy use by them is smaller than other types of tourists (Becken et al., 2003). However, due to lack of environmental management systems for tourism,

many destinations in less developed countries (especially destinations with nature based attractions) have much less environmental carrying capacity compared with destinations in western countries. This means that the environmental behaviour of each backpacker tourist significantly impacts on the destinations because of their fragile ecosystems. Environmentally responsible behaviour is critically important for backpacker tourists in destinations in less developed countries.

To summarise the above account of the impacts of backpacker tourists on destinations in less developed countries: backpacker tourists can be significant contributors to the grassroots economy in their destinations. In terms of environmental impacts at the destination level, whilst backpacker tourists are among the most environmentally friendly types of tourists, lack of environmental carrying capacity of their destinations in less developed countries means their environmentally responsible behaviour is crucially important. In terms of socio-cultural impacts, several undesirable behaviours amongst backpacker tourists, such as excessive drinking, inappropriate sexual behaviour and drug use, are grounds for criticism. Dr Mark Hampton, who is an advocate of backpacker tourism, describes the impacts of backpacker tourism in less developed countries as follows:

Backpackers tend to stay for longer than average tourists, and the majority of the money they spend stays in the local economy. By eating in local restaurants, travelling on local buses and staying in locally-owned accommodation, for instance, they can be more valuable than conventional tourists, who often stay in foreign-owned hotels consuming imported food and drinks. Backpacker tourism could therefore play a major role in ensuring economically and environmentally sustainable forms of tourism. At the same time, it's important to consider whether backpacker tourism can be truly responsible in developing countries, and whether, if backpackers arrive *en masse*, the social and cultural impacts might start to become negative for local host communities.

(University of Kent, 2009)

The behaviour of backpacker tourists definitely has an influence on sustainable tourism in less developed countries. Once the negative impacts of tourism are

identified, more fundamentally, it is a socially oriented ethical issue (Fennell, 1999). It is definitely true that raising the awareness of backpacker tourists towards their impacts on the destinations and their consequent behavioural change can significantly improve the conditions of the destinations. However, in reality, there are many philosophical dilemmas and practical difficulties for backpacker tourists in behaving responsibly, as discussed in the following subsections. The questions here are what the term “responsible behaviour” means for backpacker tourists in less developed countries, how backpacker tourists interpret their behaviour in terms of “responsible behaviour”, and why backpacker tourists frequently behave in a manner that is undesirable for the stakeholders of the destinations in less developed countries.

1.1.2 Importance of Understanding Responsible Behaviour amongst Backpacker Tourists in Less Developed Countries

Discussion of the importance of responsible behaviour of tourists was initiated in the academic literature by Krippendorf (1987) (Cooper and Ozdil, 1992). With increasing reports concerning the destructive impacts of mass tourism in various places in the world, Krippendorf insisted that “every individual tourist builds up or destroys human values while travelling” (1987: 109). The responsible behaviour of tourists is an idea that has not been emphasised until recently, in spite of its significance in the area of responsible tourism (Stanford, 2008). Goodwin (2002: 33) states, about responsibility of tourists:

We are a long way from recognising that we – travellers and tourists – are part of the problem. We are more likely to become part of the solution if we can consume holidays and travel in ways that minimize negative impacts and maximize positive ones. Responsible tourism is a movement.

Whilst the term “responsible tourism” is generally defined as the form of tourism that maximises positive impacts and minimises negative impacts for all tourism stakeholders (The Responsible Tourism Partnership, 2008), the meaning of being a “responsible tourist” is not fully explored in the literature. This is the reason why

tourists are frequently under-represented in the study of responsible tourism. It is a top priority matter to understand what it means to be a responsible tourist, if tourists are requested to engage in responsible behaviour. Stanford (2008: 259) describes the importance of setting a behavioural framework for responsible behaviour for tourists as follows:

Once this has been achieved, it may then be possible to consider more fully the tourist's contribution to responsible tourism: to gauge the extent to which these meanings are enacted and to understand what motivates responsible tourist behaviour. Such an understanding may assist other researchers and policymakers interested in achieving responsible tourism.

The intrinsic question concerning the responsible behaviour of backpacker tourists is thus what behaviour is responsible and what is not. In relation to the difficulty of the discussion as to whether responsibility is universal or relative in nature, no definitive guideline of responsible behaviour for backpacker tourists exists. In other words, which behaviours are responsible and which are irresponsible is a relative, subjective matter that depends on place and situation. Conveniently, the responsible behaviour of backpacker tourists is normally defined by codes of conduct produced for them by a variety of tourism providers (Malloy and Fennel, 1998). Codes of conduct tend to be advocated by academics as a step towards responsible tourism (Fennell, 1999), though Wheeler (1994: 651) asked: "Who really believes these codes are effective?". Codes of conduct for backpacker tourists advise them to behave in a manner that causes the minimum negative impacts and the maximum positive impacts in the destination in accordance with the general definitions of responsible tourism. In this context, a code of conduct for the behaviour of backpacker tourists is definitely a step towards achieving a sustainable manner of tourism consumption for them.

As a preliminary stage to understanding responsible behaviour amongst backpacker tourists in less developed countries, one of the important aspects to understand is how backpacker tourists interpret their behaviour as "responsible" in less developed countries. It is definitely true that even if backpacker tourists try to behave in a respectful manner towards the local people, their behaviour is not always acceptable to the locals due to differences of values. Strong cultural dissimilarity between the

tourists' home culture or tourist culture and the host culture creates maximum socio-cultural impacts for the host communities (Shaw and Williams, 2002). Large physical, cultural and spiritual differences between backpacker tourists and hosts often provoke issues problematic to the host communities. In these respects, the socio-cultural impacts of backpacker tourism on destinations in less developed countries are not as positive as many backpacker tourists imagine.

1.1.3 Difficulty of Behaving Responsibly for Backpacker Tourists: Intention–behaviour gap

According to recent surveys, western tourists are well aware of the importance of behaving responsibly during their stay in the destination (Weeden, 2001; Tearfund, 2002; Butcher, 2003; Goodwin and Francis, 2003; Pennington-Gray et al., 2005). The media coverage and promotion of responsible tourism in guidebooks or at tourist destinations have gradually penetrated the consciousness of tourists. All guidebooks now appear to claim adherence to the principles of responsible tourism (Mowforth et al., 2008). Moreover, many people are really unhappy to encounter the destructive effects of tourism during their holiday (Budeanu, 2007; Smith, 2009). In spite of tourists' representations of a good level of awareness concerning the importance of behaving responsibly during their holidays, in sustainable tourism debates they are frequently criticised as troublemakers at the destinations (Swarbrooke, 1999). Wheeler (1991: 96) said "examples of positive management of tourist influx are exceptional" especially in those tourist destinations in less developed countries where the main target market is international tourists.

Recent academic studies have found that intention to behave in a responsible manner amongst tourists, or more fundamentally, the awareness of and attitude towards behaving in a responsible manner, do not have enough explanatory power for the actual level of responsible behaviour performed. In other words, despite their declared frequent intention to behave responsibly, few tourists act accordingly and actually behave responsibly. Budeanu (2007) provides the pessimistic view that 19 out of 20 tourists who declared their frequent intention to behave responsibly during their

holiday do not actually behave responsibly. A survey of British tourists by Martin (2001, cited in Budeanu, 2007) identified that the majority of them (over 85%) considered environmentally friendly tourism as fairly important. However, just 32% of them actually chose holidays that are specifically designed to reduce negative impacts on the destinations (Goodwin and Francis, 2003). About half (48%) of them answered that, in their true feelings, they do not want to think about ethical issues when they go on holiday. Rather than ethical issues, their real interests are price and quality of holiday, such as standard of accommodation or the weather (Weeden, 2005). The factors that influence responsible behaviour for tourists are thought to be diverse. Budeanu (2007) provides habits, convenience and personal preference as factors. In the field of responsible purchase behaviour, purchase decisions amongst consumers are significantly constrained by price and availability (Goodwin and Francis, 2003). Butcher (2003, 2009) insists the principal travel motivation for most tourists: “to leave care behind”, in other words their desire to forget responsibility and the pursuit of hedonism, are significant obstacles for tourists to behave in a responsible manner.

In the context of backpacker tourists, the degree to which they intend to behave in a responsible manner and then actually do so during their travels has not yet been explored. Wearing et al. (2002) argue that the relationship between environmental awareness, intention and behaviour is tenuous for backpacker tourists. In particular, these three factors become even more fragile once the backpacker tourist leaves his or her home country. Richards (2006) and Pearce and Foster (2007) have found, however, that backpacker tourists, who are generally young and whose trips assume a more or less educational purpose or are a “rite of passage”, seem to develop their awareness of the importance of behaving responsibly during their trip. A survey of the experiences of young travellers (who are frequently categorised as “backpacker tourists”) by Richards (2006) found that more than half of the respondents (54%) reinforced their existing views towards respect for other cultures through experiencing their trips. Pearce and Foster (2007) found that backpacker tourism provides opportunities for young people to develop their sense of responsibility.

However, in addition to the intention–behaviour gap amongst tourists in general, it seems that there are many obstacles to backpacker tourists behaving responsibly in less developed countries despite their intentions to behave responsibly. What is

notable here is that the relatively institutionalised and up-market nature of contemporary backpacker tourism does not necessarily mean that western backpacker tourists tend to experience less of the intercultural discomforts that might significantly affect their actual performance of responsible behaviours. Hottola (2004, 2005) identified many sufferings of backpacker tourists in less developed countries; difficulty of intercultural understanding, ecological confusion, unexpected difficulties of the trip such as sickness, pickpocketing, being cheated by locals and sexual harassment, home sickness and life shocks. Hottola described the propensity of backpacker tourists to escape to “touristic metaspaciality”, backpacker enclaves in which they can control themselves easily, and proposed that their travels can be characterised as movement from one “touristic metaspaciality” to another. Wilson and Richards (2008: 187) describe how “backpackers striving to experience something different often end up surrounded by the extended familiarity of home even in the most remote destinations”. In these backpacker enclaves, such as Khao San Road, Bangkok, there are special atmospheres and cultures that lure backpacker tourists to challenge the norms of their home society, such as by indulging in drug use, excessive sexual behaviour and hanging around doing nothing, which are frequently described as “irresponsible” behaviour (Budeanu, 2007; Wilson and Richards, 2008). Such “irresponsible” behaviour by some backpacker tourists is intensified in the enclaves because they are not so constrained by the norms of the local culture, instead their backpacker subculture dominates (Wilson and Richards, 2008). In this regard, it is necessary to explore more critically how responsibility is constituted amongst western backpacker tourists in less developed countries.

In accordance with the evolution of consumption into an increasingly diversified and individualistic nature in the post-Fordist society of the West, backpacker tourism activity also increasingly assumes a heterogeneous nature (Cohen, 2003; Pearce and Foster, 2007). According to Mintel (2004), “backpacking must not necessarily equate to rucksacks and hostels, but be re-branded as a multi destinational, independent trip”. Social demography, travel style, travel motivations, behaviours and experiences amongst backpacker tourists have become increasingly diversified. According to Cohen (2003: 57), future research into backpacker tourism should “desist from referring to backpacking as if it were a homogenous phenomenon”. In this respect, it is reasonable to assume that responsible behaviour amongst the individual tourists

who are labelled as “backpackers” is also diverse in nature. It is more meaningful to explore the responsible behaviour of backpacker tourists as a diverse entity rather than as behaviour common to them all.

1.1.4 Responsible Backpacker Tourists: Are they really responsible?

Whilst tourists in general are increasingly aware of the importance of behaving responsibly so as not to disturb other stakeholders in the destinations, academic works on responsible tourism, such as Wheeler (1991), Butcher (2009) and Smith (2009), seem to take an increasingly pessimistic stance towards responsible behaviour amongst tourists. Butcher (2003, 2009) insists the principal motivation of travel for most of the tourists – “to leave care behind”, in other words, forgetting the responsibilities of daily life, or hedonism – is the antithesis of the concept of responsible tourism. Smith (2009) is critical that “responsible tourism” is for those who just want an excuse for not caring about (or even recognising) the downside of tourism developments. This is because tourism is an intrinsically “self-centred act” (Butcher, 2009: 246) and a more or less unethical activity that allows the sacrifice of some others (especially the members of the host community who do not receive benefits from tourism) so tourists can have fun (Butcher, 2009). In this regard, Smith (2009: 274) denies the possibility of responsible nature of behaviour by tourists, as “all holidays are situations where ethics should have no place, where it is always irrelevant, where we should always be entirely absolved of all our responsibilities for others”. He further argues that “even those who claim to be ethically concerned are ultimately motivated by their own vicarious and narcissistic pleasure” (Smith, 2009: 266). He identified a narcissistic sense of moral superiority, which is represented by “to do something different”, as the principal factor to make tourists shift to responsible behaviour. The practice of responsible behaviour amongst tourists opposes the concept of responsible tourism which aims for tourists to develop altruistic behaviour by sacrificing their pleasure and freedom (Fennell, 2008a). Wheeler (1991: 96) cautions that the current concept of responsible tourism is “pleasant, agreeable, but dangerously superficial, [an] ephemeral and inadequate

escape route for the educated middle classes unable or unwilling to appreciate or accept their/our own destructive contribution to the international tourism maelstrom”.

The concept of responsible tourism within the tourism market is complicated, contradictory and limited because tourism activity itself is an intercultural, multi-stakeholder and self-centred (egoism dominated) phenomenon. In relation to the contradiction between the awareness of the importance of responsible behaviour for backpacker tourists, and their travel motivation, which is more or less the antithesis of the concept of responsible behaviour, and the difficulties experienced in behaving responsibly, which was discussed in the previous subsection, it is important to ask how backpacker tourists manifest their responsible behaviour in less developed countries.

1.2 Aim and Objectives of the Research

In the previous section, it was explained that, despite some criticisms regarding the negative impacts of backpacker tourists in less developed countries, research into responsible behaviour among backpacker tourists has received little attention so far. From the previous literature, it seems that the concept of responsible behaviour amongst backpacker tourists in less developed countries is somehow contradictory in nature. Firstly, it seems that there is a significant discrepancy in the perceptions of the impacts of backpacker tourists on the destinations between backpacker tourists themselves and other tourism stakeholders, especially local residents of the destinations. Backpacker tourists tend to represent their confidence that they are contributors to their destinations which is derived from the virtues of being a “backpacker” (Gericke, 2003; Huxley, 2004; Welk, 2004). Secondly, in spite of the confidence amongst backpacker tourists that they are contributors to their destinations, in reality, it seems that they experience many barriers to behaving in a responsible manner. These tend to be caused by the difficulties of intercultural communications, ecological confusion, unexpected difficulties (e.g. sickness, cheating by locals or sexual harassment), homesickness or life shocks (Hottola, 2004; 2005). Several backpacker tourism studies found that backpacker tourists cannot succeed in their

travels without backpacker enclaves, where cultural and moral values distinctive to backpackers are dominant (Hottola, 2004; 2005; Wilson and Richards, 2008). Even the backpacker tourists who are strongly motivated to explore the destination country in an authentic manner end up surrounded by familiar things in backpacker enclaves because of the difficulties of backpacker tourism in less developed countries (Wilson and Richards, 2008). Most of them travel from one backpacker enclave to another, and stay in comfortable backpacker enclaves for most of the time of the entire trip (Hottola, 2004; 2005).

In this regard, it is imperative to explore responsible behaviour amongst backpacker tourists, in consideration of above behavioural propensities, from the aspect of backpackers' perceptions of their behaviour. If this is understood by academics or tourism planners, it may be possible to understand the potentiality of and limitations to changing the behaviour of backpacker tourists in less developed countries towards behaving in a more responsible manner. Therefore, this research aims to explore the nature and degree of responsible behaviour amongst backpacker tourists in Thailand. Thailand is one of the most popular destinations in the world for western backpacker tourists. The backpacker tourism sector in Thailand satisfies the factors required for a popular backpacker tourism destination; well-developed backpacker tourism infrastructure such as hostels and guest houses, backpacker tour coaches, and backpacker enclaves that cater not just to young travellers but those of all ages (Mintel, 2009).

This research identified seven objectives to explore the aim of the research (Table 1.1). Objective one is to identify a series of responsible behaviour items for backpacker tourists in accordance with codes of conduct prescribed for them. Whilst the term "responsible tourism" is generally defined as the form of tourism that maximises positive impacts and minimises negative impacts for all tourism stakeholders (The Responsible Tourism Partnership, 2008), the meaning of being a "responsible tourist" is not fully explored in the literature (Stanford, 2008). It is imperative to identify what behaviours are "responsible" for backpacker tourists in less developed countries. As identified above (subsection 1.1.2), responsible behaviour for backpacker tourists

Table 1.1
Aim and Objectives of the Research

Aim of the Research

To explore the nature and degree of responsible behaviour amongst backpacker tourists in Thailand

Objectives of the Research

- Objective One
To identify a series of responsible behaviour items for backpacker tourists in accordance with codes of conduct prescribed for them
- Objective Two
To explore the frequency level of intention to behave responsibly amongst backpacker tourists
- Objective Three
To explore the frequency level of actual responsible behaviour amongst backpacker tourists
- Objective Four
To compare the frequency levels of intention to behave responsibly and of actual responsible behaviour amongst backpacker tourists
- Objective Five
To explore the interpretations amongst backpacker tourists of their responsible behaviour
- Objective Six
To explore the perceived importance of responsible behaviour for backpacker tourists
- Objective Seven
To explore factors that influence backpacker tourists to behave in a responsible manner

Source: author

is normally defined by codes of conduct produced for them by a variety of tourism providers (Malloy and Fennel, 1998). Codes of conduct for backpacker tourists ask them to behave in a manner that creates minimum negative impacts and maximum positive impacts in the destination in accordance with the general definitions of responsible tourism. Even though there is criticism that many codes have not been established from a theoretical foundation, they provide a significant degree of behavioural guidance for backpacker tourists (Fennell, 2006). Hence, this research analysed the contents of codes of conduct for western backpacker tourists in less developed countries to establish the responsible behaviour items that backpacker tourists follow. The series of responsible behaviour items that are identified in objective one are used as variables to explore the frequency levels of responsible behaviour amongst backpacker tourists in the remaining objectives.

Objectives two, three and four explore the degree of responsible behaviour amongst backpacker tourists in Thailand in accordance with the series of responsible behaviour items that were identified in objective one. As was discussed above (subsection 1.1.3), recent academic studies have indicated that intention to behave in a responsible manner amongst tourists, or more fundamentally, the awareness of and attitude to behaving in a responsible manner, do not have enough explanatory power for their actual behaviour. In the context of backpacker tourists in less developed countries, many obstacles exist to behaving in a responsible manner, such as difficulty of intercultural understanding, ecological confusion, unexpected difficulties, homesickness or life shocks (Hottola, 2004; 2005), which may hinder their actual performance of responsible behaviour despite their intention to behave responsibly. In this regard, exploration of either the frequency of behavioural intention or the actual behaviour amongst backpacker tourists does not adequately explain the degree of responsible behaviour. Hence this research numerically explores the frequency levels of behavioural intention and actual behaviour and the gap between them amongst backpacker tourists. Objective two is to explore the frequency level of intention to behave responsibly amongst backpacker tourists. Objective three is to explore the frequency level of actual responsible behaviour amongst backpacker tourists. Objective four then is to compare the frequency levels of intention to behave responsibly and of actual responsible behaviour amongst backpacker tourists.

The frequency levels of behavioural intention (objective two) and actual responsible behaviour (objective three), and the gap between them (objective four), are explored in accordance with the following three aspects:

1. Overall traits of behaviour intention, actual behaviour and the gap between them
2. The responsible behavioural patterns amongst backpacker tourists from the associations between characteristics of responsible behaviour and behavioural intention, actual behaviour and the gap between them
3. The characteristics of backpacker tourists (in terms of social demography, travel characteristics and travel motivation) who represent self as “responsible”

The first aspect aims to explore the overall frequency levels of responsible behaviour amongst backpacker tourists. The average frequency levels of a series of responsible behaviour items of all respondents are explored. The second one aims to explore what types of responsible behaviour backpacker tourists frequently intend and actually perform, and vice versa. The frequency levels of responsible behaviour are explored from the attribute level. The third one aims to explore the characteristics of backpacker tourists who represent self as “responsible”. “Backpacker tourists”, traditionally treated as if they were a homogeneous tourist group, represent an increasingly diversified and heterogeneous tourist group in terms of their background and travel styles (Cohen, 2003; Pearce and Foster, 2007) (see subsection 1.1.3). Whilst the social demography, travel style and travel motivation variables are usually not considered in isolation, they form part of the explanatory frameworks for the study of tourist behaviour (Pearce, 2005). Therefore, it is possible to explore what type of backpacker tourists, in terms of social demography, travel style and travel motivation manifest their behaviour as responsible or irresponsible.

Objective five aims to explore the interpretations amongst backpacker tourists of their responsible behaviour. In relation to the results of exploring the frequency levels of behavioural intention and actual responsible behaviour and the gap between them amongst backpacker tourists from objectives two, three and four, this objective explores how these frequency levels are interpreted and evaluated by them. For example, whilst backpacker tourists might identify outstandingly frequent responsible behaviour in the previous objectives, they may evaluate their behaviour as not so responsible. Moreover, interpretations amongst backpacker tourists of their responsible behaviour are explored in relation to their behavioural propensities in the setting of backpacker tourism in less developed countries that were discussed above (subsection 1.1.3). Under the difficulties experienced in backpacker tourism in less developed countries, and the propensity to escape to backpacker enclaves (Hottola, 2004; 2005; Wilson and Richards, 2008), it is still not understood how backpacker tourists interpret their responsible behaviour.

Objective six aims to explore the perceived importance of responsible behaviour for backpacker tourists. Tourists in general are increasingly aware of the importance of behaving responsibly during their holidays (subsection 1.1.3). However, in the context

of backpacker tourists who are generally young and whose travels assume an educational purpose and that of a “rite of passage”, it is assumed that they tend to develop a sense of responsible behaviour through the experience of backpacker tourism. On the other hand, their propensity to escape to backpacker enclaves implies that their opportunities to learn the importance of responsible behaviour are diminished. Whilst there are many obstacles to behaving responsibly, as is explored in the next objective, the awareness of the importance of behaving responsibly has a significant influence on the intention to behave responsibly and on actual responsible behaviour.

Finally, objective seven aims to explore factors that influence backpacker tourists to behave in a responsible manner. In other words, this objective explores the influential external environmental obstacles and internal psychological obstacles to behaving responsibly in accordance with the results that were identified in objective two (frequency levels of behavioural intention), objective three (frequency levels of actual responsible behaviour) and objective four (gap between intention and actual behaviour). Previous literature has identified many obstacles to behaving responsibly for consumers (including tourists). Goodwin and Francis (2003) and Budeanu (2007) found that habits of daily life, personal preference, convenience, availability and price are significant constraints to responsible behaviour of consumers. Moreover, Hottola (2004; 2005) identified many difficulties to implement backpacker tourism in less developed countries, as discussed above (subsection 1.1.3). These difficulties for backpacker tourists may have a significant negative influence on their responsible behaviour even if they intend to behave responsibly during the trip.

1.3 Structure of the Thesis

This thesis is made up of eight chapters exploring the nature and degree of responsible behaviour amongst backpacker tourists in Thailand which is the aim of the research. Firstly, this chapter (chapter one: Introduction) outlines the background of the research to justify why this research is important. Whilst there are many reports regarding negative impacts caused by backpacker tourists on their destinations in less

developed countries, the sense of own responsible behaviour as perceived by backpacker tourists is little explored so far. Existing literature insists that there are many behavioural propensities that potentially hinder responsible behaviour amongst backpacker tourists in less developed countries even if they intend to behave responsibly. In this regard, it is necessary to explore the nature and degree of responsible behaviour amongst backpacker tourists in less developed countries. The research explores the case of backpacker tourists in Thailand which is one of the most popular backpacker tourism destinations in the world. Based on the background of the research, seven objectives were identified to explore the aim of the research.

Chapters two and three are the literature review section. Chapter two focuses on the characteristics of contemporary backpacker tourists and their impacts on destinations in less developed countries. Firstly, the chapter introduces the origin of the contemporary backpacker tourism phenomenon from a sociological perspective, especially its evolution in relation to postmodern forms of consumption. Secondly, the characteristics of the contemporary backpacker tourism phenomenon are explored from demographic and geographic perspectives, with the motivational and behavioural perspectives of backpacker tourists. Especially, the behavioural propensities of backpacker tourists in less developed countries are explored in detail in relation to the difficulties they experience in implementing backpacker tourism and their tendency to escape into backpacker enclaves, where backpackers' cultural and moral values dominate. These behavioural propensities of backpacker tourists in less developed countries may significantly influence the nature and degree of responsible behaviour amongst backpacker tourists in Thailand. Thirdly, the implications of backpacker tourism for sustainable tourism in less developed countries are discussed from economical, socio-cultural and environmental aspects. Fourthly, the phenomenon of backpacker tourism in the context of Southeast Asia (especially in Thailand) is explored, and the reasons why Thailand is the ideal place to conduct this research. Through the literature review in chapter two, it is insisted that whilst there are many potential difficulties to behave in a responsible manner for backpacker tourists, their spontaneous responsible behaviour is desperately needed for the sustainable future of destinations in less developed countries.

Chapter three focuses on the issues regarding responsible behaviour amongst backpacker tourists in less developed countries. Firstly, the chapter outlines the concept of “responsibility” in backpacker tourism. Especially, the primary question: “What does the term ‘responsibility’ mean for backpacker tourists in less developed countries (in other words, an intercultural setting)?” is explored. Moreover, the concept of responsible tourism is explored in relation to sustainable tourism management and the intercultural nature of the tourism phenomenon. The critical opinions of the concept of responsible tourism are also introduced here. Secondly, the focus narrows down to the issues of responsible behaviour amongst backpacker tourists. One significant concern in exploring frequency levels of responsible behaviour amongst backpacker tourists is which behaviours exactly are responsible and which are irresponsible for them. Smith (2009: 272) says “the question of what is good is always (infinitely) an open question, never something definitely settled”. This research identified a series of responsible behaviours for backpacker tourists from codes of conduct prepared for them (discussed in chapter five) to meet objective one. The rationale, and several criticisms, of codes of conduct as a source of behavioural guidance for backpacker tourists are explored. Moreover, as was discussed above (section 1.2), this research explores the frequency levels of behavioural intention and actual responsible behaviour and the gap between them amongst backpacker tourists in Thailand. Therefore, the intention–behaviour gap of responsible behaviour amongst backpacker tourists is explored from a behavioural science perspective. Finally, the diversity of responsible behaviours amongst backpacker tourists is explored in accordance with variables of social demography, travel style and travel motivations. Objectives two, three and four explore the diversity of behavioural patterns representing responsible behaviour amongst the category of “backpacker tourists”.

Chapter four focuses on the research methods used in this research. Principally, the chapter introduces the research techniques that are used in this research and justifications for why these techniques are most suitable in the context of this research. Firstly, it discusses the research design and how it was used to decide the nature of the research style. Secondly, the data collection techniques are discussed – this research used a mixed method approach. The main discussion is about why the mixed method approach is suitable rather than pure qualitative or quantitative research. Thirdly, and more practically, the design of each research instrument (content analysis, quantitative

questionnaire survey and qualitative interview survey) is introduced. How the content analysis of codes of conduct for tourists was conducted, and the contents of the self-completed questionnaire form and the semi-structured interview, are the main items explained. Fourthly, regarding the execution of data collection, both the pilot research and the main fieldwork are explained. The rationale for why Chiang Mai, Thailand, was selected as the place for fieldwork is also discussed. Fifthly, the sampling strategy and data analysis techniques are explained. The final discussion is about ethical issues in the research. A standpoint of the researcher towards the research topic (responsible behaviour of backpacker tourists in Thailand) is stated, because potentially the biased view of the researcher can influence the conclusions in such a relatively fragile research topic.

Chapters five, six and seven introduce the findings of the research. Chapter five introduces findings from the content analysis of codes of conduct for backpacker tourists in less developed countries. In other words, the chapter identifies a series of items of responsible behaviour that concern backpacker tourists regarding the sustainability of tourist destinations in Thailand to meet objective one. The responsible behaviour items are introduced as variables to explore frequency levels of behavioural intention (objective two), actual responsible behaviour (objective three) and the gap between them (objective four) in the chapter on findings of the quantitative questionnaire survey (chapter six). The series of responsible behaviour items that are identified through content analysis are segmented in accordance with type (dimension) of responsibility and targeted stakeholder of responsibility. The dimension of responsibility includes the concept of respect, awareness, engagement (and taking time to engage), excellence and reciprocity as well as the “hard” perspectives of spending money and eco-friendliness. This dimension of responsibility was identified by Stanford (2008). Her investigation into the dimensions of tourist responsibility was in the context of New Zealand. Whilst there are a variety of behaviours that demonstrate responsibility depending on the local context, the dimension of responsibility is universal regardless of place. In terms of the targeted stakeholder, three different stakeholders are identified: self (backpacker tourists themselves), locals and global citizens. Whilst, in many cases, the responsible behaviour of tourists is targeted at the destination (therefore locals), several responsible behaviour items apply to backpacker tourists themselves; such as concern

for their safety, security and sanitary conditions. The environmental responsibility of backpacker tourists applies not only to the tourist destination but more widely to global citizens and future generations. This segmentation of the series of responsible behaviour items into the characteristics of responsibility enables the researcher to explore what type of responsible behaviour backpacker tourists frequently intend and actually perform or not.

Chapter six introduces the findings of the quantitative questionnaire survey. Specifically, the chapter introduces the degree (frequency level) of responsible behaviour amongst backpacker tourists in Thailand in accordance with codes of conduct prepared for them. The main focus in the chapter is to identify the degree of behavioural intention (objective two), and the degree of actual behaviour (objective three), and to compare behavioural intention with actual behaviour (to identify the gap between them, in other words, objective four). As was outlined above (section 1.2) when introducing the objectives of the research, the frequency levels of responsible behaviour amongst backpacker tourists are explored from three different aspects. The chapter is structured in sections in accordance with these aspects of the research objectives.

Chapter seven introduces the findings of the qualitative interview survey. Whilst quantitative analysis identified the patterns of responsible behaviour amongst backpacker tourists through the analysis of the frequency levels of behavioural intention and actual responsible behaviour and the gap between them, it could not explore the aspect of backpacker tourists' perceptions of responsible behaviour during their stay in Thailand. Therefore, this chapter supports the findings of the quantitative questionnaire survey (chapter six) using qualitative textual information through exploration of perceived experiences of responsible behaviour amongst backpacker tourists in Thailand. The question here is how backpacker tourists perceive their responsible behaviour revealed in the quantitative questionnaire survey about their intentional and behavioural patterns. In other words, important questions in the qualitative exploration are how backpacker tourists in Thailand construct or define the term "responsible behaviour" in relation to their patterns of "responsible behaviour" that were identified through the quantitative survey, and what factors influence them to behave in a responsible manner. Linking the results of qualitative analyses to the

results of quantitative analyses and existing literature (on backpacker tourism, sustainable tourism, and tourist behaviour) was used in this chapter to meet the aim of the research. Therefore, this chapter explores responsible behaviour amongst backpacker tourists through the three final research objectives, as follows:

- to explore backpacker tourists' interpretations of their responsible behaviour (objective five)
- to explore the perceived importance of responsible behaviour for backpacker tourists (objective six)
- to explore the factors that influence backpacker tourists to behave in a responsible manner (objective seven)

Finally, chapter eight concludes the thesis. Firstly, there is a summary of the main findings that are derived from three different research methods in accordance with the objectives of the research. Secondly, the implication of the research is explored through linking the main findings and the existing literature. Thirdly, the contribution of the research is identified. Fourthly, the limitations of the research are also identified. Finally, suggestions for further research on sustainable tourism, responsible tourism and backpacker tourism are discussed based on the main findings, the contribution and the limitations of this research.

Chapter Two

Literature Review

Backpacker Tourists and Their Impacts on Sustainable Tourism in Less Developed Countries

2.1 Introduction

Backpacker tourism is a rapidly expanding tourism submarket, which has received increasing academic attention, especially by the Backpacker Tourism Research Group of ATLAS (the Association for Tourism and Leisure Education). Backpacker tourists account for about 10% of total tourist numbers in the world. It is estimated that around 200,000 people go backpacking every year from the UK alone (Butcher, 2003). Whilst government tourism planners tend to regard backpacker tourism as a niche market, it is in fact one of the significant types of tourism for many countries in the world.

In terms of the impacts of backpacker tourists on their destinations, there are several contradictions. While backpacker tourists often regard themselves as “real” travellers and often look down on conventional mass tourists in their “environmental bubble”, ironically, they are often criticised for their appearance and behaviour, especially their sexual behaviour, alcohol consumption and drug use (Sorensen, 2003). For example, some news headlines regarding the negative impacts of backpacker tourists in Australia include:

“Backpackers Drink Like Fish” (Pollard, 2007)

“Backpackers Blamed for STD Rates in Australia” (Valentine, 2010)

Governmental tourism planners often regard backpacker tourism as less important and frivolous due to certain typical images, such as superficiality, stinginess and seclusion (Scheyvens, 2002a). However, Hampton (1998) and Scheyvens (2002a, 2002b) advocate backpacker tourism in terms of its positive grassroots economic impacts in

less developed countries. Because of their budget constraints, backpacker tourists inevitably consume locally rather than consuming imported products that are more expensive. These authors advocate backpacker tourism as a contributor to alleviate poverty of the destinations. Becken et al. (2003) argued that backpacker tourism is one of the most environmentally friendly types of tourism because backpacker tourists frequently use low energy-intensive modes of transport and tourism facilities. These suggest that the behaviour of backpacker tourists can have significant impacts both positively and negatively. While the above news headlines and academic articles identify impacts of backpacker tourism on destinations in the world, more fundamentally they present issues of responsibility surrounding backpacker tourists (Fennell, 1999). Therefore, research into the responsible behaviour of backpacker tourists implicates both causes of and solutions to negative impacts brought by them (Stanford, 2008).

Before the identification of concepts, practices and issues regarding responsible behaviour amongst backpacker tourists in less developed countries in the next literature review chapter (chapter three), this chapter identifies the characteristics of contemporary backpacker tourists and the impacts of backpacker tourists on sustainable tourism in less developed countries. The identification of the impacts of specific behaviours amongst backpacker tourists on their destinations in less developed countries reflects the ethical issues surrounding the backpacker tourism phenomenon.

Firstly, this chapter focuses on the origin of the contemporary backpacker tourism phenomenon from a sociological perspective. Cohen (2003) and Shaw and Williams (2004) insist that contemporary backpacker tourism has evolved in relation to postmodern forms of consumption in western society. The second exploration is into the traits of the contemporary backpacker tourism phenomenon (demographic and geographic perspectives of backpacker tourism, travel motivation of backpacker tourists, and behavioural perspectives of backpacker tourists) in relation to postmodern consumption patterns. It is suggested that the contemporary backpacker tourism phenomenon in less developed countries is strongly influenced by the postmodern nature of consumption patterns in western society. Thirdly, the implications of backpacker tourism for sustainable tourism in less developed countries

are discussed from economic, socio-cultural and environmental aspects. The first two discussions make clear the problems of contemporary backpacker tourism and lead to the third discussion. The third discussion investigates the problems surrounding backpacker tourism for destinations in less developed countries and how current problematic situations should be improved. Fourthly, backpacker tourism in Thailand and Southeast Asia is discussed in relation to the above three discussions.

2.2 Origin of Contemporary Backpacker Tourism: Sociological perspectives

The first academic research which incorporated low-budget tourism (exploration, drifter, and backpacker tourism) into a broader theory of tourism is Cohen's (1972) interactional model (Uriely et al., 2002). He investigated the importance of degree of familiarity for tourists, and identified the following four patterns; organised mass tourists, individual mass tourists, explorers and drifters. The latter two types of tourists are non-institutionalised tourists, in which contemporary backpacker tourists are included. Cohen (1972) defined these two types of tourists as follows:

- the explorer
 - arranging the trip alone
 - trying to get off the beaten track as much as possible
 - daring to leave own "environmental bubble" (but still being careful to be able to step back into it when the going becomes too rough)
 - looking for comfortable accommodation and reliable means of transport

- the drifter
 - venturing further away from the beaten track
 - shunning any kind of connection with the tourist establishment
 - considering the ordinary tourist experience phoney
 - neither having fixed itinerary/timetables nor well defined goals of travel.

Whilst both the explorer and the drifter are non-institutionalised forms of tourists, they differ from each other in terms of the extent of venturing out of their microenvironment and being away from the tourist system. Moreover, their attitudes towards the people and countries they visit are also different (Cohen, 1972).

In terms of the drifter, the majority of them were youthful American and European travellers who were moving around Europe and Asia in the late 1960s and early 1970s. Cohen's early work distinguished the drifters into outward- and inward-oriented drifters. The former seek to reach far-away locations and live with the locals, while the latter primarily seek out the enclaves of their world. The travelling of inward-oriented drifters especially was strongly rooted in historically-based resentment against western society (Cohen, 2003). This escapism, with the spirit of "counter-culture", was seen as hedonistic and anarchistic, and often associated with drug use (Loker-Murphy and Pearce, 1995; Uriely et al., 2002). Drifters' enclaves such as Christiania in Copenhagen and Kathmandu were regarded by them as safe havens. Actually, the typical image of the drifters in the 1960s and 1970s was dominated by a negative and poor image (ATLAS, 2004). This negative image towards low-budget tourists (backpacker tourists in contemporary terms) has to some extent hindered tourism planners from incorporating this market into their tourist policy (Scheyvens, 2002a).

Contemporary backpacker tourism is the legacy of this "drifter tourism" (Loker-Murphy and Pearce, 1995; Cohen, 2003). However, contemporary backpacker tourism assumes "post-modern" or "neo-Fordism" trends, which reflect broader transformative tendencies in current western society. The factors that constitute contemporary backpacker tourism will be discussed from four sociological perspectives as follows:

- Backpacker tourism as a "rite of passage"
Firstly, the "rite of passage" constitutes one of the meanings of backpacker tourism. The principal attributes of backpacker tourists are that they are in late adolescence to early adulthood (18–25 years old) and are from western society (Cohen, 2003). Generally, people in this age group are still financially dependent on their parents (especially students), but they are relatively independent from

their parents in terms of family constraints and responsibilities (Loker-Murphy and Pearce, 1995). Their experience of successful problem resolution and accomplishment of the entire trip can be a big confidence-booster in managing their personal affairs autonomously, and after returning from the trip, they are regarded as truly “adult” (Cohen, 2003). Backpacking as a “rite of passage” may be compared to the Grand Tour of the late Victorian era and to the outward-oriented drifters, in that the trip is regarded as having educational meaning (Loker-Murphy and Pearce, 1995). However, as is discussed later, the increasing institutionalisation of backpacker tourism has caused it to change into a pleasure trip, which more or less resembles the characteristic of conventional mass tourism (Shaw and Williams, 2004; Hampton, 2009a).

- Backpacker tourism as a device to “forget responsibility in daily life”
Secondly, social forces in their societies of origin push backpacker tourists to depart on extended trips. The stresses and uncertainties of “post-modern” late modern life in western societies force the younger generation to take “time out” to gain new perspectives on their life and future. They have a challenging but enjoyable time away from their original society (Cohen, 2003). In this context, one of the principal travel motivations for contemporary backpacker tourists is to “leave cares behind” (Butcher, 2003) or to “forget responsibility in daily life”. This is somewhat opposed to the term “responsible tourism”. For example, as Cohen (2003) observes, most Israeli backpacker tourists, who are men in their early 20s after completion of military service, are motivated to travel for relief from the strains of that service, as well as from the wider strains of their society. Moreover, many Japanese backpacker tourists, who are university students immediately before graduation, are motivated to travel to celebrate the ending of their university life, as well as to reflect on their past and their imminent future in the severe company organisation typical of Japanese society.
- Influence of post-modern consumption on contemporary backpacker tourism
Thirdly, post-modern patterns of consumption also contribute to constitute contemporary backpacker tourism. Two innovations in the late twentieth century – the internet and the credit card – changed backpacker tourism to a more

comfortable style of tourism (Shaw and Williams, 2004). The proliferation of cheaper air tickets has opened up opportunities for backpacker tourism, while internet booking using a credit card makes the booking process easier and makes backpacker tourism a highly predictable, efficient and relatively institutionalised form of travel style (WYSE Travel Confederation, 2007; Mintel, 2009). In accordance with the transformation of backpacker tourism into a relatively institutionalised form, as noted above, its characteristic has changed to that of a pleasure trip, which more or less resembles the characteristic hedonism of conventional mass tourism (Shaw and Williams, 2004; Hampton, 2009a). This devalues the originality and authenticity pursued by the backpacker tourist and enhances superficial experiences and an increasing quest for fun and a ludic attitude to the world. Some backpacker tourists in less developed countries compete with themselves and with fellow travellers to find the cheapest means of travelling, an attitude Mowforth and Munt (2003: 69) describe as “enjoying poverty” (see also Scheyvens, 2002a). Cohen (2003) insists that even experiences of risk and adventure, which drifter tourists could not escape, are commoditised by backpacker-oriented tour companies, whilst they represent themselves as alternative to conventional mass tourism and use labels like “eco”, “green”, “ethical”, “responsible”, “authentic”, “cultural” and “adventurous” in their advertising. Like general consumer brands, ethical or responsible labels are abused as brand development strategies by backpacker tourism providers. In this regard, contemporary backpacker tourism is part of the “McDisneyfication” of tourism, which is the form of tourism that is highly predictable, efficient (in terms of value for money), calculable and controlled (Ritzer and Liska, 1997), or neo-Fordist tourism, which means following the characteristics of a Fordist-style of mass tourism consumption in a contemporary manner.

- Importance of backpacker enclaves for backpacker tourists

Backpacker enclaves, such as Khao San Road in Bangkok or Pai in northern Thailand, play an important role in successful backpacker tourism (Hottola, 2004, 2005; Wilson and Richards, 2008). Despite the many obstacles to intercultural backpacker tourism for western backpacker tourists in less developed countries – such as difficulties of intercultural understanding, ecological confusion, culture shocks and homesickness – actually, most of them succeed in their travels because

they end up indulging in stays in backpacker enclaves (Hottola, 2005). According to Wilson and Richards (2008: 187), the experiences of backpacker tourists in backpacker enclaves are “suspended” and they are in a relatively neutral space. This is because backpacker enclaves are neither here nor there – “not here because the real experience is outside the enclave, and not there because of the familiar surroundings of the enclaves”. Actually, many backpacker tourists who seek contact with “real” locals are happy with the contacts with locals they experience in the backpacker enclaves because the security of home is close at hand (Wilson and Richards, 2008). Therefore, backpacker enclaves play an important role for social and cultural exchange and identity formation for contemporary backpacker tourists, especially in less developed countries (intercultural settings, in other words). On the other hand, there is a propensity amongst all backpacker tourists, regardless of their travel motivation (e.g. backpacker tourists who travel to experience something different, for self-development as a rite of passage, or to escape from daily responsibility at home for a while), to end up in familiar surroundings of home even in the most remote destinations (Wilson and Richards, 2008).

The growth of backpacker tourism has itself been accompanied by many changes in its nature and in the supply of facilities (Wilson and Richards, 2008). Contemporary backpacker tourism, which is a legacy of drifter tourism, has been dynamically changing its nature and characteristics and the supply of facilities in relation to the evolution of western postmodern society. The “McDisneyfication” of contemporary backpacker tourism and the role of backpacker enclaves significantly influence the psychological situations, behaviours and experiences of backpacker tourists in less developed countries. In this context, it is expected that responsible behaviour amongst backpacker tourists in less developed countries may be significantly directed by these characteristics of the contemporary backpacker tourism phenomenon. The next sections explore the traits of contemporary backpacker tourists from demographic and geographical perspectives, motivational perspectives, and behavioural perspectives, in relation to the institutionalisation – the “McDisneyfication” – of backpacker tourism, and backpacker enclaves.

2.3 Traits of Contemporary Backpacker Tourism

The previous section identified how contemporary backpacker tourism has evolved an institutionalised nature in accordance with the evolution of postmodernism consumption in western society. As was discussed in the previous chapter, the responsible behaviour of backpacker tourists is significantly constrained by their travel motivations, their encounters with destination environments, and the availability of behavioural opportunities. Moreover, attitudes towards responsible behaviour and habits of actual behaviour in daily life are the most significant determinants of their responsible behaviour. In this context, the identification of traits of contemporary backpacker tourism helps to understand the factors that constrain backpacker tourists from behaving in a responsible manner. This section will discuss the complicated nature of contemporary backpacker tourism from three perspectives:

- Demographic and geographical perspective of backpacker tourism
- Travel Motivation of backpacker tourists
- Behavioural perspective of backpacker tourists

This section features the intercultural setting of contemporary backpacker tourism (western backpacker tourists in less developed countries).

2.3.1 Demographic and Geographic Perspectives of Backpacker Tourism

Unfortunately, it is difficult to reveal the exact demographic and geographic characteristics of backpacker tourism, because of lack of statistics kept specifically on backpacker tourism in different regions (O'Reilly, 2006). The exception is Australia and New Zealand, which keep track of the number of backpacker tourists. However, in the generalised view, backpacker tourists are normally young (age 18–35) westerners, especially from Anglo-Saxon countries (Pearce, 2005). They are expected

to account for about 10% of the total tourist numbers in the world (Butcher, 2003). According to Sorensen (2003), the gender distribution of backpacker tourists in less developed countries is normally 60% male and 40% female.

Cohen (2003) insists that the social demography of contemporary backpacker tourists is increasingly diversified and therefore it is necessary to desist from referring to backpacker tourists as if they were a homogeneous tourist group, as previous research had done. Sorensen (2003: 848) describes the diverse social demography and biography amongst backpacker tourists as follows:

.... well-educated young Westerners on extended leave from affluent society, high school graduates on gap year travels, Israelis fresh out of military service, university students on holiday or sabbatical leave, young Japanese in rite-of-passage attire, ordinary holidaymakers, (ex-) volunteers from various organisations, and the like.

In addition to this, Asian backpacker tourists (especially from South Korea, Taiwan, Hong Kong or Malaysia) (Teo and Leong, 2005; Muzaini, 2006; Huang, 2008) and “flashpackers” are a rapidly increasing submarket of backpacker tourism. The “flashpacker” is normally a young professional with enough disposable income who seeks low-budget travel but with extra comfort, small luxuries and possibly with a style-tag attached (Breaking Travel News, 2006; Mintel, 2009; Jarvis and Peel, 2010). Unlike general backpacker tourists, the flashpackers worry less about saving money and more about saving time (Breaking Travel News, 2006; Schwieter, 2008).

Whilst the term “backpacker tourist” is generally defined by the low-budget tourists who travel with a backpack, individuals do not always perceive themselves as a “backpacker tourist”. Table 2.1 shows that some adventurous destinations, such as Australia, Southeast Asia and South America, are dominated by people who perceive themselves as a “backpacker” rather than those who perceive themselves as a “traveller” and “tourist”. Moreover, there seems to be a link between the destinations of those who perceive themselves as a “backpacker tourist” and the phase of tourism development. The relatively mature destinations such as North America and Europe

Table 2.1
Proportions of Backpackers, Travellers and Tourists Visiting Selected Destinations

Destination Country	% visitors to destination		
	Backpacker	Traveller	Tourist
Australia	49.5	38.3	12.1
Canada	26.7	53.4	19.8
France	35.4	48.9	15.7
India	66.7	29.6	3.7
New Zealand	65.0	35.0	0.0
Thailand	75.4	20.3	4.2
Turkey	40.7	31.5	27.8
UK	30.8	52.2	17.0
USA	22.8	61.7	15.6
Vietnam	87.5	12.5	0.0

Source: Richards and Wilson (2004a: 21)

show the lowest figures of “backpackers”. On the other hand, new tourism destinations such as Vietnam show the highest figures of “backpackers” (Table 2.1) (Richards and Wilson, 2004a).

In terms of the geographical perspective of backpacker tourism, the Travellers’ Pulse Survey 2006 (Lonely Planet, 2006) found several interesting trends of the perceptions toward tourism destinations by western youth, who are the principal constituents of contemporary backpacker tourism. Based on the favourite country by tourists’ country of origin (Australia, UK and USA) (Table 2.2), and the next extended break destination by country of origin (Table 2.3), the following conclusion was drawn:

Favourite and next planned destinations centred on Europe and the English speaking world. For countries, Australia topped both lists for the second year [surveys in 2005 and 2006], which also included Thailand and India in the top 10. Croatia and Morocco are increasingly popular destinations, while Indonesia and South America are cooling down (Lonely Planet, 2006: 4).

According to Mintel (2009), popular backpacker tourism destinations possess the following two elements:

- Well developed backpacker tourism infrastructure, such as hostels and guest houses, and backpacker tour coaches
- Backpacker enclaves that cater not just to youth travellers, but those of all ages

Table 2.2
Favourite Country by Country of Origin (%)

Rank	Australia		UK		USA	
1	Australia	8.8	Australia	10.2	Italy	7.9
2	Italy	7.9	Thailand	6.6	Australia	5.9
3	Thailand	5.1	New Zealand	6.2	France	4.5
4	France	4.7	USA	5.9	UK	4.4
5	New Zealand	4.2	Italy	5.7	Thailand	3.9
6	Canada	3.7	India	3.3	Spain	3.9
7	UK	3.3	Spain	2.9	USA	3.8
8	USA	3.1	France	2.6	New Zealand	3.7
9	Spain	3.0	Canada	2.5	Mexico	3.0
10	Japan	2.7	South Africa	2.2	India	2.7

Source: Lonely Planet (2006: 16)

Table 2.3
Next Extended Break Destination by Country of Origin (%)

Rank	Australia		UK		USA	
1	Australia	11.1	Australia	8.3	USA	6.2
2	New Zealand	6.7	USA	6.9	Italy	6.0
3	USA	6.3	Thailand	5.0	UK	4.9
4	UK	5.6	Spain	3.9	Australia	4.3
5	Italy	4.4	India	3.8	France	3.6
6	Canada	3.9	New Zealand	3.8	China	3.5
7	Thailand	3.7	Italy	3.7	Greece	3.2
8	France	3.0	Greece	2.9	Spain	2.9
9	China	2.4	Canada	2.6	Thailand	2.7
10	Vietnam	2.3	Egypt	2.5	Mexico	2.5
	Total % (top 10)	49.4	Total % (top 10)	43.4	Total % (top 10)	39.8

Source: Lonely Planet (2006: 23)

As was discussed in the previous section, backpacker enclaves play a significant role for backpacker tourists, especially in less developed countries, for the success of their travels. Thailand, where this research focuses, is well known for its well established backpacker tourism infrastructure and backpacker enclaves in the principal backpacker destinations.

2.3.2 Travel Motivation of Backpacker Tourists

The tourist typology of Cohen's (1972) interactional model and Plog's (1974) cognitive-normative model largely differentiate organised mass tourists (institutionalised tourists) from individual tourists (non-institutionalised tourists), including backpacker tourists (Shaw and Williams, 2004). However, focusing on the

backpacker tourists, most of them are likely to fall into the categories of the “explorer” or the “drifter” (Cohen, 1972) or “allocentric” tourists (Plog, 1974), and these typologies cannot explain any more. As discussed in the previous section, the social demography, biography, travel motivation, behaviour and experiences of backpacker tourists are increasingly diversified and backpacker tourism has been increasingly institutionalised in accordance with the evolution of postmodern consumption. Mintel (2004) describes the diversified backpacker tourism thus “backpacking must not necessarily equate to rucksacks and hostels, but be re-branded as a multi destinational, independent trip”.

The principal travel motivations of backpacker tourists are one or several of the following categories (Richards and Wilson, 2004a: 9):

- learning about other cultures and customs
- self-development
- curiosity
- novelty seeking
- relaxation

Their travel motivations (pull factor) and the determinants of travel such as social class, education and travel experience (push factor) determine the travel choice, behaviour and experiences of backpacker tourists (Richards and Wilson, 2004a). To focus on the diversified nature of contemporary backpacker tourists, the “Experience Modes” model by Cohen’s (1979) predicts their experiences in tourist destinations. It predicts the experiences of backpacker tourists in accordance with the relationship between their attitudes toward daily life and their travel motivations (Table 2.4). The behaviour of backpacker tourists in their destinations is strongly influenced by their behaviour in daily life in their home country (Budeanu, 2007). For example, backpacker tourists whose attitude towards daily life is hedonistic in nature and who hardly consider responsible consumption are likely to replicate this to a large extent by behaving in a hedonistic manner in their destinations. However, whilst the travel motivations (whether to pursue mere pleasure or profound experiences) are also strongly correlated with the daily lifestyle of backpacker tourists, the following four

categories are identified in accordance with the relationship between attitudes towards daily life (feeling alienated or meaningful) and travel motivations (seeking mere pleasure or profound experiences):

Table 2.4
Cohen's (1979) Experience Modes: Routine living and motivation attitudes

		Travel Motivation	
		Mere Pleasure	Profound Experiences
Attitudes towards Daily Life	Alienated	<p style="text-align: center;"><u>Diversionary Mode</u></p> <p>Tourists are 'centreless' people escape from the boredom of routine life by pursuing meaningless pleasure through superficial activities.</p> <p>Main purpose of journey is to look for escape.</p>	<p style="text-align: center;"><u>Experiential Mode</u></p> <p>Tourists look for meaning of the lives of others, authentic places other than theirs.</p> <p style="text-align: center;"><u>Experimental Mode</u></p> <p>Tourists try out the authentic life of 'others', as part of their pursuit for an alternative to the 'centre' of their culture. (e.g. drifter-like form of backpacking) (e.g. enjoying poverty of less developed countries)</p> <p><i>Most of contemporary backpacker tourists are applied in this mode (Gladstone, 2006).</i></p> <p style="text-align: center;"><u>Existential Mode</u></p> <p>Tourists are fully committed to an elective spirits, external to the mainstream of native society and culture.</p> <p>The above three modes of tourists involve a search for meaning in the 'centres' of other cultures while travelling</p>
	Meaningful	<p style="text-align: center;"><u>Recreational Mode</u></p> <p>Tourist experience serves the need for 'taking a break' from the pressure of daily living in order to restore the strength needed to cope.</p> <p>Journey represents 'centre' of their society, and does not represent a quest for the 'centre' of the 'other'.</p>	<p style="text-align: center;"><u>Humanists Mode</u></p> <p style="text-align: center;"><u>Dualists / Pluralists Mode</u></p> <p>Tourists might perceive their routine living at home as meaningful but still search for profound experiences while travelling. Tourists might travel in the experiential or existential modes without being alienated from their society's culture.</p> <p><i>'The current study (of backpacker tourism) aims to provide empirical evidence for the existence of this "humanistic" type of experience within backpacking' (Uriely et. al., 2002: 526).</i></p>

Source: after Sharpley (1994), Uriely et. al. (2002), and Gladstone (2006)

- recreational mode
- diversionary mode
- experiential, experimental and existential modes
- humanist, dualist and pluralist modes

Details of the experiences of tourists in each mode are shown at Table 2.4. Especially, in terms of the experimental tourists, Gladstone (2005) insists that they are much like traditional mass tourists and most of the contemporary drifters (backpacker tourists) are “mass drifters”. They are usually from affluent backgrounds, tramps by choice, and that they are unpatriotic, individualistic and aimless escapists. As was identified in the previous section, contemporary backpacker tourists are likely to be motivated to travel to “forget responsibility in daily life”. This type of backpacker tourist is more or less alienated from daily life and its burdens such as the stresses in their society. Considering this in relation to responsible behaviours and travel motivations amongst backpacker tourists, it is predicted that backpacker tourists who have different travel motivation patterns perceive the responsibility of their activity in the destinations in different ways (Mowforth et al., 2008). Moreover, the usual lifestyle and daily responsible behaviour of each tourist are significant determinants of his or responsible behaviour in the tourist destination (Budeanu, 2007). In these contexts, the “humanist mode” of backpacker tourist is thought to behave in a responsible manner the most frequently. They might perceive their routine living at home as meaningful but still search for profound experiences while travelling in the destinations. They might travel in the experiential or existential modes without being alienated from their society’s culture.

One unique trait of postmodern backpacker tourists is that they have a tendency to combine different types of travel motivations and experiences in a single excursion, a phenomenon labelled as “post-tourism” or “backpacking biography” (Feifer, 1985 cited in Uriely et al., 2002). Individuals’ motivations might change across time and how tourists play their role depends on their situation. Ethnographic research by Tucker (2007) into backpacker tourists participating in a backpacker coach tour in New Zealand found two contesting themes – “chuck and fuck” and “clean and green” – coexist in their conversations. The backpacker tourists constantly conducted

negotiations between these two themes according to place and situation. They exaggerated the hedonism and egoism-oriented “chuck and fuck” topics as something irresponsible. On the other hand, whilst their interests were actually in the “chuck and fuck” topic, they exaggerated “clean and green” topics as the topics they ought to talk about. In this context, the idea that tourists who behave similarly also share the same motivations, meanings and behaviours is doubtful. The cognitive and psychological aspects of tourists should not be conceived as being determined by forms of tourism and leisure, whilst they cannot be independent of them either (Uriely et al., 2002).

2.3.3 Behavioural Perspectives of Backpacker Tourists

The typical behaviour of backpacker tourists would be perceived generally as follows:

- travelling cheaply
- emphasis on meeting other people, knowing other cultures, and achieving informal, participatory and authentic recreation activities away from the home environment (but very often ending up surrounded by the extended familiarity of home)
- organising independently and having flexible travel schedule
- having longer rather than brief holidays

Even though these typical images concerning the behaviour of backpacker tourists are an easy-to-grasp generalisation of the complicated phenomenon of backpacker tourism, the broad principles of backpacker behaviour are found in the above four points. However, post-modern trends of backpacker tourism and the idea of “post-tourists”, which means the type of tourists who combine multiple motivations, behavioural patterns and experiences in a single trip (Ritzer and Liska, 1997; Uriely et al., 2002), contribute to make the phenomenon of contemporary backpacker tourism much more complicated. Hence, this subsection will analyse the complicated behavioural patterns of contemporary backpacker tourists based on the above four perspectives.

The first behavioural characteristic, travelling cheaply, would be recognised as the most typical backpacker behaviour. Research by Richards and Wilson (2004b) showed that tourists who perceive themselves as a “backpacker” tend to use cheaper and less sophisticated accommodation (backpacker hostel, youth hostel, independent guest house and camping) compared with tourists who perceive themselves as a “traveller” or a “tourist”. The characteristics of backpacker tourists as being physically tough, with less time constraints but more financial constraints are the factors for this behaviour. Moreover, their motivations of “see the world, see different people and different customs”, self development and self change (Binder, 2004: 96) also contribute to this behaviour. Seeking authenticity and a different self cannot be achieved in organised, sophisticated tourist facilities. They tend to use public transport (e.g. public buses, local trains etc.) much more frequently compared with the tourists who regard themselves as a “traveller” or a “tourist”, who often use a tour bus or tourist train.

The budgetary constraints amongst backpacker tourists are frequently related to their bargain hunting behaviour and this is the target of some criticism (Scheyvens, 2002a). The principal travel motivation of some backpacker tourists is “enjoying poverty” (Mowforth and Munt, 2003: 69) rather than pleasure or seeking profound experience. They look for the meaning of their trip in spending as little money as possible, and compete with fellow backpackers in terms of the least money spent per day (Scheyvens, 2002a). They are more interested in other backpackers and less interested in the culture, customs and tourism attractions in the host communities. Most of the backpacker tourists who behave such extreme ways are young and in the transition to adulthood – “moratorium” travellers in other words (Loker-Murphy and Pearce, 1995). They tend to regard extreme, unreasonable and reckless behaviours as cool. The impact of these extreme backpackers on sustainable tourism in the host communities will be discussed in the next section.

However, contrary to the money constraint characteristic of backpacker tourists, an increasing number of travellers in their late 20s to early 30s, so-called “flashpackers”, travel in a backpacker style but pursue extra comfort, which is affordable with their level of disposable income. The age of the “flashpacker” may be extended upwards to

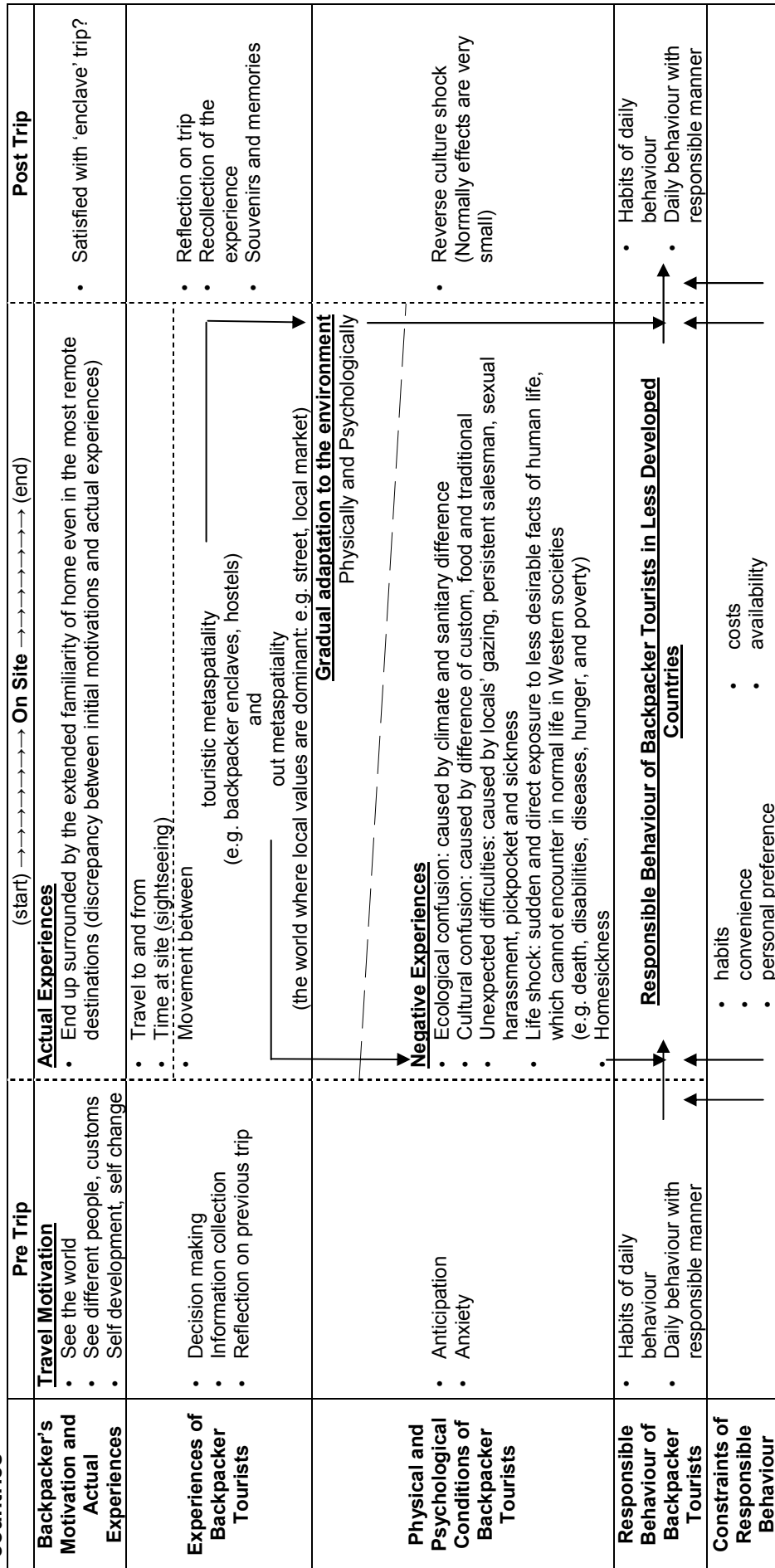
around 40 years old, those whom Loker-Murphy and Pearce (1995: 829) describe as “Peter Pan travellers” or “Hilton Hippies” (Butcher, 2003: 42). Some of these seek their “second youth” by abandoning normal life and joining young travellers. According to Mintel (2009), “there are certain qualities or traits that define the youth mindset when travelling”, regardless of the actual age of backpacker tourists.

The second behavioural characteristic, “emphasis on meeting other people, knowing other cultures, and achieving informal, participatory and authentic recreation activities” is significantly emphasised by backpacker tourists. Whilst experiencing “otherness” is the starting point for many tourists, the tourists who perceive themselves as a “backpacker” have stronger motivation to build friendship with others, to explore other cultures and to experience excitement compared with tourists who perceive themselves as a “traveller” or a “tourist” (Richards and Wilson, 2004b).

However, the majority of backpacker tourists experience incongruity between their motivation to “see the world, see different people and different customs” (Binder, 2004: 96), self-development and self change prior to the trip and their actual behaviours and experiences during the trip. Wilson and Richards (2008: 187) describe how “backpackers striving to experience something different often end up surrounded by the extended familiarity of home even in the most remote destinations”. This is because they suffer negative experiences and consequent negative psychological situations during their travels in less developed countries.

Figure 2.1 represents the physical and psychological situations, experiences and (responsible) behaviour amongst backpacker tourists in less developed countries in accordance with time and space. In terms of the psychological situation of backpacker tourists in the tourist destinations, Hottola (2004) insists that the vast majority of them experience negative emotions at the very beginning and this affects their motivation and behaviour further on (see Figure 2.1: backpacker’s physical and psychological condition at on-site level). When people travel to foreign countries, they often become stressed and confused while learning new things or facing unexpected difficulties (e.g. locals gazing at them; sexual harassment of female backpackers by local men), but neither shock nor depression. This is a common phenomenon for nearly all types of

Figure 2.1
Physical / psychological situations, motivations, experiences and (responsible) behaviour among backpacker tourists in less developed countries



• Arrows represent influence on responsible behaviour of backpacker tourists in less developed countries
 Source: after Baum (2002), Goodwin and Francis (2003), Hottola (2005), Pennington-Gray, et. al. (2005), Budeanu (2007) and Wilson and Richards (2008)

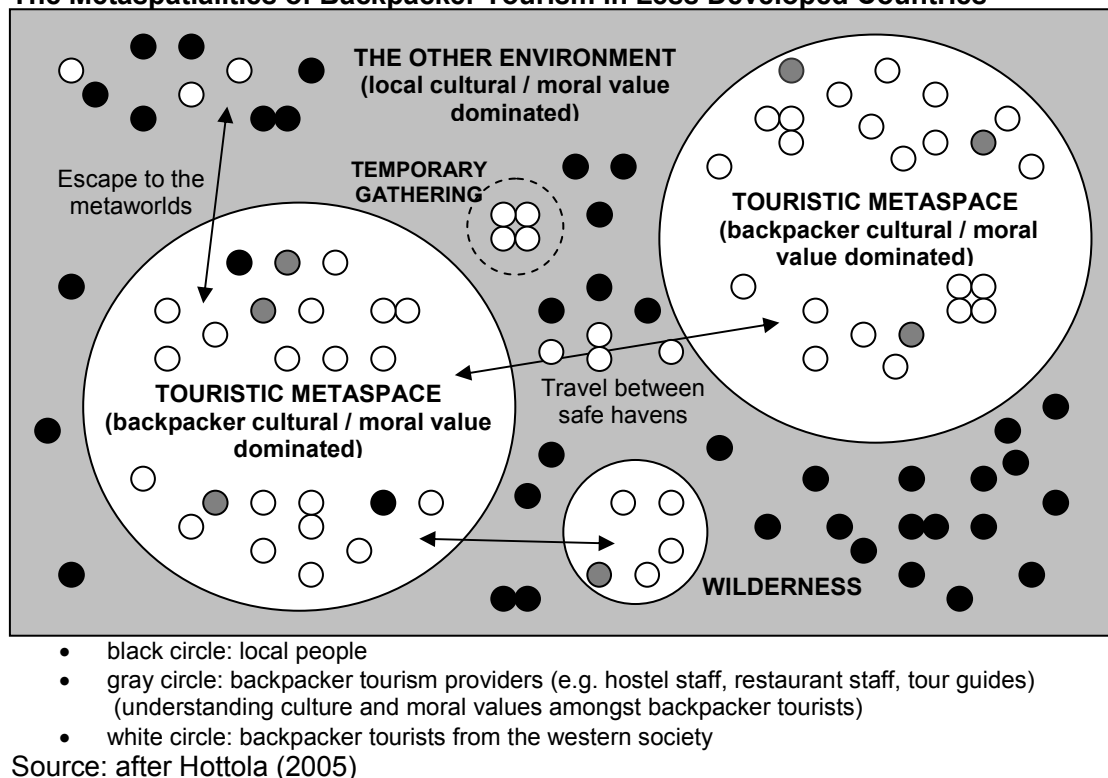
tourists, including organised mass tourists who are surrounded by a “tourist bubble”. While there may be considerable variations in tourists’ emotional and physical stances on cultural and ecological differences, backpacker tourists tend to suffer from it more than other types of tourists because of the close contact with the destination environment inherent in backpacking. Especially, western backpacker tourists in less developed countries may face a serious “life shock” – this phenomenon is notorious in India. According to the definition by Bock (1970, cited in Hottola, 2004: 447), this is “a sudden and direct exposure to less desirable facts of human life, from which the people in western societies often are shielded by social security and state institutions”. Aging, death, disabilities, and diseases particularly have strong impacts on the western backpacker tourists when they encounter them in unfamiliar settings. They are never regarded as exotic by backpacker tourists. The contemporary backpacker tourist is a kind of pilgrim, seeking authenticity in an institutionalised way away from everyday life, fascinated by the everyday life of the hosts, and tending to exaggerate behaving “like a local”. In fact, often they cannot cope with the reality when they encounter this “life shock” (Hottola, 2004; Muzaini, 2006). They can succeed, to some limited degree, in fulfilling these motivations, but they can also become exhausted with intercultural tourism (Hottola, 2005). Some backpacker tourists are so seriously affected by environmental confusion and “life shock” that they abandon their trip. A negative psychological situation can be one of the obstacles to behaving responsibly, especially in such an intercultural setting (see Figure 2.1: the arrow from “negative experiences” at backpacker’s physical and psychological condition at on-site level to responsible behaviour of backpacker tourist at on-site level). Fennell (2006) concluded that irresponsible behaviour by (backpacker) tourists is mostly provoked by either lack of knowledge of the proper behaviour or difficulty in adapting to the destination environment both psychologically and biologically.

Whilst difficulty of intercultural understanding, ecological confusion and “life shock” are principal constraints and obstacles to behaving responsibly for backpacker tourists, most of them actually can cope with these obstacles by travelling between spatial realms (the real space of less developed countries) and “touristic metaspatiality” (Hottola, 2004 and 2005) (see Figure 2.1: backpacker’s experience at on-site level). “Touristic metaspatiality” indicates “the qualities of spaces which increase the control

of tourists and the dominance of their cultures in relation to the host community” (Hottola, 2005: 2). Backpacker enclaves (e.g. Khao San Road in Bangkok), backpacker hostels, tourist areas from which locals are restricted (tourist attractions requiring an entrance fee) or even a loose relationship with other backpackers on the road are examples of “touristic metaspaciality” (Figure 2.2).

The backpacker enclaves, which are one of the manifestations of “touristic metaspaciality”, are especially important for social and cultural exchange and identity formation for backpacker tourists in less developed countries. The enclaves are the place for backpacker tourists to combine familiarity and difference in appropriate circumstances. According to Wilson and Richards (2008: 187), the experiences of backpacker tourists in backpacker enclaves are “suspended” in a relatively neutral space. This is because backpacker enclaves are neither here nor there – “not here because the real experience is outside the enclave, and not there because of the familiar surroundings of the enclaves”. There is a propensity for most backpacker tourists in less developed countries to spend most of their time in various kinds of “touristic metaspaciality”, especially backpacker enclaves (represented by big white circles at Figure 2.2) or on the road from one enclave to another (the arrow representing “travel between safe havens” at Figure 2.2) (Cohen, 2003). In relation to this propensity, “meeting other people” implies meeting other backpackers rather than local residents in other cultures (Murphy, 2001). Of course, whilst friendly locals are an important component for successful backpacking (Conran, 2006), the relations with locals in the “touristic metaspaciality” and backpacker enclaves are less important those than with other backpackers (Cohen, 2003). The backpacker tourists who are seeking contact with “real” locals are happy with their contacts with locals in the backpacker enclaves because the security of home is close at hand (Wilson and Richards, 2008). Even though contemporary post-modern backpacker tourists are eager to immerse themselves in a strange and bizarre condition, actually, they select the condition to jump into “according to how strange, but also how innocuous, they are; you recognize the favourite tourist haunts by their blatant, ostentatious (if painstakingly groomed) oddity, but also by the profusion of safety cushions and well marked escape route” (Bauman, 1996: 29). In this respect, responsible behaviour by backpacker tourists may be restricted largely to behaviour towards other backpacker

Figure 2.2
The Metaspatialities of Backpacker Tourism in Less Developed Countries



tourists, or local tourism providers who are empowered within the local community and who understand the culture of backpacker tourists (Malam, 2008), rather than towards the whole local community.

Moreover, the backpacker enclaves, as “suspended” environments, are important in terms of managing the personal contradiction that emerges from shifting identities (Wilson and Richards, 2008). Whilst backpacker tourists are motivated to escape from the constraints of the set patterns of behaviour, norms and meaning in daily life, they are frequently constrained by the stereotypes of the “backpacker tourist” from the locals in the “out metaspaces”. In the backpacker enclaves, the “suspended” environment provides spaces and opportunities for backpacker tourists to produce or enter into new identities. The member of the new identity is fellow backpacker tourists who can share lifestyles, but at the same time can maintain the distance of strangers. Backpacker tourists may engage in behaviour that challenges the norms of their home society, such as drug use, excessive sexual behaviour and hanging around doing nothing, which are frequently described as “irresponsible” behaviour. In the

backpacker enclaves, backpacker tourists are not so constrained by the norms of the locals, but can experience the dominant backpacker subculture in the “suspended” environment (Wilson and Richards, 2008).

Whilst backpacker tourists in less developed countries have a propensity to stick to the “touristic metaspace” during their trip and be satisfied with pseudo-authenticity, nevertheless, willingness to experience cultural differences as a cosmopolitan world traveller is a principal factor in constituting the identity of a “backpacker tourist”. This is common to nearly all backpacker tourists, regardless of their evaluations of backpacking experiences in terms of authenticity and meaningfulness. These cosmopolitan world travellers (backpacker tourists) tend to possess a sense of “aesthetic cosmopolitanism” (Urry, 1995) that represents a highly mobile, curious, open and reflexive subject who delights in and desires to consume difference. Their claims as cosmopolitan world travellers (cosmopolitan citizenship, in other words) are imagined “through a cultural or aesthetic disposition towards difference – a sense of tolerance, flexibility and openness toward otherness that characterizes an ethics of social relations in an interconnected world” (Molz, 2006a: 2). The “aesthetic cosmopolitanism” and resulting confidence of being “global nomads” predicts the “flexible eye” of backpacker tourists that is the metaphor for the spatial and civic friendship perceived by them (Molz, 2005). Backpacker tourists perceive themselves as competent to deal with this “flexible eye” through peering out across the world from a detached position.

However, in reality, many backpacker tourists are inclined to be convinced that they are able to glimpse authentic aspects of local matters merely through experiencing local cultures or encountering local people in fleeting and temporary ways. The difficulties experienced in the host-guest relationship for backpacker tourists are balanced and manipulated by them as good relationships by the sense of this accomplishment (Huxley, 2004). In addition, their intercultural interactions are dominated by the “ironic distance”, that is critical on cultural differences and his or her position reflects those differences (Turner, 2002). The discourses of backpacker tourists towards “difference” are filled with a powerful legacy of imperialism and colonialism. Their discussions about “cultural differences” cannot avoid retracing Orientalist ideologies. The Orientalist ideologies amongst backpacker tourists

distinguish between superior, mobile West and inferior, immobile, desperate East. It puts the East in subaltern position. The narrations of backpacker tourists very frequently assume individual colonialism that uses local knowledge and imagery as a scenic backdrop and justifies it as a material of self-discovery (Bennett, 2008). The sense of “aesthetic cosmopolitanism” is claimed by backpacker tourists through the manipulation of images of culturally disparate others. Bauman (1996: 30) notes the “aestheticization of the postmodern world to the detriment of its others, also moral, dimensions, describe – even if unaware of it – the world as seen by the tourist; the ‘aestheticized’ world is the world inhabited by tourists”.

The third behavioural trait, organising independently and having a flexible travel schedule, is distinctive compared with other types of tourists. However, Hottola (2005) shows nearly all the backpacker tourists in India plan, at least to some degree, their travel routes and timetables beforehand. As was discussed before, the behaviour of contemporary backpacker tourists is highly predictable, efficient (in terms of value for money), calculable and controlled. In this sense, backpacker tourism, like other types of tourism, has undergone “McDisneyfication”. Tour operators catering for backpacker tourists, guidebooks and the internet are three big contributors to the “McDisneyfication” of backpacker tourism as is discussed in the following:

- Tour operators as a contributor to the “McDisneyfication” of backpacker tourism
Firstly, backpacker-oriented tour companies tend to commercialise even risky and adventurous experiences and use labels like “eco”, “soft” “non-touristic” and “authentic”. However, actually such commercialisation devalues the meaning of “original” and enhances superficial experience, and increasingly they legitimate backpackers’ quest for “fun” and playful attitudes to the world. Backpacker-oriented tour companies have contributed to producing typical “post-backpacker tourists” (the backpacker version of “post-tourists”) who seek familiar experiences on their trip rather than seeking the experiences of “others”, and enjoy the quality of the offerings rather than their strangeness (Ritzer and Liska, 1997; Cohen, 2003). In addition, even “responsible” and “ethical” labels seem to be incorporated into commercial strategy by the backpacker tourism operators to make educated backpacker tourists feel good.

- Guidebooks as a contributor to the “McDisneyfication” of backpacker tourism
 Secondly, reliance upon travel guidebooks directs the geographical behaviour of backpacker tourists in a relatively homogeneous manner and gives them a resemblance to mass package tourists (Hottola, 2005). The *Lonely Planet* guidebooks are carried by 84% of backpackers (Bhattacharyya, 1997, cited in Hottola, 2005). The tourist who regards him- or herself as a “backpacker” is more likely to consult these guidebooks than the tourists who perceive themselves as “travellers” or “tourists” (Richards and Wilson, 2004b). Furthermore, travel guidebooks and oral communication with other backpackers on the road or in backpacker enclaves constitute a “mental map” of backpacker destinations (Cohen, 2003). In addition, all guidebooks now appear to claim adherence to principles of sustainable tourism (Mowforth et al., 2008; Buckley, 2007). Guidebooks seem to be a significant factor in responsible tourism for backpacker tourists.
- The internet as a contributor to the “McDisneyfication” of backpacker tourism
 Thirdly, the internet enables backpacker tourists to manage, predict and organise their trip easily. While this is applicable to other types of tourists, and use of the internet for planning travel is relatively high regardless of tourist type (Richards and Wilson, 2004b), usage by the tourists who perceive themselves as the “traveller” and the “tourist” is limited to information gathering, and booking transport tickets and accommodation online prior to the trip. On the other hand, usage of the internet by backpacker tourists is not only for information gathering, and booking transport tickets and accommodation online prior to the trip, but also for email communication with home, the fluid social network with other backpackers met on the road or even occasional local friends, for publishing the latest diary in one’s blog or social utility sites such as *Facebook*, and checking one’s bank account while travelling. In addition, the internet has established a review-based culture among backpacker tourists (Intel, 2009). They will compare and contrast every minute detail and read reviews of establishments prior to booking. Whilst the guidebooks, especially the *Lonely Planet* series, still occupy the position of the backpacker’s bible, the behaviour of picking up a guidebook and choosing one out of five or so options has gradually become old-fashioned. In this respect, the selection of backpacker tourism activities and

facilities is now less spontaneous and more pragmatic, and based on research (Mintel, 2009). Sorensen (2003) concludes that the impact of the internet at the on-site level for backpacker tourists is stronger than that at the pre-trip level. Furthermore, frequent internet communication with the home environment confirms the connection between “here” (on-site backpacker situation) and “back home” (post-trip non-backpacking situation) rather than the distinction (Sorensen, 2003). The social relationships between geographically distant and mobile individuals (individual backpacker tourists) are increasingly mediated through communication technologies. The familiarisation of the online diary, such as blogging or social utility sites, for which the audience is the general public, contribute to “a comforting sense of community and social interaction, to a sense of positive self-transformation, or to an overwhelming sense of accountability to others” (Molz, 2006b: 392) for backpacker tourists. The sense of surveillance such as “watching”, “following”, “monitoring” and “tracking” have been increasingly intensifying the new power/knowledge regime in accordance with the development of new information and communication technologies (Molz, 2006b).

The fourth behavioural characteristic, having longer rather than brief holidays, is also distinctive compared with other types of tourists. Richards and Wilson (2004b) show that the tourist who perceives him- or herself as a “tourist” travels for an average of 40 days, the “traveller” travels for an average of 63 days, and the “backpacker” travels for an average of 73 days. However, the strong influences of media, the development of the credit card and the internet, and reduction in price of tourism products and air fares with the emergence of budget airlines in recent times, are encouraging a backpacker touring style of more frequent but shorter trips. This phenomenon is applicable to all types of tourist (Shaw and Williams, 2004; Mintel, 2009).

2.4 Implications of Backpacker Tourism for Sustainable Tourism of Less Developed Countries

The two previous sections insisted that the motivations, experiences and behaviours of contemporary backpacker tourists are strongly affected by the “post-modern” society

of the West. In the context of relationships between backpacker tourists and hosts, the unique characteristics of contemporary backpacker tourism have impacts on sustainable tourism in a variety of ways. Hence this section will discuss the implications of backpacker tourism on sustainable tourism from the following three perspectives; economic perspectives, socio-cultural perspectives, and environmental perspectives.

In terms of the socio-cultural impacts of backpacker tourists on the destinations, there are a few contradictions. While backpacker tourists often regard themselves as “real” travellers and often look down on conventional mass tourists in their “environmental bubble”, they are often, ironically, criticised for their appearance and behaviour, especially their sexual behaviour, alcohol consumption and drug use (Sorensen, 2003). On the other hand, Hampton (1998) and Scheyvens (2002a, 2002b) insist that backpacker tourists are positive contributors of local grassroots economy in less developed countries because they tend to consume locally. They advocate backpacker tourism as a contributor to alleviate poverty of the destinations. Becken et al. (2003) found that backpacker tourism is one of the most environmentally friendly types of tourism because backpacker tourists frequently use low energy-intensive modes of transport and tourism facilities. These suggest that the behaviour of backpacker tourists can have significant impacts both positively and negatively. This section will focus more on the implications of backpacker tourism on sustainable tourism in less developed countries, in which this research is interested.

2.4.1 Economic Perspectives

It is estimated that around 10% of all international tourists are backpacker tourists (Butcher, 2003). Actually, this sounds a very small amount and the budget nature of backpacker tourism and its domination by the younger generation has created a typical consensus that backpacker tourists do not have economic impacts on their host societies (Mintel, 2009). Interests of most of the national governments toward tourism are solely only on international mass tourism and ignore the informal sector of tourism (backpacker tourism).

However, many studies show that backpacker tourists are contributors to the grassroots local economy especially in less developed countries. The small and micro tourism enterprises that are targeted at backpacker tourists, such as hostels, restaurants, and market stalls, do not require initial assets and professional training because backpacker tourists do not expect sophisticated service quality (Scheyvens, 2002a, 2002b). This means there are good opportunities for backpacker tourism business operators to involve local people who lack professional skills (and who are frequently poor). In this context, backpacker tourism contributes to poverty reduction. In terms of the behaviour of backpacker tourists, they tend to purchase more local products at the on-site trip level and stay longer compared with other types of tourists. Whilst the average expenditure per day amongst the tourists who perceive themselves as the “backpacker” (US\$ 30.10) is lower than the “tourist” (US\$ 36.80), their expenditures are more likely to stay in the local community rather than leaking out to other regions, especially back to the western countries (Figure 2.3). What is notable is that the adventuresome nature and longer stay in the country of backpacker tourists means their money is spread over a wider geographical area, including peripheral regions, like mountainous areas and islands. A comparison of the economic contributions between independent and group trekkers (prepared organised trekkers) in the Annapurna area in Nepal, which is a mountainous and extremely peripheral area, reveals that while independent trekkers spend only US\$ 6.50 per day compared with

Figure 2.3
Expenditure of Backpacker Tourists and Their Contributions to the Destinations in Less Developed Countries

Type of Tourists (self-definition)	Travel Expenditure		Travel Length (days)	Length of Stay in one Destination	Contributions to the Grassroots Economy of the Destinations
	per whole one trip	per day			
backpacker	US\$ 2200	US\$ 30.1	73	(longer)	(more)
traveller	US\$ 1800	US\$ 28.6	63	↕	↕
tourist	US\$ 1470	US\$ 36.8	40	(shorter)	(less)

Source: after Richards and Wilson, 2004b

group trekkers who spent US\$ 31.00 per day, independent trekkers were found to contribute much more to the local community (Scheyvens, 2002b). This is because money spent by independent trekkers goes to the local community in Annapurna directly, compared with money spent by organised trekkers. Most of the profits of organised trekking are exploited by trekking agencies in Kathmandu, the capital city and tourist centre in Nepal. Hampton (1998) insists that backpacker tourism may alleviate some of the excesses of conventional mass tourism of leakage of foreign direct earnings, issues of local control, ownership and participation.

However, in terms of seasonality, which is one of the most serious economic issues in tourism, it is the same amongst backpacker tourism and conventional mass tourism (Meijer, 1989, cited in Hottola, 2005). There is a general consensus regardless of type of tourists that “where one should be at any given time of year in order to enjoy the most comfortable weather conditions” (Hottola, 2005: 7). One of the critical points concerning the geo-economic aspect of backpacker tourism is that the contents of the information source (especially “things to do”, “must do”, “time to go”, and critical descriptions about destinations in travel guidebooks or internet sources) affects the behaviour of backpacker tourists spatially and results in an uneven spread of their money.

2.4.2 Socio-Cultural Perspectives

As identified in the introduction section (section 2.4), whilst academics studying backpacker tourism and sustainable tourism tend to insist on the economic contributions and environmental friendliness of backpacker tourism, they tend to be critical of the behaviour of backpacker tourists and their socio-cultural impacts on the destinations. Even though backpacker tourists tend to look down on organised mass tourists and express anti-tourist attitudes, they are themselves criticised by the locals of the destinations in terms of their behaviour, especially drinking and sexual behaviours and drug use (Scheyvens, 2002a). Whilst contemporary backpacker tourism is increasingly assuming the characteristics of conventional mass tourism in

accordance with “McDisneyfication”, anti-tourist attitudes and confidence of the virtue of being a “backpacker” are still important components to the identity of backpacker tourists (Welk, 2004). Moreover, despite many criticisms regarding their behaviour, backpacker tourists tend to regard themselves as contributing positively to the destination (Gericke, 2003; Huxley, 2004).

In a survey of backpacker tourists in Koh Phi Phi (a beach resort in southern Thailand especially popular with backpacker tourists) on the experiences important to them, 32% of them reported sex as an important experience and 12% of them reported drugs as an important experience (Dodds et al., 2010). This means that one in three backpacker tourists in Koh Phi Phi regarded sex as an important experience, and one in eight regarded taking drugs that are illegal in Thailand as an important experience. Moreover, 61% of the backpacker tourists in Koh Phi Phi identified the night life experience (drinking and partying) as important.

One of the significant reasons why backpacker tourists behave in an irresponsible manner towards the local residents in the destinations is that the special cultures in tourist destinations (especially backpacker enclaves) lure them into indulgence (Budeanu, 2007). Especially, as was identified in the previous section (subsection 2.3.3), backpacker tourists who are motivated to escape from the constraints of the set patterns of behaviour, norms and meaning in their daily life, are frequently constrained by the stereotypes of the “backpacker tourist” among the locals in the “out metaspaces”. In the backpacker enclaves, they can share the lifestyles with the members of the new identity (fellow backpacker tourists), but at the same time can maintain the distance of strangers. This special “suspended” environment for backpacker tourists in the backpacker enclaves (Koh Phi Phi is regarded as one such backpacker’s haven) lure them to engage in behaviour that challenges the norms of their home society, such as drug use, excessive sexual behaviour and hanging around doing nothing, which are frequently also regarded as “irresponsible” behaviour by the local residents (Wilson and Richards, 2008).

Furthermore, a strong sense of bargain hunting amongst backpacker tourists provokes frustration in local communities. Whilst the bargain hunting behaviour of backpacker tourists is driven by their budget constraints, some backpacker tourists are motivated

to travel with least expenditure as is represented the word “enjoying poverty” (Mowforth and Munt, 2003: 69). The behaviour of backpacker tourists who are “enjoying poverty” is driven by their anarchistic and ludic attitudes towards the world, especially attitudes towards less developed countries, as the cartoon at Figure 2.4 represents (Butcher, 2003; Gladstone, 2005). The cartoon implies neo-imperialism and colonialism amongst some backpacker tourists in less developed countries that is derived from the ideology of Orientalism that distinguishes between superior, mobile West and inferior, immobile, desperate East (Bennett, 2008). In relation to this, one tour guide in Indonesia mentioned the frustrating relationship between locals and backpacker tourists as follows:

Now tourists are going to Indonesia not to see the culture or the people, but to compare with other travellers about how cheaply they can travel. They all want to be the winner, and don't realise how rude they are to local people (Wheat, 1995: 50 as cited in Scheyvens, 2002a: 147).

Sharon (2002) argues that one of the causes of the conflict regarding backpackers' bargain hunting behaviour is the difference of perspectives of the word “tourist” between western backpacker tourists and locals. For many locals, the word “tourist”

Figure 2.4
The Sense of “Poverty” amongst Some Backpacker Tourists



Source: http://www.polyp.org.uk/cartoons/wealth/polyp_cartoon_Tourism_Backpackers_Ethics.jpg

signifies not simply a traveller, but a kind of person who is “white”, “rich” or “developed”. Therefore this conventional but special definition of “tourist” prevailing amongst local residents involves them having high expectations of backpacker tourists.

Actually, it is true that host communities cannot cope with the irresponsible behaviour of backpacker tourists that has given rise to so many socio-cultural criticisms. An extreme way of avoiding such socio-cultural sufferings may be to shut down the country to backpacker tourists, as Bhutan did, in order to pursue “Gross National Happiness” (Scheyvens, 2002a). Especially the behaviour of backpacker tourists who pursue hedonism such as “playfulness”, “romance” and “freedom” may be easily regarded as irresponsible by local people.

Even the backpacker tourists who try to behave with a respectful manner may fall into confusion as to how to behave responsibly due to their environmental (culturally and ecologically) confusion, “life-shock” and bad experiences with locals. Moreover, even if backpacker tourists try to behave in a respectful manner to locals, their behaviour is not always warmly accepted by locals due to differences of values. Especially strong cultural dissimilarity between the tourists’ home culture or tourist culture and the host culture causes maximum socio-cultural impacts on the host communities (Shaw and Williams, 2002). Large physical, cultural and spiritual differences between backpacker tourists and their hosts often provoke issues problematic to the host communities. For example, in relation to the principle of responsible tourism, lack of understanding of the host customs may direct backpacker tourists to behave unacceptable manner for local people. In this respect, the socio-cultural impacts of backpacker tourism on destinations in less developed countries are not as positive as many backpacker tourists imagine.

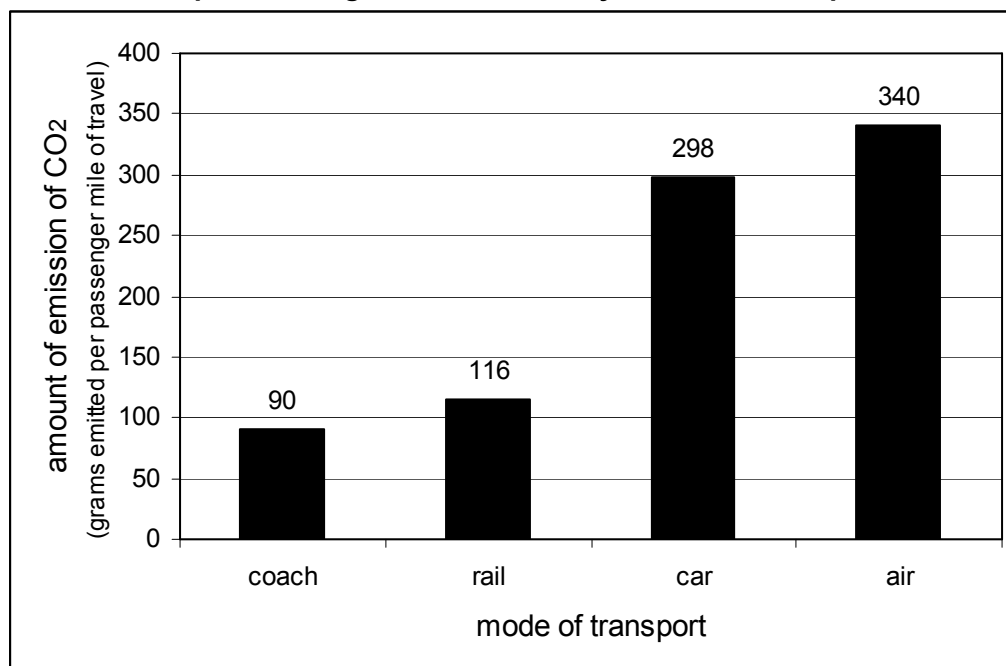
2.4.3 Environmental Perspectives

Since the United Nations Rio Earth Summit in 1992, environmental issues in tourism have received increasing attention. At the same time, an increasing demand for “new

(alternative) tourism”, such as eco-tourism and cultural-tourism, in relation to postmodern pattern of consumption trends, has given rise to the idea that conventional mass tourism is an environmentally unfriendly, noisome activity. There is a general consensus that small- or medium-scale tourism, including backpacker tourism, is generally more environmentally friendly than large-scale tourism such as mass package tourism. However, to what degree backpacker tourism is environmentally friendly compared with other types of tourism can be known only by conducting research.

In terms of the carbon footprints of backpacker tourists, the distance of travel is a significant factor that influences the amount of carbon emission per person because air transport emits tremendous amounts of carbon dioxide (CO₂). Figure 2.5 represents the amount of CO₂ emission per passenger mile of travel by different modes of transport and demonstrates the tremendous amount of CO₂ emissions of aircraft compared with other modes of transport. Gossling et al. (2002) calculated that about 97.5% of the total CO₂ emission (the total amount for one entire trip from home to the destination and return) by each tourist in the Seychelles from European

Figure 2.5
CO₂ Emission per Passenger Mile of Travel by Modes of Transport



Source: Yorkshire and Humber Environmental Hub (2001)

countries was a result of air transport. If a backpacker tourist travels between London and Bangkok (return, 11,857 miles), he or she is responsible for the emission of 2624lbs or about 5 tons of CO₂ (Terra Pass, 2006). In this respect, long-haul travellers or round-the-world travellers cause tremendous amounts of CO₂ emissions.

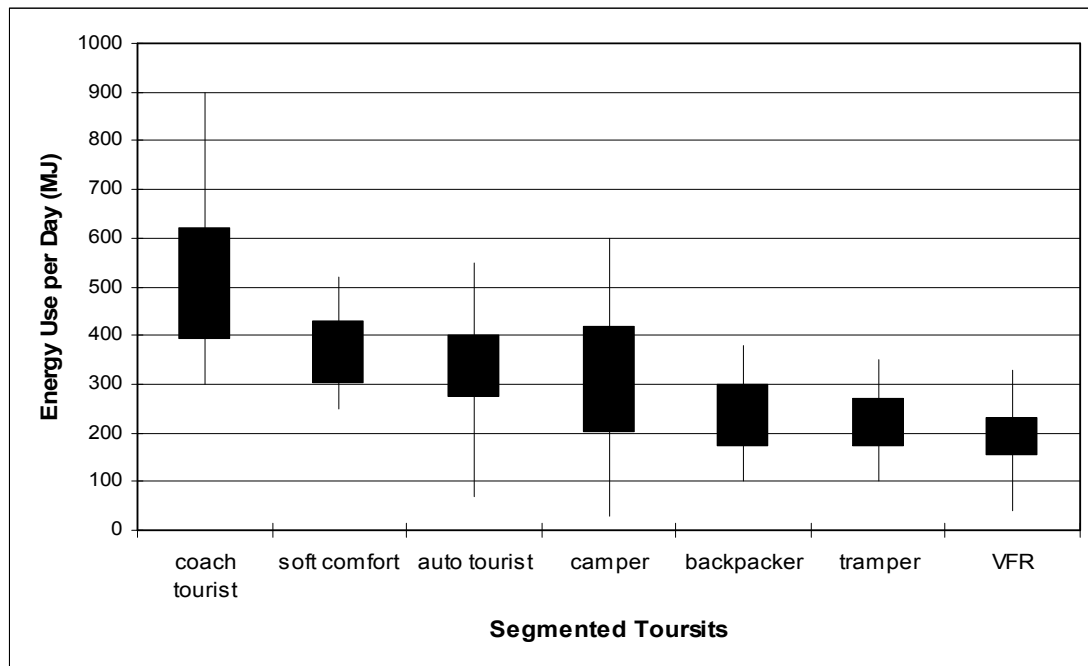
However, when one focuses on the CO₂ emissions of backpacker tourists at the destination level, Becken et al. (2003) found that backpacker tourists are among the most environmentally friendly types of tourists (Table 2.5) (Figure 2.6) (Figure 2.7). They segmented international tourists in the west coast of New Zealand by their energy use. Table 2.5 reveals that the backpackers' frequent choices of transport,

Table 2.5
Travel Choices and Energy Intensity of Backpacker Tourists

Sub Sector 1)	Travel Choice	Energy Intensity	Frequency of Use 2)	
			Organised Package Tourists	Backpacker Tourists
transport (MJ / pkm)	rental car	0.98	√√	√
	private car	1.03	√	√
	domestic air	2.75	√√√	√√
	camper van	2.06	√	√
	coach	1.01	√√√√	√
	backpacker bus	0.58	√	√√√√
	scheduled bus	0.75	√	√√√√
	shuttle bus	0.59	√	√√√
	train	1.44	√√	√√√√
	motorcycle	0.87	√	√√
	cycle	0	√	√√√
	tramping	0	√	√√√
	accommodation (MJ / v-night)	hotel	155	√√√√
motel		32	√	√
bed and breakfast		110	√	√√
campground		25	√	√√√
backpacker hostel		39	√	√√√√
home		41	√	√√
attractions / activities (MJ / visit)	building	3.5	√√√√	√√√√
	parks	8.4	√√√√	√√√√
	amusement	22.4	√√√√	√√√√
	industry	11.5	√√	√√
	nature attraction	8.5	√√√	√√√√
	performance	12.0	√√√	√√
	other entertainment	6.9	√√√	√√√
	air activity	424.3	√√	√
	motorized water activity	236.8	√	√√
	adventure activity	35.1	√√	√√√
	nature activity	53.1	√√	√√√
1) MJ / pkm = megajoules per passenger-kilometer			2) √√√√ = very frequently	
			√√√ = frequently	
MJ / v-night = megajoules per visitor-night			√√ = less frequently	
MJ / visit = megajoules per visit			√ = least frequently	

Source: after Becken et. al. (2003: 51)

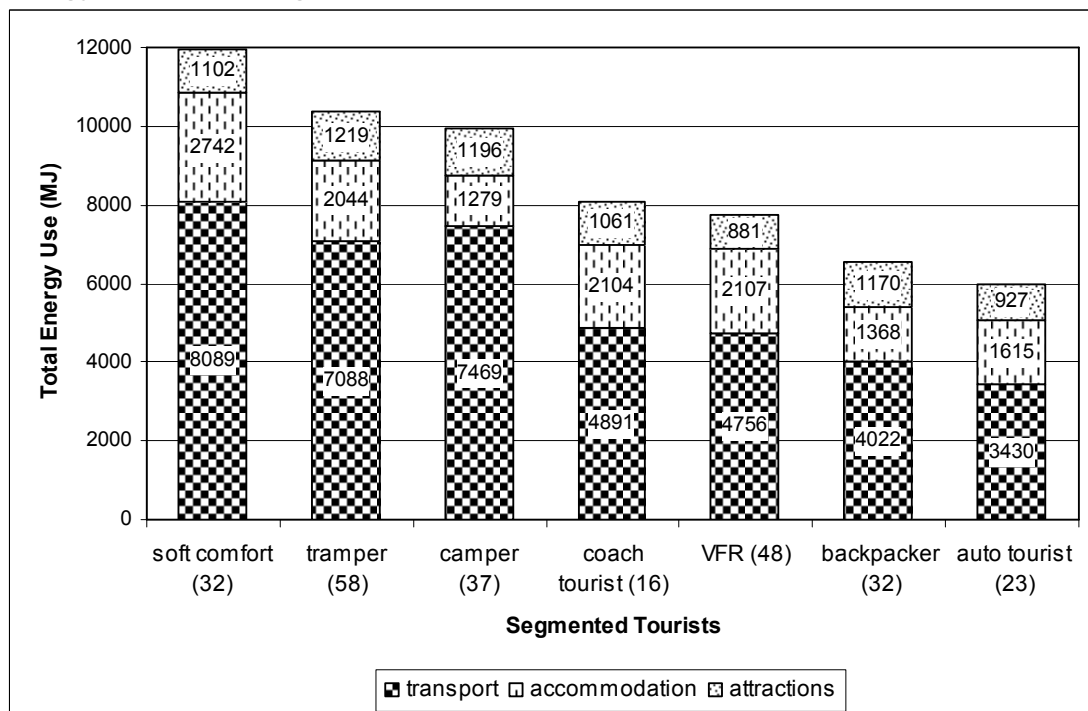
Figure 2.6
Energy Intensity for the Segmented International Tourists



- Mean energy use per day is 314 megajoules (MJ)
- VFR: visiting friends and relatives

Source: Becken et. al. (2003: 54)

Figure 2.7
Contribution of Transport, Accommodation, and Attractions / Activities of Total Energy Use for the Segmented International Tourists



- Figures after name of segmented tourists represent days of average length of stay
- VFR: visiting friends and relatives

Source: Becken et. al. (2003: 54)

accommodation and attractions/activities tend to be relatively less energy intensive. On the other hand, the choices of organised package tourists tend to be energy intensive. Moreover, the energy use by backpacker tourism is below the average of all types of tourism (backpacker: 250 MJ/day; average for all: 314 MJ/day) (Figure 2.6). The principal characteristic of backpacker tourists of staying longer in one place compared with other types of tourists implies greater energy usage by backpacker tourists. However, even if backpackers stay longer in one place, total energy use by them is smaller than for other types of tourists. Figure 2.7 shows the “soft comfort” tourists whose stay was the same length as backpackers (32 days) use nearly twice as much energy as backpackers. The coach tourists (16 days), whose stay was shorter than backpackers, used more energy than backpackers in total energy use.

Moreover, there is a criticism that backpacker tourists, who often pursue “ultimate new destinations”, are the first destroyers of extremely fragile environments in less developed countries. *The Beach* (2000), a popular film which was based on a novel by Alex Garland (1997), led to an overload of backpacker tourists to the island of Koh Phi Phi in south-eastern Thailand. The backpackers created enormous environmental pressure on the fragile island (Shaw and Williams, 2004) in a short period of time. The island now suffers from environmental problems including lack of fresh water resources, expensive generator-produced electricity, waste, beach degradation and rapid development with no formal planning (Dodds et al., 2010). The failure of discussions on sustainable tourism development with governments and some tourism stakeholders after the tsunami in December 2004 has made it harder to control the influx of backpacker tourists to the island.

The above environmental issues imply that backpacker tourists are not significant destroyers of the environment for destinations in less developed countries only if the destinations establish environmental management systems for tourism and then have the carrying capacity to accept backpacker tourists. In terms of carbon footprint, the greatest proportion of the CO₂ emissions of each long-haul backpacker tourist is derived from their air transport. In this context, as long as backpacker tourists travel long distance, such as western backpacker tourists (North America, Europe and

Oceania) travelling to Thailand, their trip is never environmentally friendly on the global scale.

2.5 Backpacker Tourism in Thailand and Southeast Asia

Southeast Asia is one of the most popular regions in the world for backpacker tourists. Its rich tourism resources, from urban tourism attractions to beach tourism, culture/heritage or eco-tourism attractions, attract backpacker tourists from all over the world. In addition, Southeast Asia has relatively well established backpacker tourism infrastructure such as hostels and guest houses, backpacker tour coaches and backpacker enclaves that cater not just to youth travellers but those of all ages, which are factors of popular backpacker tourism destinations (Howard, 2007; Mintel, 2009). Thailand especially, which is the major gateway to Southeast Asia, holds an outstanding position as a backpacker tourism destination within Southeast Asia. Despite changes in popular backpacker routes in Southeast Asia in the last decade, Thailand has kept its unshakable popularity amongst backpacker tourists. The trail through the Malay Peninsula (Thailand – Malaysia – Singapore) has already matured, and Indonesia, which used to be one of the most popular backpacker tourism destinations in Southeast Asia, has been declining. On the other hand, an emerging trail is in the Indochina Peninsula (Thailand – Cambodia – Vietnam – Lao PDR – Thailand). Cambodia and Vietnam, which have recovered from (civil) war, and Lao PDR still attract backpacker tourists who pursue travel “off-the-beaten-track”; although the institutionalisation of backpacker trails is ongoing at a rapid pace (Hampton, 2009b) (Figure 2.8). In terms of the backpacker trail in Thailand, in addition to traditionally popular backpacker tourism destinations in the south of Thailand (Bangkok, Koh Samui and Koh Pha-Ngan), the emerging backpacker tourism route in the Indochina Peninsula is increasing the popularity of destinations in northern Thailand such as Chiang Mai, Pai and Chiang Rai (Figure 2.9).

Hampton (2009b) estimates that the number of backpacker tourists in Southeast Asia is about 1.0 to 1.3 million annually. Table 2.6 shows the characteristics of backpacker tourists in Thailand and other Southeast Asian countries. Whilst studies on the

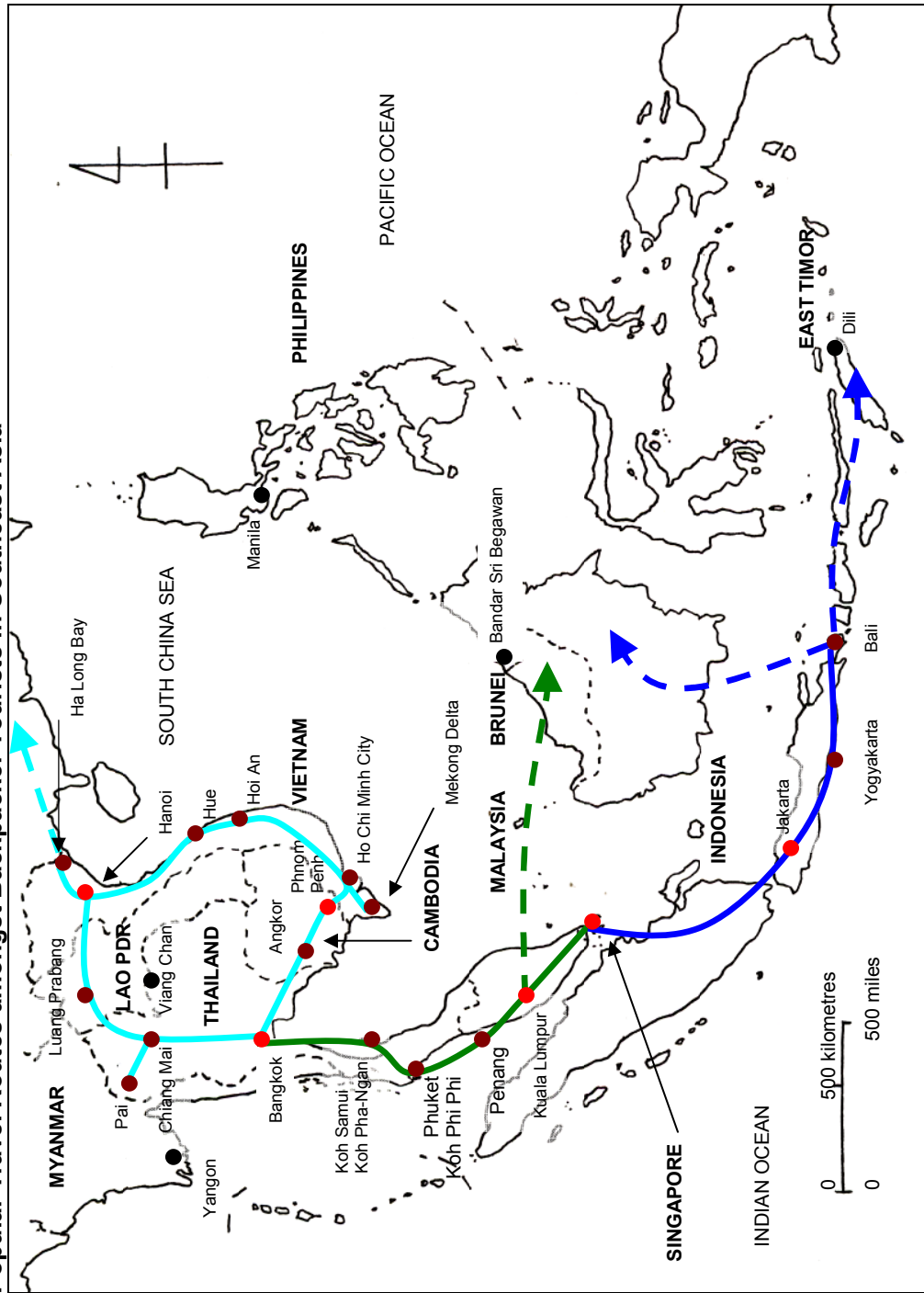
characteristics of backpacker tourists in the region are extremely limited in number, the social demography of backpacker tourists in Thailand and Southeast Asia is characterised as young, educated males from Europe (especially the UK). Moreover, Howard (2005) found the characteristics of the trip amongst backpacker tourists in Thailand as travelling only in Thailand or with Australia and/or New Zealand, alone or with one partner for a long period.

Travel motivation could be a significant predictor for responsible behaviour by backpacker tourists (see section 2.3.2). Howard (2005) identified that the motivations amongst backpacker tourists in Khao San Road, Bangkok, were to explore the country and/or to relax. Nearly all the backpacker tourists who travel around Thailand and Southeast Asia stay at Khao San Road, which is the largest backpacker enclave in the world. In this context, it is estimated that the principal travel motivation amongst backpacker tourists in Thailand is either or both of the two motivations mentioned above. Regardless of the destination regions, these two motivations are common for backpacker tourists. Morgan and Pritchard (1998) and Berger (2007) insist that in the popular imagination, Thailand is symbolised by “otherness”, as an “erotic-exotic” destination, and this significantly influences the formation of travel characteristics amongst backpacker tourists. In popular western culture, such as the literature and films by which backpacker tourists are frequently allured to travel, images of Southeast Asia (or more broadly, the Orient) revolve around a “passive, sensual, feminine, even silent and supine East” (Said, 1978: 138; cited in Morgan and Pritchard, 1998: 225). The expressions of backpacker media regarding “otherness” are filled with bias and power that “re-inscribe colonial and imperialist attitudes into the global everyday” (Bennett, 2008: 133). Berger (2007: 14) outlined six distinctive characteristics of travel motivations amongst western (backpacker) tourists in Thailand:

- To experience beauty

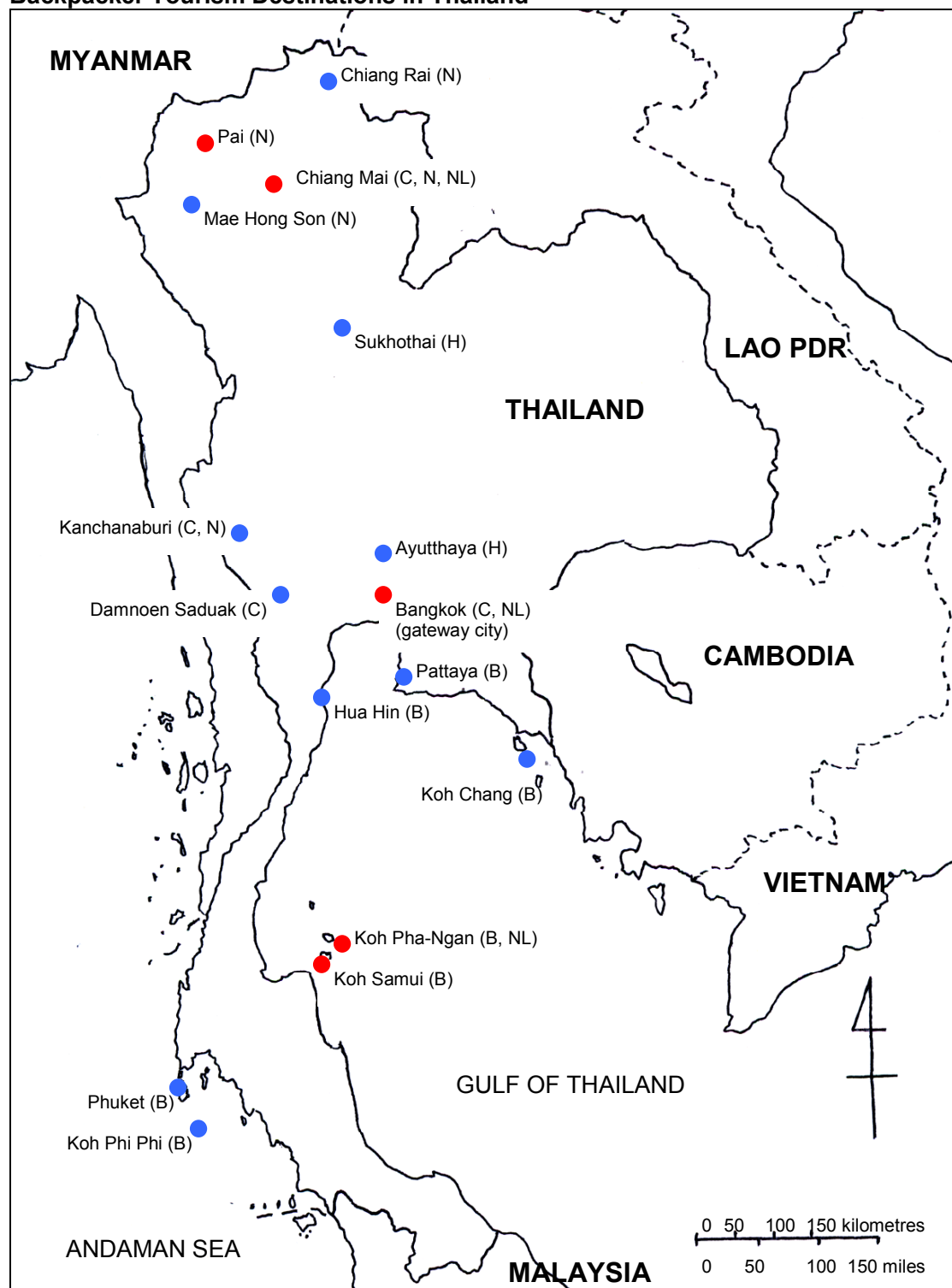
One of Thailand’s main selling points as a tourist destination is that it is a beautiful country, with gorgeous islands and pristine paradisiacal beaches and other spectacular natural areas.

Figure 2.8
Popular Travel Routes amongst Backpacker Tourists in Southeast Asia



Source: author

Figure 2.9
Backpacker Tourism Destinations in Thailand



- Principal backpacker tourism destination in Thailand
 - Other backpacker tourism destination
- (Type of attractions in the destinations)
- B: beach attractions
 - C: culture attractions (e.g. temple, market)
 - H: heritage attractions
 - N: nature attractions (e.g. trekking, elephant riding)
 - NL: nightlife attractions

Source: author

Table 2.6
Characteristics of Backpacker Tourists in Thailand and Southeast Asia

author (year)	research place	characteristics of backpacker tourists
Howard (2005)	Bangkok , Thailand (Khao San Road) (n=639)	<p>young male from UK, USA or Germany (social demography)</p> <ul style="list-style-type: none"> • age: 25 or less (42.8%), age 26-35 (39.2%) • gender: male (63.4%) • nationality: UK (22.4%), USA (10.5%), Germany (10.0%) <p>travelling only Thailand or with Australia / New Zealand alone or with one partner for long period (travel characteristics)</p> <ul style="list-style-type: none"> • travel partner: alone (38.0%), with one other (44.4%) • travel destination: only Thailand (27.6%), Thailand with Australia, New Zealand (21.8%) • travel length: 42 days or more (51.3%) <p>travelling to explore the country and to relax (travel motivation)</p> <ul style="list-style-type: none"> • encountering different culture (39.3%) • seeking new experiences (35.9%) • breaking from home / work (32.9%)
lan and Musa (2008)	various places in Malaysia (Kuala Lumpur, Georgetown, Melaka and Kota Bharu) (n=262)	<p>young highly educated male from UK (social demography)</p> <ul style="list-style-type: none"> • age: 25 or less (44.6%), age 26-30 (26.3%) • gender: male (60.3%) • nationality: UK and Ireland (33.2%), Scandinavian countries (12.2%) • highest educational level: university degree (undergraduate and postgraduate) (32.4%)
Dodds et. al. (2010)	Koh Phi Phi, Thailand (n=192)	<p>young highly educate male from Sweden or UK (social demography)</p> <ul style="list-style-type: none"> • age: age 18-24 (37%), age 25-34 (48%) • gender: male (57%) • nationality: Sweden (25%), UK (21%) • highest educational level: university degree (undergraduate and postgraduate) (63%)
Dodds et. al. (2010)	Gili Trawangan, Indonesia (n=196)	<p>young highly educated male / female from UK or Australia (social demography)</p> <ul style="list-style-type: none"> • age: age 25-34 (55%) • gender: male (54%), female (46%) • nationality: UK (20%), Australia (14%) • highest educational level: university degree (undergraduate and postgraduate) (54%)

Source: author's research note

- To satisfy curiosity and gain information about the world
Tourists choose to visit countries because they think they will be interesting and will offer the chance to experience and learn about a different culture. Thailand is generally thought of as “exotic” and thus a country that will provide new sensations to people and give them new insights into the human condition.
- To obtain a sense of fellowship with others
Travel literature describes the Thai people as warm and friendly and this sense that tourists will be well received and can get to know some Thais is a strong motivation.
- To obtain outlets for sexual drives in a guilt-free manner
Thailand is a country where there is easy access to sex, of all kinds, and where the people do not have the same repressed attitudes toward sex as in many countries. For better or worse, Thailand has become a “sex magnet” and this, amongst other things, appeals to many tourists – especially those from countries where there is a certain amount of sexual repression. It is commonplace that when tourists travel to foreign countries they are willing to do things they would never do at home, and this includes sexual behaviour.
- To reinforce national identity
One thing travel does is make us think about how different our way of life is from the countries we visit, and in countries like Thailand, where the differences with countries in the West are profound, we are able to see what is distinctive about culture in very sharp detail. In extreme cases, this phenomenon is called “culture shock”.
- To be amused and entertained
Thailand, with its exotic (to western people) culture, also provides unusual kinds of entertainments – such as kickboxing, classical dance, and music, and a very distinctive cuisine. There is a search for novelty involved in tourism.

The above implies that, in relation to the neo-colonialism and neo-imperialism nature of backpacker tourism in less developed countries (see subsections 2.3.3 and 2.4.2), one of the imaginations of backpacker tourists towards Thailand as a destination is oriented by hedonistic activities that are somewhat irresponsible and therefore hard to pursue in the home country in the daily life. Thailand is perceived by backpacker

tourists as the destination where they can forget the constraints of daily life and can enjoy hedonistic activities such as lying on the beach, partying, clubbing and even sexual behaviour, in addition to experiencing “exotic otherness”. The backpacker enclaves, where they can experience hedonistic activities as well as “exotic otherness” in a staged manner (see subsection 2.3.3), are well established in Thailand (e.g. Khao San Road in Bangkok, Pai, or the monthly full moon party in Koh Pha-Ngan). In such circumstances, the nature and degree of responsible behaviour by backpacker tourists in Thailand is questionable.

Risks and hazards are the most serious concern for backpacker tourists and significantly influence their behaviour and satisfaction. As has already been discussed, cultural and environmental confusions, unexpected difficulties such as pickpocketing or sickness, “life-shock” or homesickness, are potentially significant obstacles for backpacker tourists to control themselves and behave in a responsible manner. According to a study by Carter (1998), western tourists tended to perceive Asia as a risky place but also exotic and worth experiencing; while Africa was seen as dangerous and to be avoided. Howard (2009: 359) describes the results of his survey concerning the risks that tourists actually encountered in Thailand as follows:

Around 40% reported at least one “serious challenging experience/s”, often a scam, constant overcharging, and dual pricing. Around 7% had been a crime victim, usually of theft, but some were mugged or drugged and robbed. Some complained of increasingly unfriendly locals in tourism areas, some about the other tourists, and some reported a negative life-changing experience. Most were satisfied with their visit and planned to return, although those reporting problems were less likely to say so.

Whilst contemporary backpacker tourism is increasingly institutionalised and resembles conventional mass tourism, backpacker tourists are still much less environmentally bubbled than other types of tourists and are willing to dive into risky and sensation-seeking activities. This of course implies that they are potentially more likely to encounter risks and hazards than other types of tourists. Judd (2001) found that, worldwide, 13% of backpacker tourists have fallen ill, almost one-tenth have missed flights and one in 16 has been mugged. The influence of negative experiences

on the responsible behaviour of backpacker tourists in Thailand will be explored qualitatively in this research.

2.6 Summary

This chapter reviewed existing literature on backpacker tourism to explore the characteristics of contemporary backpacker tourists and the impacts of backpacker tourists on their destinations in less developed countries. This chapter enables us to understand the propensities of behaviour amongst backpacker tourists in less developed countries. Moreover, in relation to that, this chapter also enables us to understand the importance of responsible behaviour of backpacker tourists for the sustainable management of destinations in less developed countries.

The travel motivations of contemporary backpacker tourists are significantly influenced by the postmodern society of the West. They are strongly associated with the social forces of the home country. The young backpacker tourists who are in moratorium time tend to travel as a step towards “adulthood” (as a rite of passage). Many backpacker tourists, regardless of social demography, are likely to travel to “leave cares behind”, in other words, to escape from the constraints (stress or responsibility) of daily life in their home country. The latter motivation is much like the motivation of traditional mass tourists. This type of backpacker tourist is usually from affluent backgrounds, they are tramps by choice, unpatriotic, individualistic, and aimless escapists. The travel motivations of tourists including backpacker tourists are significantly directed by fulfilment of egoistic self-centred satisfaction. This is very frequently the origin of irresponsible behaviour that brings negative impacts on the destinations. Whilst the travel motivations of each backpacker tourist significantly influence their behaviour in the destinations, the association between traits of travel motivation and frequency levels of responsible behaviour amongst backpacker tourists is still unknown.

The behaviours of backpacker tourists, which are strongly associated with their travel motivations, in destinations in less developed countries are increasingly influenced by

the institutionalisation of backpacker tourism in relation to the postmodern nature of contemporary backpacker tourism. Contemporary backpacker tourism has undergone “McDisneyfication”, to become highly predictable, efficient (in terms of value for money), calculable and controlled tourism. In accordance with this institutionalisation, contemporary backpacker tourism increasingly resembles organised mass tourism, and is becoming a pleasure trip. Nevertheless, backpacker tourists tend to look down on the organised mass tourists, and regard themselves as contributors to their destinations. This somewhat groundless and egoistic confidence amongst backpacker tourists is a significant component of their identity as “backpacker tourists”. Backpacker tourists have the sense of “aesthetic cosmopolitanism”, they regard themselves as highly mobile, curious, open and reflexive subjects who delight in and desire to consume difference. This is a significant factor in the confidence of “backpacker tourists”. They frequently represent their willingness to engage with the other through listening, looking, intuiting and reflecting in an aesthetic manner. The willingness of backpacker tourists characterises their ethics of social relations in an interconnected world. However, in reality, “ironic distance”, that is critical of cultural differences and his or her position reflects those differences, is prevalent amongst backpacker tourists. The ideology of Orientalism amongst backpacker tourists distinguishes between superior, mobile West and inferior, immobile, desperate East. In these contexts, it is worth exploring how the individual neo-colonialist nature of contemporary backpacker tourists is manifested in their frequency levels of responsible behaviour and perception of their responsible behaviour.

One of the significant behavioural propensities of backpacker tourists in less developed countries is that even the backpacker tourists who represent a strong willingness to consume difference often end up surrounded by the extended familiarity of the backpacker enclaves, even in the most remote destinations. Backpacker enclaves play an important role for the success of the trip for backpacker tourists in less developed countries. Backpacker tourists experience many difficulties to travel, such as difficulties of intercultural understanding, ecological confusion, homesickness or unexpected difficulties, outside the enclaves. The backpacker enclaves enable them to recover from the fatigue suffered on the outside of the enclaves and to suspend reality. The enclaves are neither “here” nor “there”. Backpacker tourists tend to travel from one enclave to another, and are then satisfied

with this “enclave trip”. In the backpacker enclaves, the “suspended” environment provides spaces and opportunities for backpacker tourists to produce or enter into new identities. The members of the new identity are fellow backpacker tourists who can share lifestyles, but at the same time can maintain the distance of strangers. Backpacker tourists may engage in behaviour that challenges the norm of their home society, such as drug use, excessive sexual behaviour and hanging around doing nothing, which are frequently described as “irresponsible” behaviour.

In terms of the impacts of backpacker tourists on the destinations in less developed countries, whilst they can contribute positively at the economic grassroots level, which is in a manner favourable to the poor, their neo-colonialist behaviours and ludic attitudes toward their destinations have the effect of making local people disempowered. Moreover, whilst several scholars have described backpacker tourism as an environmentally friendly form of tourism, in less developed countries it frequently creates huge pressures on the fragile local ecological environments. The long-haul trips mean it is responsible for the emission of significant amounts of CO₂ from air travel. Backpacker tourists in less developed countries do not have the positive impacts on the destinations of which they may convince themselves.

With the discrepancy between actual issues regarding the impact of backpacker tourists on their destinations in less developed countries and their confidence in being contributors to the destinations, the big question is: What is the nature and degree of responsible behaviour amongst backpacker tourists (who are characterised as individual neo-colonialists) in less developed countries (in the case of this research: Thailand)? Answering this question is the aim of this research. The next literature review chapter focuses on responsible tourism and responsible behaviour by backpacker tourists in less developed countries.

Chapter Three

Literature Review

Responsible Behaviour and Backpacker Tourists in Less Developed Countries

3.1 Introduction

This literature review chapter explores the responsible behaviour of backpacker tourists in less developed countries. The previous literature review chapter identified some of the propensities in the behaviours of backpacker tourists in less developed countries. Especially, whilst backpacker enclaves are important for backpacker tourists to succeed in their trips in less developed countries, they frequently encourage behaviour that challenges the norms of their home society and which is frequently described as “irresponsible” behaviour in the destination also. The phenomenon of contemporary backpacker tourism in less developed countries assumes an individual neo-colonialism which distinguishes between superior, mobile West and inferior, immobile, desperate East. The attitudes and behaviours of backpacker tourists in less developed countries are frequently described as ludic and neo-colonialist by locals. Whilst, in accordance with their sense of “aesthetic cosmopolitanism”, backpacker tourists frequently describe themselves as contributing to their destinations in less developed countries, local people are sceptical towards their impacts. In this regards, investigations into the responsible behaviour of backpacker tourists in less developed countries are crucially important.

Even though the ethics and responsibility of the market (including backpacker tourists), as well as tourism policy, are significant determinants of the balance of costs and benefits of tourism (Holden, 2009), the nature of responsible tourism regarding (backpacker) tourists is highly contradictory. The concept of responsible tourism aims for all tourism stakeholders to maximise positive impacts and minimise negative impacts on other stakeholders. On the other hand, (backpacker) tourists are frequently motivated to travel by self-centred egoistic desires that are intrinsically opposed to the

concept of responsible tourism. The principal travel motivations amongst all types of tourists include novelty seeking, escape, comfort and well being to achieve self-realisation (Gnoth, 1997). The UN/WTO Global Code of Ethics clearly provides that the tourists have a right to satisfy these motivations; at the same time they have a duty not to disturb other tourism stakeholders, especially local people. In terms of the responsible behaviour of backpacker tourists in less developed countries, it seems from the previous literature review that they tend to exaggerate “right” and “freedom”, while “duty” and “responsibility” are cast off to become someone else’s domain (Butcher, 2009; Smith, 2009). Therefore, the main exploration in this chapter is how responsible behaviours amongst backpacker tourists in less developed countries are interpreted in relation to their “right” to enjoy their trip and their “responsibility” to avoid disturbance of other tourism stakeholders.

This chapter is made up of three main discussions. Firstly, before the focus narrows down to the issues surrounding responsible behaviour of backpacker tourists in less developed countries, this chapter outlines the concept of “responsibility” in the tourism phenomenon. The responsibilities of tourism stakeholders as opposed to the rights to receive benefits from tourism activities are interpreted in the context of “global citizenship”. Moreover, in relation to the concept of “responsibility” at the heart of citizenship, the concept of responsible tourism is explored in relation to sustainable tourism management and the intercultural nature of the tourism phenomenon. Some opinions critical of the concept of responsible tourism are also introduced here. Secondly, the framework of responsible behaviour amongst backpacker tourists is identified. In particular, the role of codes of conduct in behavioural guidance is identified. This research explores the frequency levels of responsible behaviour in accordance with responsible behaviour variables that were identified from codes of conduct for backpacker tourists in less developed countries. Thirdly, responsible behaviour amongst backpacker tourists in less developed countries is explored from the behavioural science perspective. This research explores the frequency levels of behavioural intention and actual responsible behaviour and the gap between them amongst backpacker tourists. The main discussions are the discrepancy between intention and actual behaviour in travel, the importance of exploration of the discrepancy to understand responsible behaviour by backpacker

tourists, and the diversity of responsible behaviour in accordance with the social demography and travel characteristics of backpacker tourists.

3.2 Responsibility in Tourism

This section explores the concept of responsibility in tourism. The first subsection explores the concept of “responsibility”. Whilst the Oxford English Dictionary defines the term “responsibility” as “a duty to deal with or take care of somebody/something, so that you may be blamed if something goes wrong”, the issues of “responsibility” surrounding backpacker tourists are explored in association with issues of citizenship and mobility in a global age. Globalised mobility and communications have extended rights and responsibilities, which used to be associated with social group membership, beyond the boundaries of the nation state (Coles, 2008a). In this context, the backpacker tourists who travel beyond national boundaries possess “global citizenship” (Urry, 2000: 172) whose “socio-spatial practices highlight, or secure or threaten various rights and duties”. Secondly, the concept of “responsible tourism” is introduced in relation to the concept of “responsibility” at the heart of citizenship and the principle of sustainable tourism. Especially, the concept of responsible tourism is focused on an intercultural setting, in which backpacker tourists are also involved. Moreover, the subsection identifies the reason why this research uses the term “responsible tourism” rather than the synonymous term “ethical tourism”. Thirdly, the practice and criticism of the concept of responsible tourism is explored. In practice, it is sometimes hard to implement, as the concept of responsible tourism suggests, because of its complexity and pragmatic issues of management (Weeden, 2005). This section is a foundation to narrow down the discussion of responsible behaviour of tourists in the next section.

3.2.1 The Concept of “Responsibility”

The identification of a concept of “responsibility” in contemporary global tourism is the starting point to discuss issues of responsible tourism amongst backpacker tourists

in less developed countries. Traditionally, the words “responsibility” or “duty” are used as the opposite of “right”. Coles (2008b: 57) describes the linkage of rights and responsibilities as follows:

The state provided justice, means of exchange, defence, health and welfare support. In exchange, individual subjects were expected to demonstrate their loyalty to, and subscribe to the principles of the state; in other words, rights were accompanied by responsibilities.

Similarly, Delanty (2003: 3) describes “citizenship as membership of a political community [that] involves a set of relationships between rights, duties, participation and industry”. Each member of the society is entitled to citizenship, which is defined as “the set of practices (juridical, political, economic and cultural) which define a person as a competent member of society, and which as a consequence shape the flow of resources to persons and social group” (Turner, 1993: 2). So long as one holds citizenship, it is imperative on one to obey duties (in other words, responsibilities) to keep social order wherever and whatever a situation is, as well as to receive rights. According to Turner (1993: 3), citizenship, which can be a foundation of the term “responsibility”, is concerned with the following four points:

1. the content of social rights and obligations
2. the form or type of such obligations and rights
3. the social forces that produce such practices
4. the various social arrangements whereby such benefits are distributed to different sectors of a society

However, in the contemporary globalised world, rights and responsibilities that are associated with social group membership as a citizen exist beyond state boundaries (Coles, 2008a). According to Turner (1993: 15), “in a world which is increasingly more global, citizenship will have to develop to embrace both the globalisation of social relations and the increasing social differentiation of social system”. In many situations in contemporary global society, including the phenomena of global tourism and backpacker tourism in less developed countries, the person is entitled to that “global citizenship” whose “socio-spatial practices highlight, or secure or threaten

various rights and duties” (Urry, 2000: 172), rather than national citizenship. Contemporary citizenship is a multi-layered concept. For many people, citizenship is no longer a singular but rather plural (“citizenships”) (Coles, 2008b). For example, backpacker tourists from Britain in Thailand possess citizenship of the UK as well as the so-called “tourism citizenship” that is accompanied by rights and responsibilities in the intercultural tourism setting. The significant issue of “global citizenship” is associated with “the problem of the efficient and equal allocation of resources, which continue to be dominated by various forms of particularistic inequality” (Turner, 1993: 2). Moreover, Turner (1993: 2) discusses the power relationship and inequality of citizenship as follows:

The definition of citizenship places the concept squarely in the debate about inequality, power differences and social class, because citizenship is inevitably and necessarily bound up with the problem of the unequal distribution of resources in society.

In the case of tourism in less developed countries, tourists’ encounters with locals are frequently described in the context of the power relationship (Scheyvens, 2002b; Mowforth and Munt, 2003; Hall, 2004). In the context of “global citizenship”, the relationship between tourists and locals is characterised as the relationship between empowered tourists from superior, mobile, affluent western society and inferior, immobile, desperate locals in less developed countries (see subsection 2.4.2 on the power relationship involving backpacker tourists in less developed countries). To make matters worse, the “rights” and “freedom” of tourists are often exaggerated by tourists on holiday while “responsibility” is cast off to become someone else’s domain, such as the tour operators (Fennell, 2008b). This is caused by tourists’ attitude of superiority and expectations towards host communities. Surely, one principal travel motivation of tourists – “leaving care behind” (Butcher, 2003) and pursuing freedom – seems to insist on the rights and freedom of tourists. Whilst tourists have a “right” to travel and satisfy their travel motivations, as the UN/WTO Global Code of Ethics clearly provides, at the same time, as “global citizens”, they have a “responsibility” not to disturb other tourism stakeholders, especially local people.

One of the principal questions concerning the concept of responsibility is whether the moral framework that defines responsibility is universalism or relativism. As Stoics insist, an innate set of moral traits is common to all human beings (Molz, 2005; Fennell, 2006). For example, regarding harm, injustice, violation, indulging in incest or cannibalism as evil is common to all human beings regardless of culture. However, limited or expansive, this innate set of moral traits provides the foundation for the development of culturally derived responsibility. This discussion leads to the idea as follows: even though the concept of responsibility is based on a universal innate set of moral traits, we possess variable traits and behaviours amongst individuals and different cultures on the basis of variability across different settings and circumstances. Hence, in reality, a sense of responsibility is affected by the feelings and values of the people concerned and never something definitely settled (Smith, 2009). Historical, economic, cultural, religious and educational backgrounds formulate the indigenous moral framework and sense of responsibility (Pennington-Gray et al., 2005). This subjective nature of the conceptualisation of the term “responsibility” makes interpretation difficult and enhances the misunderstandings and conflicts between tourism stakeholders. However, with rapid globalisation in the last few decades, at least from the perspective of communications, universalism is much more applicable today than ever before (Fennell, 2000).

3.2.2 The Concept of Responsible Tourism

The previous subsection insisted that so long as each person holds citizenship, regardless of whether it is traditional state-boundary citizenship or global citizenship, it is imperative on them to obey duties (in other words, responsibilities) to maintain social order wherever and whatever the situation, as well as to receive rights. In the case of backpacker tourists in less developed countries, they have rights to travel and satisfy their travel motivations; at the same time they owe responsibilities not to disturb other tourism stakeholders, especially the local people of their destinations. This means that, regardless of tourism stakeholders, their rights to enjoy benefits always accompany their responsibilities not to disturb other tourism stakeholders.

The study of responsible tourism and its application to sustainable tourism management are still in a relatively preliminary stage. In the context of the concept of responsibilities in the heart of citizenship, the concept of responsible tourism attempts to manage tourism in a sustainable manner for the benefit of all stakeholders and for the sake of future generations. The concept of responsible tourism covers all forms of tourism, regardless of whether it is alternative tourism or mass tourism. Especially, it aims to embrace a quadruple bottom-line philosophy to contribute to and enhance local communities, cultures, environments and economies, and minimise negative impacts in these areas (Stanford, 2008). It aims to benefit all those involved. Whilst there are no universal definitions of “responsible tourism”, all the definitions that are listed at Table 3.1 follow the principles mentioned above.

Table 3.1
Definitions of “Responsible Tourism” in the Literatures

Smith (1990: 480)

Responsible tourism is a form of tourism which respect the host’s natural, built, and cultural environments and the interests of all parties concerned.

Husbands and Harrison (1996: 5)

Responsible tourism is a framework and a set of practices that chart a sensible course between the fuzziness of ecotourism and the well-known negative externalities associated with conventional mass tourism.

International Centre for Responsible Tourism (2004)

Responsible tourism minimises negative and maximises positive impacts in environmental, social, cultural and economic contexts; involves local people and enhances communities; contributes to conservation; provides access for physically challenged people and engenders respect and connections between hosts and guest.

ÉVEIL (2005)

Responsible tourism is a tourism or leisure activity implementing practices that are respectful of natural and cultural environment and which contribute in an ethical manner to the local economic development. It therefore favours the tourist awareness concerning his own impacts on the local territory and makes him an actor of his consumption.

The Responsible Tourism Partnership (2008)

Responsible tourism is to create better places for people to live in and better places for people to visit. Responsible Tourism requires that operators, hoteliers, governments, local people and tourists take responsibility, take action to make tourism more sustainable.

global focus AOTEAROA (2009)

Responsible tourism is about tourists making environmentally friendly, sustainable, ethical and respectful choices when travelling and minimising the negative impact of tourism

responsibletrvael.com (2010)

Responsible tourism simply means holidays that care about local communities & culture as well as wildlife conservation & the environment.

Source: author’s research note

In the tourism phenomenon, tourism activity conducted in a sensitive manner by any stakeholder towards any other stakeholder is represented by the term “ethical tourism” or “responsible tourism”. However, in the debates on sustainable development (including sustainable tourism development), the words “ethical” and “responsible” do not seem to be distinguished clearly, or are used with the same meaning. For example, research in this field by Lea (1993) and Goodwin and Francis (2003) regards the term “responsible tourism” as having the same meaning as “ethical tourism”. According to the Oxford English Dictionary, the adjectives “ethical” and “responsible” mean as follows:

- Ethical
 - (1) Relating to moral principles or the branch of knowledge dealing with these
 - (2) Morally correct

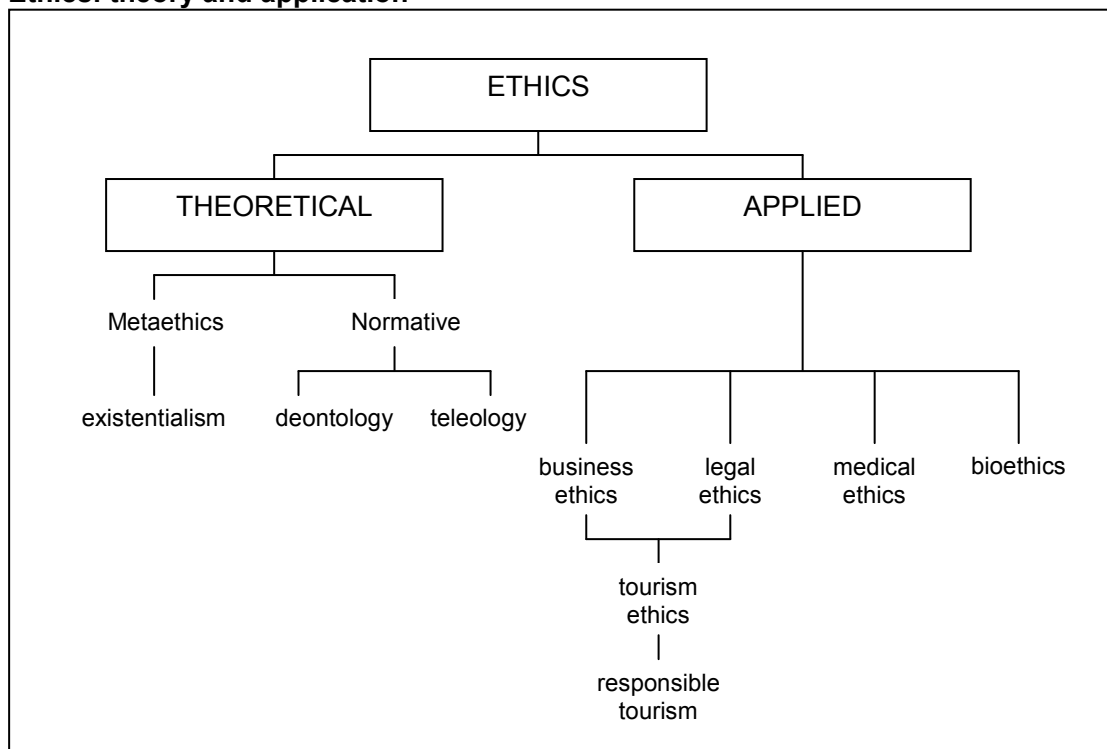
- Responsible
 - (1) Having an obligation to do something
 - (2) Being the primary cause of something
 - (3) Being morally accountable for one’s behaviour
 - (4) Capable of being trusted

As these definitions imply, the meaning of “ethical” requires a philosophical enquiry; on the other hand, the meaning of “responsible” refers to practical matters in our daily life. Ethics is abstract and is a basis to define responsibility in any situation. In the field of sustainable tourism studies, one of the principal concerns is the way in which tourism is managed in a sensitive manner that is part of the field of applied ethics, rather than abstract philosophical issues behind sustainable tourism management (Goodwin and Pender, 2005; Fennell, 2008b). Therefore, this research uses the term “responsible tourism”/“responsible behaviour” rather than “ethical tourism”/“ethical behaviour” because the main concern is how backpacker tourists behave in a responsible manner rather than abstract philosophical issues.

The study of responsible tourism is a part of applied ethics studies, as Figure 3.1 represents. Applied ethics supposes that there are ethics both in the form of theories

and general principles, and they are linked or applied to real world experiences (Fennell, 2000). Fennell (2008b) insists on the importance of the field of applied ethics, in association with its theoretical counterpart, in tourism studies in order to address many of the pressures and dilemmas brought by the process of tourism development. Applied ethical reasoning may address specifically the factors that initiate impacts in tourism, and therefore act in a proactive capacity in addressing issues in tourism (Fennell, 2000). At the moment, the critical nexus between the applied side of tourism ethics and the theoretical side has far-reaching implications (Fennell, 2008b). The theoretical aspect will not advance significantly “unless current investigations into practical issues reveal areas of agreement and principles on which philosophers can rely in reconstructing their theories” (Fennell, 1999: 248). In this context, further investigations into applied ethics in tourism, and more practically responsible tourism, are critically important for further understanding of both the nature of sustainable tourism and the theoretical understanding of tourism ethics.

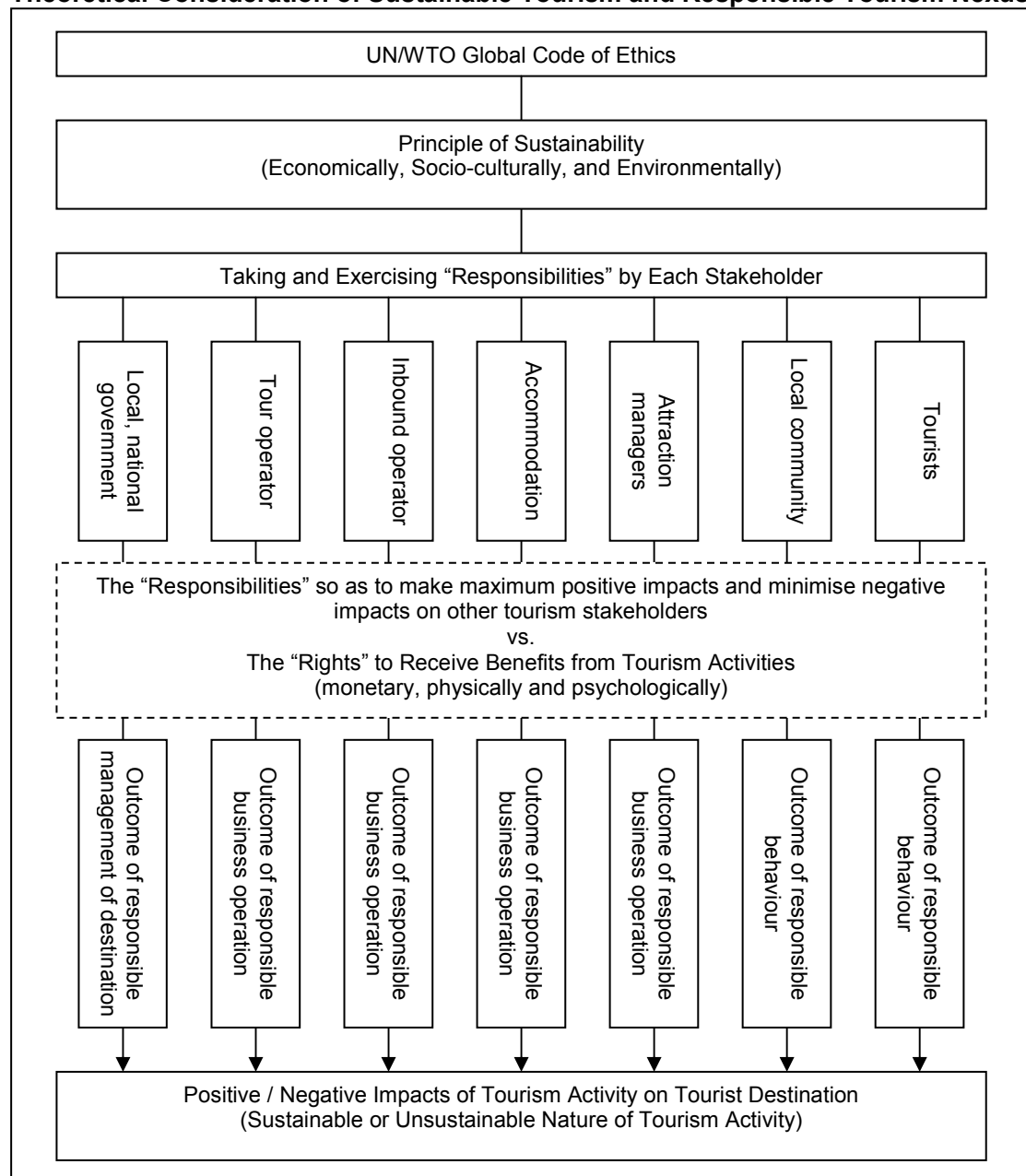
Figure 3.1
Ethics: theory and application



Source: after Fennell (1999)

Considering the nexus of responsible tourism and sustainable tourism theoretically as part of applied ethics (see Figure 3.2), the ethical principles in tourism identified by the UN/WTO Global Code of Ethics and principles of sustainability (economic, socio-cultural, and environmental aspects) form the concept of responsibility (what is right and what is wrong) in tourism activity. The way to operate a business and to behave by each stakeholder is interpreted as the outcome of responsible tourism business

Figure 3.2
Theoretical Consideration of Sustainable Tourism and Responsible Tourism Nexus



Source: after Goodwin and Pender (2005)

operation or tourism behaviour in accordance with the concept of responsibility. Finally, the congregation of outcomes of responsible business operation and tourism behaviour by each stakeholder can be interpreted as the impacts of tourism on a tourist destination. It can be judged as either sustainable or unsustainable tourism activity in relation to the tourist destination. As was discussed in the previous subsection, all the tourism stakeholders owe “responsibilities” not to disturb other tourism stakeholders as well as having “rights” to receive benefits from tourism activities as one of the constituents of “global citizenship”. For example, tourism business providers, such as tour operators and providers of accommodation, have “rights” to operate their business and receive monetary benefits, as well as owing “responsibilities” not to cause negative impacts such as environmental damage or cultural erosion on the destinations. Moreover, they have “rights” to receive money from customers (mainly tourists) as well as owing “responsibilities” to satisfy their demands. In terms of tourists, they have “rights” to travel and to satisfy their travel motivations, as well as owing “responsibilities” to behave so as not to disturb other tourism stakeholders, especially locals in the destinations. Therefore, when the responsibility of each tourism stakeholder is considered, it is necessary to apply the balance between their “rights” and “responsibilities”.

The phenomenon of tourism, which involves multiple stakeholders and cultural backgrounds, makes the implementation of responsible tourism and sustainable tourism difficult in practice. However, in theory, all the stakeholders in tourism (government at all levels, enterprises, business associations, workers, NGOs, host communities and tourists) have “different albeit interdependent responsibilities in the individual and social development of tourism” (UN/WTO, 1999: 3). The principle of responsible tourism that applies to tourism businesses and consumers of tourism products, with respect to maximising positive impacts and minimising negative impacts on all the stakeholders, applies to all the stakeholders who are involved in the tourism activities. The diversities of religious, philosophical and moral beliefs are both the foundation and the consequence of responsible tourism, and its outcome affects the degree of approach to sustainability (Goodwin and Pender, 2005). As noted above, in practice, it is sometimes hard to implement because of its complexity and

pragmatic issues of management (Weeden, 2005), which will be discussed in the next subsection.

3.2.3 Practice and Criticism of Responsible Tourism

In reality, it seems that there are significant discrepancies between theoretical expectation and practical reality in responsible tourism. Even though the UN/WTO (1999) insists the responsibility of each tourism stakeholder is different albeit interdependent, the presence or absence of acceptable behaviour (responsible/irresponsible behaviour) in tourism settings depends significantly on how tourism stakeholders act and feel about each other in the real world. The individual's cognitive structure and personal values are effective predictors of their behaviour and interpretations of what is responsible or irresponsible (Fennell, 1999). The research concerning community reaction to tourism impact, such as Williams and Lawson (2001) and Perez and Nadal (2005), found that community reaction is heterogeneous (positive, negative reaction or apathy etc.) and subjective in nature, depending on the individual's stakeholder relationship with tourism activity. Although this is an example of impacts of tourism as perceived by each stakeholder, more fundamentally, it represents the subjective and complex nature of the concept of responsibility in tourism (Fennell, 1999). The current lack of understanding that at the heart of tourism, in time and space, are human beings is one of the reasons why the concept of responsible tourism fails to affect positive change (Fennell, 2008b).

The dilemma of responsible tourism in practice seems to be strengthened in the context of intercultural settings, such as the case of transnational tourism business operators or western tourists travelling in less developed countries. The concept of responsible tourism and sustainable tourism has been developed and predominates in the North (Weeden, 2005), and the concept produced in the North is frequently applied to the case of less developed countries. Western ideas of the concept of responsible tourism towards less developed countries, which frequently fails to affect positive change, principally aim to address directly the structural causes of global inequality (Fennell, 2008b). In the context of the concept of "global citizenship" that

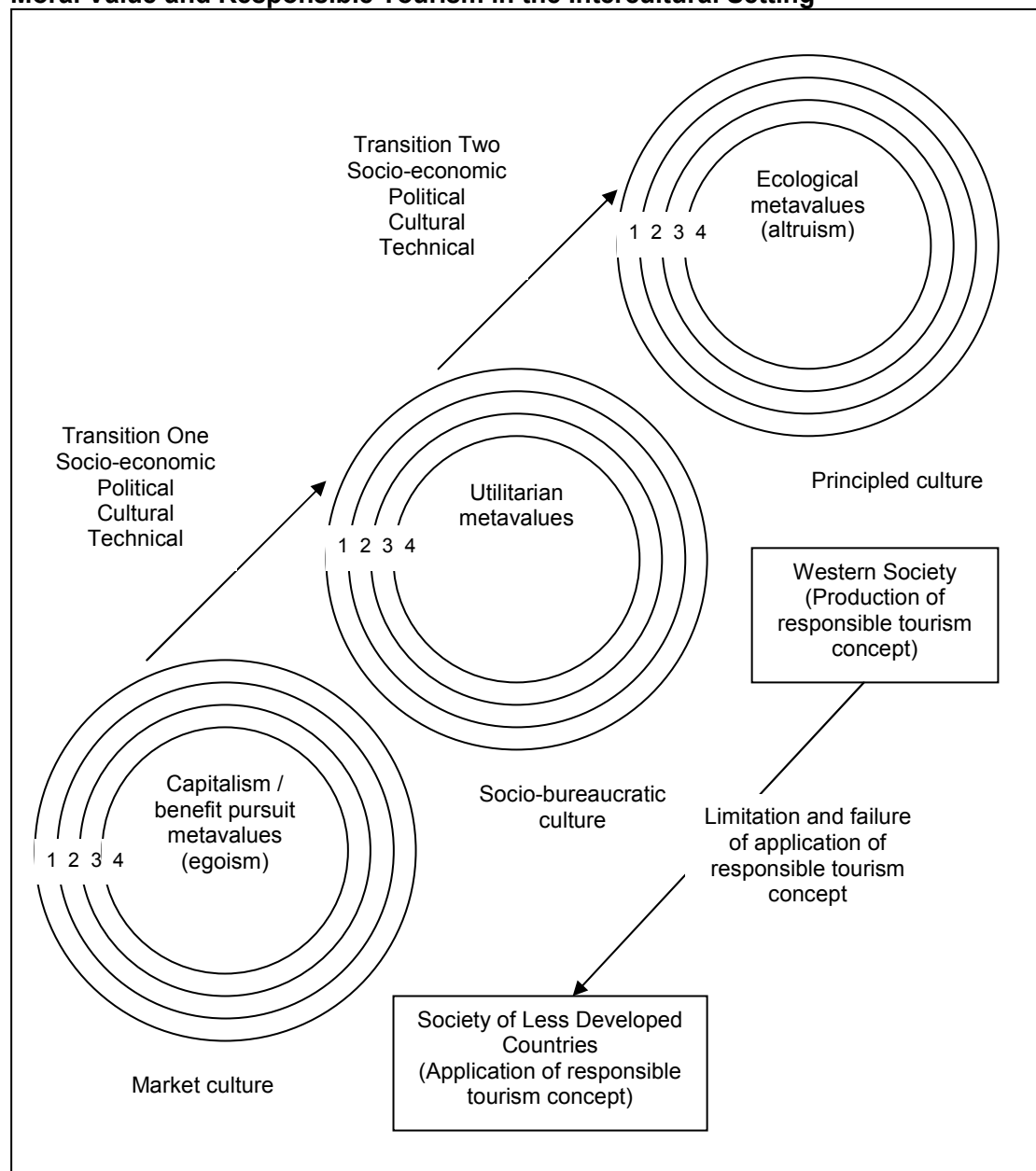
was discussed in subsection 3.2.1, to address the structural causes of global inequality by the citizens of western society towards the citizens or society of less developed countries as one of the principles of responsible tourism could be rational. This is because the concept of “global citizenship” principally concerns “the problem of the efficient and equal allocation of resources, which continue to be dominated by various forms of particularistic inequality” (Turner, 1993: 2). Philanthropic and altruistic behaviours such as fair trade, donations or volunteering tourism have become increasingly popular as one of the principles of responsible tourism. However, in reality, it is frequently criticised as western thought on the concept of “responsibility” results in failure to adapt such behaviours to the society in less developed countries.

The concept of moral development in tourism organisational culture by Fennell (2006) can explain the reasons for the failure of application of the concept of responsible tourism in the case of less developed countries (Figure 3.3). Western society is more likely to be a principled culture that cares about ecological issues or struggles to reduce the social inequality suffered by socially disadvantaged minority groups (the circle at the top of Figure 3.3). The basic assumption in western society may include the notion of economic, socio-cultural and environmental (ecological) holism, where each member of the society operates not only with region-specific laws and codes in mind, but also with the global economy, society and ecology as a primary guide. Each tourism stakeholder in this society would not exploit the properties of the society (socially, culturally or ecologically) to gain profits and benefits themselves selfishly. The individual behaviours in this society would be based on an economically, socio-culturally and environmentally sound and universally just rationale. This prevailing thought of altruism in western society is a trigger to develop and penetrate the principle of sustainability and, more specifically, responsible tourism.

In contrast, society in less developed countries is more likely to be a market culture where monetary value and pursuit of benefit is prioritised especially in business culture (the circle at the bottom of Figure 3.3). The view towards the ecological environment may be Hobbesian (Fennell, 2006). The sense towards sustainability is obscured by the desire to exploit for profit. The behaviours of the each member of the society are defined by their need for survival or profits. Behaviour is accelerated

towards achieving individual goals at the cost of the other stakeholders of society or the ecosystem. Whilst ethical principles or ethical codes exist in this society, they do not work. The only time they work in this society is either when a member of the society tries to avoid external punishments, such as legal sanctions or bad business reputations or to seek external rewards.

Figure 3.3
Moral Value and Responsible Tourism in the Intercultural Setting



1: artefacts of the society
 2: patterns of individual behaviour in the society
 3: values and beliefs of the society
 4: basic assumption of the society
 Source: after Fennell (2006)

Even if the altruistic nature of the concept of responsible tourism that is produced by western society is applied to the self-centred nature of market culture, where personal interest is pursued by business operators in the society of less developed countries, the difference of moral values is a significant obstacle of implementation. For example, the tone of responsible tourism development adopted by all academics is that a large scale of tourism development and big businesses are more likely to cause damage to welfare, while small-scale green niches have better potentiality. This western concept is sometimes applied to the case of less developed countries as a principle of responsible tourism. However, in reality, the separation of welfare from economic growth and the association of small-scale initiatives with promoting harmony between people and nature under the maxim “small is beautiful” (Butcher, 2009: 249) means averting the contribution of the tourism industry to human welfare, especially the economic contribution (Butcher, 2008). Whilst “pro-poor” tourism schemes, which put socially disadvantaged poor people at the heart of tourism development, may possibly alleviate this criticism, such altruistically-oriented schemes, conceptualised in western society as aid schemes, frequently result in failure because of moral differences between providers and receivers. Ashley et al. (2001) found that, whilst pro-poor tourism schemes predict trickle-down effects and a gradual release from poverty over a long period, the receiver stakeholders tend to have high expectations of immediate and clear effects of pro-poor tourism. Moreover, pro-poor tourism schemes are frequently incorporated into ecotourism in the peripheral areas in less developed countries. The philosophy of ecotourism is against modern thinking. Therefore, it is against the desire of locals for substantial development. Torres and Momsen (2004) argue that, rather than conducting pro-poor tourism initiatives within the small-scale tourism context, an explicit linkage between helping the poor and international mass tourism is more appropriate. An example of this is mass resort hotels deliberately purchasing food materials from poor farmers.

In addition, there is a significant limitation due to the difference of moral values, as mentioned above. According to Fennell (2006), factors that influence the formation of moral values are artefacts of the society, patterns of individual behaviour in the society, values and beliefs of the society, and basic assumptions of the society. In the setting of less developed countries, the inherited elite-dominated culture seems to influence these four factors of formation of moral value and more, it is one of the

obstacles to the application of responsible tourism. In the case of Thailand, the target of this research, although the formal structure of constitutional and multiparty democracy exists, democratic institutions are not shared by the majority of society (Tosun, 2000). In the case of tourism, tiny tourism elite, such as tourism business owners, dominate and their business operations are pursued for egoistic benefit. Reckless tourism development in pursuit of short-term economic benefit has been conducted by small local tourism elites in famous beach resorts such as Pataya, Phuket and Koh Samui in southern Thailand (Hitchcock et al., 2009). This development style is far from the principle of responsible tourism.

This section concludes that there is a discrepancy between the theoretical virtue of the concept of responsible tourism and the practical realm. Especially this is the case in responsible tourism operation in the intercultural setting, in which this research is interested. In the gap between concept and practice, Fennell (2008b) criticises that responsible tourism falsely raises expectations, because the term “responsible”, especially in the case of tourism, suffers by virtue of an impotent or non-existent theoretical or conceptual basis. In relation to this, Goodwin (2009) adds that “many are now beginning to use the language of responsible tourism whilst doing nothing or worse being irresponsible”. Moreover, tourism is an intrinsically “self-centred act” (Butcher, 2009: 246) and is a more or less unethical activity that allows the sacrifice of others (especially members of host community who do not receive benefits from tourism) so tourists can have fun and to yield benefits for tourism providers (Butcher, 2009). However, whatever the criticisms are, and however demanding the implementation is, the implementation of responsible tourism is a small but significant step and starting point for a change towards better thinking, from the western perspective at least. Even though there are several criticisms concerning codes of conduct (Wheeler, 1994 cited in Fennell, 1999), it is useful to categorise which behaviours are responsible or irresponsible. Fennell (2008b) insists that researchers need more empirical data to help define what is responsible / irresponsible in a tourism setting. In this context, codes of conduct provide significant degree of behavioural guidance for backpacker tourists.

3.3 Responsible Behaviour of Backpacker Tourists

This section focuses on responsible behaviour of backpacker tourists. The discussions so far have identified that, as opposed to “rights” to receive benefits from tourism activities, all the tourism stakeholders including backpacker tourists owe “responsibilities” not to impact on other stakeholders harmfully. “Rights” and “responsibilities” are at the heart of the concept of “global citizenship”. The concept of “global citizenship” principally concerns “the problem of the efficient and equal allocation of resources, which continue to be dominated by various forms of particularistic inequality” (Turner, 1993: 2). In this context, backpacker tourists in less developed countries owe “responsibilities” not to disturb other tourism stakeholders and to develop their philanthropic and altruistic acts towards their destinations in less developed countries. At the same time, they also possess “rights” to travel and to satisfy their travel motivations. However, in reality, there is frequently criticism that the western concept of “responsibility” results in failure to adapt to the society in less developed countries. The main reason is because the moral values are different between the members of society in the West and in less developed countries. Whilst members of western societies are likely to be more altruistic, in less developed countries they are likely to pursue a market culture that is more egoistic. Sustainability and responsibility are obscured by the desire to exploit for profit. Thus behaving responsibly for backpacker tourists in less developed countries is not such an easy task. The principal question in terms of responsible behaviour amongst backpacker tourists in less developed countries is what behavioural patterns constitute “responsible behaviour”.

Firstly, this section identifies the framework of responsible behaviour of backpacker tourist in less developed countries. Secondly, it explores the efficacy of codes of conduct for backpacker tourists as a source of behavioural guidance. This research explores frequency levels of responsible behaviour in accordance with responsible behaviour variables that were identified from codes of conduct for backpacker tourists in less developed countries. Thirdly, responsible behaviour amongst backpacker tourists in less developed countries is explored from the behavioural science perspective. This research explores frequency levels of behavioural intention and actual responsible behaviour and the gap between them amongst backpacker tourists.

The main discussions are on the discrepancy between intention and actual behaviour in travel behaviour, and the importance of exploring this discrepancy to understand the responsible behaviour of backpacker tourists. Fourthly, the diversity of the nature of responsible behaviour in accordance with social demography and travel characteristics amongst backpacker tourists is explored.

3.3.1 Framework of Responsible Behaviour for Backpacker Tourists in Less Developed Countries

The meaning and interpretation of “responsible” is open to conjecture. Wheeler (2009: 84) describes the superficiality of the meaning of “responsible tourists” as follow:

In the context of tourists, responsible for what? Their own behaviour? The behaviour of others around them ... who, presumably, should know better? Responsible to whom? Themselves, other tourists, the locals? Responsible for destroying the heritage? Or are they Responsible Tourists? But are Responsible Tourists responsible? Maybe they are – but in the sense of “responsible for the destruction of ...”. “Responsible” suggests admirable intent and behaviour yet, contrary to the continued hype, the green sheen of responsible tourism is tarnishing fast. Replaced by a telling patina of verdigris, which though still superficially deceptively attractive, is beginning to show its age.

While the responsibility of each tourism stakeholder is to maximise positive impacts and minimise negative impacts on other tourism stakeholders, in the current debates in responsible tourism, the following two questions are not clearly answered:

- What behavioural patterns are deemed responsible for backpacker tourists in less developed countries?

- To whom do the set of responsible behaviours by backpacker tourists in less developed countries apply? (Responsibility to whom?)

Whilst definitions of responsible tourism exist (see Table 3.1), the meaning of being a “responsible tourist” is not fully explored in the literature. Therefore, tourists are frequently under-represented in the study of responsible tourism. It is a matter of top priority to understand what it means to be a responsible tourist, if tourists are requested to engage in responsible behaviour. Stanford (2008: 259) argues for the importance of setting a behavioural framework of responsible behaviour for tourists as follows:

Once this has been achieved, it may then be possible to consider more fully the tourist’s contribution to responsible tourism: to gauge the extent to which these meanings are enacted and to understand what motivates responsible tourist behaviour. Such an understanding may assist other researchers and policymakers interested in achieving responsible tourism.

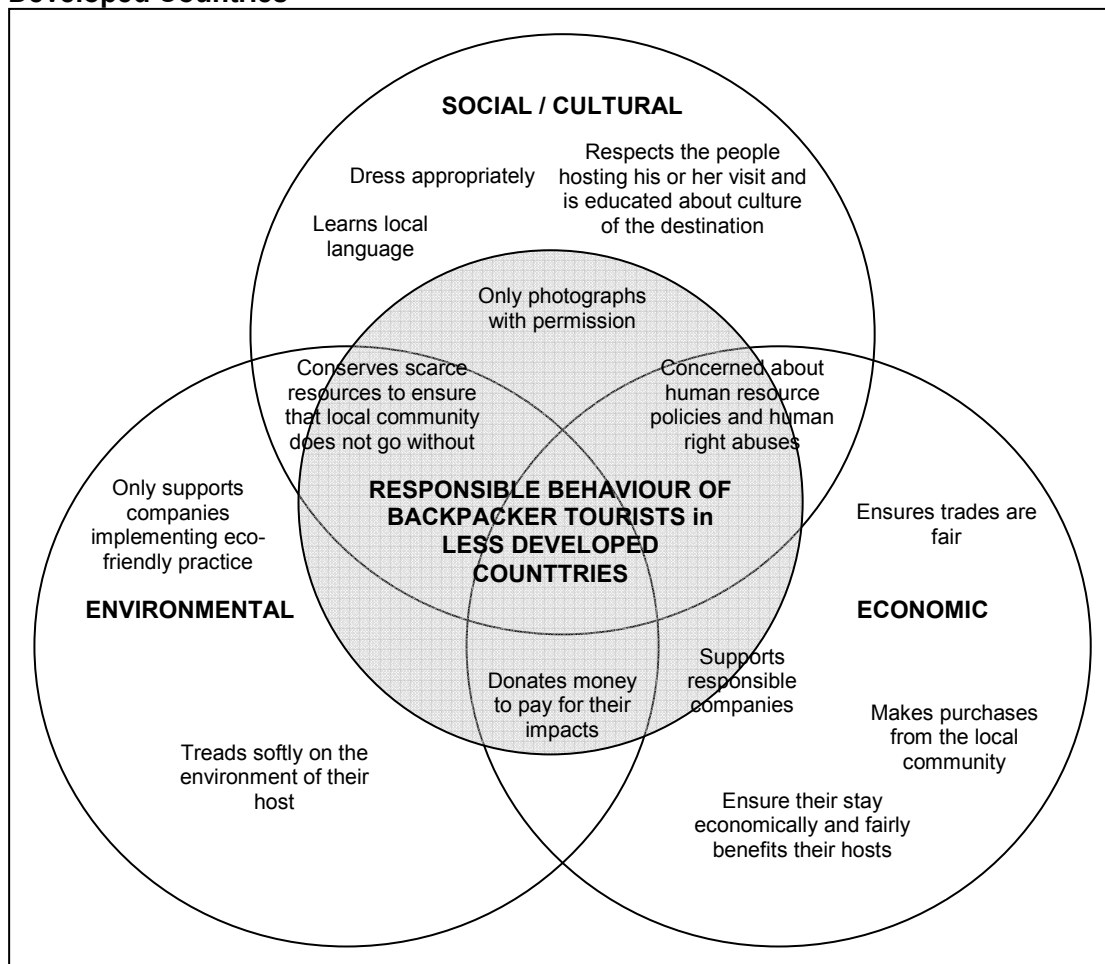
In reality, the responsibility of tourists is not easily understood in theory or in practice (Speed, 2008). Tourists tend to be seen as troublemakers in their destinations, rather than as a solution, in spite of their intention to behave responsibly (Stanford, 2008). As discussed in the previous section (subsection 3.2.1), this conflict is provoked by the dimension of responsible behaviour of tourists in the real world being dependent on local and situational contexts. For example, alcohol consumption on the street by one male backpacker tourist may be regarded as irresponsible and unacceptable behaviour by local people who are not involved with tourism business in a party destination in a less developed country, although the backpacker himself does not regard his consumption as irresponsible. Perceptions might differ even amongst the backpacker tourists and local people in the destinations. Backpacker tourists who possess conservative attitudes towards alcohol consumption might be critical of such behaviour by a fellow traveller, but a local entrepreneur who operates an off-licence shop may be more tolerant in his attitude towards alcohol consumption than other locals. One of the reasons for such a discrepancy in attitudes could be the difference of drinking culture between the home country of the backpacker tourist (and more specifically, the drinking culture amongst backpacker tourists during the trip) and in

the destination. The society of the home country of a backpacker tourist may be more tolerant towards alcohol consumption than the society in a less developed country. In addition to drinking culture as segmented by societies, individual attitudes towards alcohol consumption that are defined by individual personality and moral attitudes also influence attitudes towards drinking behaviour.

However, a framework for responsible behaviour of tourists must take a universal stance that the dimensions of responsible behaviour include the concepts of awareness, respect, engagement (and taking time to engage), excellence and reciprocity, and more “hard” perspective of spending money and eco-friendliness (Stanford, 2008). Needless to say, the framework is constituted on the basis of the basic principle of responsible tourism; that is, to consume tourism products so as to maximise positive impacts and minimise negative impacts (economically, socio-culturally and environmentally) on all the stakeholders, especially on the host community. Figure 3.4 represents the framework of responsible behaviour of backpacker tourists in less developed countries. All the responsible behaviour items are contributors to the sustainable nature of tourist destinations if tourists follow them as represented. However, in the practice of responsible tourism, the “responsible” nature of tourist behaviour is local and depends on the situational context, which is displayed in grey.

Responsible behaviour for tourists has traditionally taken the form of codes of conduct for tourists developed by tourism providers such as tour operators, tourist attractions, governmental body and NGOs. The code of conduct is defined as “a set of guiding principles which govern the behaviour of the target group in pursuing their activity of interest” (Fennell, 2006: 227). About half the codes of conduct concerning tourism activity target tourists, rather than industry, hosts or government (Malloy and Fennell, 1998). Amongst codes for tourists, many are targeted at western tourists in less developed countries (Fennell and Malloy, 2007) who make significant impacts on their destinations in a variety of dimensions. Even though there is criticism that many codes have not been established from a theoretical foundation, they provide a significant degree of behavioural guidance for tourists (Fennell, 2006). This is the reason why this research analysed the content of codes of conduct for western tourists in less developed countries to establish responsible behaviour items that backpacker tourists follow.

Figure 3.4
The Framework of Responsible Behaviour of Backpacker Tourists in Less Developed Countries



Source: Speed (2008)

3.3.2 Codes of Conduct as Behavioural Guidance for Backpacker Tourists

It is generally agreed that the way to encourage tourists to behave in a more responsible manner is awareness-raising – in other words, education (Budeanu, 2007; Stanford, 2008). In this regard, the onus of responsibility is placed on tourism providers to ensure that tourists are informed appropriately about their responsibilities (Stanford, 2008). Potentially, the quality standards systems, such as ISO9000, hospitality grading systems such as those of the AA and RAC in the UK, or quality awards, eco-labelling, and codes of conduct for tourists can all be tools to change

tourists' behaviour in the destinations into behaving in a more responsible manner. All of them play a role as a means for tourists to choose wisely (Fennell, 2006). However, the quality standards systems, quality awards, and eco-labelling can be distinguished from codes of conduct in that their focus is solely on results (if tourists follow the guidance, they can behave in a more sustainable or responsible manner than by not following them). In particular, definitions of eco-labels tend to focus on what they intend to achieve rather than a precise definition of what they are or why the specific behaviour is important (Kozak and Nield, 2004). On the other hand, codes of conduct tend to tell readers (tourists) exactly what behaviour is important to maximise positive impacts and minimise negative impacts for other stakeholders. In this regard, whilst there is a criticism that many codes have not been established from a theoretical foundation, they do provide a significant degree of behavioural guidance for tourists (Fennell, 2006).

Whilst codes of conduct provide a significant degree of behavioural guidance for tourists and may be effective as awareness-raising tools, their power to change tourists' behaviour is suspect. Critics say that they only strengthen attitudes. They never minimise the external environmental barriers that prevent tourists from acting according to their intentions to behave responsibly (Budeanu, 2007). Moreover, there is a thought that if individuals are asked to behave responsibly in many situations of their daily life, they often find themselves in a conflict situation between their short-term personal gains and long-term social needs, such as concern for sustainability (Budeanu, 2007). In the context of tourists, their motivation "to leave cares behind" or to seek excitement in tourist destinations leads to a propensity to choose short-term personal gains rather than long-term social needs, even unintentionally. Fennell (2008a) insists that "selfless love for others", therefore "sacrifice", appears to be a key underlying theme in reference to the move towards responsibility in the context of tourists. In terms of the behavioural science perspective, human beings change their behaviours when the deep-seated values and beliefs they hold to be true are attacked (Fennell, 1999). Therefore, people's behaviour is not so easily changeable as to be influenced by codes of conduct. Codes of conduct, or more broadly campaigns of responsible behaviour for tourists, do not have enough power to change deep-seated intrinsic values that have been constituted for a long time through the life of each

person. Fennell (2008b) suspects that codes of conduct for tourists, or the role of tourists in sustainable tourism, are merely sticking-plaster solutions.

As to codes of conduct as awareness-rising tools, it may be true that specific and succinct information about appropriate behaviour is helpful in terms of supporting tourists in making choices in a responsible manner (Budeanu, 2007) and managing their expectations towards tourist destinations (Weeden, 2005). Explanations of what tourists can do to contribute to sustainable tourism can eliminate internal psychological barriers of tourists. Moreover, awareness campaigns can be very effective to avoid tourists behaving irresponsibly just because of their ignorance of how to behave appropriately and unintentionally (Budeanu, 2007).

Table 3.2 shows that, theoretically, there are four different types of codes of conduct for backpacker tourists. They are juxtaposed with two philosophies of ethics (deontology and teleology) and the locus of the codes, which means whether they are relevant to a local condition (“local” here means local, regional or national scales) or cosmopolitan (universal application). In terms of the philosophy of ethics, deontological codes include those that specify certain duties (Fennell, 2006) but fail to provide the tourists with the means to learn through an understanding of the consequences of their actions. For example, the slogan “Be a civilised visitor, set up the ecosystem scenery together!” (Figure 3.5) displayed at an environmentally fragile heritage destination (Simatai, Great Wall, near Beijing, China) fails to convey a message to tourists as to why they must be careful of the environment, what behaviours of tourists exactly cause environmentally problems, how tourists should behave, and what positive impacts are brought if tourists change their behaviours. Moreover, this slogan can be applied regardless of places (cosmopolitan) rather than being message specific to the environment. On the other hand, teleological codes are those that specifically demonstrate a consequence from their performance or non-performance (Fennell, 2006). For example, a notice board regarding behavioural guidelines for tourists in an ethnic minority village in northwest Thailand (Huay Sua Thao village, which is famous for the long necks of the female residents) (Figure 3.6) includes: “We would prefer you not to give the children sweets *since it harms their teeth*. Other gifts or fresh fruits are more welcome”. This clearly presents the problem and the consequence of the action (highlighted in italic). Especially locally specific

teleological codes such as the behavioural guidance at Figure 3.6 are most suited to codes of behaviour for tourists because they not only provide a prescriptive code but also indicate the rationale for doing so based on regional conditions.

Table 3.2
Theoretical Framework of the Code of Conduct for Backpacker Tourists (Ethics-Locus of Codes Matrix)

		Philosophy of Ethics	
		Deontology	Teleology
		Behaviour based upon duty, principles, policies, procedures, and codes Ensuring that customs and traditions are respected and followed <i>"One must follow a particular policy X because you ought to"</i> <i>Failing to provide the tourists with the means to learn through an understanding of the consequences of their actions</i>	Behaviour based upon the perceived / calculated best end for the greatest number Ensuring that most individuals have experienced some degree of pleasure <i>"One must follow a particular policy X because it results in the greatest good Y for the greatest number Z"</i>
Locus of Codes	Cosmopolitan (e.g. by tour operators in tourist origin country, travel guidebooks and tourism NGO websites)	<u>Cosmopolitan Deontology</u> (e.g. recognition that all forms and all aspects of tourism have an impact upon the environment) (Figure 3.5)	<u>Cosmopolitan Teleology</u> (e.g. maintaining and promoting natural, social and cultural diversity is essential for long-term sustainable tourism, and creates a resilient base for the industry)
	Local (e.g. by local tour operators, accommodations, tourist attractions)	<u>Local Deontology</u> (e.g. in Canada: foster greater public awareness of the economic, cultural and environmental significance of tourism)	<u>Local Teleology</u> (e.g. in Switzerland: tourism should not involve speculation leading to rocketing land prices, which make property too expensive for locals) (Figure 3.6) (Table 3.3) <i>Most suited to codes of behaviour for tourists because it not only provide a prescriptive code but also indicate the rationale for doing so based on regional condition</i>

Source: Malloy and Fennell (1998) and Cole (2007)

Figure 3.5
Promotion of Environmentally Responsible Behaviour for Tourists



- at Simatai, Great Wall, China (photo taken on 8 April 2007)

Source: author

Figure 3.6
Behavioural Guideline for Tourists in the Ethnic Minority Village in Thailand



- at Huay Sua Thao village near Mae Hong Son, Northwest Thailand (photo taken on 3rd June 2008)

Source: author

Table 3.3

Codes of Conduct for Backpacker Tourists in Less Developed Countries

Responsible Tourism / Responsible Traveller's Code

The idea of responsible tourism is becoming an increasingly popular concept among travellers today.

The basic premise behind responsible tourism is that travellers - whether they are on a week long holiday or taking a year out - should do all they can to minimise any negative effects of tourism. Responsible tourism is all about travellers taking responsibility for their actions and behaviour to ensure that their visit to an area is mutually beneficial both for travellers and local people. Real Gap fully supports the notion of responsible tourism and encourages the consideration of our 'Responsible Traveller's Code' outlined below.

Responsible Traveller's Code

Responsible Tourism – respect local culture

One of the fundamental 'rules' of responsible tourism is that you should always remember you are a guest of the country you are visiting and should respect social and religious customs. It is important to dress and behave appropriately in cultural or religious areas and to respect local sensibilities. For example, in some countries going topless on a beach is definitely not acceptable behaviour. This aspect of responsible behaviour also extends to photography - if you are taking a photo of someone respect their privacy and dignity by asking their permission beforehand. You can also respect local culture by learning some key words and phrases in the local language (and not simply assume that locals should speak English to you).

Responsible Tourism – Think twice before giving money to beggars

One of the more controversial 'Responsible Tourism' ideas is the notion that you should think carefully before giving money to beggars or children. Many responsible tourism experts believe giving money to beggars simply encourages a begging culture and reliance on hand-outs and that it may be better to make a donation to an appropriate charity rather than individuals. Giving money to beggars is very much an individual thing and there are no hard and fast rules when it comes to this area of responsible tourism. As a general rule, though, if you see local people giving money or gifts to beggars then it may be more appropriate.

Responsible Tourism – Be environmentally aware

Another important aspect of responsible tourism is the idea that travellers should do everything they can to minimise the environmental impact of the travel industry on a country. This area of responsible of responsible tourism can be achieved in a number of different ways:

- By booking with an environmentally responsible travel company
- By disposing of rubbish carefully and recycling wherever possible
- By minimising power and water use
- By never buying any products made from coral or endangered plants and animals

Responsible Tourism – Volunteer

An excellent way to get involved with responsible tourism is to work on a rewarding volunteer project - Real Gap has loads to choose from.

Responsible Tourism – Support local businesses and traders

Another important idea behind responsible tourism is the notion that travellers should try and ensure that as much of their money as possible goes directly to local businesses and traders. An excellent way to support this initiative is to buy locally made products - arts and craft, etc - from market stalls and shops. When you are paying for an item, whilst it's the norm in many countries to barter over the price, don't haggle too aggressively. Pay a fair price that reflects what you think the item you are buying is worth to you. You won't lose face if you adopt this method of buying and it's important to remember that, while fifty pence may not mean much to you, it could mean a meal to the person who's selling to you.

Responsible Tourism – Basic Common Sense!

When you are visiting a country the basic common sense rule is not to do anything you wouldn't do at home and leave everything as you found it. If you follow these simple rules your visit should be a positive experience both for you and the local people you meet on your travels.

Source: <http://www.realgap.co.uk/Responsible-Tourism> (Real Gap)

In terms of this research, a series of items of responsible behaviour from codes of conduct for backpacker tourists in less developed countries were identified to explore frequency levels of behavioural intention and actual responsible behaviour and the gap between them. In this context, this research requires indices of appropriate behavioural patterns (and the rationale for doing so) in the context of less developed countries. Whilst the geographical boundary of “less developed countries” is huge, it is still a local context rather than cosmopolitan (including both developed countries and less developed countries). Therefore, in this research content analysis of codes of conduct that are locally focused (targeted at western backpacker tourists in less developed countries) with teleological codes (Table 3.3) was used to identify the series of responsible behaviour items (see chapter five).

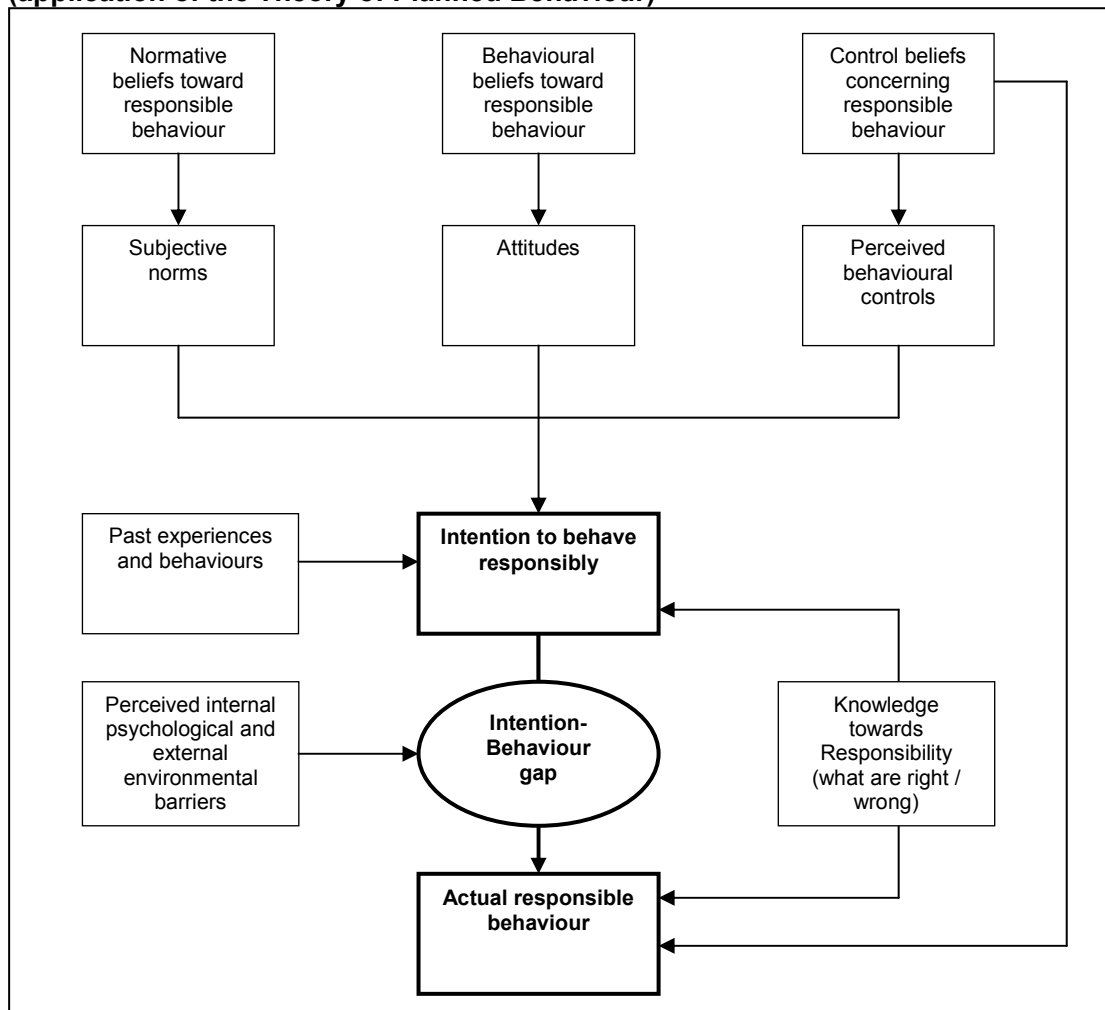
3.3.3 Behavioural Science Perspective of Responsible Behaviour amongst Backpacker Tourists: Intention and actual behaviour

Studies that investigate responsible consumers, especially in the British context, frequently conclude that consumer preferences are shifting towards responsible consumption (Goodwin and Pender, 2005). Tearfund (2002) found that consumers in 2001 represented more probability to book a holiday with a company committed to socially responsible business than in 1999 (1999: 45%, 2001: 52%). Moreover, previous research, such as Weeden (2001), Goodwin and Francis (2003) and Pennington-Gray et al. (2005), found that most tourists intend to behave responsibly in tourist destinations. Weeden (2001) identified that 59% of tourists were prepared to pay more money for a holiday if the money is guaranteed to contribute to good wages and working conditions of hosts and local charities. Pennington-Gray et al. (2005) stated that more than half of American tourists had felt their travel experiences were better when they learned from the tourism industry about destinations’ customs, geography and culture, which leads to tourists’ respectful behaviour at destinations. In these contexts, governmental social marketing and industrial campaigns concerning responsible consumption seems to have gradually penetrated the awareness of consumers in the last decade.

However, recent academic studies identify that intention to behave in a responsible manner and, more fundamentally, awareness of and attitude towards responsible behaviour amongst consumers (or tourists) do not have enough explanatory power for actual responsible behaviour. In other words, despite their declared frequent intention to behave responsibly, only a few consumers or tourists act accordingly to behave responsibly in practice. According to Budeanu (2007), 19 out of 20 tourists who declared their frequent intention to behave responsibly during a holiday (such as purchasing responsible tourism packages, choosing environmentally friendly transport, or buying local products) do not actually behave responsibly. A survey of British tourists by Martin (2001, cited in Budeanu, 2007) found that majority of them (over 85%) considered an environmentally friendly form of tourism to be fairly important. However, merely 32% of them actually chose holidays that were specifically designed to reduce negative impacts on the destinations (Goodwin and Francis, 2003). Sadly, about half (48%) of them represented that, in their real feelings, they do not want to think about ethical issues on holiday. Rather than ethical issues, their true interests are in the price and quality of the holiday, such as the standard of accommodation or weather (Weeden, 2005). In this regard, exploration of frequency levels of behavioural intention and actual responsible behaviour and the gap between them amongst consumers or tourists is more meaningful than exploration of either frequency levels of behavioural intention or actual behaviour alone.

One question here is about factors that influence the frequency levels of intention and actual responsible behaviour and the gap between them for backpacker tourists in less developed countries. To explain this question, Figure 3.7 shows theoretically the intention, actual responsible behaviour and the gap between them amongst backpacker tourists based on the Theory of Planned Behaviour by Ajzen (1991). The Theory of Planned Behaviour explains the relationship between belief, attitudes, behavioural intention and actual behaviour in various fields including environmental behaviour, healthcare, public relations and tourism (the relationship between travel motivation and actual behaviour). In brief, the intention to behave in a responsible manner is made up of three constructs; attitudes, subjective norms and perceived behavioural controls. The following explains how each key construct influences intention to behave responsibly for backpacker tourists in less developed countries:

Figure 3.7
Theoretical Flow of Behavioural Intention, Actual Responsible Behaviour and the Gap Between Them amongst Backpacker Tourists in Less Developed Countries (application of the Theory of Planned Behaviour)



Source: after Lam and Hsu (2006) and Sparks (2007)

- Influence of attitudes on the intention to behave responsibly
 Attitude, in the Theory of Planned Behaviour, includes “evaluative beliefs regarding certain behavioural outcomes and an estimation of the likelihood that these outcomes will occur” (Kaiser, 2006: 72). This is represented by the degree to which the actual responsible behaviour is positively or negatively valued. For example, backpacker tourists who are motivated to contribute to the destinations, such as “voluntourists”, tend to regard their philanthropic engagement in volunteering as a significant contribution to their destinations in less developed countries (Wearing, 2001). On the other hand, backpacker tourists whose travel

motivation is significantly directed by hedonistic activities, such as drinking and partying, and to forget daily constraints at home, may not consider their responsible behaviour during the trip. The attitudes towards responsible behaviour in daily life at the home country are a significant determinant of the responsible behaviour of backpacker tourists in their destinations (Budeanu, 2007). For example, backpacker tourists whose attitude towards daily life is hedonistic in nature and who hardly consider responsible consumption are likely to replicate that to a large extent by behaving in a hedonistic manner in the destinations.

- Influence of subjective norms on the intention to behave responsibly

Subjective norms represent “normative behavioural beliefs and the motivation to comply with these beliefs” (Kaiser, 2006: 72). They also include relevant others’ beliefs (especially significant others) (in the case of backpacker tourists, a travel partner) that one should or should not behave in a certain behaviour. For example, backpacker tourists who are concerned with poverty issues in the world would always intend to consume local products rather than imported products to contribute to the local grassroots economy during the trip in less developed countries. This is the subjective norm that is derived from concern about poverty issues. Moreover, a backpacker tourist who is inclined to drink excessively may intend to change that behaviour because of a disapproving attitude towards the behaviour by his or her travel mates.

- Influence of perceived behavioural controls on the intention to behave responsibly

Perceived behavioural control is the confidence of each person in their ability to engage in certain behaviour (Kaiser, 2006). It is characterised by easiness or difficulty in engaging in certain behaviour. For example, backpacker tourists who do not have confidence in their physical ability may not intend to use public transport, such as local bus or walking, to try to minimise their tiredness during the trip. They may actually use chartered transport, such as a taxi, despite recognising that using public transport is a more environmentally friendly form of behaviour. The perceived behavioural controls are influenced by self-efficacy (control beliefs). This self-efficacy directly affects the actual responsible behaviour of backpacker tourists on some occasions. For example, they avoid

restaurants (with actual behaviour) which are perceived to have poor hygiene standards by instinct, to avoid potential hazard to their health. This behaviour is engaged in regardless of their recognition that consuming in local restaurants is important for the contribution to the local grassroots economy in less developed countries.

Whilst, as the Theory of Planned Behaviour indicates, these three (attitudes, subjective norms and perceived behavioural controls) are key constructs of intention to behave responsibly for backpacker tourists in less developed countries, past experiences and actual responsible behaviour during the trip also potentially influence the intention to behave responsibly. It is hypothesised that there is a correlation between frequency of backpacker tourism experiences and the degree of intention to behave responsibly during the trip. This is because backpacker tourists who have experienced backpacker tourism more frequently are likely to know better how to behave responsibly during backpacker tourism in less developed countries, because they have experienced intercultural backpacker tourism (backpacker tourism to non-western countries) before, as represented by the travel career ladder devised by Pearce (1988, 1993). Despite the criticism of the travel career ladder, that personality types are a more significant determinant of behaviour pattern than evolving career (Ryan, 2002), it is definitely the case that backpacker tourists learn from their previous travel experiences (Shaw and Williams, 2004).

Especially in the context of backpacker tourism in less developed countries (in other words, intercultural settings), knowledge of responsibility (exactly what behaviours are right and what are wrong) significantly influences the observational behaviour of individual backpacker tourists in the destinations. (Backpacker) tourists are very often mentioned as irresponsible troublemakers in the sustainable tourism literature (Swarbrooke, 1999). Wheeler (1991: 96) says “examples of positive management of tourist influx are the exceptional”. One of the perspectives regarding irresponsible behaviour amongst backpacker tourists in less developed countries is that such behaviours are due in many cases to lack of knowledge concerning how to behave appropriately in the different culture (Budeanu, 2007; Stanford, 2008). This is the condition of “inability” to behave responsibly, which means not knowing how to behave appropriately (though intending to behave responsibly). For example, the

dress codes of backpacker tourists are sometimes criticised as not appropriate by local people in less developed countries. In many situations, backpacker tourists themselves do not recognise their dress codes as inappropriate because it is the same as they wear in their home country, and it is the difference of norms towards codes between backpacker tourists and local people that causes this discrepancy. It can be distinguished from “ignorance” about behaving responsibly which means lacking of the concept of responsibility itself.

As was described above, whilst behavioural intention can be a significant determiner of actual behaviour, intention to behave responsibly frequently does not result in actual responsible behaviour. Wearing et al. (2002) found that the relationship between environmental awareness, intention and behaviour is tenuous for backpacker tourists. Particularly, these three factors become even more fragile once backpacker tourists leave their country. It may be that tourists in fact know what is right and wrong, but still decide to act wrongly (*akrasia*) (Fennell, 2009)

Backpacker tourists behave responsibly or irresponsibly in the context of the influence of structure (situations of the real world, which are objective in nature) on agency (each backpacker tourist, which is subjective in nature). Agency refers to the capacity of each backpacker tourist to act independently and to make their choices freely (Barker, 2008). On the other hand, structure refers to the recurrent patterned arrangements that seem to influence or limit the choices and opportunities that individuals possess (Barker, 2008). The objective structural properties (external environmental conditions in the real world) can impinge on subjective agents (each backpacker tourist), then condition their action (responsible behaviour) (Archer, 2003). The condition of action of each agent is evaluated as “constraint” and “enablement” (Archer, 2003). In these contexts, the gaps between intention and actual responsible behaviour amongst backpacker tourists are provoked because of the perceived constraints to responsible behaviour. One of the significant reasons why tourists cannot behave responsibly despite their intention to do so is because of perceived inconvenience or monetary cost (Budeanu, 2007). Especially in the field of responsible purchase behaviour, purchase decisions amongst consumers are significantly constrained by price and availability (Goodwin and Francis, 2003). If the

same price, quality and function are fulfilled, consumers are likely to purchase ethical products such as “eco” or “fair-trade” labelled products (Mont, 2004).

In the case of backpacker tourists in less developed countries, their intention to behave responsibly and actual responsible behaviour may be significantly influenced by their negative experiences in the “out metaspaciality”, which is real world in less developed countries, such as the street or local market (see subsection 2.3.3). The negative experiences that can affect their behaviour are as follows (Hottola, 2005):

- Ecological confusion: caused by climate difference
- Cultural confusion: caused by difference of customs, food, traditions, and sanitation
- Unexpected difficulties: caused by locals’ gazing and cheating, persistent salesman, sexual harassment, pickpocketing and sickness
- Life shock: sudden and direct exposure to less desirable facts of human life, which are not encountered in normal life in western societies (e.g. death, disabilities, diseases, hunger and poverty)
- Homesickness

For example, backpacker tourists from affluent western societies in less developed countries may lose their sense of responsibility towards local people because of serious homesickness, “life-shock” or stress from bad experiences in the destination, even if they normally possess a sense of responsibility. They may lose their motivation to behave responsibly if they are made to suffer by local people, especially in terms of mercenary businessmen and women cheating and excessively overcharging them, or sexual harassment. Under the difficulty of intercultural backpacker tourism and resulting confusions of morality, backpacker tourists tend to escape to the “touristic metaspaciality”, such as backpacker enclaves, where backpacker culture and their moral values are dominant (see subsection 2.3.3). Wilson and Richards (2008: 187) found that “backpackers striving to experience something different often end up surrounded by the extended familiarity of home even in the most remote destinations”. In the backpacker enclaves, such as Khao San Road, Bangkok, there are special atmospheres and cultures that lure backpacker tourists to

challenge the norms of their home society, such as drug use, excessive sexual behaviour and hanging around doing nothing, which are frequently described as “irresponsible” behaviour (Budeanu, 2007; Wilson and Richards, 2008). Such “irresponsible” behaviours amongst some backpacker tourists are intensified in the enclaves because they are not so constrained by the norms of the locals, but can indulge in their backpacker subculture in the “suspended” environment (see subsection 2.3.3) (Wilson and Richards, 2008).

3.3.4 Diversity of Responsible Behaviour Patterns amongst Backpacker Tourists

A previous section (subsection 3.2.1) identified that, in reality, individual moral framework and sense of responsibility are affected by the feelings and values of the people concerned. Behavioural patterns involving responsible behaviour are complicated by socioeconomic and lifestyle influences (Page and Connell, 2006) such as historical, economic, cultural, religious and educational backgrounds. The nature and degree of responsible behaviour amongst tourists is heterogeneous. In terms of social demography as a determinant of responsible behaviour of tourists, environmentally or ethically concerned tourists are likely to be better educated and older consumers, financially secure and more likely to be female (Intel, 2001, cited in Speed, 2008). Tourists who have different travel motivation patterns are predicted to perceive the responsibility of their activity in the destination in different ways (Mowforth et al., 2008). In the context of responsible behaviour amongst backpacker tourists, recent studies have found that the backpacker tourists, who were traditionally regarded as homogeneous, are actually heterogeneous in nature. Their social demography and travel styles are increasingly diversified. Cohen (2003: 106) insists that backpacker tourism research should “desist from referring to backpacking as if it were a homogenous phenomenon and pay much more attention to its diverse manifestations in terms of differences in age, gender, origins and particular sub-cultures”. Whilst the social demography and travel style variables are usually not considered in isolation, they form a part of the explanatory frameworks for the study of tourist behaviour (Pearce, 2005). The following explains how each variable of

social demography and travel characteristic potentially influences the degree of responsible behaviour amongst backpacker tourists in less developed countries:

- Gender

Mintel (2001) and Starr (2009) found that responsible consumers or tourists are likely to be female rather than male. This is possibly because females are more likely to be attached to intrinsic values to consume responsibly, and are more likely to develop altruistic and philanthropic behaviour than males (Starr, 2009). In relation to this, Webster (2009) argued that females are more easily attracted to cooperative and socially focused sustainability initiatives than men. Men are less likely to get involved in sustainability issues and tend to rely on technical and business solutions rather than personal altruistic and philanthropic actions. Holden (2009: 385) mentions the implication of technological advancements for responsible behaviour (especially environmentally) as “whilst technological advancement has a key role to play in the creation of a more balanced society-environment relationship, critically important is the behaviour of individuals and governments in combination with science”. However, in the context of responsible behaviour amongst backpacker tourists in less developed countries, females are more likely to encounter physical and emotional obstacles to behave responsibly than males. Feminist approaches in backpacker tourism research, such as Elsrud (2001) and Wilson and Ateljevic (2008), suggest that women cannot help acknowledging their gender and body when travelling as backpacker tourists. This is especially because female western backpacker tourists in less developed countries are subject to gazes of and harassment from local men, or more broadly, differences of social norms towards women between the home country and the destination country.

- Age

Mintel (2001) identified that older consumers are more likely to consume responsibly than young consumers. This is possibly because younger people tend to be less financially secure than those in the older generation (Starr, 2009). In terms of choice of ethical products, “ethical” or “eco” labelled products (fair trade products, organic foods, or environmentally friendly products) are frequently

more expensive than other products. Whilst younger people may have a better grasp of problems that are related to global inequality or environmental problems that are directly related to irresponsible consumption, because they have been educated in such issues recently, the perceived opportunity costs of extra expenditure may be a significant obstacle to behaving responsibly for younger people. The majority of backpacker tourists are of the younger generation (age 18–35) (Pearce, 2005). Regardless of their age, their distinctive travelling style is to travel cheaply, in other words, budget is a significant constraint. In these contexts, the budgetary constraints of backpacker tourism, which will be introduced later, may explain better the degree of responsible behaviour amongst backpacker tourists than age.

- Country of permanent residence

Kang and Moscardo (2006) indicated that the different national cultural groups had different perceptions towards responsible tourist behaviour. Surely, cultural values that prevail amongst the citizens in one cultural group (that is, in many cases, accord with the boundary of the country), may be a strong predictor of responsible behaviour of tourists (Reisinger, 2009). Cultural values determine what is responsible and what is not. However, behavioural patterns involving responsible behaviour that are influenced by cultural values are complicated by socioeconomic (e.g. gender, age) and lifestyle (e.g. habits, preferences) influences (Page and Connell, 2006). Dann (1993) insists that there are limitations to using “nationality” and “country of residence” variables to define the behaviour of tourists. This is partly because the tourists’ countries of origin are increasingly cosmopolitan in nature and cultural values that used to be distinguished by national boundaries have been increasingly blurred. According to Dann, personality, social class and lifestyle, which are more individually oriented variables, predict behaviour of tourists better than nationality and country of permanent residence. The behaviour of backpacker tourists tends to be similar regardless of their country of permanent residence (Swarbooke and Horner, 2006). This is possibly because the behaviour of backpacker tourists is defined by their subculture (e.g. “off the beaten track” or partying) which are relatively mutual characteristics regardless of country of permanent residence rather than national culture.

- Social class (occupation, highest educational qualification, and income)

Social class, which is generally defined by occupation, highest educational qualification or income level, is one of the most important external factors to define the behavioural patterns of tourists (Page and Connell, 2006). Mintel (2001) found that responsible consumers are likely to be highly educated and have a high income. As was discussed under “Age” above, low-income consumers, who are predominantly young people, meet obstacles to behaving responsibly due to the perceived high financial cost. On the other hand, this strengthens the criticism that the recent trend of responsible tourism has been confined to an expensive niche market targeted at those sophisticated groups (Weeden, 2005; Stanford, 2008). Nevertheless, the concept of responsible tourism covers all forms of tourism as “a way of doing tourism” (Stanford, 2008: 262). Goodwin and Pender (2005) argue that what has brought fair-trade products into the mainstream is the desire of such sophisticated consumers to make themselves feel good rather than altruistic principles of contributing to social inequality of the world.
- Travel length and budget

The characteristics of backpacker tourists are generally described as physically tough, with fewer time constraints but more financial constraints. This characteristic of backpacker tourists defines their behaviour during the trip. For example, their choice of intercity transport (surface transport rather than air transport), intra-city transport (public transport rather than charter transport) or accommodation (hostel or guest house rather than hotel) influence their carbon footprint in the destination. Whilst the CO₂ emissions of long-haul flights dominate the total carbon footprint of one entire trip, at the destination level, backpacker tourists are the most environmentally friendly type of tourists compared with other types of tourists (see subsection 2.4.3). This is because they tend to choose environmentally friendly types of transport or accommodation. Moreover, their budgetary constraint means they inevitably consume more locally-sourced products rather than imported products, which are more expensive in less developed countries. This is their contribution to local grassroots economic development (see subsection 2.4.1). However, an emerging submarket of

backpacker tourism is the “flashpacker”, who tend to worry less about saving money and more about saving time (see subsection 2.3.1) (Breaking Travel News, 2006; Schwietert, 2008). Their characteristics of travel length and budget of backpacker tourism is more or less opposite that of so-called typical backpacker tourists. It is still unknown how the difference of travel length and budget of backpacker tourism influences the responsible behaviour of backpacker tourists.

- Previous experiences of backpacker tourism

Backpacker tourists who have frequently experienced backpacker tourism may know better how to behave responsibly during trips in less developed countries. The travel career ladder (Pearce, 1988, 1993) explains that individuals exhibit a “career” in terms of tourism behaviour. Thus, each backpacker tourist starts at different levels (frequency levels) of responsible behaviour and is likely to change levels (frequency levels) as they cumulate experiences of backpacker tourism skills. Despite the criticism of the travel career ladder, that personality type is a more significant determinant of behaviour pattern than evolving career (Ryan, 2002), it is definitely the case that tourists learn from previous backpacker tourism experiences (Shaw and Williams, 2004). For young travellers (who are often backpacker tourists), their travel experiences significantly influence the way they respect locals. The survey of experiences of young travellers by Richards (2006) identified that more than half of the respondents (54%) reinforced their existing views towards respect for other cultures through experiencing their trips. Whilst the relationship between awareness, intention, and responsible behaviour is tenuous for backpacker tourists, especially during the trip in the destinations (Wearing, et. al., 2002; Hall and Brown, 2006), previous experiences of backpacker tourism possibly have an influence on the responsible behaviour of backpacker tourists.

- Type of travel mates and travel party size

Type of travel mate (e.g. alone, with friend or boyfriend/girlfriend) and size of travel party may influence the responsible behaviour patterns of backpacker tourists in less developed countries. In the context of Plog’s (1972) cognitive-normative model, backpacker tourists who are motivated to experience the

destination cultures or adventures (allocentric tourists) tend to travel with a smaller party or alone. On the other hand, backpacker tourists who are motivated to be entertained (partying or clubbing) tend to travel with a large party size (Loker-Murphy and Pearce, 1995). The difference of travel motivation is thought to influence the behavioural patterns involving responsible behaviour as is discussed below. Moreover, the behavioural pattern of backpacker tourists who travel as boyfriend and girlfriend (i.e. a couple before marriage) or as a married couple without children can be distinguished from other backpacker tourists. Lonely Planet (2006: 7) identified their characteristic travel patterns as follows:

1. Less interested in making friends with other travellers
2. Less interested in guidebook nightlife listings
3. Less likely to take a gap year
4. Less likely to travel to volunteer
5. More likely to use an accommodation booking website
6. More likely to have used all the series in Lonely Planet's product range
7. More likely to have an even balance between short and extended breaks
8. More likely to have a mid-range travel budget
9. More likely to find guidebook restaurant listings important
10. On average they own more guidebooks – 7.1 guidebooks vs. 5.8 for the survey average

This list regarding unique behaviours of couples as backpacker tourists implies that they emphasise their space and time uninterrupted by others. Whilst they may be more quiet and obedient than other backpacker tourists (because of the points 1 and 2 in the above list), they are more reluctant to care about the issues of the destinations (point 4) compared with other types of backpacker tourists.

- Travel motivation

Tourists with different travel motivation patterns are predicted to perceive the responsibility of their behaviour in the destination in different ways (Mowforth et al., 2008). Pearce and Foster (2007) identified the relationship between travel motivation and enhancement of responsible behaviour amongst backpacker tourists through their self-evaluations of their development of generic skills during

their trip to Australia. Backpacker tourists, whose travel motivation is to experience sensations and to forget daily life in the home country (and who are not motivated to understand and develop themselves), tend not to enhance their responsible behaviour – they did not develop generic skills that are related to “responsibility”, “being mindful” and “the ability to deal with pressures, emotions and stress”. On the other hand, backpacker tourists whose travel motivations are to experience as much as possible during the trip (learning about and experiences of the destination country, understanding and developing about self, pursuing hedonistic activities and being entertained, and escape from familiar things in the home) tend to enhance their responsible behaviour. They developed generic skills that are related to “responsibility”, “the ability to deal with pressures, emotions and stress”, “social contribution”, “being mindful”, and “making and maintaining relationships”. Moreover, the travel motivation of the “voluntourist” is principally to contribute to the destination through volunteering activity.

- Acquisition of advice on responsible tourism

Awareness-raising, in other words, education, is a principal way to encourage of tourists to behave in a more responsible manner (Budeanu, 2007; Stanford, 2008). Starr (2009) found that responsible purchase behaviour is positively associated with education. Education confers “efficiency” advantages “in acquiring and processing information about [the] social, ethical and environmental implications of individual consumption decisions” (Starr, 2009: 924). The messages of responsible tourism are helpful for tourists in terms of supporting them to make choices in a responsible manner (Budeanu, 2007) and managing their expectations towards tourist destinations (Weeden, 2005) (see subsection 3.3.2). However, it is predicted that awareness-raising after the acquisition of responsible tourism advice does not always correlate with improvement of actual responsible behaviour (Cole, 2007). This is because advice about responsible tourism does not have enough power to change deep-seated intrinsic values that have been constituted for a long time through the life of each person. In terms of behavioural science perspectives, human beings change their behaviour when the deep-seated values and beliefs that they hold to be true are attacked (Fennell, 1999). Moreover, they never minimise the external environmental barriers that prevent tourists from acting according to their attitudes and intentions to behave responsibly (Budeanu,

2007) (see subsection 3.3.2). Whilst there are two opposite opinions regarding the influence of responsible tourism advice (e.g. codes of conduct for backpacker tourists) on tourists, the difference in responsible behaviour between backpacker tourists who have acquired responsible tourism advice and those who have never acquired it is still unknown.

3.4 Summary

This chapter reviewed existing literature concerning responsible tourism, especially the responsible behaviour of backpacker tourists in less developed countries. In the context of “global citizenship”, backpacker tourists have the right to travel and to satisfy their travel motivations; at the same time, they have responsibilities to other tourism stakeholders, especially local people in the destinations. However, in reality, the question of what is good is always (infinitely) an open question, never something definitely settled. Historical, economic, cultural, religious and educational backgrounds formulate individual moral framework and sense of responsibility. This subjective nature of the conceptualisation of the term “responsibility” makes interpretation difficult and enhances the misunderstandings and conflicts between tourism stakeholders. Therefore, to explore the nature and degree of responsible behaviour amongst backpacker tourists in less developed countries, which is the aim of the research, this literature review chapter explored principally the following two topics:

- The framework of responsible behaviour for backpacker tourists in less developed countries
- The behavioural science perspective of responsible behaviour amongst backpacker tourists: intention and actual behaviour

In terms of a framework of responsible behaviour for backpacker tourists in less developed countries, the dimensions of responsible behaviour include the concepts of awareness, respect, engagement (and taking time to engage), excellence and

reciprocity, and the more “hard” perspective of spending money and eco-friendliness. Advice on the responsibility of tourists has traditionally taken the form of codes of conduct for tourists developed by tourism providers such as tour operators, tourist attractions, governmental bodies and NGOs. The code of conduct is defined as “a set of guiding principles which govern the behaviour of the target group in pursuing their activity of interest” (Fennell, 2006: 227). Even though there is criticism that many codes have not been established from a theoretical foundation, they provide a significant degree of behavioural guidance for tourists. This is the reason that this research (as part of objective one) analysed the content of codes of conduct for western tourists in less developed countries to establish responsible behaviour items that backpacker tourists are advised to follow. The responsible behaviour items identified are introduced as variables to explore frequency levels of responsible behaviour amongst backpacker tourists in less developed countries.

In terms of the behavioural science perspective of responsible behaviour amongst backpacker tourists, recent academic studies identify that intention to behave in a responsible manner do not have enough explanatory power for actual responsible behaviour. In other words, despite their declared frequent intention to behave responsibly, few consumers or tourists act accordingly to behave responsibly in actual fact. In this regard, exploration of the frequency levels of behavioural intention and actual responsible behaviour and the gap between them amongst backpacker tourists (as this research does at objectives two, three and four) is more meaningful than exploration of the frequency levels of either behavioural intention or actual behaviour alone.

One question here is about the factors that influence the frequency levels of intention and actual responsible behaviour and the gap between them for backpacker tourists in less developed countries. This will be explored qualitatively at objective seven. The Theory of Planned Behaviour by Ajzen (1991) explains that the intention to behave in a responsible manner is made up of three constructs; attitudes, subjective norms and perceived behavioural controls. Moreover, past behaviours and experiences, and knowledge about responsible tourism, also influence the intention to behave responsibly. Actual responsible behaviour is hindered by perceived internal psychological barriers and external environmental barriers, despite one’s intention to

behave responsibly. The barriers could be difficulty of intercultural communications, ecological confusion, and unexpected difficulties such as sickness, being cheated or sexual harassment from locals, homesickness or “life shock”, as discussed in subsection 2.3.3.

Finally, social demography, travel style and travel motivation amongst backpacker tourists are diverse, which implies that their behavioural patterns involving responsible behaviour are also heterogeneous. Whilst the social demography and travel style variables are usually not considered in isolation, they form a part of the explanatory frameworks for the study of tourist behaviour. Several studies in the literature have identified distinctions in the responsible behaviour of consumers by reference to their social demography. This research focuses on the difference of responsible behaviour behavioural patterns by social demography, travel style and travel motivations amongst backpacker tourists at objectives two, three and four.

Chapter Four

Research Methods

4.1 Introduction

This chapter discusses the research methods introduced in this research and the rationale of the selection. The previous three chapters identified why exploration of the nature and degree of responsible behaviour amongst backpacker tourists in Thailand (in other words, an intercultural setting), which is the aim of the research, is important. There seems to be a significant discrepancy between the theoretical virtues of the concept of “responsible tourism” for backpacker tourists and the practical difficulties they encounter in behaving as the concept intends. However, how backpacker tourists manifest their responsible behaviour in the intercultural backpacker tourism setting, which is an unusual situation for them, has not been explored. The experiences of contemporary backpacker tourists in less developed countries are “suspended” because they tend to travel from one backpacker enclave to another, where are “neither here nor there – not here because the real experience is outside the enclave, and not there because of the familiar surroundings of the enclave” (Wilson and Richards, 2008: 187). To explore this issue, this research investigated the degree of behavioural intention and actual responsible behaviour and the gap between them and the perceived experiences of responsible behaviour amongst backpacker tourists. These could be explored qualitatively or quantitatively, or by a combination of both (mixed method research). Therefore, this chapter mainly focuses on the selection of the methods to approach the aim of the research and their rationales.

The chapter first discusses the research design followed by data collection techniques. This research used a mixed-method approach. The main discussion is why the mixed-method approach is suitable rather than pure qualitative or quantitative research. Secondly, and more practically, the designing of each research instrument (content analysis, quantitative questionnaire survey, and qualitative interview survey) is introduced. The main topics explored are; how the content analysis of codes of

conduct for tourists was undertaken, and the contents of the self-completed questionnaire form and the semi-structured interview contents. Thirdly, the execution of data collection concerning both the pilot research and main fieldwork is explained. The rationale for why Chiang Mai, Thailand, was selected as the place of fieldwork is also discussed. Fourthly, the sampling strategy and data analysis techniques are explained. Finally ethical issues in the research are discussed. The researcher's standpoint towards the research topic (the responsible behaviour of backpacker tourists in Thailand) is stated, because potentially the biased view of the researcher can influence the conclusions in such a relatively fragile research topic. By and large, the discussion in each section proceeds from theoretical and philosophical perspectives to practical perspectives.

4.2 Research Design

Social science studies are normally either exploratory, descriptive or hypothesis-testing in nature (Sekaran, 2003). This section decides which research design or designs are used in this research.

An exploratory study is undertaken when little is known about the situation. The aim of the exploratory study is to understand better the nature of the problem, because it has been little studied. Generally, qualitative analysis (e.g. participant observation, focus group or interview research) is conducted to explore the nature of the research problem. It supports the development of theories and hypothesis for the further studies when the data reveals patterns (Sekaran, 2003). Exploratory study is introduced for the initial stages of research.

A descriptive study is conducted to describe the characteristics of the variables of the research topic in a given situation. For example, the social demography of a certain sample population, such as the gender, age, nationality and occupation of participants of an organised cruise trip, can be known through descriptive study. According to Sekaran (2003:122), descriptive studies help the following matters if presented in a meaningful form:

1. to understand the characteristics of a group in a given situation
2. to think systematically about aspects in a given situation
3. to offer ideas for further probing and research
4. to help making certain simple decisions

A hypothesis-testing study explains the nature of relationships or differences between groups in the targeted research field (Sekaran, 2003). For example, tourist motivation studies are very often conducted with the hypothesis that there is a statistically significant difference of motivation by difference of social demography (e.g. gender, age groups, nationality and occupational group). It can be done using both qualitative and quantitative research.

The research design(s) of this research is a combination of all of these (exploratory, descriptive and hypothesis testing) (Table 4.1). Objective one identifies the framework of responsible behaviour for backpacker tourists (in other words, the series of responsible behaviour items for backpacker tourists), that has not been established

Table 4.1
Research Design(s) of Objectives of the Research

	objective	exploratory	descriptive	hypothesis testing
1	To identify a series of responsible behaviour items for backpacker tourists in accordance with codes of conduct prescribed for them	√		
2	To explore the frequency level of intention to behave responsibly amongst backpacker tourists		√	√
3	To explore the frequency level of actual responsible behaviour amongst backpacker tourists		√	√
4	To compare the frequency levels of intention to behave responsibly and of actual responsible behaviour amongst backpacker tourists		√	√
5	To explore the interpretations amongst backpacker tourists of their responsible behaviour	√		
6	To explore the perceived importance of responsible behaviour for backpacker tourists	√		
7	To explore factors that influence backpacker tourists to behave in a responsible manner	√		

Source: author

academically. In this context, this objective is exploratory in nature because it identifies behavioural items from the codes of conduct, which are textual information. Objectives two, three and four numerically identify the frequency levels of intention and actual responsible behaviour and the gap between them in accordance with the series of items of responsible behaviour that were identified in objective one. The frequency levels are numerically identified at the level of overall respondents, then compared in accordance with social demography (e.g. gender, age group and nationality) and travel characteristics (e.g. travel length, travel career and travel motivations). In this context, these three objectives are both descriptive and hypothesis-testing in nature. Finally, objectives five, six and seven explore the perceived experiences of responsible behaviour amongst backpacker tourists from their narrations. In this context, this study is exploratory in nature.

4.3 Data Collection Techniques

This section outlines principal research methods in social science research, and reviews research methods previously employed in studies of backpacker tourism and the intention–behaviour gap, then it explains why the selected technique (mixed method research) is the most suitable for this research. In terms of the primary research techniques in social science research, they are generally qualitative research, quantitative research or mixed methods research (quantitative + qualitative research). Each research technique has different approaches (Table 4.2). The technique that potentially explains the research aim and objectives the most appropriately should be selected.

Qualitative research, in which data is presented in words, can describe phenomena as they are situated and in detail within local contexts. Moreover, it has the advantage in describing complex phenomena (Johnson and Onwuegbuzie, 2004). It inquires into knowledge claims based on constructivist perspectives or advocacy/participatory perspectives or both. Qualitative research that uses constructivist perspectives tries to

Table 4.2
Qualitative, Quantitative and Mixed-Method Approach

(a)	Qualitative Approaches	Quantitative Approaches	Mixed Methods Approaches
(b)	<ul style="list-style-type: none"> • constructivist • advocacy • participatory knowledge claims 	<ul style="list-style-type: none"> • positivist knowledge claims 	<ul style="list-style-type: none"> • pragmatic knowledge claims (consequence-oriented, problem-centred, and pluralistic)
strategies of inquiry	<ul style="list-style-type: none"> • phenomenology • grounded theory • ethnography • case study • narrative 	<ul style="list-style-type: none"> • surveys and experiment 	<ul style="list-style-type: none"> • sequential • concurrent • (transformative)
methods	<ul style="list-style-type: none"> • open-ended questions (emerging approaches, text or image data) 	<ul style="list-style-type: none"> • closed-ended questions (predetermined approaches, numeric data) 	<ul style="list-style-type: none"> • both open- and closed-ended questions (both emerging and predetermined approaches, and both quan. and qual. data and analysis)
practices of research as the researcher	<ul style="list-style-type: none"> • positions himself or herself • collects participant meanings • focuses on a single concept or phenomenon • brings personal values into the study • studies the context or setting of participants • validates the accuracy of findings • makes interpretations of the data • creates an agenda for change or reform • collaborates with the participants 	<ul style="list-style-type: none"> • tests or verifies theories or explanations • identifies variables to study • relates variables in questions or hypotheses • uses standards of validity and reliability • observes and measures information numerically • uses unbiased approaches • employs statistical procedures 	<ul style="list-style-type: none"> • collects both quantitative and qualitative data • develops a rationale for mixing • integrates the data at different stages of inquiry • presents visual pictures of the procedures in the study • employs the practices of both qualitative and quantitative research
advantages	<ul style="list-style-type: none"> • useful for studying a limited number of cases in depth • useful for describing complex phenomena in detail • can determine how participants interpret 'constructs' (e.g. self-esteem, IQ) 	<ul style="list-style-type: none"> • can generalise research findings when the data are based on random samples of sufficient size • allowing one to more credibly assess cause-and effect relationships • research results are relatively independent of the researcher (objective) • useful for analysing large numbers of people 	<ul style="list-style-type: none"> • words, pictures and narratives can be used to add meaning to number • can provide quan. and qual. research strengths • can answer a broader and more complete range of research questions • quan. and qual. research used together produce more complete knowledge necessary to inform theory and practice
disadvantages	<ul style="list-style-type: none"> • knowledge produced may not generalise to other people or other settings • difficult to test hypotheses and theories • data analyses are time consuming • results are more easily influenced by the researcher's personal biases 	<ul style="list-style-type: none"> • researcher's categories and theories that are used may not reflect local constituencies' understandings • researcher may miss out on phenomena occurring because of the focus on theory or hypotheses testing • knowledge produced may be too abstract and general for direct application to specific local situations, contexts and individuals 	<ul style="list-style-type: none"> • time consuming • some of the details of mixed research to be worked out fully by research methodologists (e.g. problems of paradigm mixing, how to qualitatively analyse quantitative data, how to interpret conflicting results)
(a)	<i>Tend to or Typology</i>		<i>quan.: quantitative</i>
(b)	<i>philosophical assumption</i>		<i>qual.: qualitative</i>

Source: after Creswell (2003) and Johnson et. al. (2004)

explore multiple meanings of individual experiences or socially and historically constructed meanings. It aims to explore little known phenomena with the intention to develop a theory or pattern through ethnographic research or observation research

(Creswell, 2003). On the other hand, qualitative research that uses advocacy/participatory perspectives tries to examine an issue related to individual oppression. It often examines from the one political position and empowerment issue- and change-oriented. Narratives and open-ended interviews are introduced to collect stories of individual oppression. For example, narrations of female backpacker tourists and solo tourists were explored by female researchers in terms of the fear or oppression experienced by them during their trips, from feminist perspectives (Myersand and Hannam, 2008; Wilson and Ateljevic, 2008; Wilson and Little, 2008).

Quantitative research, in which the data is presented numerically, employs experiments and surveys that are predetermined instruments enabling statistical analyses. Its approach is positivist in nature, whose aims are either to think about cause and effects, to reduce to specific variables/hypotheses/questions, to use measurement and observation, or to test theories (Creswell, 2003). In other words, quantitative research aims to test and validate existing theories about how and why specific phenomena occur and to test hypotheses that were predicted before survey or experiments (Johnson and Onwuegbuzie, 2004). Therefore, quantitative research requires already known knowledge, such as is constructed through the constructivist nature of qualitative research. For example, factors affecting behavioural intention (attitude, subjective norms and perceived behavioural control) are frequently tested using the Theory of Planned Behaviour in a variety of research fields such as physical exercise (Sniehotta et al., 2005), environmental conservation (Kaiser, 2006), or wine tourism (Sparks, 2007). Statistical analysis, called structural equation analysis, is introduced after questionnaire surveys. This type of research makes it possible to assess several significantly credible cause-and-effect relationships. Researchers can omit many of the confounding and less significant variables, in other words. However, there is a possibility of ignoring important phenomena because of the focus on theory and hypothesis testing, rather than theory and hypothesis generation (Johnson and Onwuegbuzie, 2004).

Mixed methods research, that is a combination of quantitative and qualitative research, aims to understand a research problem the best from diverse types of data (both numeric and text data). Its approach is a pragmatic nature that is consequence-oriented, problem-centred and pluralistic (Creswell, 2003). Productive empirical

researches are possible through mixed methods research because it offers an immediate and useful middle position between qualitative and quantitative research philosophically and methodologically (Johnson and Onwuegbuzie, 2004). It is possible to provide advantages of both quantitative and qualitative researches, as represented at Table 4.2. However, significant issues in mixed methods research are several contradictions that occur within the combination of quantitative and qualitative research. For example, how to analyse quantitative data qualitatively or how to interpret conflicting results between quantitative and qualitative data, are easy traps for researchers introducing mixed methods research (Johnson and Onwuegbuzie, 2004).

The following tables (Table 4.3 and Table 4.4) show the research methods used in recent studies that are published in three books on backpacker tourism research (Richards and Wilson, 2004c; Hannam and Ateljevic, 2008; Hannam and Diekmann, 2010). According to Wilson and Richards (2008), backpacker tourism research can be divided into two distinctive approaches; anthropologically based and market based. This division influences the theory, methodology and research subjects. In terms of the anthropological studies of backpacker tourism, it tends to focus on qualitative or ethnographic studies of individual backpacker tourists (Table 4.3). It tries to understand the meaning of backpacking from an emic perspective. In many cases, the researcher him/herself has been a “backpacker tourist”, especially in the case of participant observation studies. For example, Johnson (2010) conducted in-depth interview surveys in inter-city/Euro-city trains to explore experiences of rail journeys amongst backpacker tourists in Central and Eastern Europe. Moreover, Wilson and Ateljevic (2008) introduced autoethnography research, which described the experiences of female backpacker tourists from their experiences. A significant limitation of the anthropological (qualitative) focus on backpacker tourism is that it cannot capture the changing nature of backpacker tourism. This is because it largely predetermines the view of “backpacker tourist”; therefore it results in ignoring new types of backpacker tourists, such as the “flashpacker”. The anthropological studies of backpacker tourism include “issues of alienation, rite of passage, moratorium, ritual, extension / reversal, the search for authenticity and distinction or cultural capital” (Wilson and Richards, 2008: 10). On the other hand, market-based approaches in

**Table 4.3
Research Methods of Anthropological Approaches of Backpacker Tourism
Research**

	author (year)	research topic	research method		details of the research methods
			quantitative	qualitative	
anthropological approaches	Bell (2010)	experiences of backpacker tourists in backpacker enclaves in Mongolia		√	<u>content analysis</u> of blogs published by backpacker tourists in Mongolia
	Binder (2004)	emotions of backpacker tourists during the trip		√	<u>semi-structured interview survey</u> , <u>participant observation</u> , <u>online travel diary</u> and <u>photograph analysis</u> for backpacker tourists in Southeast Asia
	Butler (2010)	travel motivation and experiences for backpacker tourists who are travelling less popular destinations		√	<u>semi-structured interview survey</u> for backpacker tourists in Norway
	Johnson (2010)	experiences of rail journey amongst backpacker tourists in Europe		√	<u>participant observation</u> (mobile ethnography research for backpacker passengers in trains)
	Laythorpe (2010)	volunteering experiences amongst backpacker tourists in Tanzania		√	<u>semi-structured interview survey</u> for voluntourists in Tanzania
	Maoz (2004)	experiences and national identity for Israeli backpacker tourists in India		√	<u>participant observation</u> for Israeli backpacker tourists in India (author (Israeli) travelling with respondents together)
	Maoz (2008)	experiences of Israeli middle age female backpacker tourists		√	<u>semi-structured interview survey</u> for middle age female backpacker tourists in various places in the world (Israel, India etc)
	Myers (2010)	experiences of lesbian backpacker tourists in New Zealand		√	<u>semi-structured interview survey</u> for lesbian backpacker tourists travelling New Zealand
	Myers and Hannam (2008)	destination choice and social identities amongst British female backpacker tourists		√	<u>focus group research</u> for British female who have ever experienced backpacker tourism
	Niggel and Benson (2008)	travel motivation amongst backpacker tourists in South Africa	√		<u>questionnaire survey</u> for backpacker tourists who stay in hostels or in buses, descriptive analysis
	Richards and Wilson (2004b)	travel motivation and behaviour amongst backpacker tourists in the world	√	√	<u>mixed method research</u> (questionnaire with open questions) via internet
	Wilson and Richards (2004)	influence of literatures (novels) on backpacker tourists	√	√	<u>frequency counts</u> of backpackers' influential novel titles (from online survey) and <u>content analysis</u> of the influential novels for them
	Speed (2008)	ethical behaviour of backpacker tourists	√		<u>online questionnaire</u> , frequency calculation for analysis
	Wilson and Ateljevic (2008)	experiences of female backpacker tourists		√	<u>semi-structured interview survey</u> for female backpacker tourists in various places in the world, <u>autoethnography</u>

Source: author's research note

Table 4.4
Research Methods of Market-Based Approaches of Backpacker Tourism Research

	author (year)	research topic	research method		details of the research methods
			quantitative	qualitative	
market-based approaches	Cave, et. al. (2008)	perceptions of backpacker tourists towards accommodation facilities: comparison between Scotland and New Zealand	√		<u>questionnaire survey</u> for backpacker tourists in the accommodation in Scotland and New Zealand, mean score comparison (t-test) for analysis
	Cooper, et. al. (2004)	employment of backpacker tourists in Australia	√		<u>questionnaire survey</u> for backpacker tourists who stay in hostels, descriptive analysis
	Ian and Musa (2008)	market trends of backpacker sector in Malaysia	√		<u>questionnaire survey</u> for backpacker tourists in four main backpacker “hub” in peninsular Malaysia, frequency calculation for analysis
	Jarvis and Peel (2008)	market trends of short-stay international student travellers in Australian universities	√		<u>questionnaire survey</u> for short-term international students in Australian universities
	Jarvis and Peel (2010)	market trends of backpacker sector in Fiji	√		<u>questionnaire survey</u> , frequency comparison by social demography and travel characteristics for analysis
	Kain and King (2004)	destination-based product selections by international backpacker tourists in Australia	√		<u>questionnaire survey</u> for backpacker tourists who stay in hostels, descriptive analysis
	Newlands (2004)	travel motivation, behaviour and experiences amongst backpacker tourists in New Zealand	√		<u>questionnaire survey</u> for backpacker tourists who stay in hostels, descriptive analysis, frequency comparison by social demography and travel characteristics, factor analysis of travel motivations
	Paris (2010)	communication technology use amongst backpacker tourists	√		<u>online questionnaire survey</u> , descriptive statistics and ANOVA analysis to examine the difference of technology uses by age group for analysis
	Rogerson (2010)	planning and development of South Africa as a backpacker tourism destination	√		<u>analyses of governmental statistic reports and consumer surveys</u>
	Speed and Harrison (2004)	travel motivation and experiences of backpacker tourists and response of government toward them in Scotland	√		<u>questionnaire survey</u> for backpacker tourists staying at accommodations (youth hostel) owned by Scottish Youth Hostel Association, frequency calculations for analysis
Vance (2004)	transport choice amongst backpacker tourists in New Zealand	√		<u>questionnaire survey</u> for backpacker tourists who stay in hostels, descriptive analysis	

Source: author’s research note

backpacker tourism research usually introduce quantitative surveys (Table 4.4). These capture activity patterns and trends to find the volume and impacts of backpacker flows and expenditure (Wilson and Richards, 2008). For example, a survey into market trends of the backpacker sector in Fiji by Jarvis and Peel (2010) captured a new segment of backpacker tourism market, the “flashpacker”.

In the case of this research, it aimed to explore the nature and degree of responsible behaviour amongst backpacker tourists in Thailand. This research can be either/both an anthropological approach or/and a market-based approach to backpacker tourism research. In terms of the anthropological approach, the researcher could approach responsible behaviour amongst backpacker tourists in Thailand from the individual level to capture the subjective meanings of “responsible tourism” for them from an emic perspective. The research methods can be in-depth interview, semi-structured interview, focus-group research or participant observation. On the other hand, in terms of a market-based approach of backpacker tourism research, a quantitative questionnaire survey of backpacker tourists captures trends in frequency levels of their responsible behaviour and characteristics of behavioural patterns of responsible behaviour in accordance with their social demography and travel characteristics.

To satisfy the aim of this research, the frequency levels of behavioural intention and actual responsible behaviour and the gap between them in accordance with codes of conduct for backpacker tourists, and their perceived experiences of responsible behaviour were explored. In terms of analysis of previous intention–behaviour gap, these studies have been conducted using a variety of research techniques (Table 4.5). Several studies that have investigated it quantitatively used simple techniques such as frequency comparison only. On the other hand, others used bivariate (e.g. t-test) or multivariate analysis (e.g. factor/cluster analysis). In this context, the way one approaches intention to behave in a responsible manner, actual behaviour and the gap between them is a significant determiner of the appropriate research technique. Several other studies have used focus group research, or mixed method research.

Whilst this research explores a little researched field in backpacker tourism research (research concerning little known fields is often conducted by qualitative research), it

Table 4.5
Previous Intention – Behaviour Gap Researches

authors (year)	research field	research techniques	identified gap
von Haeften, et. al. (2000)	condom use	quantitative analysis (mean score comparison, Chi-Square test)	<ul style="list-style-type: none"> • Weaker intention-behaviour gap for sexual interaction with casual partner • Stronger intention-behaviour gap for sexual interaction with regular partner
Goodwin, et. al. (2003)	tourism products purchase	quantitative analysis (frequency comparison)	<ul style="list-style-type: none"> • Intention-behaviour gap was revealed. Consumer's choice is strongly strained by price and availability, even if consumers recognise the importance of their responsible behaviour at tourism consumption
Barr (2004)	waste management behaviour of households	quantitative analysis (correlation analysis, factor analysis) + qualitative analysis	<ul style="list-style-type: none"> • Though there is a moderately strong relationship between stated intention and behaviour, the factors influencing these two constructs are significantly different
Sniehotta, et. al. (2005)	physical exercise	quantitative analysis (structural equation analysis)	<ul style="list-style-type: none"> • Intention-behaviour gap was revealed, but predictive power of intentions were weakened when post-intentional volitional processes were taken into consideration
Barr, et. al. (2006)	attitude towards environment	quantitative analysis (factor / cluster analysis) + qualitative analysis (focus group research)	<ul style="list-style-type: none"> • Intention-behaviour gap was revealed (even respondents who regard him/herself as environmentalist). Costs and convenience remain key factors in consumer decision-making
Barr, et. al. (2007)	low cost airlines and environmental responsibility	qualitative analysis (focus group research)	<ul style="list-style-type: none"> • Intention-behaviour gap was revealed. Proliferation of low cost carrier and patronage are major behavioural obstacles for tourists against rise and importance of individual environmentally friendly form of tourism consumption.
Weijzen, et. al. (2009)	healthy / unhealthy snack choice	quantitative analysis (mean score comparison, t-test, Chi-Square test)	<ul style="list-style-type: none"> • No significant intention-behaviour gap was revealed. Merely 24% of respondents intended healthy snack choice, but actually chose unhealthy snack. Highly educated female tended to reveal intention-behaviour consistency.

Source: authors' research note

is possible to explore quantitatively (the numerical frequency level of intention and actual behaviour) with the dependent variables being a series of responsible behaviour items. The series of responsible behaviour items, which are examined in the questionnaire survey, were first identified through content analysis for codes of conduct. A series of items of responsible behaviour derived from codes of conduct are regarded as components of responsible tourism for backpacker tourists in Thailand. A closed-ended questionnaire survey to a large number of respondents (backpacker tourists) enabled to generalise about the nature and degree of responsible tourism amongst them objectively. However, quantitative research cannot explain the reasons behind numerically identified results. In this case, it is necessary to explore the perceived experiences of responsible behaviour amongst backpacker tourists through textual analysis. Therefore, this research introduced mixed methods research rather

than pure qualitative research or pure quantitative research. In this context, this research takes the middle ground of both anthropological approaches and market-based approaches of backpacker tourism research. This research pursues the consequence (output) of responsible behaviour amongst backpacker tourists in Thailand (sequential/consequence-oriented research), which can be investigated through mixed methods research.

This research contains two stages of primary research. The first stage is content analysis of codes of conduct for tourists to identify a series of items of responsible behaviour for backpacker tourists in Thailand. Respondents identify the frequency of their intention to behave in a responsible manner and their actual behaviour in Thailand in terms of this series of items of responsible behaviour. The procedure of content analysis will be discussed in the next section (section 4.4). The second stage is the fieldwork in Chiang Mai, Thailand, which involved mixed methods research (both quantitative and qualitative research). The procedure of the fieldwork will be discussed in sections 4.5 and 4.6. Mixed methods research is divided into two different strategies of inquiry (sequential or concurrent) (Table 4.2). Each strategy of inquiry represents different research procedures and data presentation. It is important to identify the strategy of inquiry in the research to enable data collection and data representation in a proper way. The concept of sequential research and concurrent research is described as follows:

- Sequential research is the strategy by which a researcher seeks to elaborate on or expand the findings of one method with another method. This is the case where one undertakes quantitative research with large samples so as to generalise results first, then qualitative research to support the quantitative research. The researcher presents the project as two distinct phases (quantitative and qualitative analysis), with separate headings (Creswell, 2003).
- Concurrent research is the strategy where quantitative and qualitative data converge in order to provide a comprehensive analysis of the research problems. The information collected by different methods is integrated in the interpretation

Figure 4.1
Mixed-Methods Research Design Matrix

		Time Order Decision	
		Concurrent	Sequential
Paradigm Emphasis Decision	Equal Status	QUAL + QUAN	QUAL → QUAN QUAN → QUAL
	Dominant Status	QUAL + quan QUAN + qual	QUAL → quan qual → QUAN QUAN → qual (this research employs) quan → QUAL

Note: "qual": qualitative, "quan": quantitative, "+": concurrent, "→": sequential, capital letters denote high priority or weight, and lower case letters denote lower priority or weight.

Source: Johnson et. al. (2004: 22)

of the overall results. This research is conducted by concurrent procedure (quantitative and qualitative surveys are conducted at the same time). In the data presentation, quantitative and qualitative data are presented in separate sections, but the analysis and interpretation combines the two forms of data to integrate the results (Creswell, 2003).

The purpose of the quantitative and qualitative research is different in this research. This research does not aim to integrate results from quantitative and qualitative research to lead to overall results, in other words. Quantitative research aims to identify the frequency level of behavioural intention and actual behaviour and the gap between them numerically and objectively. On the other hand, qualitative research, which plays a supportive role, aims to explore the perceived experiences of responsible behaviour amongst backpacker tourists to identify the reasons behind the frequency levels of behavioural intention, actual behaviour and the gap between them. Therefore, this research is sequential mixed methods research, and the quantitative research is emphasised more than the qualitative research (Figure 4.1).

4.4 Designing Research Instruments

Designing research instruments (content analysis, self-completion questionnaire and

Table 4.6

The Associations between Research Objectives and Research Instruments (Content Analysis, Questionnaire Survey and Interview Survey)

	question number	self-completion questionnaire survey										semi-structured interview survey				
		content analysis	about the respondents	about current trip	about acquisition of responsible travel advice	about frequency level of intention to behave responsibly	about frequency level of actual responsible behaviour	about the respondents him/herself	about responsible behaviour of self and fellow travellers	about perceived importance to behave responsibly for backpacker tourists	about responsible behaviours that are easy and difficult to behave	1, 2, 3	4, 5	6, 7	8, 9	
1	To identify a series of responsible behaviour items for backpacker tourists in accordance with codes of conduct prescribed for them	n.a.	1-5	6-13	14-18	19, 20	21, 22	1, 2, 3	4, 5	6, 7	8, 9					
2	To explore the frequency level of intention to behave responsibly amongst backpacker tourists	o	✓	✓	✓	✓										
3	To explore the frequency level of actual responsible behaviour amongst backpacker tourists	o	✓	✓	✓		✓									
4	To compare the frequency levels of intention to behave responsibly and of actual responsible behaviour amongst backpacker tourists	o	✓	✓	✓	✓	✓									
5	To explore the interpretations amongst backpacker tourists of their responsible behaviour	o			o	o	o	✓								
6	To explore the perceived importance of responsible behaviour for backpacker tourists	o						✓					✓			
7	To explore factors that influence backpacker tourists to behave in a responsible manner	o			o	o	o	✓							✓	

- ✓ represents the section in the content analysis, questionnaire / interview survey directly related with the research objective
- o represents the results of content analysis, questionnaire / interview survey is referred

Source: author

semi-structured interview), which lies between the selection of research methodology and data collection, plays an extremely important role because their quality significantly affects the research results and moreover the research conclusion. This section describes briefly the reasons why the identified process of content analysis and questions stated in each instrument in the questionnaire and interview survey are appropriate in the context of this research. In addition, the potential inherent problems and biases of each instrument are also discussed. How response errors can be reduced or avoided is one of the objectives of careful and considered questionnaire design and interview techniques (Flowerdew and Martin, 2005).

Table 4.6 shows the associations between research objectives and content analysis and questionnaire/interview design. Overall, objective one (to identify a series of responsible behaviour items for backpacker tourists in accordance with codes of conduct) is investigated through content analysis. The framework of responsible behaviour, in other words, the series of items of responsible behaviour, which are identified through content analysis, is the foundation of the research in the coming objectives. Objectives two, three and four, which explore frequency levels of behavioural intention and actual responsible behaviour and the gap between them, are explored through a quantitative questionnaire survey. Objective five, six and seven, which explore the perceived experiences of responsible behaviour amongst backpacker tourists, are mainly explored through a qualitative questionnaire survey. The results of the quantitative questionnaire survey are also referred to where appropriate.

4.4.1 Content Analysis of Codes of Conduct

Content analysis was conducted to identify items of responsible behaviour for backpacker tourists in accordance with codes of conduct, to meet objective one. Even though there is criticism that many codes have not been established from a theoretical foundation, they provide a significant degree of behavioural guidance for tourists (Fennell, 2006). It is inferred that items of responsible behaviour that are frequently

mentioned in codes of conduct for western tourists in less developed countries are appropriate to the sustainability of tourist destinations in Thailand if backpacker tourists follow them. Therefore, it is essential to make framework of responsible tourism (series of responsible tourism items) to explore the frequency level of intention to behave in a responsible manner, actual behaviour and the gap between them. A framework of responsible tourism is never a definitive one. There are no established responsible tourism frameworks for tourists, in other words.

The goal of content analysis is to reduce the material so as to analyse documentary data (Burton, 2000; Flick, 2006). According to Bowen et al. (2006), there are two distinctive styles of content analysis that are represented as follows:

- Quantitative content analysis

It focuses on the physical presence of elements that can be counted and recounted to reveal the surface meaning of the text. It deals with manifest content, by definition, and makes no claim beyond that.

- Qualitative content analysis (semiotic analysis)

It focuses on the system of rules governing the “discourse” involved in media or text, stressing the role of semiotic context in shaping meaning. It concerns both the creation of the symbolic and its signification. In other words, it focuses on the sign systems that are involved in the construction of meaning.

Bowen et al (2006: 61) identified quantitative content analysis as follows:

... deeper meanings and messages are lost when communication is broken down into coding categories and enumerated apart from the whole text because meaning is dependent upon the place of any particular item within an entire system of language and image. Isolating any one element alters the meaning of the whole structure.

The vocabulary used in codes of conduct is diverse within the same implication of the meaning. For example, “to eat at locally owned restaurants” and “to eat locally

produced foods” both imply “to consume local products”. The series of responsible behaviour items identified may be significantly biased if the researcher introduced quantitative content analysis that focuses on the physical presence of elements that can be counted and recounted to reveal the surface meaning of the text. According to Bowen et al. (2006), interpretation of the content analysis data through semiotic eyes can help bring out a more relevant and useful result. Semiotic analysis is considered when the latent content, which depends on the context, is under study (Bowen et al., 2006). In this context, the content analysis in this research introduces quantitative content analysis through semiotic eyes. This means that the subjectivity of the researcher is influenced by the coding process. The procedure of content analysis is introduced at Figure 4.2. The following description explains the procedure of content analysis in detail:

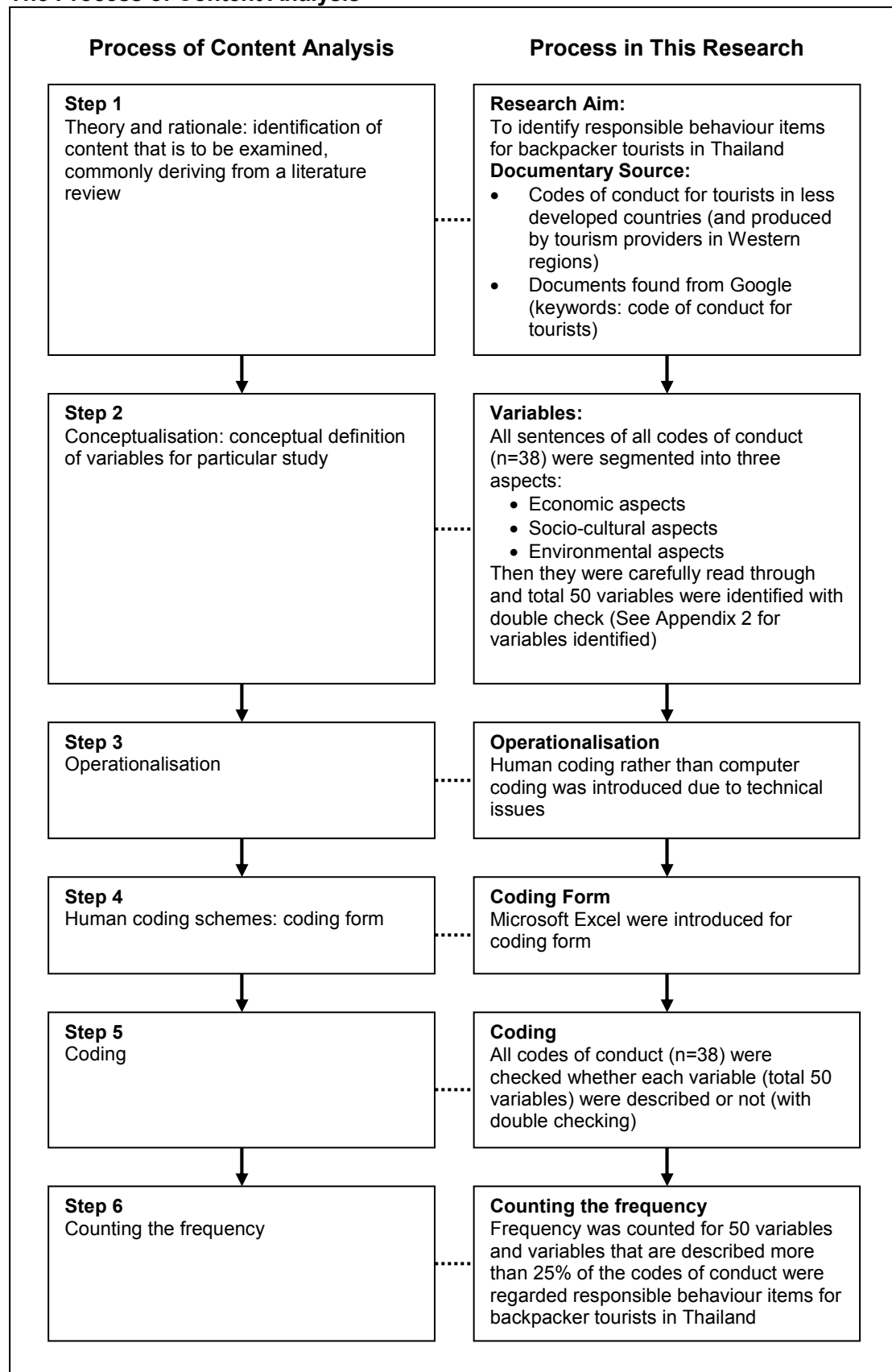
- Step 1

The materials (codes of conduct for western tourists in less developed countries) were searched using the Google search engine in the worldwide web. Keywords were “code of conduct for tourists”. A total of 38 codes of conduct for tourists, that targeted western tourists in less developed countries and were provided by tourism providers (tour operators or governmental or non-governmental bodies) in western regions, were identified. A list of the sources is in Appendix 1.

- Step 2

In the second step of content analysis, variables for coding were produced. Firstly, all sentences of all codes of conduct (n=38) were categorised into three broad aspects of responsible tourism; economic aspect, socio-cultural aspect, and environmental aspect. Secondly, all the sentences were carefully read through and a total 40 variables (responsible tourism items) was established (5 for economic aspects, 26 for socio-cultural aspects, and 9 for environmental aspects). Several of the variables were conflicting concepts within the same keywords. For example, “to avoid giving money and sweets to beggars and street children” conflicts with “to follow locals’ actions when giving money and sweets to beggars and street children” and “to avoid prostitution” conflicts with “to be responsible for sexual

Figure 4.2
The Process of Content Analysis



Source: after Burton (2000) and Hall et. al. (2005)

behaviour”. As was identified in the above, the content analysis in this research introduces quantitative content analysis through semiotic eyes. The subjectivity of the researcher is involved in the coding process.

- Step 3

In the third step, the researcher decided to undertake coding manually rather than computer coding, such as NVivo or NUD*IST. The quantitative content analysis through semiotic eyes that is introduced in this research means the judgement of the researcher during the coding process is critical. The words and terms used in codes of conduct are often slightly different, though what they try to describe is the same. For example, “haggling rationally with humour” and “negotiating a discount with a smile” have the same meaning though the words used are totally different. Therefore, human coding with judgement by researchers is critically important and may be better than computer coding by defined keywords.

- Steps 4, 5 and 6

In the fourth step, the coding form was produced using Microsoft Excel, and then coding was undertaken in the fifth step. The researcher checked whether each variable (responsible tourism items, 40 in total) was described in each code of conduct or not through reading all sentences carefully. It was ticked in the appropriate place of the Microsoft Excel spreadsheet whenever a variable was found in a code of conduct. One of the principal issues in content analysis is reliability (Hall et al., 2005). Though introducing at least two coders, coding independently and agreement of analysed codes by all coders are recommended by Hall et al. (2005), in this research double checking by the same researcher was employed. In the sixth and final step, the frequency of description of each variable (responsible behaviour item) was calculated. The range of frequency was from 1 to 31. This research discriminated the identified items of responsible behaviour by the frequency level of description in order to identify the degree of importance to behave responsibly for backpacker tourists.

One of the significant issues of the series of responsible behaviour items which were identified in this research is that the series of them takes a significantly western

perspective. It is because it was produced using codes of conduct provided by western tourism providers. Whilst it was possible to polish the series of responsible behaviour items to ones with Thai values through focus group research or the Delphi method targeted for local tourism stakeholders who hold Thai nationality, this research did not introduce either of these post hoc analyses because of the time and money constraints (see subsection 8.5 and 8.6). However, if the researcher introduced all the series of responsible behaviour items (n=40), the researcher confront two potential problems. Firstly, it caused an excessively long questionnaire and resulting long answer time for respondents. Asking about the behavioural intention and actual behaviour for 40 different items of responsible behaviour would mean respondents answering 80 questions in total. Secondly, there are several of conflicting pair of responsible behaviour items being listed together, such as “to avoid giving money or sweets to beggars and street children” and “to follow locals’ actions in giving money and sweets to beggars and street children”. Therefore, conveniently, this research accepted the items of responsible behaviour that were categorised as “important” and more (n=26), after introducing four importance levels for items of responsible behaviour that backpacker tourists might follow (see Table 4.7). Needless to say, the degree of importance of an item of responsible behaviour that appears in just one code of conduct (2.6% of total codes of conduct) and items that appear in as many as 31 codes of conduct (81.6% of total codes of conduct) must be regarded as different; although no responsible behaviour items are ever “not important”, regardless of frequency of description. It enabled to clear two potential problems which were identified above. The list of items of responsible behaviour that were identified and the reasons why backpacker tourists must follow them to behave responsibly will be discussed in chapter five.

Table 4.7
Priority Level of Responsible Behaviour Items

Degree of Importance to Behave Responsibly for Backpacker Tourists	Percentage of Description in Code of Conducts	Frequency of Description in Code of Conducts (n=38)	Number of Responsible Behaviour Items Applied (n=40)
Critically Important	76 – 100%	29 – 38	3
Very Important	51 – 75%	19 – 28	4
Important	26 – 50%	10 – 18	19
Less Important	1 – 25%	1 – 9	14

Source: author’s analysis

4.4.2 Self-Completion Questionnaire Design

The contents of a questionnaire need to be considered adequately based on the research objectives. If the questions do not relate to the central ideas of the research, the quality of research results will suffer. All the questions included in the questionnaire must be necessary. None of them should come be included because “they might be useful” (Flowerdew and Martin, 2005). Ryan (1995: 127) identifies four considerations when designing a questionnaire as follows:

1. Care over the sequence and wording of questions
2. Developing a questionnaire that accurately reflects the conceptual framework of the research idea
3. In the case of attitudinal research, developing a questionnaire that uses an analytical framework of attitudinal measurement within the context of the subject matter of the research
4. Developing a questionnaire that permits analysis to develop a richness of data. This requires, for example, consideration of how sub-samples might be categorised to permit comparisons, or how scales might be composed to permit additionally fine levels of analysis.

Questionnaires written in English (Appendix 3) and French (Appendix 4) were prepared for the questionnaire survey. The following explains why and how each question was listed in the questionnaire form.

- Section 1: Questions about the respondent him/herself (Questions 1–5)
These introductory questions are introduced after standardised introductory statements (name of the researcher and institution, title of the questionnaire, purpose of the questionnaire, and confidentiality). These questions here include gender, age, country of permanent residence, occupation, and highest educational qualification. These questions play two important roles in this research. Firstly, they describe the characteristics of social demography amongst respondents. This is important to understand the nature of the sample. Secondly, they can be independent variables to explore the frequency levels of behavioural intention and

actual responsible behaviour and the gap between them in accordance with social demography, which will be explored at objectives two, three and four. Although many researchers place this type of questions in the last part of the questionnaire, this research introduced them as a “warming-up” exercise for the respondents. Those social demographical questions are widely accepted as predictors of certain types of behaviour of tourists. Annual income, which is one potential predictor of tourist behaviour, was excluded from question in this research, because the principal social demography of backpacker tourists is that they are young (age 18–25) and they are students who do not engage in formal fulltime employment. In this context, information of annual income is possibly not relevant for many respondents.

- Section 2: Questions about current trip (Questions 6 –13)

Secondly, questions about the current trip are introduced. Travel motivations, behaviour, experiences and career can be independent variables which may be possible predictors of intention to behave in a responsible manner, actual behaviour and the gap between them. The questions in this section include travel destination(s), travel length, travel cost per day, travel partner(s), number in travel party, travel motivations, and previous backpacker experiences (number of trip experience(s) and destination(s)). These questions play two important roles in this research. Firstly, they describe the travel characteristics of the respondents. This is important to understand the nature of the sample. Secondly, they can be independent variables to explore the frequency levels of behavioural intention and actual responsible behaviour and the gap between them in accordance with travel characteristics, which will be explored at objectives two, three and four. The travel motivation questions and regions of previous backpacker destinations were formulated based on a previous backpacker survey in Australia by Pearce and Foster (2007). In addition to their travel motivation items, three items are added in this research: “to pursue off the beaten track”, “to travel as cheaply as possible”, and “to contribute to the destination (s), volunteering”. The first one was added because one travel motivation for backpacker tourists in less developed countries is to travel “off the beaten track” (Scheyvens, 2002a). The reason for the second one is that some backpacker tourists in less developed countries compete for the cheapest travelling experience, by themselves and with fellow travellers as is

described as “enjoying poverty” (Mowforth and Munt 2003: 69; see also Scheyvens, 2002a). The third one is added because one of the recent trends of backpacker tourism is to pursue some ethical activity such as volunteering. A four-point Likert scale is introduced in this section rather than a five-point scale, because point three on the five-point scale, if it is introduced, may confuse respondents. That is, the respondent may not be sure where he/she should indicate if he/she has no opinion or has never considered it (neither or very unimportant in five-point scale (very important – important – neither – unimportant – very unimportant)). An option of [0] (don’t know) has a potential problem of how to analyse it (Ryan, 1995). A four-point scale (very important – important – not important – never considered) can avoid this problem. Categories of trip length at Question 13 (destinations of previous backpacker trips) are divided into six (never been, 1–5 days, 6–15 days, 16–30 days, 31–90 days, and 91 days and more). Though readers may feel the category of 1–5 days is too short, it is there for the following reason: many backpacker tourists from North America to Bangkok stop over at Hong Kong (East Asia) for a few days, and many backpacker tourists from Europe to Bangkok stop over at Dubai (Middle East and North Africa) for a few days. Throughout this section, the categories to choose from, rather than direct questions, are actively introduced to help respondents answer more easily and quickly.

- Section 3: Questions about acquisition of responsible travel advice (Questions 14–18)

Thirdly, questions about the acquisition of responsible travel advice are asked. The reason this topic is treated in detail in one section is because acquisition patterns of responsible tourism advice, as well as travel motivations, behaviour and experiences in the last section, may have some relationship with the frequency level of intention to behave in a responsible manner, actual behaviour and the gap between them. The questions in this section are whether tourists acquired advice or not, and if they have ever acquired, how/when/where they have received advice and how they interpreted this advice. Though the relationship between acquisition of responsible travel advice by tourists and intention to follow the advice and actual behaviour are still unclear, previous research by Cole (2007) identified that backpacker tourists tend to regard codes of conduct for visitors as very useful

tools to implement responsible tourism. She believes that responsible travel advice is a principal tool to acknowledge the importance of proper behaviour in tourist destinations and modify tourists' behaviours. Question 14 plays the role both as one of the independent variables and as a filter question. If a respondent have ever acquired responsible tourism advice, he/she should proceed to further questions in this section. If not, he/she should go to next section. The filter instruction was clearly stated on the questionnaire and was checked for error during data collection (Flowerdew and Martin, 2005).

- Sections 4 and 5: Questions about frequency levels of intention to behave in a responsible manner (Question 19 and 20) and about frequency levels of actual responsible behaviour (Question 21 and 22)

The principal part of the questionnaire includes questions which ask about the frequency of intention to behave in a responsible manner and the frequency of actual responsible behaviour. These questions aim to explore objectives two, three and four. The questions in this section can be dependent variables, which are the main variables. Explanations are offered in terms of the way in which the independent variables influence them (Flowerdew and Martin, 2005). All of the 26 items of responsible behaviour that were identified through content analysis are introduced as variables. A five-point Likert scale to ask about frequency is introduced here. Throughout designing this section, the choice of wording and tone adopted by the researcher were adequately considered. Short and precise sentences are actively used. In spite of careful consideration, potential biases still exist. The first one is the degree of frequency (the words “usually” or “rarely/seldom”), which is relatively subjective and can be interpreted differently depending on the respondent. The second is that all the items of responsible tourism are value-laden, though it is difficult to avoid. For example, to “consume local products” (as one item indicates) rather than not consuming them is ethical behaviour. Likewise, to “avoid showing off the richness of western society”, rather than showing off, is regarded as ethical in this research. The series of responsible behaviour items takes a significantly western perspective, because it was produced using codes of conduct provided by western tourism providers.

Finally, name, email address and date due to travel back home were asked, optionally, to conduct follow-up research by email. The information collected here must be strictly confidential.

4.4.3 Semi-Structured Interview Design

The role of the semi-structured interview survey is to explore the perceived experiences of responsible behaviour amongst backpacker tourists in relation to the results of the quantitative questionnaire survey. In other words, the background of the results gained from quantitative questionnaire survey about frequency level of intention to behave responsibly, actual responsible behaviour and the gap between them amongst backpacker tourists in Thailand are explored more deeply than in a questionnaire survey with rich, detailed and multi-layered materials. The sensitive and people-oriented nature of semi-structured interview allows interviewees to construct their accounts of their experiences by describing and explaining their lives in their words (Flowerdew and Martin, 2006). According to the definition of semi-structured interview, though questions may not follow on exactly in the way outlined on the schedule, the researcher needs a list of questions to cover the topic (Bryman, 2004). The sheet used to outline the semi-structured interview contents is shown in Appendix 5. The following explains the contents of the semi-structured interviews and their relationship with the objectives of the research:

- Section 1: Questions about the respondent him/herself (Question 1–3)
The first section asks about the respondent (educational background, work career, hobby and so on / Q1). Though occupation and highest educational qualification are asked in the questionnaire survey, this question asks in chronological order. This section provides the overall background of the respondent. The questions proceed with current backpacker tourism (Q2) and previous backpacker tourism which he or she has experienced (Q3). Travel route, motivations, experiences and learning through experiences are asked about for both the current and the previous experiences of backpacker tourism. These questions aim to explore deeply concerning the second section of the questionnaire survey. In addition to two

indicated questions, if the respondent has ever travelled as a backpacker tourist more than twice, the researcher tries to ask briefly about difference of emotion between travelling in developed regions and less developed regions, and change of travel behaviour as the backpacker tourism career develops. Several sub-questions here, such as travel motivations and learning through backpacker tourism experiences, are linked with objective five, to explore backpacker tourists' interpretations of their responsible behaviour.

- Section 2: Questions about responsible behaviour by the respondent him/herself and fellow backpacker tourists (Question 4 and 5)

Secondly, responsible behaviour by typical backpacker tourists (Q4) and by the respondent him- or herself (Q5) are asked. These two questions aim to explore backpacker tourists' interpretations of their responsible behaviour (objective five)

- Section 3: Questions about perceived importance of behaving responsibly for backpacker tourists (Question 6 and 7)

The third section is the identification of responsible behaviour items (selecting from the list of 26 responsible behaviour items) which apply regardless of country (Q6), and in Thailand specifically (Q7), and the reasons behind the selection. These questions enable the researcher to understand awareness of responsible behaviour amongst backpacker tourists from the series of items of responsible tourism behaviour (objective six).

- Section 4: Questions about responsible behaviours that are easy and difficult to perform (Question 8 and 9)

The fourth section is the identification of responsible behaviour (selecting from the list of 26 responsible behaviour items) which respondents feel it is easy (Q8) and difficult (Q9) to perform. The important point in this section is to explore the reasons behind the easiness and difficulty for backpacker tourists. They aim to explore the factors that influence backpacker tourists to behave in a responsible manner (objective seven). The researcher asked about perceived gap between intention and actual behaviour during the interviewing at Q8 and Q9.

4.5 Execution of Data Collection

Data collection is the next step after designing the research instruments. Details of the pilot research and the main fieldwork are discussed here.

4.5.1 Pilot Research

The main purpose of pilot research is to test the questionnaire forms. The following design aspects are checked:

- Question design and format
 - Are they understood by respondents? (Vocabulary used)
 - Do the instructions work?
 - Are the filtered questions specified?
 - Are the pre-codes on questions working?
 - Do they need adjusting?
 - Questionnaire/interview length
 - Is the time needed to answer the questionnaire suitable? (about 15 minutes)
 - Questionnaire output
 - How are the data to be processed and analysed?
 - Are the codes used on the questionnaire clear enough to be read off reliably?
- (Flowerdew and Martin, 2005: 104)

Pilot research was conducted in two different lectures in the School of Business and Economics (currently the Business School), University of Exeter, and at three guesthouses in Chiang Mai, Thailand, which is the location of the main fieldwork. The draft questionnaire was tested at the first and second pilot research stages at the University of Exeter. The third pilot research tested the questionnaire shown at Appendix 3. Converse and Presser (1986, cited in Hoggart et al., 2002) suggest that group discussions should be held with the researcher after pilot research to discuss the

issues in the questionnaire form. However, the pilot researches were conducted in circumstances either of limited time available in formal university lectures, or with respondents who kindly volunteered their precious time. Hence, alternatively, the following methods which were quicker and more efficient than group discussion were introduced to identify the issues arising from the pilot research.

- The respondents of the pilot research were required to identify terms and vocabulary they found difficult during answering questions.
- The respondents of the pilot research were required to answer a very brief questionnaire about their impression of the questionnaire form after completion (see Appendix 6).

An outline of the pilot research is shown at Table 4.8.

Table 4.8
Outline of the Pilot Research

	date	Place	respondents	sample size	prerequisite condition
Pilot Research 1	5 Dec 2007 (Wed)	University of Exeter	<ul style="list-style-type: none"> • all attendance at the class: Tourism Sector Dynamics (by Dr Tim Coles) (MSc Tourism: Development and Policy students) 	12	<ul style="list-style-type: none"> • if respondents have ever been to Thailand as a backpacker tourist, they answer the question with reminding the trip • if respondents have never been to Thailand as a backpacker tourist, they answer the question with reminding the latest trip
Pilot Research 2	8 Jan 2008 (Tue)	University of Exeter	<ul style="list-style-type: none"> • students who join the class: Principles of Economics (by Prof. Alison Wride) (BA economics, finance, management 1st year students) and have ever been to Thailand as a backpacker tourist 	2	<ul style="list-style-type: none"> • respondents answer the questions with reminding the backpacker trip in Thailand
Pilot Research 3	27 Feb (Wed) – 29 Feb (Fri) 2008	Julie Guest House Eagle House No1 Eagle House No2 (at Chiang Mai, Thailand)	<ul style="list-style-type: none"> • guests staying at three guest houses 	41	----

Source: Author's research note

The first two pilot researches were situated prior to the pilot research which focused more on investigating questionnaire design, format and questionnaire length rather than expected questionnaire outputs. This is because the majority of respondents were students in the UK who had never been to Thailand and never travelled as backpacker tourists, even though the questionnaire was designed for western backpacker tourists in Thailand. Hence, the respondents were required

- To answer based on their previous backpacker tourism experience in Thailand, if they had ever travelled as backpacker tourists to Thailand
- To answer based on their latest backpacker tourism experience if they had ever travelled as backpacker tourists, but never been to Thailand
- To answering based on their latest tourism experience if they had never travelled as backpacker tourists

Through two pre-pilot researches, several aspects of vocabulary, grammar and visual layout were changed, as these were pointed out by respondents.

A total of 41 samples were gathered from Pilot Research 3, which was conducted at the same place as the main fieldwork. There are two recommendations in terms of the sample size of pilot research. One is that about 10% of the samples to be collected in the main data collection should be collected in the pilot survey (Sekaren, 2003). The other is that about 20 samples are enough for pilot research (Flowerdew and Martin, 2005). Sekaren's (2003) recommendation was taken so as to explore the tendency of the expected results more reliably. The following descriptions identify the issues raised in Pilot Research 3 and how they were modified.

- Respondents spent 15 minutes on average to answer all the questions
It is clear that total answer time influences the motivation of the respondents. Too long a questionnaire would make it difficult to keep respondents motivated to answer. Fifteen minutes would be nearly the maximum time for respondents to stay motivated to answer. It was judged that the amount of questions in the questionnaire is suitable.

- Respondents skipped several questions
Especially Q13 (How many days have you ever travelled as a backpacker tourist to the following regions...?) were not answered perfectly very frequently. One expected reason may be that respondents tend to answer for the region only where they have ever travelled as backpacker tourists. One option, to answer “never been”, tended to be ignored by respondents. In the main survey, all the completed questionnaires were checked immediately, and the respondent was asked, if they had not completed here.
- Respondents tended to reply to the same options continuously in Likert scale questions
Several respondents replied to the same options continuously in Q19 and Q21. For example, one respondent replied [4] (usually) through the all items at Q21. Of course, it is not certain whether this reply was done without thought or was the result after thought. The 26 items of responsible tourism behaviour were clearly categorised (and displayed) in the final version of the questionnaire (see Appendix 3 and Appendix 4) into three groups – economic aspects, social, cultural aspects and environmental aspects – to reduce careless answering.
- Respondents confused the difference between Q19 and Q21
Respondents often misunderstood the distinction between intention and actual behaviour (intention is asked about first, and then actual responsible behaviour is asked next in the draft questionnaire). They often answered for actual behaviour to the question about intention. Therefore, the questionnaire used in the main survey asked about actual behaviour first (Q19), then intention (Q21). Respondents were clearly informed about the difference between evaluation of actual behaviour (Q19) and intention (Q21) with text printed in bold and italic letters.
- Respondents confused their answers with negative sentences at Q19 and Q21 (problem of double negative)
The draft questionnaire used the word “not” rather than “avoid” at Q19 and Q21. For example, draft questionnaire asked “not to give money and sweets to beggars/street children” (Q19) rather than “avoided giving money and sweets to

“beggars/street children” as final version of questionnaire said. Many respondents, especially those whose mother tongue is not English, confused whether they should tick 5 (always) or 1 (never) if they have never given money and sweets. Using the word “avoid” can avoid this confusion.

- **Difficulty to access to new respondents**

Small-scale guesthouses (each guesthouse has only 20 rooms) and the long stay of backpacker tourists in Chiang Mai (they stay 4–7 days, including 2–3 days trekking to the north of Chiang Mai) make it difficult to access new respondents. The four-days rotation schedule made it easier for the researcher to access new respondents than staying in the same guesthouse every day. Details of the sampling strategy are discussed in the coming subsections.

- **Language difficulty with French respondents**

Through Pilot Research 3 (only an English questionnaire was prepared at that time), many French respondents declined to participate in the questionnaire survey because of their English language difficulty. French was identified as one of the principal nationality groups of the backpacker tourists in Chang Mai. Therefore, the researcher obtained, urgently, a translation of the questionnaire from English to French. This was prepared by a specialist company in the UK. Other nationality groups whose first language is not English did not admit any language problem.

4.5.2 Research Field

The overview of tourism in Thailand in a previous chapter (section 2.5) identified that Thailand is a significantly popular backpacker tourism destination. Though statistical representation of the annual number of backpacker tourists in Thailand does not exist, Thailand is one of the most popular destinations amongst backpacker tourists. The following two results of backpacker tourism market analysis by Lonely Planet (2006) (respondents are ex-backpacker tourists, the majority from the UK, the USA and

Australia) revealed the worldwide popularity of Thailand as a backpacker tourism destination:

- rank third (after Australia and Italy): the favourite countries amongst respondents who have ever visited them
- rank fifth (after Australia, the USA, New Zealand, and Italy): the country for the respondent's next extended break (one week or more) (both intention and decision)

These results reveal that Thailand is the most popular backpacker tourist destination of all non-western countries. This research is interested in responsible tourism amongst western backpacker tourists who travel in less developed countries (intercultural / interregional setting, in other words). Therefore, Thailand is the most suitable country to conduct this research.

Thailand has several tourist destinations which are outstandingly popular for backpacker tourists. They are Bangkok, Chiang Mai, Koh Samui, Koh Pha-Ngan and Pai (Figure 2.9). The characteristics of tourist attractions are different each other and it is expected that social demography and travel characteristics of backpacker tourists who visit them are also different. Quantitative segmentation analysis of backpacker tourists in terms of frequency level of responsible tourism requires many samples with varied types of characteristics to gain meaningful results. Moreover, ease of access to respondents is also significantly important to implement successful fieldwork. Table 4.9 describes the characteristics of each tourist destination, from the description in *Lonely Planet Thailand*, which is the most popular guidebook for backpacker tourists (Lonely Planet, 2006). The following explanations describe the characteristics of each tourist destination, and the advantages and the obstacles to implementing research:

- Bangkok
Bangkok is the capital of Thailand and attracts tourists with its rich religious, cultural and entertainment attractions. It also plays a role as a gateway city to Southeast Asia for backpacker tourists. The majority of backpacker tourists

**Table 4.9
Comparison of Principal Destinations for Backpacker Tourists in Thailand**

destination	Bangkok	Chiang Mai	Koh Samui	Koh Pha-Ngan	Pai
photo	Figure 4.3	Figure 4.4		Figure 4.5	Figure 4.6
	<p>Bangkok will cater to every indulgence, from all-night binges to shopping sprees, but it can also transport you into the old-fashioned world of Siam. Rise with daybreak to watch the monks on their aims route, hop abroad a long-tail boat into the canals that once fused the city, or forage for your meals from the numerous and lauded food stalls.</p> <p>... Th Khao San, a decompression zone for backpackers transiting in and out of the country. Kho San's long tourist-trapping tentacles – internet cafes, Western-style restaurants, silver shops, beer stalls – sprawl throughout neighbouring streets but quickly disappears as you move away from the river.</p>	<p>Chiang Mai has always had many feathers to its bow with its cultural riches, relative peacefulness, fantastic handicraft shopping, delicious food and proximity to many natural treasures. Changes are afoot however, with the city becoming somewhere to watch in the style stakes. Chic, Thai-style boutique hotels are popping up everywhere, and one look at the trendsetters setting up shop (and bars and restaurants), shows that the city's identity is changing. Yet, the northern capital still manages to retain the relaxed, temple-sprinkled, cultural capital atmosphere of yore, alongside these new hip happenings. With its many and varied attractions, the days of Chiang Mai just being a quick stop off point before heading to the hills are long gone.</p>	<p>More than 30 years after the first rough-hewn hut went up on Koh Samui, the island and the archipelago that include 80 smaller islands, has become the Asian travel markets' most enigmatic chameleon – as attractive to fire-twirling backpackers as to flashpackers totting Louis Vuitton. On the map alongside places like Goa and Bali, Samui has polished its reputation as a hippy island paradise that remembers to provide the best of the creature comforts from home.</p> <p>The Koh Samui of today is changing however, and the cheap fan bungalows are hard to come by this decade. Most accommodation is midrange and top-end options, beachfront properties boasting beautifully decorated room, crisp white sheets, lush gardens and lavish pools.</p>	<p>Koh Pha-Ngan is famous for its ability to party, attracting a crowd of nature lovers and shoestrung wanderers – the kind of folks happy to sleep in a simple reed woven bungalow or in a hammock strung between two palms. Koh Samui's rebellious little sister attracts backpackers like no other place in Thailand for its no-worries attitude and famous Full Moon parties. This is the kind of place where young travellers can slurp their booze buckets without interruption until dawn, then nurse terrible hangovers while snoozing on white hot sand.</p> <p>The lack of an airport and relative absence of good roads have spared it from package-tour development, although the island is changing and on top-end resort has already set up shop.</p> <p>Despite the throngs that flock here on a daily basis, Koh Pha-Ngan is a casual island with a sort of hippy fun-loving vibe, where backpackers still dominate the tourist trade.</p>	<p>Pai is something of a travellers' mecca. It isn't a wat-filled town emanating Thai-ness. Instead it's a little corner of the world that happens to be in Thailand that seems to attract artists, musicians and foodies. It's got a live-music scene you won't find anywhere else, and some affordable modern art and a delicious range of international culinary treats. Oh, and it's in the middle of a gorgeous green valley with hot springs, rice fields and a lovely lazy river. However, its popularity does surpass its capacity and the town can feel completely overrun by foreigners in the high season. It remains to be seen what the added effect of the new Chiang Mai to Pai flight will do to the laid-back scene of the town.</p> <p>Attracted by easy living, Pai also features a sizable collection of long-term visitors – mostly <i>farang</i> and Japanese – who use the town as a place to chill out between excursions elsewhere in Asia.</p>
	23	39	1	2	3
(a) culture (b)	5	0	1	2	2
(c) nature	n.a	n.a	10	16	n.a
beaches	27	51	10	4	6
bar, clubs					
(a) number of attractions mentioned in <i>Lonely Planet Thailand</i>					
(b) cultural and heritage attractions (temples, religious monuments, museums etc)					
(c) nature based attractions (e.g. bungee jumping, kayaking, elephant riding, eco-trekking etc)					

Source: Williams, et. al., 2007

Figure 4.3
Photos of Bangkok



(upper photo) Khao San Road (backpacker enclave) (photo taken on 18 February, 2008)

(lower photo) central business district in Bangkok (photo taken on 8 June, 2008)

Source: author

Figure 4.4
Photos of Chiang Mai



(upper photo) the street that backpacker business providers are concentrated in Chiang Mai (but does not form a distinctive backpacker enclave zone) (photo taken on 15 May, 2008)
(lower photo) weekend market in Chiang Mai (photo taken on 24 May, 2008)
Source: author

Figure 4.5
Photos of Koh Pha-Ngan



(upper photo) tourist street in Hat Rin, Koh Pha-Ngan (photo taken on 21 February, 2008)
(lower photo) Hat Rin beach, Koh Pha-Ngan (photo taken on 21 February, 2008)
Source: author

Figure 4.6
Photos of Pai



(upper and lower photos) town centre of Pai (backpacker enclave zone) (photos taken by author on 1 June, 2008)

Source: author

travelling in Southeast Asia stay at Khao San Road (and the surrounding area) (Figure 4.3), which is the largest backpacker enclave in the world. This huge backpacker enclave houses 4000 guesthouse rooms with an average occupancy rate of 85%. It is predicted that on average 4800 backpacker tourists stay in the area every night (Howard, 2005). This means the researcher can find a variety of types of backpacker tourists in terms of their social demography and travel characteristics in this area. However, the extremely busy atmosphere of this area and the reluctance of guesthouse owners to permit the researcher to conduct research in their guesthouses was a significant obstacle. Moreover, it is not reliable as data to include the respondents who had just arrived in Thailand because experience of responsible tourism during the trip in Thailand is necessary to answer the questions.

- Chiang Mai

Chiang Mai, which is the regional capital of Northern Thailand, attracts backpacker tourists with its rich cultural attractions, organised trekking tours to hill tribe villages, night safaris and markets (night market and weekend markets). Moreover, an increasing number of backpacker tourists visit this city as a gateway to Luang Prabang, a famous heritage city in Lao PDR, through the remote mountainous area in northern Thailand and the Mekong River. Entertainments such as bars and clubs are also main attractions for backpacker tourists in Chiang Mai. The tourist attractions of Chiang Mai are multidivisional. Observation by Howard (2007) identified that no distinctive backpacker enclave zone exists in Chiang Mai (Figure 4.4). Moreover, modes of transport in and out of Chiang Mai are varied (train, public bus, aeroplane, and backpacker coaches). Consequently, the best place to implement effective data collection is limited to the guesthouses. The cooperation of guesthouse owners was the key to conducting the research in Chiang Mai.

- Koh Samui

Koh Samui, which is one of the most popular beach resort islands in Thailand, situated at Gulf of Thailand, still attracts backpacker tourists, although a change to

an up-market destination has been proceeding at a rapid pace recently. The principal tourist attraction in this island is the beach – cultural and heritage attractions are not significant. In this context, backpacker tourists in this island are more likely to be motivated by hedonistic activities rather than exploration of the country.

- Koh Pha-Ngan

Koh Pha-Ngan, an island near Koh Samui, attracts many backpacker tourists with its famous full moon party which is held every month. Tourism to this peripheral island is dominated by backpacker tourists. The principal tourist attraction in this island is the beach and party activity (Figure 4.5) – cultural and heritage attractions are not significant at all. In this context, like the backpacker tourists in Koh Samui, backpacker tourists in this island are most likely to be motivated by hedonistic activities rather than exploration of the country.

- Pai

Pai, which is in the peripheral mountainous region in northwest Thailand, attracts backpacker tourists with its relaxed atmosphere, adventurous activities such as elephant riding, kayaking, and eco-trekking, entertainment opportunities, easy availability of drugs and low prices of accommodation and food. Cultural and heritage attractions are not significant at all. The town centre of Pai forms a backpacker enclave (Figure 4.6). Backpacker tourists are principally motivated by relaxation with a long-term stay in the peaceful environment, and by the friendliness of locals (Cohen, 2006). Backpacker tourists in this town are more likely motivated by hedonistic activities rather than exploration of the country.

From above descriptions, it can be inferred that the backpacker tourists in Koh Samui, Koh Pha-Ngan and Pai are predominantly those in pursuit of hedonism. It is difficult to represent the backpacker tourists in Thailand by surveying only those found in those places. Khao San Road at Bangkok is the most ideal place to implement research because of its characteristics as a gateway to the whole of Thailand. However, the extremely busy atmosphere and greater reluctance of guesthouse owners to permit the researcher to implement research at their guesthouses were significant obstacles.

Chiang Mai, where the fieldwork was conducted, attracts a variety of types of backpacker tourists. Though the tourist attractions in Chiang Mai are represented by cultural and heritage attractions, its rich entertainment facilities such as bars and clubs are also big attractions for backpacker tourists. Therefore, it was judged that the backpacker tourists in Chiang Mai can represent the backpacker tourists in Thailand.

4.5.3 Respondents

The respondents are backpacker tourists in Chiang Mai, Thailand. One important thing here is how the term “backpacker tourists” is defined in this research. Table 4.10 shows the definition used in this research followed by its rationale.

The definition is formulated based on form rather than type. Reviewing previous academic literature on backpacker tourism, most studies employ a form-related definition rather than type-related definition. The forms of backpacker tourists are formulated by the visible institutional arrangements and practices by which tourists organise their journey, such as length of trip, flexibility of the itinerary, destinations and attractions visited, and means of transport and accommodation, and so on (Uriely et al., 2002). Meanwhile, the types of backpacker tourists are judged by less tangible psychological attributes such as their attitudes towards the fundamental values of their society, their motivations for travel, and the meanings they assign to their experiences, and so on (Uriely et al., 2002).

Table 4.10
The Definition of Backpacker Tourists in this Research

1. The tourists who stay at budget accommodation (hotel, hostel, guest house, bungalow)
2. The tourists who does not purchase all inclusive package tours in the tourist origin country
3. The tourists who travel at least one night (but no limitation for maximum duration of travel time)
4. The tourists whose country of permanent residence is in western region (see definition of “western region” at Table 4.13)
5. The tourists who satisfies all the criteria above (1, 2, 3 and 4)

Source: author

As the first definition indicates, the term “backpacker tourists” is defined as the tourists who stay at budget accommodation. This is the widely acknowledged form-related definition of backpacker tourists in general (Richards and Wilson, 2004b). Budget accommodation is defined in this research as accommodation costing less than 600 Thai Baht (£ 9.04) per night. It is defined based on Williams et al. (2007) (Table 4.11).

This research defines backpacker tourists as those who travel at least over one night (in other words, more than two days). No maximum number of days is defined. Actually many previous researches define backpacker tourists as tourists who travel for at least two to three months or more (see Table 4.12). However, recent academic literatures, such as Reichel et al. (2007) and van Egmond (2007) point out that the

Table 4.11
Accommodation Price in Thailand

category	average in Thailand	Chiang Mai	example
budget	less than THB 600	less than THB 600	(THB 100 – 150) shared toilet and shower room in guesthouses (around THB 500) private facilities and air-con room in guesthouses
mid-range	THB 601 – 1500	THB 601 – 2500	(over THB 1000) most midrange hotel rooms
top-end	more than THB 1501	more than THB 2501	

• £1 = Thai Baht (THB) 66.35

Source: after Williams, et. al. (2007: 296, 735-736)

Table 4.12
Recent Backpacker Tourism Studies

authors	minimum length	age	research destination	nationalities	number of respondents
Elusrud (2001)	1 year	18 - 71	Thailand	Northern Europe, USA	35
Murphy (2001)	no minimum	average 23.8	Australia	many	59
Noy (2004)	3 months	22 - 25	South America, Asia	Israel	40
Sorensen (2003)	no minimum	18 - 33	many	many	134
Spreitzhofer (1998)	2 months	not specified	South-East Asia	not specified	81
Uriely et. al. (2002)	3 months	21 - 26	many	Israel	38
Welk (2004)	6 months	not specified	Australia, Malaysia	not specified	not specified
Yakushiji (2010)	1 night and more	not specified	Thailand	“Western Countries”	452

Source: van Egmond (2007: 94)

more institutionalised contemporary backpacker tourists tend to travel for a shorter time per trip and more frequently than mainstream backpacker tourists a decade ago, or dedicated/pioneer backpacker tourists. This is the rationale to define backpacker tourists even if their trip is relatively short.

Another concern is the nationality of respondents. This research focuses on responsible behaviour amongst western backpacker tourists in Thailand. The interest in this research is responsible behaviour amongst backpacker tourists in the intercultural setting. Previous researches, such as Teo and Leong (2006) and Huang (2008), found that the motivations and behaviour of backpacker tourists from emerging Asian sources of backpacker tourists, such as Japan and South Korea, are different from those of mainstream backpacker tourists from so-called “western countries”. Especially Teo and Leong (2006) insist that backpacking is a postcolonial phenomenon dominated by mainstream western tourists. This research targets western tourists as respondents. The justification for exploring responsible behaviour amongst “western backpacker tourists” is as follows:

- Western backpacker tourists are mainstream backpacker tourists, which means it was easier to find respondents.
- The difference between the culture of the home country and Thai culture is greater for them than for Asian backpacker tourists. The sense of values and the culture of Asian people are often similar to those of Thai people.

This research defines the respondents as backpacker tourists from the countries indicated at Table 4.13. The respondents are from Western European countries (EU countries as of 2003, the before enlargement to Eastern Europe countries, plus Switzerland, Norway and Iceland), two North American countries and two Oceania countries. According to the Office of Tourism Development in Thailand (2009), whilst the share of tourist arrivals (all types of tourists including backpacker tourists) from East Asia accounted for 55% (7.98 million) of total tourist arrivals in Thailand in the year 2007, these three western regions (Europe, North America and Oceania) still

Table 4.13
List of Respondents' Nationality Targeted in This Research

(Europe)		(North America)
Austria	Luxembourg	Canada
Belgium	Netherland	United States of America
Denmark	Norway	
Finland	Portugal	(Oceania)
France	Republic of Ireland	Australia
Germany	Spain	New Zealand
Greece	Switzerland	
Iceland	Sweden	
Italy	United Kingdom	

Source: author

accounted for 36% (5.24 million) of tourist arrivals. This implies that focusing on respondents from the countries in these three western regions, as identified at Table 4.13, is rational.

4.5.4 Location and Strategy of the Main Fieldwork

The main fieldwork was conducted with backpacker tourists in Chiang Mai, Thailand, from March to May 2008. This is the time from the end of the peak tourism season to the early off-peak season in Thailand (Williams et al., 2007). The rationale of Chiang Mai as a data collection place and the definition of backpacker tourists in this research were presented in the previous sections (subsection 4.5.2 and 4.5.3).

The research was conducted at the restaurants of three guesthouses in Chiang Mai. The following four reasons justify suitability of implementing fieldwork at guesthouses:

- Guesthouses are the easiest places to meet backpacker tourists (respondents) in Chiang Mai
- Guesthouses are the best places for respondents to answer questions, with a relaxed atmosphere
- Respondents can answer questions while waiting for their food to be served in the restaurants of guesthouses

- The restaurants of guesthouses are normally used by guests who stay overnight

The guesthouses where the research was conducted were selected from the budget accommodations in Chang Mai (THB 600 or less per night) to satisfy the definition of backpacker tourist in this research (see Table 4.10). Three guesthouses were chosen as the places to implement fieldwork (Table 4.14). All the guesthouses are categorised as budget range accommodation (the price is between THB 60 and 360). None of them are included in any kind of all-inclusive package tours. Three guesthouses were selected due to differences in their familiarity and popularity amongst backpacker tourists. The degree of popularity of accommodation can more or less predict the characteristics of backpacker tourists who stay there. Those who want to meet other backpacker tourists, or seek amenity of accommodation, would be inclined to stay in accommodation highly recommended in the guidebooks. On the other hand, backpacker tourists who want to escape from the home environment would be likely to stay in accommodation not recommended in guidebooks. Descriptions in the guidebooks, especially *Lonely Planet*, significantly direct the behaviour of backpacker tourists (Cohen, 2003; Hottola, 2005). One guesthouse (GH1: Julie Guesthouse) (Figure 4.7) is highly recommended (the sign **our pick** is indicated) in *Lonely Planet Thailand*. Eagle House No. 2 (GH3) (Figure 4.7) is listed in *Lonely Planet Thailand*, but the comments do not especially recommended it. Eagle House No. 1 is not listed in the guidebook. The two “Eagle” guesthouses are owned by the same person.

In Pilot Research 3, it was identified that it is not so easy to find many new respondents at each guesthouses every day. This is because each guesthouse is small in size (about 20 rooms) and backpacker tourists stay there for four to seven days on average (according to the owners). Therefore, the research was conducted with a four-day rotation as shown in Table 4.15. This schedule proved easier and more efficient to find new respondents compared with a schedule whereby the researcher stayed at the same guesthouse every day continuously. Moreover, times when it was easy to find new respondents (10 am to 1 pm, 5 pm to 7 pm) were identified through Pilot Research 3. Data collection was conducted at the restaurant and lounge of three guesthouses when the respondents were waiting for food or drinks, reading a book or

Table 4.14
Details of the Guesthouses

	GH1	GH2	GH3
name	Julie Guesthouse	Eagle House No1	Eagle House No2
photos	Figure 4.7 upper photo	n.a.	Figure 4.7 lower photo
price	THB 60 – 300	THB 150 - 360	THB 80 - 360
room	20	20	23
comments in <i>Lonely Planet Thailand</i>	This funky place has a colourful range of rooms and is a great place to meet other travellers. There are lots of areas to hang out, like the covered roof terrace with hammocks and the garden café with a pool table. There is a travel agency on site.	not introduced	This three-storey, modern building has basic rooms with a jarring yellow, green and red décor. There's pleasant garden sitting area. It's fairly quiet except when the bars around Th Ratwithi get going from 9pm to midnight.
website	http://www.julieguesthouse.com/index.html	http://www.eaglehouse.com/	
other comments	Lonely Planet Thailand highly recommends this guesthouse. Restaurant is much busier than other two guesthouses.	These two guesthouses are owned by the same owner. Owner cares about the impact of tourism in the region (she joins UK based tourism NGO Tourism Concern). Notices about dress code and customs in Thailand are displayed at the notice board in the restaurant. There are many books about tourism impacts and human rights in the lounge (though these matters are not mentioned in the Lonely Planet).	

Source: after Williams et. al. (2007)

Table 4.15
Schedule of Data Collection

date	Round 1				Round 2	
	Mar 2	Mar 3	Mar 4	Mar 5	Mar 6
guest house	(GH1) Julie Guesthouse	(GH2) Eagle House No1	(GH3) Eagle House No2	off	(GH1) Julie Guesthouse
time	10am - 1pm 5pm - 7pm	10am - 1pm 5pm - 7pm	10am - 1pm 5pm - 7pm		10am - 1pm 5pm - 7pm

Source: author

just relaxing. The interview survey was conducted after the questionnaire survey if respondent agreed to participate. The list of questions (sheet shown at Appendix 5) was shown when asking for the interview as a favour of the respondents. This method provided an advantage in the following three aspects. Firstly, respondents could refuse to participate if they were not interested in the topic or felt difficulty in answering the questions. Secondly, it made it possible for respondents to think of their answers before starting the interview survey. Thirdly, it could reduce misunderstanding of the meaning of questions for respondents.

Figure 4.7
Data Collection Environment



(upper photo) Julie Guesthouse (photo taken by author on 29 February, 2008)

(lower photo) Eagle House No2 (source: <http://www.cosmotourist.de/photo/d/m/375447/t/chiang-mai/>)

4.6 Sampling

Surveys are usually conducted by sampling from a population rather than asking all the population. A sample is a representative group amongst a given population (Ryan, 1995). Therefore, clear frameworks concerning sampling reduce potential errors which can arise from sampling. The population in this research is defined as the backpacker tourists of targeted nationalities in Thailand. The sampling units, which are the individual units of analysis, are individual backpacker tourists of targeted nationalities in Thailand. The sampling frame, which is the list of sampling units used in the actual sample, is the backpacker tourists of targeted nationalities who were staying at three guesthouses in Chiang Mai during the time of survey (March, April and May 2008).

4.6.1 Types of Sampling Design

Probability and non-probability sampling are the two major types of sampling designs. Probability sampling is where the elements in the population have a known chance or probability of being selected as sample. It is used when the representativeness of the sample is important to generalise widely (Sekaran, 2003). On the other hand, non-probability sampling is where the elements in the population do not have a known chance or predetermined chance to be selected for the sample. It is used when time, cost or other factors are more important than generalisability of the sample (Sekaran, 2003). Needless to say, time, cost, and accessibility to respondents are strongly limited in this research. Therefore, non-probability sampling was used in this research, as most tourism research studies do.

Non-probability sampling designs are divided into the following three categories; convenience sampling, judgement sampling and quota sampling, as discussed in the following (Sekaran, 2003):

- Convenience sampling

Convenience sampling refers to the collection of data from the members of the population that are easily and conveniently accessible. It is the easiest and cheapest way to access to data, but the potential bias of samples is also admitted.

- **Judgement sampling**

In judgement sampling, the researcher judges which samples are appropriate and which are not, for example, in market research, asking opinion leaders who are knowledgeable.

- **Quota sampling**

Quota sampling ensures that certain groups are represented adequately in the study. The quota of each subgroup is generally based on the total numbers of each group in the population. For example, if difference in level of satisfaction of one accommodation is investigated by gender, and the share of the accommodation is 70% female and 30% male, the sample should consist of 14 females and 6 males if the total required sample size is 20.

In the case of this research, the researcher asked participation in the research as a favour of whoever happened to meet in the chosen three guesthouses. In this context, this research used convenience sampling.

4.6.2 Sample Size and Response Rate

The question “how large are the samples required?” is a common question and is very important. Sample size must be decided carefully with consideration of constraints such as cost, time and efficiency to obtain reliable data.

The sample size in this research was decided from the statistic of annual international tourist arrivals in Thailand that is provided by the Office of Tourism Development in Thailand (2009). According to the office, the tourist numbers arriving in Thailand in 2007 from Europe (3.69 million), North America (0.82 million) and Oceania (0.73

million), which are the countries listed at Table 4.13, accounted for 5.24 million in total. Whilst there are no statistics regarding the number of international backpacker tourists in Thailand, it is estimated that backpacker tourists account for about 10% of total tourist numbers in the world (Butcher, 2003). Therefore, the number of backpacker tourists from the targeted countries in this research (see Table 4.13) is estimated as 0.52 million annually. Sekaran (2003) considered that the sample size for a population of half a million requires at least 382 to 384 samples. Therefore, this research expected at least 400 quantitative samples with consideration of time and efficiency. In multivariate analysis, the sample size should be ten times or more as large as the number of variables in the study (Sekaran, 2003). As is discussed in the next section (section 4.7: data analysis), this research introduced two-step cluster analysis to segment backpacker tourists in accordance with their characteristics of travel motivation, to explore similarities and differences of frequency levels of behavioural intention (objective two), actual responsible behaviour (objective three) and the gap between them (objective four) in accordance with their travel motivation pattern. A total of 18 travel motivation variables were introduced for the two-step cluster analysis. This means that at least 180 respondents are required to conduct two-step cluster analysis. Actually 452 valid samples were collected. Forty responses per week (for ten weeks) was the target number.

The sample size for qualitative semi-structured interviews varies depending on the situation. The concern in qualitative sampling is “when to stop interviewing?” rather than “how many samples are required?”. Theoretical sampling leads to material collection and analysis and contributes to the decision of the timing to stop (Jennings, 2005). Material collections are stopped when there is sufficiency and saturation in materials and their analysis, or when a similarity of contents of qualitative information is identified. Saturation occurs when materials fit identified categories and no more new evidence or categories emerge. Simply put, research should be stopped when redundancy in regard to information is achieved (Jennings, 2005). Actually only 14 samples were collected in this research which were far from to say redundancy in regard to information. Table 4.16 shows the sample size, number of refusals, invalid samples and response rate both for the questionnaire and the semi-structured interview survey.

Table 4.16
Sample Size

	number	questionnaire reason for refused	number	semi-structured interview reason for refused
targeted sample size	400			• stopping when redundancy in regard to information is achieved
total contacted number [(a)+(b)+(c)]	533		31	
valid sample size (a)	452		14	
refusal (b)	27	<ul style="list-style-type: none"> • no time • no motivation • language problem 	17	<ul style="list-style-type: none"> • no time • no motivation • no idea to answer
invalid samples (c)	54	<ul style="list-style-type: none"> • uncompleted • not a targeted nationality 	0	----
response rate (a) / [(a)+(b)+(C)] * 100	84.8%		45.2%	

Source: author's fieldwork

4.7 Data Analysis

Data processing and data analysis is the next stage after the survey is completed. This section explains the ways of editing, coding, data entry and techniques introduced for analyses both in terms of quantitative and qualitative analysis. The analysis techniques both of quantitative and qualitative analysis were introduced in order to gain useful information to meet the aim and objectives of the research.

4.7.1 Statistical Data Analysis

Data processing and data input to SPSS for questionnaire survey is easy in that codes have already been placed with fixed choice answers. For example, coding for Q3 (country of permanent residence) was conducted in alphabetical order (1: Australia, 2: Austria ... 23: United States of America). Many other questions such as Q4, 5, 7, 8 and 9 were coded from top to bottom, left to right order. Yes / No questions were coded 0: No, 1: Yes. Missing data was coded as 99. Coding and data input to SPSS

was conducted on a day by day basis after samples were collected to monitor the working of the questionnaire.

Three different types of analysis were introduced; univariate analysis, bivariate analysis and multivariate analysis. The data analysis techniques are listed at Table 4.17. Univariate analysis analyses and presents the information that relates to a single variable (Bryman and Cramer, 2001). This is the easiest and most basic data analysis amongst three types of analyses. It is frequently used to summarise a variable with frequency and mean score. Bivariate analysis explores (1) differences between scores on two or more variables and (2) relationships between two or more variables (Bryman and Cramer, 2001). Multivariate analysis aims to explore the relationships and differences amongst three or more variables. In other words, it represents all statistical methods that analyse multiple measurements simultaneously on each individual or object (Anderson and Black, 1998). It enables the researcher to explore interrelationships and causal connections between variables. Multivariate analysis explores more comprehensive characteristics of samples than bivariate analysis. Although bivariate analysis is a simpler way to explore the relationship between just two variables, it has significant disadvantage in restricting the exploration to a specific point within the whole research field (Bryman and Cramer, 2001). Frequently used multivariate analysis techniques are multiple regression analysis, factor analysis and cluster analysis. The statistical analysis aimed to explore the following three objectives:

- To explore frequency level of intention to behave responsibly amongst backpacker tourists (objective two)
- To explore frequency level of actual responsible behaviour amongst backpacker tourists (objective three)
- To compare frequency level of behavioural intention to behave responsibly with actual responsible behaviour amongst backpacker tourists (objective four)

The above three objectives were explored from the four dimensions. The following explanations outline the data analysis techniques that were introduced to explore them:

Table 4.17
The Statistical Data Analysis Techniques Introduced in this Research

objectives of the research		<ul style="list-style-type: none"> To explore the frequency level of intention to behave responsibly amongst backpacker tourists (objective two) To explore the frequency level of actual responsible behaviour amongst backpacker tourists (objective three) To compare the frequency levels of intention to behave responsibly and of actual responsible behaviour amongst backpacker tourists (objective four) 				
dimension of the research	the profile of the respondents	the degree of responsible behaviour (behavioural intention, actual behaviour and the gap between them) amongst backpacker tourists in overall level (mean score of series (n=26) of responsible behaviour items)	the responsible behavioural patterns amongst backpacker tourists	(the exploration from the associations of characteristics of responsible behaviour with frequency levels of behavioural intention and actual behaviour and the gap between them amongst all backpacker tourists)	the characteristics of the "responsible" backpacker tourists (the exploration from the associations of social demography, travel characteristics and travel motivations amongst backpacker tourists with frequency levels of behavioural intention and actual behaviour and the gap between them)	
		6.2	6.3	6.4	6.5	
	section in Chapter 6	6.2	6.3	6.4	6.5	
univariate	frequency (calculation and comparison)	√				
	mean score (calculation and comparison)	√	√	√	√	
	median	√	√			
	mode	√	√			
	standard deviation	√	√			
	quartile		√	√		
	skewness	√	√			

bivariate	Chi-square test	√				
	Mann-Whitney test				√	
	Kruskal-Wallis test	√			√	
	Wilcoxon Signed Rank test		√	√	√	
	Spearman's rank correlation coefficient		√	√		

multivariate	two-step cluster analysis	√				

Source: author

- The profile of the respondents

First of all, the profile of the respondents was identified to understand the characteristics of the sample. The principal analysis here was calculations of frequency in accordance with social demography and travel characteristics of the respondents. In addition, mean score was also identified where appropriate (e.g. average age of respondents and average frequency of backpacker tourism experiences amongst respondents). The ordinal data such as age, frequency of previous backpacker tourism experience, or travel party size, was re-coded to categorical data using quartile analysis. The backpacker tourists were distinguished into three levels (high, medium, low) in accordance with variables (ordinal data) of social demography and travel characteristics. For example, the backpacker tourists were categorised by age as older, middle and younger. These categorised data sets can be independent variables to explore frequency levels of behavioural intuition, actual responsible behaviour and the gap between them. The sample which is below the first quartile line was interpreted as low (e.g. younger, small party size). On the other hand, the sample which is above the third quartile line was interpreted as high (e.g. older, large party size). The explanations of the first and third quartile are as follows:

- The first quartile
When the values of respondents are ordered from the lowest to the highest value, this value is that of the item which falls one-quarter of the way between the lowest and highest value (Ryan, 1995: 206).
- The third quartile
When the values of respondents are ordered from the lowest to the highest value, this value is that of the item which falls three-quarters of the way between the lowest and highest value (Ryan, 1995: 206).

In terms of travel motivations amongst the respondents, cluster analysis was introduced to segment backpacker tourists with their specific characteristics of travel motivations. This research explores the frequency levels of behavioural intention and actual responsible behaviour and the gap between them amongst

backpacker tourists in accordance with their characteristics of travel motivations. In this regard, cluster analysis of travel motivations produced independent variables for the exploration of intention, behaviour and the gap between them. Cluster analysis, which is one of the multivariate analyses, aims to classify objects or individuals into several groups with high homogeneity within clusters and low homogeneity between clusters using a specified set of variables (Sekaran, 2003; Weaver and Lawton, 2005). It is frequently used for market segmentation analysis. This explores the structure of relationships amongst cases/respondents, though factor analysis explores the structure of relationships between variables (Anderson and Black, 1998). There are three different types of cluster analysis (Norusis, 2009); hierarchical cluster analysis, K-mean cluster analysis and two-step cluster analysis, as explained below:

- Hierarchical cluster analysis

Hierarchical cluster analysis which uses distance measures is the most commonly used type of cluster analysis. The process of this analysis is as follows: in the first round, the closest survey respondents in terms of the value are grouped together as the first cluster, which is allocated a new value which represents the mean between these two. In the second round, either a new respondent joins the first cluster or a second cluster is produced from two other respondents. It depends on which scenario involves smaller value difference. This process continues until all the respondents are grouped into two clusters (Weaver and Lawton, 2005). The hierarchical process is illustrated by a dendrogram. A critical decision in this cluster analysis is how many clusters are kept for interpretation. One of the solutions is the situation where the distance within group is minimised while distance between groups is maximised (Hair et al., 1995 cited in Weaver and Lawton, 2005; Norusis, 2009). Another solution is to keep clusters which are easy to interpret through looking at the characteristics of the clusters at successive steps (Norusis, 2009). Hierarchical cluster analysis is suitable for smaller sample size (Dolnicar, 2002; Norusis, 2009).

- K-mean cluster analysis

K-mean cluster analysis, which is non-hierarchical clustering procedures, requires the number of clusters in advance before exploration of the data. The approach supposes that the researcher has already hypothesised about the number of clusters in the cases or variables, in other words. K-mean clusters produce exactly K different number of clusters. The process of K-mean cluster analysis is as follows. Firstly, cases are classified based on their distances to the centres. Secondly, the cluster means are computed again using the cases that are assigned to the centre. Thirdly, all the cases are classified again based on the new set of means, then this is repeated until the cluster means do not change much between successive steps. Finally, the means of the clusters are calculated again and each sample is allocated to one of K number of clusters (Norusis, 2009). K-mean cluster analysis is suitable for segmentation of large numbers of samples with number of clusters hypothesised in advance (Dolnicar, 2002).

- Two-step cluster analysis

Two-step cluster analysis in SPSS is designed for handling very large numbers of samples (1000 cases is large enough for clustering) or forming clusters on the basis of either categorical or continuous data (Norusis, 2009). The process of this cluster analysis is as follows: firstly, each sample is clustered into many small sub-clusters through scanning data one by one. Secondly, sub-clusters are clustered into the desired number of clusters. SPSS uses a hierarchical clustering method in the second clustering. It automatically selects the number of clusters (Wais, 2006; Norusis, 2009).

This research used two-step cluster analysis to segment backpacker tourists in accordance with their travel motivations for the following two reasons:

1. The sample is too large ($n=452$) to use hierarchical cluster analysis

2. The number of clusters to be interpreted cannot be decided before exploration (K-mean cluster analysis)

After the classification of backpacker tourists in accordance with their travel motivations, clusters were compared on the basis of social demography, travel characteristics and characteristics of acquisition of responsible tourism advice. The Chi-square test (χ^2) (bivariate analyses), which explores the probability that the observed relationship between two variables arose by chance (Bryman and Cramer, 2001), was introduced. Chi-square test explores the association between cluster groups and social demography, travel characteristics and characteristics of acquisition of responsible tourism advice which are categorical data (e.g. the association between cluster groups and gender).

- The degree of responsible behaviour (behavioural intention, actual behaviour and the gap between them) amongst backpacker tourists in overall level (mean score of series (n=26) of responsible behaviour items)

Firstly, the mean score of series of responsible behaviour items (n=26) of both behaviour intention and actual responsible behaviour of each respondent was calculated and then it was demographically represented by scatter graphs (see Figure 6.1 and Figure 6.2). This makes it possible to represent visually how frequently backpacker tourists intended to behave responsibly and how frequently they actually behaved responsibly. In relation to this, the quartile analysis was introduced to explore the trend of frequency levels of both behavioural intention and actual responsible behaviour. The first, second and third quartile lines (in other words, 25%, 50% (median) and 75% percentile line) were demographically represented in the scatter graphs. If the three lines are concentrated to the side of high frequency score of behavioural intention and actual responsible behaviour in the scatter graphs, it means that the majority of backpacker tourists frequently intended to behave responsibly and actually behaved responsibly. On the other hand, if the three lines are concentrated to the side of the lower frequency score in the scatter graphs, it means that the majority of backpacker tourists did not frequently intend to behave responsibly or actually behave responsibly.

To explore the correlation between frequency level of intention and actual responsible behaviour, the Spearman's Rank Order Correlation analysis was introduced. This is a non-parametric test that has less stringent assumptions than a parametric test (Pearson's Product-Moment Correlation). It represents the direction and strength of correlation (frequency level of behavioural intention and actual behaviour amongst backpacker tourists) by the value from -1 to +1. Positive correlation (+) means that as one variable increases, other variables also increase. On the other hand, negative correlation (-) means that as one variable increases, other variables decrease. Perfect correlation (+1 or -1) means the value of one variable determines exactly the value of another variable. A straight line is represented in the scatterplot in the case of perfect correlation. On the other hand, zero correlation means there is no relationship between two variables at all. No pattern is identified in the scatterplot in the case of zero correlation (Pallant, 2001). One crucial point in the correlation analysis is how to interpret values between 0 and 1. Whilst different authors have offered different interpretations, Cohen (1998, cited in Pallant, 2001: 120) identified the interpretation in social science as follows:

$r=0.10$ to 0.29 or $r=-0.10$ to -0.29 : small

$r=0.30$ to 0.49 or $r=-0.30$ to -0.49 : medium

$r=0.50$ to 1.00 or $r=-0.50$ to -1.00 : large

Secondly, frequency levels of behavioural intention and actual responsible behaviour and the gap between them amongst all respondents were explored in accordance with each item of responsible behaviour (attribute level). Calculations of mean score were the principal analysis technique here to explore the frequency level of behavioural intention and actual behaviour of each variable (total 26 responsible behaviour items). In addition to that, calculations of standard deviation, median, mode, and skewness were also introduced. Standard deviation, which measures dispersion of interval and ratio scale data, aims to explore the spread of a distribution and variability within the data (Sekaran, 2003). It is the calculated square root of the variance. Median, mode and skewness as well as

mean measure central tendencies. Median is a central item of the observed group when it is arrayed. In this research, the frequency level of the 226th and 227th (total number of sample: 452) were identified as the median of frequency level of behavioural intention and actual behaviour in each item of responsible behaviour. Mode represents the most frequently occurring phenomenon. Skewness value represents the symmetry of the distribution (Pallant, 2001). This information is used to judge whether parametric or non-parametric statistical techniques (they are part of bivariate analysis) is used. A parametric test is based on the assumption that certain characteristics of the population are already known. The following three conditions are required to be met (Bryman and Cramer, 2001):

1. the level or scale of measurement is of equal interval or ratio scaling, that is, more than ordinal
2. the distribution of the population scores is normal
3. the variances of both variables are equal or homogeneous

On the other hand, a non-parametric test (or distribution-free test) does not require assumption of the distribution of population. Though any kind of statistics can be applied, the non-parametric test tends to be less powerful than the parametric test. It means the non-parametric test may fail to identify statistical significance though it actually exists (Pallant, 2001). This research used a non-parametric test, but not a parametric test. This is because the distributions of the scores of both behavioural intention and actual behaviour of the series of responsible behaviour items were not normal. The condition of parametric test No. 2 in the above was not met, in other words. It was judged from the skewness scores of each item of responsible behaviour for both behavioural intention and actual behaviour. Most of the items of responsible behaviour, for both behavioural intention and actual behaviour, admitted significant negative skewness which means that mean scores were lower than median scores. Therefore, this research introduced the Wilcoxon Signed Rank Test, which is the alternative of the parametric paired-sample t-test to identify statistically significant difference between frequency levels of behavioural intention and actual behaviour. For example, the exploration of the Wilcoxon Signed Rank Test is whether there is a statistically significant difference

between frequency level of behavioural intention to consume local products and frequency level of actually consumed local products or not.

- The responsible behavioural patterns amongst backpacker tourists (the exploration from the associations of characteristics of responsible behaviour with frequency levels of behavioural intention and actual behaviour and the gap between them amongst all backpacker tourists)

The associations between the characteristics of responsible behaviour, which were categorised by both dimension (type) of responsibility and targeted stakeholder of responsibility, and behavioural intention, actual behaviour and the gap between them amongst backpacker tourists were explored. A total of 26 items of responsible behaviour were classified into eight categories, such as respecting (dimension of responsibility) locals (targeted stakeholder of responsibility) or eco-friendliness (dimension of responsibility) for global citizens (targeted stakeholder of responsibility) in chapter five through content analysis. The exploration of the frequency levels of behavioural intention and actual responsible behaviour and the gap between them in an attribute (series of responsible behaviour items (n=26)) level were also used as supplementary where appropriate. The variables (both eight categories of characteristics of responsible behaviour in accordance with dimension (type) and targeted stakeholder of responsibility and 26 responsible behaviour items) were categorised with four evaluations along with quartile points of frequency levels of behavioural intention and actual behaviour. The category of evaluations and their conditions are as follows:

- *Outstandingly Frequent*: the variables for which frequency levels of both behavioural intention and actual behaviour belong to the fourth quartile (in the top quartile)
- *Frequent*: the variables for which frequency levels of both behavioural intention and actual behaviour belong to the third or fourth quartile (top 50th percentiles), but excluding the variables where both behavioural intention and actual behaviour belong to the fourth quartile (the variables in *Outstandingly Frequent*)

- Less Frequent: the variables for which frequency levels of both behavioural intention and actual behaviour belong to the second, third or fourth quartile (more than 25th percentile), but excluding the variables for which both behavioural intention and actual behaviour belong to the third and fourth quartile (the variables in *Outstandingly Frequent* and the *Frequent*)
- Not Frequent: the variables for which frequency levels of either behavioural intention or actual behaviour or both behavioural intention and actual behaviour belong to the first quartile (25th percentile)

Moreover, the gap scores between behavioural intention and actual behaviour were also categorised into four different gap levels along with quartile points as follows:

- Very Small Gap: the variables for which the gap score belongs to the first quartile
- Small Gap: the variables for which the gap score belongs to the second quartile
- Large Gap: the variables for which the gap score belongs to the third quartile
- Very Large Gap: the variables for which the gap score belongs to the fourth quartile

The Spearman's Rank Order Correlation analysis was introduced for the identification of correlations of frequency levels of both behavioural intention and actual behaviour in accordance with the characteristics of responsible behaviour to explore the responsible behavioural patterns of backpacker tourists. The explanation of this correlation analysis can be referred to above.

- The characteristics of the “responsible” backpacker tourists (the exploration from the associations of social demography, travel characteristics and travel motivations amongst backpacker tourists with frequency levels of behavioural intention and actual behaviour and the gap between them)

The associations of three different independent variables (social demography, travel characteristics and travel motivations, which were segmented through two-step cluster analysis, amongst backpacker tourists) with frequency levels of behavioural intention and actual behaviour and the gap between them were principally explored using three different bivariate analyses. They are:

- Mann-Whitney test
- Kruskal-Wallis test
- Wilcoxon Signed Rank test

Bivariate analysis explores differences between scores on two or more variables. All of them are non-parametric tests that have less stringent assumptions than the parametric test. As mentioned before, the relatively heavy skewness of responsible behaviour scores justifies introducing a non-parametric test rather than a parametric test. The Mann-Whitney test was used to test the differences between two independent groups on a continuous measure. For example, the difference of frequency level of actual behaviour “to consume local products” between male respondents and female respondents, or between respondents who have acquired responsible tourism advice before and respondents who have never acquired it were explored using the Mann-Whitney test. The Kruskal-Wallis test was introduced to compare the scores on some continuous variables for three or more groups. For example, the comparison of frequency levels of actual behaviour “to consume local products” for the four different occupational groups (undergraduate student, postgraduate student, employee, and retired/unemployed), or the three different travel motivation groups that were segmented by two-step cluster analysis (the *Hedonism Seeker*, the *Destination Explorer*, and the *Multi-Experiences Seeker*) were explored using the Kruskal-Wallis test. The Wilcoxon Signed Rank test was used to test the differences of repeated measures. It investigated the difference of frequency levels between behavioural intention and actual responsible behaviour of the same item of responsible behaviour. For example, the difference of frequency level of the intention “to consume local

products” and frequency level of actual behaviour “to consume local products” amongst male respondents was explored using the Wilcoxon Signed Rank test.

Through statistical testing that explore statistical differences between two or more than three variables (Chi-square test, Mann-Whitney test, Kruskal-Wallis test, and Wilcoxon Signed Rank test), probability levels (p) 0.05 and 0.01 are indicated as * and **, respectively. The probability level $p=0.05$ means an estimation is incorrect 5 times out of 100 times. In other words, 95% is correct. Social science researches generally accept $p=0.05$ as the border of statistical difference. Therefore, this research also accepts a probability level less than 0.05 as a statistically significant difference and a probability level less than 0.01 is indicated as supplementary.

4.7.2 Qualitative Data Analysis

The qualitative data analysis in this research explores the perceived experiences of responsible behaviour amongst backpacker tourists in Thailand. The role of qualitative analysis is to support the results of the quantitative questionnaire survey which explored frequency levels of behavioural intention and actual responsible behaviour and the gap between them amongst backpacker tourists. The following three objectives were explored through qualitative analysis:

- To explore interpretations amongst backpacker tourists of their responsible behaviour (objective five)
- To explore the perceived importance of responsible behaviour for backpacker tourists (objective six)
- To explore the factors that influence backpacker tourists to behave in a responsible manner (objective seven)

The qualitative analysis is a conceptual interpretation of the dataset through specific analytic strategies to convert raw data into logical meaningful description and then explain the phenomena to be studied. To put it simply, qualitative analysis is all about

understanding what the data say about the research topic (Altinay and Paraskevas, 2008). There are two different approaches to the qualitative analysis; deductive (theory-driven) approach and inductive approach. This research took the inductive approach. The analysis here is not theory based, like application of the Theory of Planned Behaviour which is a deductive (theory-driven) approach. The following explanation, which is based on Altinay and Paraskevas (2008), is about the process of the inductive qualitative approach that the researcher followed to analyse the qualitative data:

- Stage 1: Familiarising Data

First of all, each interview transcript was read through several times to become familiar with the data. Through reviewing the transcription, the potential process of locating concepts and links between concepts was considered.

- Stage 2: Coding, Conceptualisation and Ordering

This stage generates the concepts through coding. It involves breaking down the dataset, conceptualisation, and putting it back together in new ways. Three different types of coding were conducted; open coding, axial coding, and selective coding. Firstly, open coding divided the data into concepts and categories. Each category was given a label for further coding. The data was broken down based on the objectives of the research. For example, Q8 (what are easy responsible behaviours to follow? and why?) and Q9 (what are difficult responsible behaviours to follow? and why?) were asked to explore objective seven (factors that influence backpacker tourists to behave in a responsible manner). The following questions were asked, and then the coding label was applied:

- Which responsible behaviour item is regarded as easy/difficult to follow for backpacker tourists?
- How are frequency of intention and actual behaviour and the intention-behaviour gap described?
- What are the circumstances in which the respondent feels it is easy / difficult to behave responsibly?

The broken-down data that represent similar incidents were then grouped and given the same conceptual label. The second coding is the axial coding with which to put the open coding back together to generate explicit connections between a category and its subcategories to understand the connection of phenomena. To put it simply, causal relationships between categories and subcategories were sought. Third coding is the selective coding which involves the integration of axial coding to form an initial theoretical framework. Through reviewing axial coding, overall traits were identified in accordance with the objective of exploration.

- Step 3: Enfolding the Literature and Integrating with Quantitative Analysis Results

After data analysis and the identification of themes, concepts and relationships, these were compared with existing literature and the results of the quantitative analysis. Enfolding the literature includes asking to what these themes are similar, what they contradict, and why. Enfolding the literature, comparing and contrasting the research findings against the literature, makes clear the similarities and differences between the findings and existing literature, and, more importantly, integrating them with the results of the quantitative analysis. All of this helps to improve the internal validity of the research.

Qualitative analysis was implemented manually (by hand). The use of computer-assisted qualitative data analysis software such as NVivo or NUD*IST was rejected because the sample size of the qualitative interviews was relatively small (n=14).

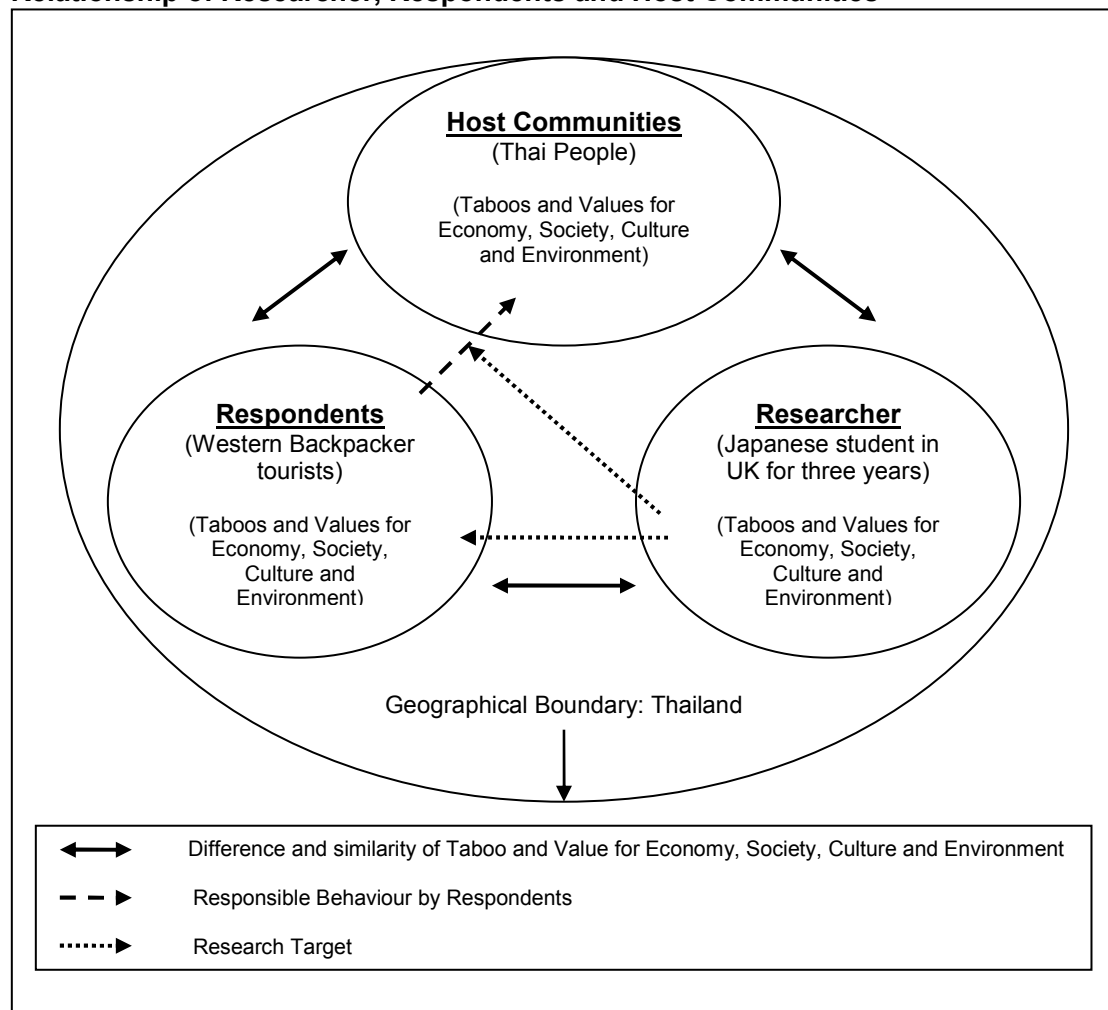
4.8 Ethical Issues in the Research

Ethical issues in the research are very often ignored by tourism academic researcher. Ryan (1995) comments that confidentiality and sensitivity of data in tourism research is generally less of a problem compared with other social science researches. However, asking backpacker tourists about their responsible behaviour without consideration of the ethical issues in the research by researcher is thought to be somewhat

contradictory. It would be the responsibility of the researcher in this research to consider ethical research before conducting the fieldwork. Ryan’s (2005: 12) belief concerning tourism research in an ethical manner is “to act with integrity, with honesty, but also to act in a manner sensitive to the concerns of others”.

As part of the ethical responsibility to the readers, the position of researcher and relationship between researcher and respondents must be stated, because they affect the interpretation and biases of the research (Ryan, 2005). Especially, the complex intercultural relationship of the researcher, the respondents and the host community, as shown in Figure 4.8, requires the researcher to mention them. This research was

Figure 4.8
Relationship of Researcher, Respondents and Host Communities



Source: author

conducted by a Japanese PhD student who has been studying in the UK for three years. He has observed the behaviour of the respondents (western backpacker tourists) towards host communities (constituted by Thai people). Though all of them are in within the one geographical boundary (Thailand), each of them has different values. Of course, it is dangerous to see those two groups as single entities. Each group is constituted by fragmented different personalities, though many mutual values exist within the groups. This research is investigated from the eye of a tourism researcher who possesses Japanese values but more or less understands western values (through experiences in the UK) and Thai values (through previous travel experiences). Needless to say, the contemporary globalised shrinking world, especially influenced by media and internet, has been influencing the values of all three parties in some respects. Local Thai people, especially those who interact inter-culturally with tourists, may be influenced by them. Likewise, Mowforth et al. (2008: 2) see responsible tourism in Latin America from the standpoint of “white, middle-class professionals from a wealthy country”. What is important in this discussion is that interpretation in this research is never value-free nor without some bias of the researcher. There is no method or technique for doing research without the medium of the researcher. Our consciousness is always the medium through which the research occurs (Flowerdew and Martin, 2005).

Needless to say, respecting the respondents is a duty of the researcher. The researcher possesses power only when the respondents agree to participate in the survey. Refusal to participate in the survey or to abandon answering must be respected whatever the reasons are. Avoiding potentially embarrassing questions for the respondents is also a matter of respect by the researcher. This research avoided asking about sexual behaviour, especially because a male researcher asking questions about this topic to female respondents could be a problem.

Care and sensitivity towards local communities in the fieldwork location, Thai people in this research, must also be considered. What benefits have the Thai people received in return for their cooperation with the research? This is perhaps particularly important when the academics from industrialised countries do not sustain a long-term relationship with the researched host communities in a less industrialised country

which practise gift-giving customs (Reynolds, 1982; Ryan, 2005). The researcher must return something of value to the host communities in Thailand. It is not only a monetary contribution through the fieldwork trip to Thailand, but also, and more importantly, the contribution of this research itself to the host communities. The contribution of the research is discussed in the conclusion chapter.

4.9 Summary

This chapter mainly discussed the research methods used in this research and the reasons they were chosen. This research introduced a mixed methods approach, which is the combination of content analysis of codes of conduct for tourists, and a quantitative questionnaire survey and semi-structured interviews with backpacker tourists. The process of content analysis of codes of conduct for tourists, and designing of the questionnaire form and interview contents, were undertaken with reference to existing literature. Sampling strategies and the process of data collection in Chiang Mai, Thailand, were identified based on existing literature and issues raised by three pilot research activities. The data analysis strategies that this research introduced were justified. In terms of quantitative analysis, the main research techniques that this research introduced were univariate and bivariate analysis. The mean score calculations of frequency levels of behavioural intention and actual responsible behaviour amongst the respondents were the main technique of univariate analysis. The explorations of the association between two variables or more than two variables are the technique of bivariate analysis. The Mann-Whitney test, Kruskal-Wallis test, and Wilcoxon Signed Rank test were introduced where appropriate. In terms of qualitative analysis, the inductive approach was used. Qualitative analysis was designed to support the results of the quantitative questionnaire survey. Moreover, the ethical issues in this research were discussed. Ethical issues were regarded as essential because the research explores the responsible (ethical) behaviour of backpacker tourists under a complex intercultural situation. The next three chapters will present the findings which are analysed by the techniques introduced in this chapter.

Chapter Five

Findings: Content Analysis

Responsible Behaviour: The identification of items of responsible behaviour for backpacker tourists in Thailand

5.1 Introduction

This chapter identifies a series of items of responsible behaviour for backpacker tourists derived from codes of conduct aimed at them, to meet objective one. This chapter is important in terms of the following two points:

- The framework of responsible behaviour for backpacker tourists in Thailand has not been identified so far. Therefore, the series of responsible behaviour items identified in this chapter (later in this section) become variables to explore degree of behavioural intention (objective two), actual behaviour (objective three) and the gap between them (objective four) at chapter six.
- This chapter (at section 5.2) categorised series of responsible behaviour items in accordance with type (dimension) of responsibility and targeted stakeholder of responsibility. The units of categorised series of responsible behaviour items become independent variables to explore the associations between the characteristics of responsibility and degree of behavioural intention (objective two), actual responsible behaviour (objective three), and the gap between them (objective four) at chapter six. Moreover, they also become foundations to explore the factors that influence responsible behaviour for backpacker tourists (objective seven) at chapter seven.

The above two explanations imply that the identification of a series of responsible behaviour items and following categorisation of them into characteristics of responsibility significantly influence the results and findings of the following two chapters. Therefore, whilst the identification of items of responsible behaviour for

backpacker tourists in Thailand as variables in the quantitative questionnaire form possibly can be explained in the section “Designing Research Instruments” (section 4.4) at chapter four, it is important to explore and explain them in detail in one chapter.

The term “responsible tourism”, which is not defined officially, is generally defined by academics as to maximise positive impacts and minimise negative impacts for all tourism stakeholders. Thus all tourism stakeholders are required to behave in a responsible manner (see chapter two). For example, the Responsible Tourism Partnership (2008) defined the term “responsible tourism” as follows:

Responsible tourism minimises negative and maximises positive impacts in environmental, social, cultural and economic contexts; involves local people and enhances communities; contributes to conservation; provides access for physically challenged people and engenders respect and connections between hosts and guest.

The concept of responsible tourism regarding tourists has been ignored until recently despite the importance of their contribution to sustainable destinations. What should not be overlooked, and is a starting point to discuss the responsible behaviour of tourists, is to explore what it means to be a responsible tourist (Stanford, 2008). What the responsible behaviour of tourists signifies is not absolute but depends on local context. It is multi-faceted, dynamic and complex with several dimensions and different degrees within these dimensions (Stanford, 2008). For example, what is acceptable in the home country for backpacker tourists, such as an informal dress code, is not acceptable for local residents in Thailand, even in the beach destinations in Thailand. Whilst in many destinations the concern is about environmentally responsible behaviour and the monetary contributions of backpacker tourists, in Koh Pha-Ngan (the island in the Gulf of Thailand), which is famous for the monthly full moon party, the significant concerns instead are backpackers’ illegal behaviour, especially their drug use (Williams et al., 2007).

This research focuses on the responsible behaviour amongst backpacker tourists from so-called western countries in less developed countries (an intercultural setting) in the

case of Thailand. The series of items of responsible behaviour is derived from codes of conduct for backpacker tourists from western countries to less developed countries. The codes provide a significant degree of behavioural guidance for tourists (Fennell, 2006). Specific and succinct information about appropriate behaviour in codes of conduct is helpful in supporting tourists in making choices in a responsible manner (Budeanu, 2007) and managing their expectations towards tourist destinations (Weeden, 2005). These explanations of what tourists can do to contribute to sustainable tourism can eliminate internal psychological barriers of tourists. In these contexts, it is rational that this research considers items of responsible behaviour that are frequently mentioned in codes of conduct for western tourists who are travelling in less developed countries as items that enhance the sustainability of tourist destinations in Thailand if backpacker tourists follow them.

The detailed methodology of content analysis was introduced in chapter four, the methodology chapter (subsection 4.4.1). Briefly repeating that, in the first step, 38 codes of conduct for backpacker tourists travelling in less developed countries, which were gathered from the Google search engine in the worldwide web, were carefully read through to identify variables (items of responsible behaviour) for the following coding. A total of 40 variables were identified. Then in the second step, all sentences of all the codes of conduct were carefully read through again to identify descriptions of the 40 variables. A spreadsheet was produced in Microsoft Excel to tick when one responsible behaviour item was described in one code of conduct (column: list of codes of conduct, row: responsible behaviour items/variables) (see Appendix 2). Finally, the frequency of description of each responsible behaviour item was counted, and the degree of priority was set for each item of responsible behaviour. Four levels importance were set; “critically important” (frequency of description in codes of conduct: $n=29-38 / 76-100\%$), “very important” ($n= 19-28 / 51-75\%$), “important” ($n=10-18 / 26-50\%$), and “less important” ($n= 1-9 / 1-25\%$). Responsible behaviour items that were “less important” were excluded from the series of responsible behaviour items for several reasons as mentioned in the methodology chapter. Moreover, the series of responsible behaviour items was segmented in accordance with type (dimension) of responsibility and targeted stakeholder of responsibility. The

Table 5.1
Responsible Behaviours Identified for Backpacker Tourists in Thailand

Degree of Importance to Behave Responsibly	Aspect of Responsibility	Responsible Behaviour Items for Backpacker Tourists	Type (Dimension) of Responsibility										Target Stakeholder (a)				% of Frequency within Total Analysed Codes		
			awareness (consciousness)	respect	engagement (taking time)	excellence	spending money	eco-friendliness	self	locals	animals	global citizen	Frequency						
Critically Important	economic	To consume local products	✓										✓					31	81.6
	economic	To use locally owned facilities											✓					30	78.9
	economic	To haggle rationally within fair price with humour	✓										✓					29	76.3
	S.C	To be responsible for photo taking	✓										✓					28	73.7
Very Important	environmental	To avoid buying products made from endangered plants, animals																27	71.1
	S.C	To learn and use basic phrases of local language	✓										✓					26	68.4
	S.C	To dress appropriately	✓										✓					25	65.8
	S.C	To understand safety, security and sanitary condition	✓										✓					19	50.0
Important	S.C	To respect norms amongst local communities	✓															19	50.0
	S.C	To be patient																15	39.5
	environmental	To be sensitive to limited nature resources of destinations																15	39.5
	S.C	To learn about country during trip willingly																13	34.2
	environmental	To avoid unnecessary wastes																13	34.2
	environmental	To use environmentally friendly products																13	34.2
	S.C	To admit cultural diversity																12	31.6
	S.C	To respect feeling of local residents																11	28.9
	economic	To avoid to give money, sweets to beggars and street children	✓															11	28.9
	S.C	To use socially responsible tour operators, accommodations																11	28.9
	S.C	To support local development and conservation programme																11	28.9
	environmental	To avoid to use airplane																11	28.9
	S.C	To avoid to show off richness of western society	✓															10	26.3
S.C	To avoid to expect special privileges by locals	✓															10	26.3	
S.C	To avoid to make unrealistic promises with local people	✓															10	26.3	
S.C	To obey local attitude towards alcohol	✓															10	26.3	
S.C	To understand and obey local law	✓															10	26.3	
environmental	To use public transport, bicycle or walking																10	26.3	

(Continue to next page)

Table 5.2
The Responsible Behaviour Items in accordance with Characteristics of Responsibility

Dimension (Type) of Responsibility	Target Stakeholder of Responsibility	Characteristics of Responsibility	Responsible Behaviour Items	(b)	(c)
respecting	locals	representations of respectful attitudes toward locals in the destinations	To respect norms amongst local residents To learn about country during trip willingly To admit cultural diversity		(A)
	self (a)	awareness of safety, security and sanitary condition during the trip	To respect feelings of local residents To understand safety, security, sanitary condition To haggle rationally within fair price with humour To be responsible for photo taking To dress appropriately To be patient	√	
awareness (consciousness)	locals	awareness of behaviour so as not to disturb locals	To avoid to give money, sweets to beggars and street children To avoid to show off richness of western society To avoid to expect special privileges by locals To avoid to make unrealistic promises with locals To obey local attitude towards alcohol		
excellence & engagement (taking time)	self (a)	pursuits of intellectually improving experiences during the trip	To understand and obey local law To learn about country during trip willingly		(A)
	locals	engagements (spending time and money) with certain activities for the benefit of locals	To learn and use basic phrases of local languages To use socially responsible tour operators, accommodations To support local development and conservation programmes	√	
spending money	locals	spending money so as to contribute to the local economy at the grassroots level	To consume local products To use locally owned facilities To avoid to buy products made from endangered plants, animals	√	
	global citizens	eco-friendly behaviour for the environmental sustainability of the world	To be sensitive to limited nature resources To avoid unnecessary wastes To use environmentally friendly products To avoid to use airplane To use public transport, bicycle or walking	√	
(a) self (backpacker tourist)					
(b) Importance Level for Backpacker Tourists to Behave Responsibly					
√√: Critically Important					
√: Very Important					
(c) The Pair of Overlapping Responsible Behaviour Items					

Source: Author's Fieldwork

dimension of responsibility includes the concept of respect, awareness, engagement (and taking time to engage), excellence, reciprocity and the “hard” perspectives of spending money and eco-friendliness. This dimension of responsibility was identified by Stanford (2008). Her investigation into the dimensions of tourist responsibility was in the context of New Zealand. Whilst there are a variety of behaviours that demonstrate responsibility depending on the local context, the dimension of responsibility is universal regardless of place. In terms of targeted stakeholder, three different stakeholders were identified: self (backpacker tourists themselves), locals, and global citizens. Whilst, in many cases, the responsible behaviour of tourists is aimed at the destination (therefore locals), several responsible behaviour items aim at backpacker tourists themselves, such as concern for safety, security and sanitary conditions. The environmental responsibility of backpacker tourists aims not only at the tourist destination but more widely at global citizens and future generations. This segmentation of the series of items of responsible behaviour into the characteristics of responsibility makes it possible to explore what type of responsible behaviour backpacker tourists frequently intended and actually performed and vice versa.

Table 5.1 lists the series of items of responsible behaviour which were selected concerning backpacker tourists in Thailand. Moreover, Table 5.2 segments the items of responsible behaviour in accordance with their characteristics of responsibility. The next section explores why backpacker tourists are required to follow these responsible behaviour items, based on a literature review and quotations from the codes of conduct. The explanations especially focus on the importance of each responsible behaviour item in the intercultural encounter between backpacker tourists (guests) and local people (hosts) in the context of recent globalisation.

5.2 The Responsible Behaviour Items in accordance with Characteristics of Responsibility

This section explains the characteristics of responsibility involving backpacker tourists in Thailand. A total of 26 responsible behaviour items were categorised into

seven characteristics of responsibility in accordance with type (dimension) of responsibility and targeted stakeholder of responsibility. The following are the characteristics of responsibility that involve backpacker tourists in Thailand (number in parenthesis represents the number of responsible behaviour items) (Table 5.2):

- representations of respectful attitudes towards locals in the destinations (n=4)
- awareness of safety, security and sanitary condition during the trip (n=1)
- awareness of behaviour so as not to disturb locals (n=10)
- pursuit of intellectually improving experiences during the trip (n=1)
- engagement (spending time and money) with certain activities for the benefit of locals (n=3)
- spending money so as to contribute to the local economy at the grassroots level (n=2)
- eco-friendly behaviour for the environmental sustainability of the world (n=6)

The explanations in this section are in accordance with the above seven characteristics of responsibility. The following three dimensions are explored in terms of each of the characteristic of responsibility:

- the importance of behaving responsibly for backpacker tourists in Thailand in terms of each characteristic of responsibility
- the ways to behave in a responsible manner for backpacker tourists in Thailand in terms of each characteristic of responsibility
- the evaluations of responsible behaviour amongst backpacker tourists in terms of each characteristic of responsibility (the exploration from existing literatures)

The identification of the former two dimensions in terms of each characteristic of responsibility makes it possible to explore the nexus between frequency levels (chapter six) and perceived experiences (chapter seven) of responsible behaviour and the nature and characteristics of responsibility in the coming chapters. The last dimension enables us to understand the performance of each characteristic of responsible behaviour amongst backpacker tourists objectively. The next two chapters

explore responsible behaviour amongst backpacker tourists in Thailand from their self evaluations and narrations regarding their behaviour, which is more subjective in nature.

As already mentioned, a total of 26 responsible behaviour items were identified as the behavioural items having the highest priority. What must not be misunderstood is that the remaining 14 responsible behaviour items that were excluded from the list (classed as “less important responsible behaviour items”) were by no means frivolous in terms of responsible behaviours. In other words, these responsible behaviour items are still important for backpacker tourists despite exclusion from the series of responsible behaviour items in this research. Those 14 items were excluded solely on the grounds of convenience of questionnaire design and research analysis. Several amongst these 14 responsible behaviour items are important for the sustainable future of tourist destinations in Thailand. For example, drug use by some backpacker tourists at Koh Pha-Ngan is regarded as a serious negative impact for local community (Williams et al., 2007). Whilst only seven codes of conduct mentioned avoidance of drug use, *Lonely Planet: Thailand* clearly describes the consequences of drug use in terms of both physical damage and legal punishment. Overall, the majority of the responsible behaviour items are socio-cultural aspects (n=16, 61.5%). Six items were environmental aspects (23.1%) and four were economic aspects (15.4%).

5.2.1 Representations of Respectful Attitudes toward Locals in the Destinations

The importance of exhibiting respectful attitudes toward local people in the destinations was described in many codes of conduct. The following four responsible behaviour items were categorised in this type of responsibility:

- to respect norms amongst local residents
- to learn about the country during the trip willingly
- to admit cultural diversity

- to respect the feelings of local residents

Real Gap Experience (2007) and Explore! (2008) described representing respectful attitudes toward locals as the fundamental “rule” of responsible tourism because the backpacker tourist is merely one of the visitors to the country. It is a duty for backpacker tourists because they decided to visit the country by themselves. Intrepid (2007) describes it as follows:

Things are done differently in the places we travel, which is why we love them! Please make sure in your dealings with local people you accept these differences and not try to change them for your own benefit or comfort.

As the above description indicates, in reality, how backpacker tourists should demonstrate respect depends significantly on context and place. Religious and social norms and etiquettes are significantly different from place to place and they play a large part of the local way of life. Intrepid (2007) describes two social norms concerned with backpacker tourists in Thailand as follows:

... (C)rooking your finger to call somebody is considered impolite. People generally use a subtle downward waving motion to summon someone.

... (S)howing affection in public is considered quite offensive – definitely no kissing! Away from the major urban centre it is extremely rare to see couples holding hands. To the contrary in Asia it is quite common to see friends of the same sex holding hands.

Fennell (2006) identified that violation of norms amongst local communities by tourists occurred more frequently due to lack of knowledge towards local norms than through lack of motivation to respect. Exodus (2007) explains: “It’s quite easy in a small community to appear an arrogant and potentially rich foreigner, so be aware of the feelings of other people, and try to avoid giving offence”. In this context, specific and succinct information about appropriate behaviour in the local context in codes is helpful in terms of supporting tourists to guide them in how to respect local

communities in the local context (Budeanu, 2007). Moreover, the willingness to learn about the local people possibly enhances respectful attitudes towards locals. The concept of the New Moral Tourist (Butcher, 2003; 2009) characterises the tourists who are interested in learning about the culture of the host and who are likely to seek to minimise their impacts on the hosts' society and be more wary of their capacity to damage the local culture.

Many of the codes of conduct insist that spontaneous respect by backpacker tourists is important. Explore! (2008) states "...by showing respect you will be respected and appreciated yourself!" Moreover, Charity Challenge (unknown year) advises "... follow high standards of courtesy. Treat [the] image of the heads of state with respect". However, it is also true that bad experiences suffered from locals, such as being cheated and sexual harassment, can be causes of confusion that make it difficult for backpacker tourists to show respectful attitudes towards locals (Hottola, 2004; 2005). Because of the difficulty experienced in intercultural backpacker tourism, Hottola observed that the majority of backpacker tourists tend to escape to a tourist meta-space (backpacker enclaves such as guest houses, tourist bars, beaches, attractions or even wilderness) and travel between them with fellow travellers or travellers met on the way (temporary gathering) (see Figure 2.2). In this context, backpacker tourists are themselves in an environmentally bubbled safe haven during the majority of their travel time. Hence, communications with local people are relatively restricted, just with the local tourism providers such as guest house housekeepers, staff in the restaurants or local tour guides, who very often understand western culture and know how to entertain western backpacker tourists (Malam, 2008). Therefore, to represent respectful attitudes towards locals in the destination for backpacker tourists may mean to show respect for locally empowered westernised tourism providers.

WYSE Travel Confederation (2007) found that more than 80% of backpacker tourists after their trip agreed they appreciated other cultures more than before their trip. However, Speed (2008) criticised the fact that many backpacker tourists regard what is acceptable in their country is acceptable anywhere else. This is particularly the case amongst western backpacker tourists who wrongly feel that they are visiting socially

undeveloped cultures because the economic standard of the country is lower than that in their home country.

5.2.2 Awareness of Safety, Security and Sanitary Condition during the Trip

There are five major risks associated with tourism: (1) terrorism, (2) political instability, (3) health, (4) crime and (5) cultural and language difficulties (Reisinger and Mavondo, 2006). These risks are of great concern for the backpacker tourists from western countries in less developed countries because safety, security and sanitary standards are very often different from home. Especially, the backpacker tourists who are in the destination real world, outside “touristic metaspaciality” (Hottola, 2005), assume the greatest risks because they are the least environmentally bubbled (see Figure 2.2). In this context, avoidance of risks that are derived from the awareness of safety, security and sanitary conditions during the trip are significant influences on the success of the trip for backpacker tourists. On the contrary, lack of awareness is a significant factor for backpacker tourists to be involved in accidents, crime or other unexpected difficulties during their trips (Richards, 2006).

Backpacker tourists must be concerned for their safety, security and sanitary conditions not only during the trip but also at the stage of making decisions and purchasing travel tickets before the trip. Avoiding politically unstable countries, knowing the sanitary conditions in the country, purchasing travel insurance and understanding what is covered by the travel insurance policy, and having vaccinations if necessary, are examples of this responsible behaviour before the trip. They must gather information about up-to-date local safety and security conditions and caring for their sanitary conditions constantly during the trip. In addition, physically demanding activities such as mountain climbing and scuba diving are increasingly popular amongst backpacker tourists. Lack of awareness of safety issues and physical vigour can easily cause backpacker tourists to harm themselves. Backpacker tourists are often criticised as the tourists who are willing to take risks (Reichel et al., 2007;

Hunter-Jones, et. al., 2007). With the institutionalisation of backpacker tourism, backpacker-oriented tour companies tend to commercialise even risky and adventurous experience with “eco”, “soft”, “non-touristic” and “authentic” labels (Cohen, 2003). Risks are actively created by both backpacker-oriented tour companies and backpacker tourists themselves, despite the degree of danger of the activities are not diminished all that much. However, Reichel et al. (2007) found that perception towards risk-taking amongst backpacker tourists varies across the individual characteristics, such as gender, past backpacking experiences, preferences, and fellow travellers. Hunter-Jones et al. (2007) found that war and risk of disease are significant factors for backpacker tourists to avoid visiting the infected countries and regions. Terrorism is a less significant factor for backpacker tourists to avoid visiting potentially dangerous places. They perceive the possibility of terrorism occurring regardless of the destination, since it could possibly occur in their country of residence. Actually, 13% of backpackers tourists have fallen ill, almost one-tenth have missed flights and one in 16 has been mugged in the world. Moreover, a cause for concern regarding awareness of security amongst backpacker tourists is that one in five backpacker tourists had travelled without insurance (Judd, 2001). Amongst backpacker tourists without insurance, 23% thought it was unnecessary, while 15% thought their trip was too short to worry about it (Judd, 2001).

5.2.3 Awareness of Behaviour so as not to Disturb Locals

A total of ten responsible behaviour items were categorised as the responsibility to be aware of one’s behaviour so as not to disturb local people. The issue of awareness is closely related to respect and education (Stanford, 2008). Backpacker tourists cannot behave responsibly if they are not aware of their behaviour. Especially, awareness of significant local sensitivities such as local norms, taboos and dogmas should influence the backpacker tourist’s awareness of behaviours that will not disturb the local people. In this respect, the onus is partly on the tourism providers to guide and direct backpacker tourists appropriately. The following are the responsible behaviour items that are characterised as the awareness of one’s behaviour so as not to disturb locals:

- to haggle rationally within a fair price and with humour
- to be responsible when taking photographs
- to dress appropriately
- to be patient
- to avoid to give money and sweets to beggars and street children
- to avoid to showing off the richness of western society
- to avoid expecting special privileges from locals
- to avoid making unrealistic promises to local people
- to obey the local attitude towards alcohol
- to understand and obey the local law

Needless to say, the ways of behaving in a responsible manner in this category are diverse in nature. Therefore, the following provides further explanation about them in accordance with each item of responsible behaviour.

In terms of the responsible behaviour of haggling rationally within a fair price and with humour, more than three-quarters of codes of conduct (n=31, 81.6%) described its importance. This responsible behaviour was categorised as “critically important” responsible behaviour (Table 6.1). It implies that aggressive haggling amongst backpacker tourists is a serious problem for many destinations in less developed countries. The majority of codes of conduct which mentioned this responsible behaviour item insist on haggling kindly and never being aggressive. In addition, many of them request backpacker tourists to think of the difference of economic standards between them and local people before haggling. For example, Intrepid (2007) advises: “be polite, patient, but firm in your bargaining. No-one ever has received a cheaper price through being rude or insensitive”; and Real Gap Experience (2007) advises: “... it’s important to remember that, while fifty pence may not mean much to you, it could mean a meal to the person who’s selling to you”. Scheyvens (2002b) criticises backpacker tourists who are excessively concerned with bargain hunting. Three reasons were identified as to why backpacker tourists are excessively concerned with bargain hunting. Firstly, the budget nature of backpacker tourism, travelling for a long period with low funds, inevitably requires them to engage in

bargaining (Scheyvens, 2002b). Secondly, the travel motivation to pursue authentic experiences in less developed countries for some backpacker tourists often directs their travelling style to assume an extremely low budget nature and to experience being poor as “enjoying poverty” (Mowforth and Munt, 2003: 69). Thirdly, expanded from the above two reasons, they may regard haggling (how much discount they could get) and a cheap trip (how little they could spend per day) as a competition with other backpacker tourists or even themselves (see the quotation at subsection 2.4.2).

The following two responsible behaviour items: “to be responsible when taking photographs” (n=28, 73.7%) and “to dress appropriately” (n=25, 65.8%) were categorised as “very important” responsible behaviours. Backpacker tourists tend to forget these responsible behaviours especially easily, despite their good intentions, because of their passion to take a memorable photograph, or because of the extreme difference in climate in the destination (fierce heat in Thailand).

Regarding “to be responsible when taking photographs”, the majority of codes of conduct recommend asking permission before taking photos of local buildings and local people, and not to take a photo if a local person is reluctant about it. Mowforth et al. (2008) describe tourists’ use of cameras as the most acute problem amongst several tribal groups in Latin America and the Caribbean region. Some tribal groups report that their souls are removed when their image is captured by a camera. The backpacker tourists, however, know what they want to portray to friends and family back home. The following two factors influence them: that they are there and have been a part of that “reality” and that the “reality” in the photograph is so different from their “reality” at home. Tribal people or exotic local properties are trophies for photographer/tourists because they represent the difference in reality, the extreme “otherness” (Mowforth et al., 2008). In this respect, photography represents a power relationship between the empowered photographer (backpacker tourist) and the disempowered local people.

Regarding “to dress appropriately”, most codes of conduct particularly require appropriate dress codes for backpacker tourists in the following two situations: at

religious sites such as temples, and when swimming (or at beach locations). Intrepid (2007) describes the appropriate dress code as follows:

Loose, lightweight, long clothing is both respectful and cool in the predominantly hot Asian climate. Shorts should be knee-length. Singlets and tank tops are not suitable. Dress modestly at religious sites anywhere in the world. There are certain places where shoes and/or hats need be removed. ... Check what is acceptable swim wear with your group leader i.e. in a village river, covering with a sarong may be necessary for women. Nude bathing or sunbathing is not appropriate anywhere. When in doubt about dress, look to how the majority of locals are clothed.

Needless to say, dress code is visually clearly recognisable for everybody. Inappropriate dress by backpacker tourists can be a factor in the erosion of local norms and cause embarrassment for local people extremely easily. Therefore, to dress appropriately is a “very important” responsible behaviour item for backpacker tourists to follow. A survey by Speed (2008) identified that only 11% of backpacker tourists regard themselves as always wearing appropriate clothing in respect of local customs.

Regarding “to avoid giving money and sweets to beggars and street children”, most codes of conduct mentioned that this will merely strengthen their dependency on tourists and enhancing begging culture. They recommend donating money and goods such, as pens and notebooks to local NGOs and charities to distribute them to poor locals in proper ways.

In terms of the responsible behaviour “to obey the local attitude towards alcohol”, several codes warn of the difference in attitude towards responsible alcohol consumption between western societies and less developed countries. In many cases, local people have more conservative attitudes toward alcohol consumption than backpacker tourists. Speed (2008) found that 42.5% of backpacker tourists never take part in drug and alcohol consumption where it is not approved by the local community (31.3% rarely). However, 6.4% of the backpacker tourists surveyed admitted they did “most of the time” and 2.7% “always”. On the other hand, a survey of British

backpacker tourists in Australia found that the percentage of them who drink five times per week or more was double the percentage who did so at home (UK: 20.7%, Australia: 40.3%) (Bellis et al., 2007). Alcohol consumption is one of the principal entertainments for backpacker tourists on holiday. Between socialising and entertainment and the potential offence to local norms and hazards to their health, knowing own limits of alcohol is definitely important for all backpacker tourists regardless of their travel destinations.

In terms of the responsible behaviour “to understand and obey the local law”, alcohol-related crimes, drug use and prostitution related to children are especially focused as illegal in most of the countries. Moreover, many of the codes of conduct insist on the importance of understanding local law because legal and illegal matters are different from one country to another. Young backpacker tourists are actually more than twice as likely to be caught up in civil disturbance (young backpacker tourists: 13%, average of all backpacker tourists: 5%) (BBC News, 2002). Certainly, some young backpacker tourists tend to view extreme, unreasonable and reckless behaviours as legitimate and cool. Youth in “post-modern” times tend to insist on “playfulness”, “romance” and “freedom” in their life. Such ideas are clearly reflected in their backpacking motivations and behaviours. Several hedonistic activities, such as excessive alcohol consumption, sexual interactions or drug use that are against the law are often exaggerated.

In terms of the responsible behaviour “to be patient”, one of the significant differences of norms between western societies and the societies in less developed countries is the concept of time. Understanding it and not rushing in the western way is recommended in many codes of conduct. For example, Intrepid (2007) advises:

Remember that many places operate on different concepts of time – things happen when they happen! The traveller who wishes to have a happy and successful trip should keep as calm, cheerful and friendly as humanly possible. Demanding impatient tourists do not earn respect. Patience, courtesy and smiles are virtues that open many doors.

Regarding “to avoid showing off richness of western society”, most codes of conduct mentioned that showing off jewellery or technological gadgetry potentially enhances the gap perceived by local people between rich westerners and poor locals and then this behaviour enhances backpacker’s likelihood of being involved in crime. Exodus (2007) advises:

Extravagant displays of wealth such as ostentatious jewellery and technological gadgetry can be an incitement to robbery, as well as accentuating the gap between rich and poor, so please think about this when deciding what to take with you.

Sharon (2002) argues there is a difference in the perception of “tourist” between backpacker tourists and locals. For many locals, a “tourist” signifies not simply a traveller, but a kind of person; “white”, “rich” or “developed”. Therefore, this conventional but special definition of “tourists” that prevails amongst locals is potentially strengthened, and can be a trigger for robbery, if backpacker tourists show off the affluence of western society.

Finally, an excessive willingness to experience cultural difference and the sense of “aesthetic cosmopolitanism” prevailing amongst backpacker tourists may direct them to behave irresponsibly in the following two behaviours: “to avoid expecting special privileges from local people” and “to avoid making unrealistic promises to local people”. The model of “aesthetic cosmopolitanism” by Urry (1995) regards cosmopolitan world travellers (backpacker tourists) as highly mobile, curious, open and reflexive subjects who delight in and desire to consume difference. For example, the sense of cosmopolitan friendship that is uniquely exaggerated by backpacker tourists after their subjectively evaluated successful intercultural interactions with (occasional) “local” friends on the road (Huxley, 2004) possibly lead them to promise to send them postcards or photographs from their home country. However, in many cases, the sense of cosmopolitan friendship and the relationship with (occasional) “local” friends which are made on the road soon fade once the backpacker tourists return home (Sorensen, 2003) and then therefore they break the promise. Moreover, one of the significant factors for the satisfaction with destination for backpacker

tourists is intimate encounters with friendly locals that are interpreted by them as “authentic” experiences (Conran, 2006). The pursuit of authenticity through intimate interactions with locals may lead backpacker tourists to the expectation of special privileges from the locals and making unrealistic promises to locals.

5.2.4 Pursuit of Intellectually Improving Experiences during the Trip

In relation to the responsibility to represent respectful attitudes toward locals in the destinations and to be aware of behaviour so as not to disturb locals, that were discussed in the above subsections, backpacker tourists would not know how to behave properly in terms of these two characteristics of responsibility if they are unaware of significant local sensitivities and how respect can be demonstrated (Stanford, 2008). In this regard, to learn about the history, geography, culture and contemporary social and political situation of the country willingly may enhance the behaviour of backpacker tourists. In accordance with this, Charity Challenge (unknown year) insists that knowledge of the local culture and environmental issues helps backpacker tourists to become more sensitive travellers. Responsible behaviour without knowledge about local matters is a contradiction.

Previous surveys have identified that the majority of backpacker tourists were prepared to pursue their intellectual experiences during the trip. Lonely Planet (2006) and WYSE Travel Confederation (2007) found that more than 80% of backpacker tourists regard exploring other cultures as one of their motivations for travel. Moreover, more than 80% of backpacker tourists had gained willingness to learn about other cultures through their past backpacker tourism (WYSE Travel Confederation, 2007). Pennington-Gray et al. (2005) stated that more than half of American tourists (but not backpacker tourists) had felt their travel experiences were better when they learned about the customs, geography and culture of their destinations from the tourism industry. On the other hand, the report by Richards (2006) revealed that, whilst backpacker tourists are significantly motivated to explore the destination willingly, their actual experiences in the destination are likely to place

disproportionate weight on hedonistic activities, such as having a good time with friends, associating with other travellers, and relaxing. There is a propensity amongst backpacker tourists to pursue their pleasure and hedonism in the destination rather than to pursue intellectually improving experiences (learning about other cultures) as they intended to do at the before they set out on their trip.

5.2.5 Engagement (spending time and money) with Certain Activities for the Benefit of Locals

The engagement (spending time and money) with certain activities for the benefit of locals was identified as one of the characteristics of responsibility for backpacker tourists. The following three responsible behaviour items belonged to this responsibility:

- to learn and use basic phrases of the local language
- to use socially responsible tour operators and accommodations
- to support local development and conservation programmes

These three behaviours aim at philanthropic and altruistic acts. Philanthropic and altruistic behaviours are the antithesis of self-centred (egoistic) hedonistic behaviours such as relaxation or the pursuit of entertainment. These responsible behaviour items, especially the engagement of backpacker tourists in volunteering works in less developed countries, are frequently described as a form of “justice” and “goodwill” tourism (Sin, 2009). These responsible behaviour items require deliberate and elaborate actions with a certain amount of time, money or sacrifice of own pleasure and comfort to perform the desirable behaviours (Fennell, 2008a). For example, time and effort are required to learn and use basic phrases of local languages. Time, money, effort and sense of loyalty towards the destination are required to support local development and conservation. Moreover, advance consultation of information from guidebooks, the internet or even fellow travellers (therefore time and effort) are required to use socially responsible tour operators and accommodations.

Regarding “to learn and use basic phrases of the local language”, Charity Challenge (unknown year) advises “a few well-chosen words will go a long way. If you are able to communicate even at a very modest level you will feel more comfortable in the environment you are in and put your hosts at ease”. Likewise, Real Gap Experience (2007) insists one of the straightforward ways to represent respectful attitudes toward local people is to learn and use basic phrases of the local language. It further adds that backpacker tourists simply assume that local people will speak English to them, which is wrong.

In terms of “to use socially responsible tour operators and accommodations”, several codes say that socially responsible tour operators and accommodations generally have a written policy covering their environmental impacts, employment and cultural policy. Lonely Planet (2008a) describes six check points to judge whether a tour operator and accommodation is genuine or not as the following:

1. How are they dealing with the main environmental issues facing them?
2. Do they employ local guides, leaders and staff and provide training opportunities?
3. Do they limit the size of their groups to minimise environmental and social impact?
4. Do they have a “green” purchasing policy?
5. Do they work with the local community? If so, what proportion of their revenue is redirected to that community?
6. What information do they offer their clients on responsible travel?

However, the degree of commitment by backpacker tourists in terms of choice of socially responsible tour operators and accommodations is questionable. For example, Goodwin et al. (2003) identified the problem of discrepancy between consumers’ consciousness about responsibility and their actual purchasing behaviour. Consumers’ choice is strongly constrained by price and availability, even if consumers recognise the importance of their responsible behaviour at (tourism) consumption. In this context, consumers’ recognition of responsibility is merely a supplemental one.

Moreover, Carrigan and Attalla (2001: 560) insist that “although we are more sophisticated as consumers today, this does not necessarily translate into behaviour which favours ethical companies and punishes unethical firms”. On the other hand, Weeden (2001) identified that 59% of tourists (but not backpacker tourists) were prepared to pay more money for a holiday if the money is guaranteed to contribute to good wages, working conditions of hosts and local charity. Focusing on the backpacker tourists, they tend to intend to behave in a responsible manner if tourism providers such as tour operators, local tour guides or accommodations show their responsible business operations (Speed, 2008). The backpacker tourists represented “agree” (40.1%) rather than “disagree” (26.1%) with the statement “backpacker behaviour would be more responsible if tourism providers were more responsible”. However, a mere 1.3% of backpacker tourists represented eco-friendly practice as the most important aspect when choosing a place to stay. Responsible behaviour amongst backpacker tourists in this regard is relatively passive rather than actively trying to behave responsibly.

Regarding “to support local development and conservation programmes”, the majority of codes of conduct recommend readers to join volunteer works in the destination and to donate money to development and conservation programme organisations. In addition, Intrepid (2007) suggests backpacker tourists to support developments in less developed countries from their home country after the trip. Generally, participation in volunteer works or donations by backpacker tourists in the destinations is interpreted as virtuous (Sin, 2009), as many codes described so. These codes of conduct describe how backpacker tourists can develop the concept of more reciprocal form of tourism activities and facilitate the development of intercultural understanding through volunteer works. However, on the contrary, whilst volunteering tourism in less developed countries are often positioned as a form of “justice” or “goodwill” tourism, critics have started to question and criticise the effectiveness or “real” value of volunteer tourism (Sin, 2009). Recently volunteer tourism, like backpacker tourism, has been increasingly institutionalised and commercialised. Volunteer tourism (voluntourism) trips are shorter, more entertaining versions of the international work that were long sponsored by church missions and the Peace Corps. They normally do not last more than three weeks (Fitzpatrick, 2007). According to a survey by

Travelocity, in 2006, 11% of backpacker tourists planned to engage in volunteering work during their trip (Fitzpatrick, 2007). Many backpacker tourists who engage in volunteering work in less developed countries purchase “volunteering products” at pre-trip level in the home country (see Figure 5.1) as part of one of the experiences during the entire backpacker tourism. For example, the website of STA Travel advertises volunteering works for backpacker tourists as follows:

Make a Difference: Why not make your travel experience meaningful this year and gain a unique insight into a foreign culture and make a positive contribution – take a look at meaningful travel projects available in Africa, Asia, Latin America and Australasia. We’re passionate about supporting locally-run projects that help the local community to help their long-term objectives. Speak to us about combining volunteering with your other travel plans or find out a little bit more about how we work. (STA Travel, 2009)

Moreover, volunteer tourism activity may lead to intercultural misunderstanding and reinforcement of cultural stereotypes if volunteering programmes are not carefully managed (Raymond and Hall, 2008; Sin, 2009). Certainly, many codes of conduct describe the importance of aid for less developed countries with insistence on the poverty of aid recipients. This inevitably formulates the power relationship between rich / strong West and poor / weak less developed countries. Intrepid (2007) states:

We ask you to remain open minded about development and poverty in local areas, and respect that the local people may wish to develop economically and gain access to material possessions that we take for granted. While this undoubtedly changes villages and makes them less “unspoilt” for travellers, it is something that we should respect. A role you can play is to share some of the realities of our western culture, which while [it] may be materially rich is often lacking in spirituality and community awareness. You can help people understand the negative influences that come from increased material wealth on the family and the community. Assist people to achieve a balanced view of development.

Figure 5.1
Web Advertisement of Volunteering Work Product for Backpacker Tourists

The screenshot displays the STA Travel website interface. At the top, there is a navigation menu with links for 'Email quote', 'Find a branch', 'Brochures', 'Newsletter sign up', and 'Customer services'. A search bar is located on the right side of the header. Below the navigation, a horizontal menu lists various travel services: 'Flights', 'Round the world', 'Hotels', 'Tours', 'Insurance', 'Essentials', 'Destinations', 'Deals', 'Gap year', and 'Inspire me'. The main content area features a large advertisement for a volunteering project in Sangklaburi, Thailand. The ad includes the STA Travel logo, a phone number (0871 230 0040), and a photograph of children. Text in the ad describes the project as 'Community work with children in Sangklaburi, Thailand' and provides details such as a duration of 2 weeks, an arrival date, and a cost of £574.00. A 'SEARCH AND BOOK' search box is overlaid on the ad, with dropdown menus for Country, Adventure Type, Trip duration, Price, and Arrival date. Below the ad, there is a 'Project Overview' section with a 'FACT FILE' button and a paragraph of text describing the project's goals and the role of the staff.

Source: <http://statravel.i-to-i.com/volunteer-projects/community-work-with-children-in-sangklaburi-thailand.html> (STA Travel)

The recent institutionalised volunteering works in less developed countries by backpacker tourists as one part of their backpacking experiences, to make a difference through “meaningful” experience, seems to devalue the original meaning of volunteering works, which derived from philanthropic and altruistic acts with a political stance. Sin (2009: 497) warns that “if volunteer tourism continues to be organised in an apolitical manner that neglects critical engagement with issues of democracy and active citizenship, it could easily fail to achieve its purported intentions of being ‘pro-poor’ or addressing social inequalities.”

5.2.6 Spending Money so as to Contribute to the Local Economy at the Grassroots Level

The spending pattern so as to contribute money to the local economy at a grassroots level was identified as one of the responsibility for backpacker tourists in Thailand. The responsible behaviour items that belong to this characteristic of responsibility are as follows:

- to consume local products
- to use locally owned facilities

These two responsible behaviour items were identified as “critically important” responsible behaviour items to follow. More than 75% of codes of conduct that were analysed mentioned the importance of these two responsible behaviour items (to consume local products: n=31, 81.6%, to use locally owned facilities: n=30, 78.9%). The leakage of revenue from the destinations or exploitation of revenue by an extremely small portion of tourism elites (tourism business owners) in less developed countries is a critical issue. Actually, approximately 75% of total spending leaks out of the host country, in less developed countries, if tourists travel in the most “leaky” style (using foreign airlines and foreign-owned accommodations in destinations with small and fragile economies) (IDS, 2006). Tourism is frequently regarded as a

principal industry and significant economic contributors to the country for many less developed countries (Hampton, 1998; Scheyvens, 2002b). The share of tourism in GDP (Gross Domestic Product) in less developed countries is generally much higher than it is in western countries (Roe et al., 2004). Tourism is very often regarded as a faster and more efficient route to economic growth than manufacturing, fishery or agriculture in less developed countries, although the cases of healthy implementation are exceptional. However, in many cases, economic contributions at a grassroots level so as to enhance the livelihood of the poor are ignored in national tourism policy. In this context, spontaneous money spending by backpacker tourists so as to contribute to the local economy at a grassroots level in the destinations can have a significant influence on economic sustainability which is a critical issue of the destinations.

The UN/WTO (2004) identified seven different ways in which spending associated with tourism can reach the poor:

1. employment of the poor in tourism enterprises
2. supply of goods and services to tourism enterprises by the poor or by enterprises employing the poor
3. direct sales of goods and services to visitors by the poor (informal economy)
4. establishment and running of tourism enterprises by the poor (small, medium and macro tourism enterprises or community based enterprises)
5. taxes or levies on tourism revenues or profits with proceeds benefitting the poor
6. voluntary giving of resources (money, goods and time) by tourists and enterprises in ways which benefit the poor
7. investment in infrastructure which provides livelihood benefits to the poor

Backpacker tourists are widely acknowledged as the tourists who stay at budget accommodations such as guest houses and hostels, which are likely to be managed by locals (Pearce, 2005). Moreover, they are likely to consume local products rather than imported products if compared with other type of tourists, especially mass organised tourists. The characteristic of backpacker tourists, who do not demand luxury, means that economic development can be spread widely within local communities for even individuals who possess little capital and training. Formal training and qualification

are not required to own small and micro scale enterprises. Moreover, multiple economic effects for local suppliers such as farmers and carpenters are expected. These means money spent remains in the country rather than leaking to other countries, especially to western countries. These suggest that backpacker tourists are likely to be contributors to the local grassroots economy and to have more effect on poverty reduction compared with other types of tourists (Hampton, 1998 and 2003; Scheyvens, 2002a). The top four indicators of the ways in which spending associated with tourism can reach the poor in the above are applicable to backpacker tourists. The sixth indicator in the above represents volunteering works by backpacker tourists that were discussed in the previous subsection.

However, the above descriptions are theoretically focused on locally rooted consumption patterns amongst backpacker tourists. In reality, there are several reasons for scepticism regarding consumption patterns of backpacker tourists that contribute to the grassroots economy of the destinations. Firstly, merely 5% of backpacker tourists always purchased locally produced products. On the other hand, more than 35% of them merely sometimes purchase locally produced products (Speed, 2008). Secondly, the research by Hottola (2004; 2005) revealed that use of locally owned facilities by backpacker tourists is mostly restricted to the locally owned facilities targeted at western tourists where they are environmentally bubbled. Recommendations by guidebooks, especially the *Lonely Planet* series, significantly influence the choices for backpacker tourists (Sorensen, 2003). It is an extreme case for backpacker tourists to use locally owned facilities that are totally targeted for local residents, though a few serious off-the-beaten-track backpacker tourists may use them (Scheyvens, 2002b).

5.2.7 Eco-Friendly Behaviour for the Environmental Sustainability of the World

Eco-friendly behaviour for the environmental sustainability of the world is one of the characteristics of responsibility for backpacker tourists. The following six responsible

behaviour items were identified as the environmental responsibility for backpacker tourists:

- to avoid buying products made from endangered plants and animals
- to be sensitive to the limited nature resources of destinations
- to avoid unnecessary waste
- to use environmentally friendly products
- to avoid air travel
- to use public transport, bicycles or walking

Many codes of conduct describe how several environmentally responsible behaviours such as “to be sensitive to limited natural resources of destinations”, “to avoid unnecessary waste” and “to use environmentally friendly products” are the behaviours of many backpacker tourists in their daily life in the home. In this respect, whilst it is not everything to direct backpacker tourists to perform environmentally friendly behaviours, their daily eco-friendly behaviour in the home significantly influence their environmentally friendly behaviour during the trip in the destinations. Several codes of conduct recommend bringing own bags and refusing plastic bags in the shops, as many backpacker tourists do in the home. Moreover, a few codes recommend using environmentally friendly degradable detergents and shampoos for hands and hair washing to help to keep valuable fresh water supplies, rivers, streams and the seas free from pollution. However, it is also true that external environmental obstacles hinder the eco-friendly behaviour of backpacker tourists in less developed countries. For example, inadequate disposal systems, lack of recycling systems of plastics or lack of choice of environmentally friendly products in the shops in less developed countries is a significant obstacle. Intrepid (2007) describes the way to reduce disposal of plastic bottle as follows:

Bottled water is for sale in most countries, but unfortunately there are few facilities for recycling of the bottles. Please try and minimise the waste of plastic water bottles. Consider packing a water filter, water purification tablets or iodine to purify drinking water. At some of our hotels there are large water

“bubbler” dispensers where you can refill your bottle with purified water for free or for a small fee.

In terms of responsible behaviour “to avoid buying products made from endangered plants and animals”, in many cases wildlife products that are sold at popular tourist destinations cannot be taken through customs on returning home (Intrepid, 2007), in other words, it is illegal to import them. Backpacker tourists who purchase endangered plants and animals are likely to be supporting poaching practices that have had devastating impacts on wild populations. In many less developed countries, unplanned environmental consumption, to which tourism partly contributes, threatens sustainable biodiversity. Sea turtle products, coral, snake skin, shahtoosh garments, butterfly specimens, sea shells, ivory and wild animal meats on restaurant menus are identified as products made from endangered plants and animals (Intrepid, 2007).

The choice of mode of transport by backpacker tourists also influences the environmental sustainability of the world. Avoidance of using aeroplanes in intercity transport and using public transport, bicycle or walking in intra-city transports result in the reduction of carbon footprint. Domestic aircraft emit more CO₂ (2.75 MJ/km) than other inter-city vehicles (rental car: 0.94 MJ/km, backpacker bus: 0.58MJ/km, scheduled bus: 0.75MJ/km, and train: 1.44 MJ/km) (Becken et al., 2003). The survey by WYSE Travel Confederation (2007) identified bus (62.6%), car (45.0%), and train (42.5%) as inter-city modes of transport amongst youth travellers (very often backpacker tourists) which are more popular than aircraft (32.5%). The respondents who are likely to use aircraft have higher incomes and more travel experiences. Rail and bus users are mostly students and young travellers with lower incomes. Car users were likely to be travellers who have higher incomes. However, Barr and Shaw (2007) argued that the proliferation of low cost airlines and patronage is a major behavioural obstacle for tourists against the rise and importance of individual environmentally friendly forms of tourism consumption. Low cost airlines in Southeast Asia (including Thailand) have grown rapidly in the last five years. Regarding the relationship between intra-city transport modes and their carbon footprints, the low energy intensive vehicles are cycle (0 MJ/km), walking/hiking (0MJ/km), scheduled bus (0.75 MJ/km). High energy-intensive vehicles are motorcycle (0.87 MJ/km), and rental car (0.94 MJ/km) (Becken et al., 2003). Explore!

(2008) describes the importance of using public transport for backpacker tourists and pollution problems in less developed countries as follows:

Transport: big, small, new or old? : Transport fuels the local economy and provides a livelihood for many. Sadly it also pollutes. Be sure, however, not to discriminate against those who can't afford some of the newer, energy-efficient technologies, yet may have a lower ecological impact than the wealthier competitor. Many of Thailand's humble tuk-tuks, for instance, are old but run on methane gas, which is relatively clean.

The quantitative data identified that backpacker tourism is one of the most environmentally friendly forms of tourism because backpacker tourists tend to use less energy intensive modes of transport (e.g. public buses, trains) and tourism facilities (e.g. hostels) (see subsection 2.4.3). Despite this result, the consciousness toward environmental sustainability and actual eco-friendly behaviour of backpacker tourists are frequently the target of criticisms. Backpacker tourists whose travel motivations are "to explore and experience different cultures", "to pursue off the beaten track" or "to pursue ultimate new destinations" are willing to explore remote tourist destinations in less developed countries. Backpacker tourists are criticised as the first destroyers of extremely fragile environments in less developed countries. Wearing et al. (2002) admitted the relationship between environmental awareness, intention and behaviour is tenuous for backpacker tourists who purchased ecotourism products in Australia. Particularly, these three factors become even more fragile once backpacker tourists leave their country.

5.3 Conclusion

This chapter identified a series of items of responsible behaviour for backpacker tourists in accordance with codes of conduct prepared for them, to meet objective one. A total of 40 responsible behaviour items were identified in content analysis. Content analysis analysed 38 codes of conduct for backpacker tourists in less developed countries. Amongst the identified responsible behaviour items, a total of 26 items,

which were described in more than 25% of the codes of conduct (n=10 or more), were introduced as the variables to explore frequency levels of behavioural intention and actual responsible behaviour and the gap between them in the next chapter (quantitative questionnaire survey) (see Table 5.1 for series of responsible behaviour item). Economic aspects of responsible behaviours (“to consume local products”, “to use locally owned facilities”, and “to haggle rationally within a fair price and with humour”) were the most frequently described in the codes. In this context, western perspectives of responsible behaviour for backpacker tourists in less developed countries regard grassroots economic contribution as the most important responsible behaviour for them. These three responsible behaviour items were categorised as the “critically important” responsible behaviours for backpacker tourists. Moreover, several responsible behaviour items that backpacker tourists are especially prone to forget, such as “to be responsible when taking photographs” or “to dress appropriately” were also frequently described in the codes of conduct (more than 50%). These responsible behaviours were categorised as “very important” responsible behaviour for backpacker tourists.

The responsible behaviour items were categorised into seven characteristics of responsibility in accordance with type (dimension) of responsibility and targeted stakeholder of responsibility based on a classification by Stanford (2008). This enables the researcher to explore the relationships between responsible behavioural patterns and characteristics of responsibility amongst backpacker tourists in Thailand. In other words, it makes it possible to explore what type of characteristics of responsible behaviour backpacker tourists tend to perform frequently and vice versa. The following are the characteristics of responsibility that involve backpacker tourists in Thailand (parenthesis represents the number of responsible behaviour items that belong):

- representations of respectful attitudes towards locals in the destinations (n=4)
- awareness of safety, security and sanitary condition during the trip (n=1)
- awareness of behaviour so as not to disturb locals (n=10)
- pursuit of intellectually improving experiences during the trip (n=1)

- engagement (spending time and money) with certain activities for the benefit of locals (n=3)
- spending money so as to contribute to the local economy at the grassroots level (n=2)
- eco-friendly behaviour for the environmental sustainability of the world (n=6)

The dimension of responsibility for backpacker tourists includes the concept of respect, awareness, engagement (and taking time to engage), and excellence as well as the hard perspectives of spending money and eco-friendliness, as Stanford (2008) identified. Whilst the majority of responsible behaviour items were aimed at local people in the destinations, environmental responsibility aimed at global citizens and future generations. Moreover, a few responsible behaviour items (“understanding safety, security and sanitary condition” and “learning about country during trip willingly”) aimed at backpacker tourists themselves in terms of their experiences. Overall, several characteristics of responsibility such as “representations of respectful attitudes towards locals in the destinations” and “awareness of behaviour so as not to disturb locals” were characterised as the responsibilities that are required even in the home country in daily life to maintain social order. Their behaviours in daily life significantly direct their behaviours in destinations. On the other hand, several characteristics of responsibility such as “engagement (spending time and money) with certain activities for the benefit of locals” and “spending money so as to contribute to the local economy at the grassroots level” were characterised as responsible behaviour limited to the context of the tourism setting, especially backpacker tourism in less developed countries. The responsibility to engage with certain activities such as volunteering and donations for the benefit of locals requires tourists to behave extremely philanthropically and altruistically. It is the antithesis of the somewhat self-centred (egoistic) pursuits of hedonism which are the travel motivation for the majority of tourists (Gnoth, 1997). In these contexts, responsible tourism for backpacker tourists in Thailand requires them to behave respectfully and cautiously that are required to do so even in the daily life in home to maintain social order of the society as well as to develop altruistic and philanthropic behaviours.

The series of responsible behaviour items assume a kind of sense of mission which would not have been associated with holidays in the past (Butcher, 2009). Moreover, it promotes the individualised global politics of consumption (in Butcher's (2003, 2009) term: "life politics") through which "to make a difference" (Butcher, 2009), to be critical towards self, and to reflect who really we are. It originated from the failure of mainstream global politics and the destructive consequences of global inequality. The ethical tourism providers (publishers of the codes of conduct analysed here) are eager to appeal to these sentiments and insist that "travel can be all about a personal mission to do just that" (Butcher, 2009: 256). Especially this tone has been strengthening for the message for the promotion of philanthropic and altruistic behaviours towards destinations such as volunteering and donations. However, the existing literature takes a critical stance towards the responsible behaviour of backpacker tourists. Whilst several articles insist that backpacker tourists are significant contributors to the grassroots economy and contributors to alleviate poverty in the destinations of less developed countries as well as their environmental friendliness, a frivolous unconsciousness of the importance of responsible behaviour, internal psychological and external environmental obstacles to behaving responsibly, despite their intentions, significantly influence their behaviour.

The next chapter explores the frequency levels of behavioural intention and actual responsible behaviour and the gap between them amongst backpacker tourists in accordance with the series of items of responsible behaviour that were identified through content analysis in this chapter. Whilst the existing literature is critical towards responsible behaviour amongst backpacker tourists, the next chapter explores how backpacker tourists manifest their responsible behaviours.

Chapter Six

Findings: Quantitative Analysis

Responsible Behaviour of Backpacker Tourists: The identification of degree of behavioural intention and actual behaviour and the gap between them

6.1 Introduction

This chapter explores the degree (frequency level) of responsible behaviour amongst backpacker tourists in Chiang Mai, Thailand, through exploration of findings from the quantitative questionnaire survey. The main focus in this chapter is to identify the degree of behavioural intention (objective two), to identify the degree of actual behaviour (objective three), and to compare behavioural intention with actual behaviour (to identify the gap between them, in other words) (objective four). These three explorations enable the researcher to explore responsible behaviour amongst backpacker tourists more holistically, powerfully, analytically and critically, rather than to explore either behavioural intention or actual responsible behaviour alone. This is because, considering responsible tourist behaviour from the behavioural science perspective, actual responsible behaviours amongst persons are very frequently hindered by habit, personal preference, convenience, cost or even availability, despite their intentions to behave responsibly (Goodwin and Francis, 2003; Budeanu, 2007). The factors that influence behaving in a responsible manner for backpacker tourists will be explored qualitatively in the next chapter to meet objective seven.

First of all, before exploration of responsible behaviour amongst backpacker tourists, the profile of respondents is explored (social demography, characteristics of backpacker tourism, travel motivation and acquisition of responsible tourism advice) to make clear the characteristics of the sample (backpacker tourists in Chiang Mai, Thailand) in section 6.2. Then, the following sections go on to meet objectives two, three and four. Firstly, the degree of responsible behaviour amongst backpacker

tourists in overall level is explored from the overall traits (mean scores of the series of responsible behaviour items amongst all respondents) of behavioural intention and actual behaviour and the gap between them in section 6.3. Whilst backpacker tourists are often criticised for their appearance and behaviour, they tend to perceive themselves as positive contributors to the destinations because they tend to perceive themselves as experiencing “real” destinations during their travel (Gericke, 2003; Huxley, 2004) (see subsection 1.1.1). Under the contradictions regarding perceptions toward the impacts of backpacker tourists on the destinations between by backpacker tourists themselves and local stakeholders, it is still unknown how each backpacker tourist manifests the degree of performance of their responsible behaviour. Secondly, the responsible behavioural patterns amongst backpacker tourists is explored from the associations between characteristics of responsible behaviour items and behavioural intention, actual behaviour and the gap between them in section 6.4. This analysis makes it possible to explore the patterns of responsible behaviour amongst backpacker tourists through identification of the type of responsible behaviour that backpacker tourists frequently/infrequently intended and actually performed. The series of items of responsible behaviour were categorised in chapter five from the following three aspects:

- the degree of importance (critically important responsible behaviour items, very important responsible behaviour items, and important responsible behaviour items)
- the type (dimension) of responsibility (awareness (consciousness), respect, engagement (taking time), excellence (benefit, improvement), spending money, and eco-friendliness)
- the targeted stakeholder of responsibility (towards self (backpacker tourists themselves), towards locals, and towards global citizens)

Moreover, the correlations of frequency levels of both behavioural intention and actual behaviour in accordance with characteristics of responsible behaviour are explored in this section. This analysis makes it possible to understand what characteristics of responsible behaviour influence other characteristics of responsible behaviour. The concept of the New Moral Tourists (Butcher, 2003; 2009) implies that the backpacker tourists who are interested in learning about the culture of the host are

likely to seek to minimise their impacts on the hosts' society, and more, likely to be wary of own capacity to damage the local culture. However, it does not necessarily mean that all the backpacker tourists who are characterised as the New Moral Tourists support local development and conservation programmes, such as volunteering and donations. It is because there are many obstacles to hinder actual behaviour despite of their intention to do so, such as lack of time to engage in volunteering, monetary cost (in the case of donation), lack of philanthropic attitudes and lack of feeling of loyalty towards the destination (Wearing, 2001). In these contexts, even the backpacker tourists who are characterised as the New Moral Tourists, it is assumed that their behavioural patterns are relatively diverse. Thirdly, the characteristics of “responsible” backpacker tourists, in other words, type of backpacker tourists who represent self as “responsible”, is explored from the associations between characteristics of backpacker tourists and their behavioural intention, actual behaviour and the gap between them in section 6.5. The independent variables (the attributes of backpacker tourists) are social demography, travel characteristics, and travel motivation, which were explored in section 6.2. Backpacker tourists are a heterogeneous tourist group (Cohen, 2003) and different tourist groups perceive the responsibility of their activities in different ways (Mowforth et al., 2008).

This study of the quantitative questionnaire survey involved statistical tests using SPSS software. Most of the analyses were either univariate or bivariate analysis (see subsection 4.7.1). In terms of univariate analysis, calculation of mean score and comparison of mean score were conducted in the questions that used a Likert scale (e.g. frequency levels of behavioural intention and actual behaviour or importance of travel motivation variables). The calculation of standard deviation, skewness, median and mode were also conducted in addition to mean score calculation to characterise the frequency of intention and actual responsible behaviour amongst backpacker tourists. Moreover, in addition to mean score calculation, calculation of percentile ranks at 25%, 50% and 75% were introduced to explore overall descriptive traits of behavioural intention and actual behaviour amongst backpacker tourists with representation in scatter plots. In terms of bivariate analysis, four nonparametric analyses – Spearman Rank Correlation Coefficient, Mann-Whitney Test, Kruskal-Wallis Test, and Wilcoxon Signed Rank Order Test – were used where appropriate. The Spearman Rank Correlation Coefficient was introduced to explore the strength of

a relationship between one continuous variable and another continuous variable (e.g. relationship between overall frequency level of behavioural intention and overall frequency level of actual responsible behaviour). Cohen (1998, cited in Pallant, 2001) suggests that medium correlation represents between $r=0.30$ and $r=0.49$ and high correlation represents $r=0.50$ or more in social science researches. The Mann-Whitney Test was introduced to explore the difference of scores between two groups (e.g. difference of mean score of behavioural intention between male and female). The Kruskal-Wallis Test was introduced to explore the difference of scores between more than two groups (e.g. difference of mean score of behavioural intention amongst three different age groups). The Wilcoxon Signed Rank Test was introduced to explore the difference between frequency level of behavioural intention and actual behaviour in each responsible behaviour item (e.g. difference of mean score of behavioural intention to consume local products and actual behaviour to consume local products). The only place where multivariate analysis was introduced was the profile of travel motivation amongst backpacker tourists. The Two-Step Cluster Analysis was introduced to segment backpacker tourists using 18 travel motivation variables in accordance with their specific traits of travel motivation. At the post-hoc analysis, the Chi-square Test was introduced to explore the associations between travel motivations and social demography / travel characteristics. The results are presented to explore the characteristics of “responsible” backpacker tourists from the frequency level of behavioural intention and actual responsible behaviour and the gap between them by backpacker tourists, segmented by the characteristics of their travel motivations.

6.2 Profile of the Respondents

First of all, before exploration of intention to behave responsibly, actual responsible behaviour, and the gap between intention and actual behaviour, the profile of the respondents is introduced in terms of social demography (6.2.1), characteristics of backpacker tourism (6.2.2) and travel motivations (6.2.3) amongst the respondents.

6.2.1 Social Demography of the Respondents

Table 6.1 shows the distribution of the respondents in accordance with social demography.

The gender split revealed that there were more female respondents than male respondents. Females represented 262 out of 452 (58.0%); whilst males represented 190 out of 452 (42.0%). This result does not follow Sorensen's (2003) generalisation about the gender distribution of backpacker tourists in less developed countries that the male/female split is 60/40. The research by Howard (2005) at Khao San Road, Bangkok also represented a 63/37 split. However, this study revealed a 42/58 split.

The ages of the respondents ranged between 18 and 63 years. The most frequently counted age (mode) was 24 years (n=41, 11.3%) and the average age was 25.92 years. A total of 424 respondents (93.8%) were aged 18–35, which is a key age segment of backpacker tourists (Pearce, 2005). This research segmented backpacker tourists into three groups in accordance with their age to explore behavioural intention, actual

Table 6.1
Social Demography of the Respondents

	Category	Figure	Percentage (%)
gender	male	190	42.0
	female	262	58.0

	average age	25.92	(6.54)
age	age 18-22 (the younger)	133	29.4
	age 23-28 (the middle)	212	46.9
	age 29 + (the older)	107	23.7

country of permanent residence	United Kingdom	128	28.3
	Germany	62	13.7
	France	45	10.0
	Netherland	44	9.7
	United States of America	34	7.5
	Canada	30	6.6
	Australia	26	5.8
	other countries	83	18.4
occupation	employee / self employed	216	47.8
	undergraduate / tertiary college student	96	21.2
	postgraduate student	71	15.7
	unemployed / retired	69	15.3
highest educational qualification	secondary / high school degree	109	24.1
	college diploma	101	22.3
	undergraduate degree	139	30.8
	(postgraduate) master degree	82	18.1
	(postgraduate) doctor degree	8	1.8
	others	13	2.9

• *Parentheses at average age represent standard deviation*

Source: author's fieldwork

responsible behaviour and the gap between them in accordance with age group. The backpacker tourists who belong to the 25th percentile (first quartile) were named the *younger*. Their age is between 18 and 22 years (n=133, 29.4%). The backpacker tourists who fall into another 50% (75th percentile, third quartile) were named the *middle*. Their age is between 23 and 28 years (n=212, 46.9%). The remaining backpacker tourists were named the *older*, whose age is 29 years and more (n=107, 23.7%). The cross-tabulation analyses between age group and occupation represented that the *younger* (age 18–22) are likely to be undergraduate students (n=76 out of 133, 57.1%). On the other hand, the *middle* and the *older* are likely to be employee/self-employed (the *middle*: n=112 out of 212, 52.8%, the *older*: n=88 out of 107, 82.2%) ($\chi^2=200.66$, $p<0.01$). Moreover, the cross-tabulation analysis between the age group and travel length representing the *younger* (age 18–22) are not likely to travel for a short period (less than 30 days) (n=16 out of 133, 12.0%). On the other hand, the *middle* (age 23–28) and the *older* (age 29 and more) are more likely to travel for a short period (the *middle*: n=56 out of 212, 26.4%, the *older*: n=45 out of 107, 42.1%) ($\chi^2=35.06$, $p<0.01$). These results suggest that backpacker tourists who are the *middle* (age 23–28) and the *older* (age 29 and more) more or less assume the characteristics of the “flashpacker”, who travel like typical backpacker tourists but have more disposable income with their established career, as well as electronics such as a digital camera, iPod or laptop. Unlike general backpacker tourists, the flashpackers are expected to opt for comfort and style, worrying less about saving money and more about saving time (Breaking Travel News, 2006; Schwieter, 2008). However, the cross-tabulation analysis between the age group and travel cost per day amongst backpacker tourists, which predict the spending pattern amongst them, could not identify the difference ($\chi^2=5.06$, $p>0.05$).

Regarding the country of permanent residence amongst the respondents, the largest group was from the United Kingdom (n=128, 28.3%). A total of 369 (81.6%) respondents were from the top seven countries (the UK, Germany, France, the Netherlands, the USA, Canada, and Australia). This distribution was largely congruent with the results of previous researches, such as Sorensen (2003), whose research was conducted in East Africa, India, the Middle East, North Africa and

Southeast Asia, and Pearce and Foster (2007), whose research was conducted in Australia. This research regards these top seven countries of permanent residence amongst backpacker tourists as the principal countries of origin of backpacker tourists. Only these seven countries will be used as independent variables to explore behavioural intention, actual responsible behaviour and the gap between them in accordance with the country of permanent residence.

In terms of occupation, the largest group was employee/self-employed (n=216, 47.8%), followed by undergraduate/tertiary college student (including student gap-year traveller who travel before commencing a university undergraduate course) (n=96, 21.2%), postgraduate student (n=71, 15.7%), and unemployed/retired (n=69, 15.3%). Most of the respondents were engaged in work or study (n=383, 84.7%). Amongst the students, nearly all the respondents attended university (undergraduate or postgraduate, n=161 out of 164) rather than tertiary collage (n=3 out of 164). Age is a significant determiner of an occupation amongst respondents. The cross-tabulation analysis between age and occupation represented that the university undergraduate students are likely to be aged 18–22 years; a total of 76 out of 96 university undergraduate students (79.2%) belonged in this category. On the other hand, the respondents who are employee or self-employed are likely to be aged 23 and more, a total of 200 out of 216 employee/self-employed respondents (92.6%) belonged in this category ($\chi^2=200.66$, $p<0.01$).

Regarding the highest educational qualification, undergraduate degree was the largest group (n=139, 30.8%). The second largest group was secondary/high school diploma (n=109, 24.1%); then college diploma (n=101, 22.3%). Half of the total respondents (n=229, 50.7%) indicated university degree (undergraduate, master's or doctoral degree) as his/her highest educational qualification. Moreover, the distribution of occupation revealed that 90 respondents were undergraduate students. It can be inferred from this that backpacker tourists are relatively highly educated. This result is congruent with the previous studies such as Tourism Tasmania (2004), O'Reilly (2006) and WYSE Travel Confederation (2007).

Overall, the profile of social demography in this research was similar to that found in other studies. In this context, the respondents in this research (backpacker tourists in

Chiang Mai, Thailand) are “typical” backpacker tourists. Table 6.2 represents that age, country of permanent residence, occupation, and highest educational qualification are similar with all other studies on backpacker tourists regardless of whether the location is a developed country or less developed country. The gender split, however, represented a different finding compared with other studies on less developed countries. As Sorensen (2003) identified, the male/female split in less developed countries is normally 60/40.

Table 6.2
Social Demography of Backpacker Tourists in the Previous Researches

Author (year)	Research Place	Gender	Age	Country of Permanent Residence	Occupation	Highest Educational Qualification
Yakushiji (2010)	Thailand	more female than male (42 /58 split)	average: 25.92 years old majority are less than age 30	majority are from Western Europe (UK, Germany, France, and Netherlands)	majority are employee / self-employed or undergraduate student	relatively highly educated (holding university degree or university student)
Murphy (2000)	Australia	√	√	√	n.a.	n.a.
Sorensen (2003)	various places in LDCs(a)		√	√	√	√
Newlands (2004)	New Zealand	√	√	√	√	√
Tourism Tasmania (2004)	Australia	√	√	√	√	√
Howard (2005)	Thailand		√	√	n.a.	√
Lonely Planet (2006)	online survey (b)	√	√	n.a.	√	√
O'Reilly (2006)	various places in LDCs (c)		√	√	√	√
Pearce and Foster (2007)	Australia	√	√	√	n.a.	n.a.
WYSE Travel Confederation (2007)	online survey (b)	√	√	√	n.a.	√
Hampton (2009b)	Malaysia Indonesia	n.a.	√	√	√	√

• √ represents the social demography in the research represented same or similar characteristics with this research (Yakushiji, 2010)

(a) East Africa, India, Middle East, North Africa and South-East Asia

(b) online survey for the persons who have ever experienced backpacker tourism

(c) Eastern and southern Africa, India, Southeast Asia and Central America

Source: author's research note

6.2.2 Characteristics of Travel of the Respondents

Table 6.3 shows the distribution of the respondents in accordance with their travel characteristics.

In terms of travel destination, the respondents who travelled around Southeast Asian countries (including Thailand) plus another region or regions were the largest group (n=174, 38.5%). This group includes round-the-world travellers. Respondents who travelled to Thailand plus other Southeast Asian countries were the second largest group (n=152, 33.6%). The respondents who travelled only to Thailand account for 27.9% (n=126).

Table 6.3
Characteristics of Travel amongst the Respondents

	Category	Figure	Percentage (%)
travel destination	only Thailand	124	27.9
	South East Asian countries	152	33.6
	South East Asia + (an)other region(s)	174	38.5
travel length	median of travel length	31-90 days	
	30 days or less (short length)	117	25.9
	31-90days (medium length)	124	27.4
	91-180 days	97	21.5
	181 days and more (long length)	114	25.2
travel cost per day (a)	median of travel cost per day	THB 501-750	
	THB 500 or less (tight budget)	131	29.0
	THB 501-750 (ordinary budget)	162	35.8
	THB 751 and more (generous budget)	159	35.2
travel mate (b)	friend(s)	202	44.7
	alone	139	30.8
	boyfriend / girlfriend	98	21.7
	husband / wife	20	4.4
	brother(s) / sister(s)	11	2.4
	others	1	0.2
travel party size	average travel party size	2.06 (1.16)	
	1 (alone)	138	30.5
	2	219	48.5
	3 and more	95	21.0
frequency of backpacker tourism experience	average frequency of experience	3.03 (3.26)	
	1 (non-career)	155	34.3
	2, 3 (mid-career)	187	41.4
	4 and more (career)	110	24.3
experience of trip to LDCs (c)	Yes	288	63.7
	No	164	36.3
responsible tourism advice (d)	Yes	362	80.1
	No	90	19.9

• Parentheses at average travel party size and average of frequency of experience represent standard deviation

(a) THB 500: US\$ 16, THB 750: US\$: 24

(b) Multi response answer (e.g. friends + brother) (n=471)

(c) experience of backpacker tourism to the destinations in less developed country (countries) except Thailand

(d) acquisition of responsible tourism advice

Source: author's fieldwork

The backpacker tourists who travelled for between 31 and 90 days (n=124, 27.4%) were the largest group in terms of their travel length. The second largest group was travel length 181 days or more (n=114, 25.2%). The smallest group was travel length 15 days or less (n=18, 4.0%). The median was travel length between 31 and 90 days. This research re-coded five categories of travel length in the questionnaire forms into three in accordance with quartile. This re-coded segmentation makes it possible to explore the behavioural intention, actual responsible behaviour and the gap between them in accordance with travel length amongst backpacker tourists. The backpacker tourists who travelled for less than 30 days (n=117, 25.9%) belonged to the first quartile. Their travel length is short compared with the travel length amongst all the respondents. Another 50% of the respondents (third quartile) were the backpacker tourists who travelled between 31 and 180 days (n=221, 48.9%). Their travel length is medium compared with the travel length amongst all the respondents. The remaining backpacker tourists travelled 181 days or more (n=114, 25.2%). They travelled for a long period compared with the travel length amongst all the respondents.

Regarding travel cost per day amongst the respondents, the group who spent Thai Baht (THB) 501–750 (GBP 7.76–11.62) per day in Thailand was the largest (n=162, 35.8%). The second largest group was THB 251–500 (GBP 3.88–7.75) per day (n=124, 27.4%). The two extreme ends (less than THB 250 and more than THB 2001) accounted for only 7 (1.5%) and 10 respondents (2.2%), respectively. The median was THB 501–750. Lonely Planet (2008b) suggests that tourists should be able to get by on a budget of about THB 500 (GBP 7.75) per day outside Bangkok. This amount covers basic food, guesthouse accommodation and local transport, but excludes all-night beer-drinking binges, tours, long-distance transport or vehicle hire. Backpacker tourists who spend around THB 1000 (GBP 15.50) per day can have quite a comfortable life in outside Bangkok. The results indicate that the majority of respondents travelled with a standard budget in Thailand. This research re-coded six categories of travel cost per day in the questionnaire forms into three (tight budget, ordinary budget and generous budget) in accordance with the above guidance by Lonely Planet (2009b). This re-coded segmentation makes it possible to explore the behavioural intention, actual responsible behaviour and the gap between them in accordance with travel cost per day amongst backpacker tourists. According to this segmentation, the backpacker tourists who travel with a tight budget spent THB 500

or less per day (n=131, 29.0%). Those who travel with an ordinary budget spent THB 501–750 per day (n=162, 35.8%). Those who travel with a generous budget spent THB 751 or more per day (n=159, 35.2%). These results show that the different levels of budget were quite evenly spread among the respondents, with the smallest proportion in the tight budget group.

In terms of travel mate, nearly half of the respondents travelled with friend(s) (n=202, 44.7%). Another around 30% of respondents travelled alone (n=139, 30.8%) and more than 20% of them travelled with their boyfriend or girlfriend (n=98, 21.7%). These three categories account for 97.2% of the respondents (n=439). The question about travel mate was a multi-response answer. Some backpacker tourists answered that they were travelling with brother and friends, or boyfriend and friends.

The average travel party size was 2.06 persons. The mode was 2 persons (n=219, 48.5%). This research segmented travel party size into three in accordance with quartile. This segmentation makes it possible to explore the behavioural intention, actual responsible behaviour and the gap between them by size of travel party. The first quartile were those who travelled alone (n=138, 30.5%). Those who travelled with one companion (travel party size: 2) fell into the third quartile line (75%) (n=219, 48.5%). The remainder travelled with more than two companions (travel party size: 3 and more) (n=95, 21.0%).

The average frequency of the backpacker tourism experience amongst the respondents was 3.03 times. However, the most frequently counted frequency of backpacker tourism experience (mode) was one (the first backpacker tourism experience when the question was asked). The median was two. A significant positive skew was identified (3.782). The research segmented the frequency of backpacker tourism experience into three groups in accordance with quartile. This segmentation makes it possible to explore the behavioural intention, actual responsible behaviour and the gap between them in accordance with frequency of backpacker tourism experience. A frequency of one backpacker tourism experience represented the first quartile (n=155, 34.3%). These were labelled *non-career*. Those whose frequency of backpacker tourism was two and three fell into third quartile line (75%) (n=187, 41.4%). These were labelled

mid-career. The remaining backpacker tourists had travelled four times or more (n=110, 24.3%) and were labelled *career*.

In terms of the experiences of backpacker tourism to the destinations in less developed countries except Thailand (the countries of East Asia, Southeast Asia except Thailand, South Asia, Middle East and North Africa, Middle and South Africa, Central and South America, Caribbean Islands and Pacific Islands), 63.7% (n=288) of respondents had ever been to the country (countries). The cross-tabulation analysis between the frequency of backpacker tourism experience (first time: non-career, second or third time: mid-career, and more four times: career) and experience of backpacker tourism to the destinations in less developed countries except Thailand showed that increase of backpacker tourism frequency affects experience of backpacker tourism in less developed countries ($\chi^2=39.79$, $p<0.01$). Only 45.8% (n=71 out of 155) of *non-career* backpacker tourists (whose backpacker tourism experience was their first) had ever experienced backpacker tourism to less developed countries except Thailand. On the other hand, majority of backpacker tourists whose travel experience is four times or more had experienced backpacker tourism to less developed countries (82.7%, n=91 out of 110). This result suggests that backpacker tourists who frequently experience backpacker tourism may know better how to behave responsibly during backpacker tourism in less developed countries, because they have experienced intercultural backpacker tourism (backpacker tourism to non-western countries) before, as represented by the travel-career ladder by Pearce (1988, 1993). Tourists learn from previous backpacker tourism experiences (Shaw and Williams, 2004). Finally, in terms of acquisition of responsible tourism advice, the predominant number of the respondents (n=362, 80.1%) had read or heard advice about responsible tourism either during or preparing for their current trip or during or preparing for previous backpacker tourism.

6.2.3 Travel Motivations of the Respondents

Table 6.4 shows the travel motivations amongst respondents, in which 18 travel motivation items were investigated. The top-five ranked travel motivation items had a

mean score 3.000 or more; from important to very important motivation items for backpacker tourists in other words. They were “to explore, learn about and experience destination country” (3.675), “to interact with locals” (3.303), “to relax” (3.283), “to visit famous sites and environments” (3.201), and “to pursue thrills, excitements and adventure” (3.006). Destination exploration (to explore, learn about and experience destination country, to interact with locals, and to visit famous sites and environments) and relaxation were the principal travel motivations for backpacker tourists. Other surveys of travel motivations amongst backpacker tourists and youth travellers also identified travel motivation patterns similar to this research (Lonely Planet, 2006; Richards, 2006; WYSE Travel Confederation, 2007; Niggel and Benson, 2008). On the other hand, self-understanding and development travel motivations such as “to develop my personality”, “to develop my skills and ability” and “to understand myself more” were less important compared with destination exploration or relaxation. In previous research by Noy (2004) and O’Reilly (2006), however, these travel motivations are the significant contributors to constitute identity as a

Table 6.4
Travel Motivation Scores of the Respondents

Degree of Importance Level	Mean Score Rank Order	Items of Travel Motivation	Mean Score	Std. Deviation	Median	Mode	Skewness (a)
from Important to Very Important	1	to explore, learn and experience destination country	3.675	0.478	4	4	-0.870
	2	to interact with people of the host country	3.303	0.644	3	3	-0.532
	3	to relax	3.283	0.762	3	4	-0.829
	4	to visit famous sites and environments	3.201	0.674	3	3	-0.439
	5	to pursue thrills, excitements and adventures	3.006	0.767	3	3	-0.486
from Not Important to Important	6	to escape from familiar things	2.980	1.028	3	4	-0.612
	7	to socialise with other backpacker tourists	2.927	0.803	3	3	-0.462
	8	to develop my personality	2.788	0.971	3	3	-0.409
	9	to develop my skills and ability	2.735	0.853	3	3	-0.238
	10	to pursue “off the beaten track”	2.715	0.821	2	2	-0.274
	11	to understand myself more	2.690	1.008	3	3	-0.209
	12	to travel as cheaply as possible	2.681	0.777	3	3	-0.035
	13	to play, party and be entertained	2.648	0.849	3	3	-0.670
	14	to pursue special interests	2.516	0.851	3	2	0.006
	15	to achieve particular goals	2.272	0.895	2	2	0.145
	16	to contribute to the destinations, volunteering	2.186	0.886	2	2	0.222
	17	to visit as many countries as possible	2.179	0.856	2	2	0.478
	18	to have romantic experiences	2.115	0.923	2	2	0.450

- Standard Error of Skewness: 0.115
- Scores are based on 4 point Likert scale
4 (very important) – 3 (important) – 2(not important) – 1 (never considered)

Source: author’s fieldwork

backpacker tourist. The satisfaction of these motivations has an impact on people's life trajectory in both career and personal spheres (O'Reilly, 2006). It is inferred that amongst the respondents in this research their backpacker tourism experience is not so much the "rite of passage" that Cohen (2003) identified as a characteristic of contemporary backpacker tourism (see section 2.2).

The travel motivation "to contribute to the destination, volunteering" was ranked 16th (2.186: nearly not important). It was one of the least important travel motivations. A total of 112 respondents (24.8%) had never considered this travel motivation, and 175 respondents (38.7%) indicated "not important", while just 31 respondents (6.9%) indicated it was "very important". Previous surveys (Lonely Planet, 2006; Richards, 2006; WYSE Travel Confederation, 2007) also identified similar traits to this survey in terms of the travel motivation "to contribute to the destination, volunteering".

The research segmented backpacker tourists by their characteristics of travel motivation using Two-Step Cluster analysis. The frequency levels of behavioural intention and actual responsible behaviour and the gap between them amongst backpacker tourists segmented by their travel motivation are explored to identify the characteristics of backpacker tourists who represent self as "responsible" in a later section in this chapter. Table 6.5 shows travel motivation scores by travel motivation clusters. Table 6.6 shows the characteristics of social demography and travel characteristics by segmented backpacker tourists by travel motivations. The Two-Step Cluster analysis using SPSS software identified three clusters within travel motivation amongst the respondents. The three clusters were labelled; the *Hedonism Seeker* (n=181), the *Destination Explorer* (n=146), and the *Multi Experiences Seeker* (n=125). The characteristics of travel motivation, social demography and travel characteristics in each cluster group are discussed in the following:

- Cluster 1: the *Hedonism Seeker* (n=181, 40.04%)

The backpacker tourists who belong to this largest cluster amongst the three are motivated to travel to pursue hedonistic activities such as relaxation, escapism from daily life and entertainment. The scores of travel motivations: "to relax", "to escape

from familiar things (home life/work)”, “to socialise with other backpacker travellers” and “to play, party and be entertained” amongst this cluster represented above the overall mean score (mean score of all respondents), though none of them were highest amongst three clusters. On the other hand, travel motivation scores that were related with destination exploration and self development and self-understanding represented the lowest amongst three clusters. The travel motivation score “to contribute to the destination, volunteering”, that is related with responsible behaviour, scored least amongst the three clusters (1.878 out of 4.000 / between never considered and less important). This travel motivation was the least important for the *Hedonism Seeker*.

The backpacker tourists who are *Hedonism Seekers* are likely to be aged between 23 and 28 years and regardless of gender. More than half of them (n=91, 50.3%) are employee or self-employed who are financially secure compared with other occupational categories. They are likely to travel only to Thailand (n=67, 37.0%) and

Table 6.5
Travel Motivation Scores by Travel Motivation Clusters

Rank Order (a)	Travel Motivation	Cluster			Gap Score (highest score – lowest score)	Kruskal-Wallis Test [Asymp. Sig.]
		1 Hedonism Seeker	2 Destination Explorer	3 Multi Experiences Seeker		
		n=	181	146	125	
1	to understand myself more		2.232	2.575	3.488	1.256 0.000**
2	to develop my personality		2.359	2.658	3.560	1.201 0.000**
3	to develop my skills and ability		2.287	2.808	3.296	1.009 0.000**
4	to play, party and be entertained		2.823	2.116	3.016	0.900 0.000**
5	to escape from familiar things		3.122	2.473	3.368	0.895 0.000**
6	to achieve particular goals		1.890	2.315	2.776	0.886 0.000**
7	to relax		3.547	2.719	3.560	0.841 0.000**
8	to interact with people of the host country		2.873	3.568	3.616	0.743 0.000**
9	to contribute to the destination, volunteering		1.878	2.219	2.592	0.714 0.000**
10	to visit as many countries as possible		1.950	2.068	2.640	0.690 0.000**
11	to socialise with other backpacker tourists		2.939	2.610	3.280	0.670 0.000**
12	to have romantic experiences		2.282	1.705	2.352	0.647 0.000**
13	to explore, learn, experience destination country		3.320	3.918	3.904	0.597 0.000**
14	to travel as cheaply as possible		2.564	2.486	3.080	0.594 0.000**
15	to pursue special interests		2.326	2.418	2.904	0.578 0.000**
16	to pursue thrills, excitements and adventures		2.967	2.788	3.320	0.532 0.000**
17	to pursue 'off the beaten track'		2.508	2.699	3.032	0.524 0.000**
18	to visit famous sites and environments		3.116	3.096	3.448	0.352 0.000**

(a) Rank Order by Mean Score Gap of Travel Motivation Score amongst Three Travel Motivation Groups

- Figures at two cluster columns represent mean score
- Scores are based on 4 point Likert scale
4 (very important) – 3 (important) – 2(not important) – 1 (never considered)
- **: Significant at 0.01levels

Source: author's fieldwork

Table 6.6
The Characteristics of Social Demography and Travel by Segmented Backpacker Tourists by Travel Motivations

Social Demography Travel Characteristics			Cluster						χ^2 [Asymp. Sig. (2- sided)]
			1 Hedonism Seeker n=181		2 Destination Explorer n=146		3 Multi Experiences Seeker n=125		
gender	male		88	48.6%	54	37.0%	48	38.4%	0.066
	female		93	51.4%	92	63.0%	77	61.6%	
average age			25.56	(5.89)	27.53	(8.03)	24.57	(4.99)	n.a.
age	comparison	age 18-22 (a)	53	29.3%	32	21.9%	48	38.4%	0.014*
	by age	age 23-28 (b)	86	47.5%	69	47.3%	57	45.6%	
	group	age 29+ (c)	42	23.2%	45	30.8%	20	16.0%	
permanent residence (d)	UK		48	32.4%	35	29.4%	45	44.1%	0.004**
	Germany		31	20.9%	22	18.5%	9	8.8%	
	France		14	9.5%	23	19.3%	8	7.8%	
	Netherlands		25	16.9%	13	10.9%	6	5.9%	
	USA		10	6.8%	11	9.2%	13	12.7%	
	Canada		11	7.4%	7	5.9%	12	11.8%	
	Australia		9	6.1%	8	6.7%	9	8.8%	
occupation	UG students (e)		31	17.1%	34	23.3%	31	24.8%	0.720
	PG students		29	16.0%	23	15.8%	19	15.2%	
	employee / self-employed		91	50.3%	66	45.2%	59	47.2%	
	unemployed / retire		30	16.6%	23	15.8%	16	12.8%	
(f)	secondary / high school		48	27.4%	20	14.1%	41	33.6%	0.001**
	college diploma		40	22.9%	37	26.1%	24	19.7%	
	UG degree		50	28.6%	45	31.7%	44	36.1%	
	PG degree		37	21.1%	40	28.2%	13	10.7%	
travel destination	only Thailand		67	37.0%	36	24.7%	23	18.4%	0.002**
	SEA		49	27.1%	59	40.4%	44	35.2%	
	SEA +		65	35.9%	51	34.9%	58	46.4%	
travel length	until 30 days (short)		62	34.3%	38	26.0%	17	13.6%	0.003**
	31 - 90 days (medium)		52	28.7%	36	24.7%	36	28.8%	
	91 - 180 days (long)		31	17.1%	34	23.3%	32	25.6%	
	181 days +		36	19.9%	38	26.0%	40	32.0%	
travel cost per day	until THB 500 (g)		45	24.9%	46	31.5%	40	32.0%	0.525
	THB 501 - 750 (h)		65	35.9%	52	35.6%	45	36.0%	
	THB 751+ (i)		71	39.2%	48	32.9%	40	32.0%	
travel mate (j)	husband, wife		9	4.8%	10	6.6%	1	0.8%	n.a.
	brother(s), sister(s)		5	2.6%	2	1.3%	4	3.1%	
	friend(s)		80	42.3%	60	39.7%	62	47.7%	
	boy, girlfriend		43	22.8%	35	23.2%	20	15.4%	
	alone		52	27.5%	44	29.1%	43	33.1%	
party size	average party size		2.12	(1.31)	1.95	(0.95)	2.11	(1.17)	n.a.
	comparison	1 (alone)	49	27.1	47	32.2	42	33.6	0.378
	by party	2	92	50.8	74	50.7	53	42.4	
size group	3 +	40	22.1	25	17.1	30	24.0		
backpacking career	average experience		3.01	(3.25)	3.26	(3.49)	2.80	(2.98)	n.a.
	comparison	1 st time (k)	60	33.1%	45	30.8%	50	40.0%	0.065
	by career	2 nd , 3 rd time (l)	81	44.8%	54	37.0%	52	41.6%	
	group	4 th time + (m)	40	22.1%	47	32.2%	23	18.4%	
(n)	Yes		108	59.7%	97	66.4%	83	66.4%	0.343
	No		73	40.3%	49	33.6%	42	33.6%	
(o)	Yes		143	79.0%	112	76.7%	107	85.6%	0.169
	No		38	21.0%	34	23.3%	18	14.4%	

(a) age 18-22: younger (j) Multiple choice answer (e.g. friends + boy, girlfriend)(n=470)
(b) age 23-28: middle (k) 1st time: No-Career
(c) age 29+: older (l) 2nd, 3rd time: Mid-Career
(d) Only principal countries of permanent residence are considered (top 7 countries of permanent residence) (m) 4th time +: Career
(n) experience of backpacker tourism to the destinations of less developed country (countries)
(e) UG, tertiary college students, and student gap year travellers (o) acquisition of responsible tourism advice
(f) highest educational qualification (n=439) (excluding category "other" / n=13)
(g) until THB 500: Tight Budget Traveller
(h) THB 501 - 750: Average Budget Traveller
(i) THB 751 +: Generous Budget Traveller
• Parentheses at average age, average party size and average backpacking experience represent standard deviation
• Percentages represent within each cluster group
• **: Significant at 0.01 level, *: significant at 0.05 level

Source: author's fieldwork

to travel for a relatively short period (less than 30 days: n=62, 34.3% or 31–90 days: n=52, 28.7%). More than half of the respondents who travelled for less than 30 days (short trip) belonged to in this cluster (n=62 out of 117, 53.0%). Moreover, around half of the respondents who travel with generous budget (backpacker tourists who use THB 751 or more per day) are *Hedonism Seekers* (n=71 out of 159, 44.7%). These social demography and travel characteristics amongst the *Hedonism Seekers* assume the characteristics of “flashpacker” that is an emerging submarket of backpacker tourism (see section 2.3.1). Overall, the *Hedonism Seeker*, who are likely to have an established career with an generous travel budget (see section 6.2.2), are motivated to travel to refresh and recharge themselves for a while (but not a very long period) through being away from home environment.

- Cluster 2: the *Destination Explorer* (n=146, 32.30%)

The backpacker tourists who belong to this cluster travelled to explore the destinations. Two travel motivations that were “to explore, learn about and experience the country” (3.918 out of 4.000) and “to interact with people of the host country (3.568 out of 4.000) were outstandingly important for them. The motivation score of the former is the highest amongst the three cluster groups. On the other hand, travel motivations that were related to hedonism such as “to relax” (2.719 out of 4.000) and “to escape from familiar things (home life/work)” (2.473 out of 4.000) were not important for the *Destination Explorer*. These hedonistic motivations were important for the backpacker tourists who belong to the other two cluster groups. The travel motivation “to contribute to the destination, volunteering” was not an important travel motivation for them (2.219 out of 4.000 / between not important and important).

The backpacker tourists who are the *Destination Explorer* are likely to be relatively old tourists (the age 23 or more: n=111 out of 146, 78.1%). Moreover their highest educational qualification is likely to be relatively high compared with the other two cluster groups. Those whose highest educational qualification is a university degree (either undergraduate or postgraduate) accounted for 59.9% (n=85 out of 146) (undergraduate degree: n=45, 31.7%, postgraduate degree: n=40, 28.2%). Previous surveys also identified that travel motivations related to exploring destinations is

likely to be underlined by older tourists rather than younger tourists, even within the category of “young tourists” (WYSE Travel Confederation, 2007), though it is still an important motivation even for younger tourists (Boukas, 2008). Moreover, it is likely to be underlined by the tourists who are highly educated and have an established career (Boukas, 2008). In terms of country of permanent residence, the French backpacker tourists are more likely to be in this cluster rather than other two clusters (n=23 out of 45, 51.1%). The *Destination Explorer* is the most frequently travelled as a backpacker tourist compared with the other two clusters of backpacker tourists (average backpacker tourism experience: 3.26). However, the proportion of backpacker tourists who have ever travelled as a backpacker tourist to the destination(s) in less developed country (countries) except Thailand was not significantly different from the proportion of other two cluster groups ($\chi^2=2.140$, $p>0.05$). Around two-thirds of the *Destination Explorers* (n=97 out of 146, 66.4%) had previously been to destinations in less developed country (countries) except Thailand.

- Cluster 3: the *Multi Experiences Seeker* (n=125, 27.65%)

The backpacker tourists who belong to this smallest cluster travel to experience as many things as possible during their backpacker tourism. Most of the travel motivation scores (n=13 out of 18, 72.2%) exceeded 3.000, which means that most of the travel motivations are important for them. Nearly all the travel motivations (n=17 out of 18, 94.4%; except “to explore, learn about and experience the destination country”) scored highest amongst the three clusters. The *Multi Experiences Seeker* is the only type of backpacker tourist whose travel motivations regarding self-development and self-understanding during the trip are important (“to develop my personality”: 3.560, “to understand myself more”: 3.488, and “to develop my skills and ability”: 3.296). Travel motivations to develop personality and to understand self more are among the most important travel motivations for them, as well as travel motivations to explore destinations and to relax (rank order of “to develop my personality”: third, “to understand myself more”: fifth). Moreover, these three travel motivations amongst them indicated an especially large gap from the *Hedonism Seekers*, who are likely to be flashpackers who have an established career and travel

to escape from duties at home (the gap score between *Multi Experiences Seeker* and *Hedonism Seeker* of “to understand myself more”: 1.256 out of 4.000, “to develop my personality”: 1.201 out of 4.000, and “to develop my skills and ability”: 1.009 out of 4.000, Kruskal-Wallis Test: $p < 0.01$). Amongst the *Multi Experiences Seekers*, backpacker tourism is travelling as “rite of passage” (Cohen, 2003). Successful completion of backpacker tourism for them has an impact on their life trajectory in both career and personal spheres (Cohen, 2003; O’Reilly, 2006). In spite of their greed for experiences during backpacker tourism, the travel motivation “to contribute to the destinations, volunteering” amongst the *Multi Experiences Seeker* scored 2.592 which means it is not important as a travel motivation.

The backpacker tourists who are *Multi Experiences Seekers* are likely to be relatively young (aged between 18 and 28: $n=105$ out of 125, 84.0%). The cross-tabulation analysis between age group and highest educational qualification amongst the backpacker tourists in this cluster showed that the qualification amongst those whose age is between 18 and 22 years (the *younger*) is likely to be either secondary school qualification ($n=28$ out of 48, 58.3%) or undergraduate degree ($n=17$ out of 48, 35.4%), and the qualification amongst those aged between 23 and 28 years (the *middle*) is likely to be undergraduate degree ($n=20$ out of 57, 35.1%) ($\chi^2=31.613$, $p < 0.01$). This result suggests that more than half of the backpacker tourists who are *Multi Experience Seekers* do not engage in full-time work or do not have an established work career even if they engage in full-time work. They are searching for “self” through experiencing as many things as possible during the limited time of backpacker tourism so as to make an impact on their life trajectory in both career and personal spheres. Around half of them are from the UK ($n=45$ out of 125, 44.1%). The travel characteristics amongst the backpacker tourists in this cluster include extensive travel, which is suitable for experiencing as many things as possible during the trip. Around half of them were travelling in Southeast Asia and other region(s) (including round-the-world trip) for a relatively long period (between 91 and 180 days: $n=21$ out of 125, 16.8%, 181 days and more: $n=31$ out of 125, 24.8%). On the other hand, the *Multi Experience Seeker* whose travel destination is only Thailand and whose travel length was short (less than 30 days) accounted for only 18.4% ($n=23$ out of 125) and 13.6% ($n=17$ out of 125), respectively. In terms of backpacker tourism experience, their frequency of experience was the least amongst the three cluster

groups (average frequency of experience: 2.80 times). The percentage of backpacker tourists amongst the *Multi Experience Seekers* whose backpacking experience was their first time was higher than for the other two cluster groups (40.0% within the cluster, n=50 out of 125). On the other hand, the percentage of backpacker tourists who had experience of more than four times (*career* or experienced backpacker tourists) was lower than the other two cluster groups (18.4% within the cluster, n=23 out of 125).

6.3 The Overall Degree of Responsible Behaviour amongst Backpacker Tourists

This section explores the degree of responsible behaviour amongst backpacker tourists from the overall traits (mean scores of the series of responsible behaviour items amongst all respondents) of behavioural intention and actual behaviour and the gap between them. While backpacker tourists often regard themselves as “real” travellers and look down on conventional mass tourists travelling in their “tourist bubble”, ironically the backpackers themselves are often criticised for their appearance and behaviour (Scheyvens, 2002a, 2002b; Butcher: 2003; Mowforth and Munt, 2003). Moreover, despite such criticisms, they tend to perceive themselves as positive contributors to the destinations because they tend to perceive themselves as experiencing “real” destinations during their travels (Gericke, 2003; Huxley, 2004). However, in reality, as Hottola (2004, 2005) identified, they experiences many sufferings which affect their responsible behaviour in an unfamiliar environments in less developed countries; such as difficulty of intercultural understanding, ecological confusion, unexpected difficulties of the trip such as sickness, pickpocketing, being cheated by locals and sexual harassment, home sickness and life shocks. One question here is how backpacker tourists in Thailand, who were identified as so called “typical” backpacker tourists from the previous section, evaluate their behaviour in a responsible manner in an unfamiliar environment during their backpacker tourism. This section is divided into three subsections. First, the degree of behavioural intention and actual responsible behaviour is identified at subsection 6.3.1. Second, the gap between degree of behavioural intention and actual responsible behaviour is

identified at subsection 6.3.2. Through the above two subsections, this research identified that, whilst there is a gap between intention and actual behaviour, backpacker tourists represented their frequent behavioural intention and following actual responsible behaviour. Therefore, subsection 6.3.3 provides several assumptions as to why backpacker tourists represented such frequent behavioural intention and actual responsible behaviour.

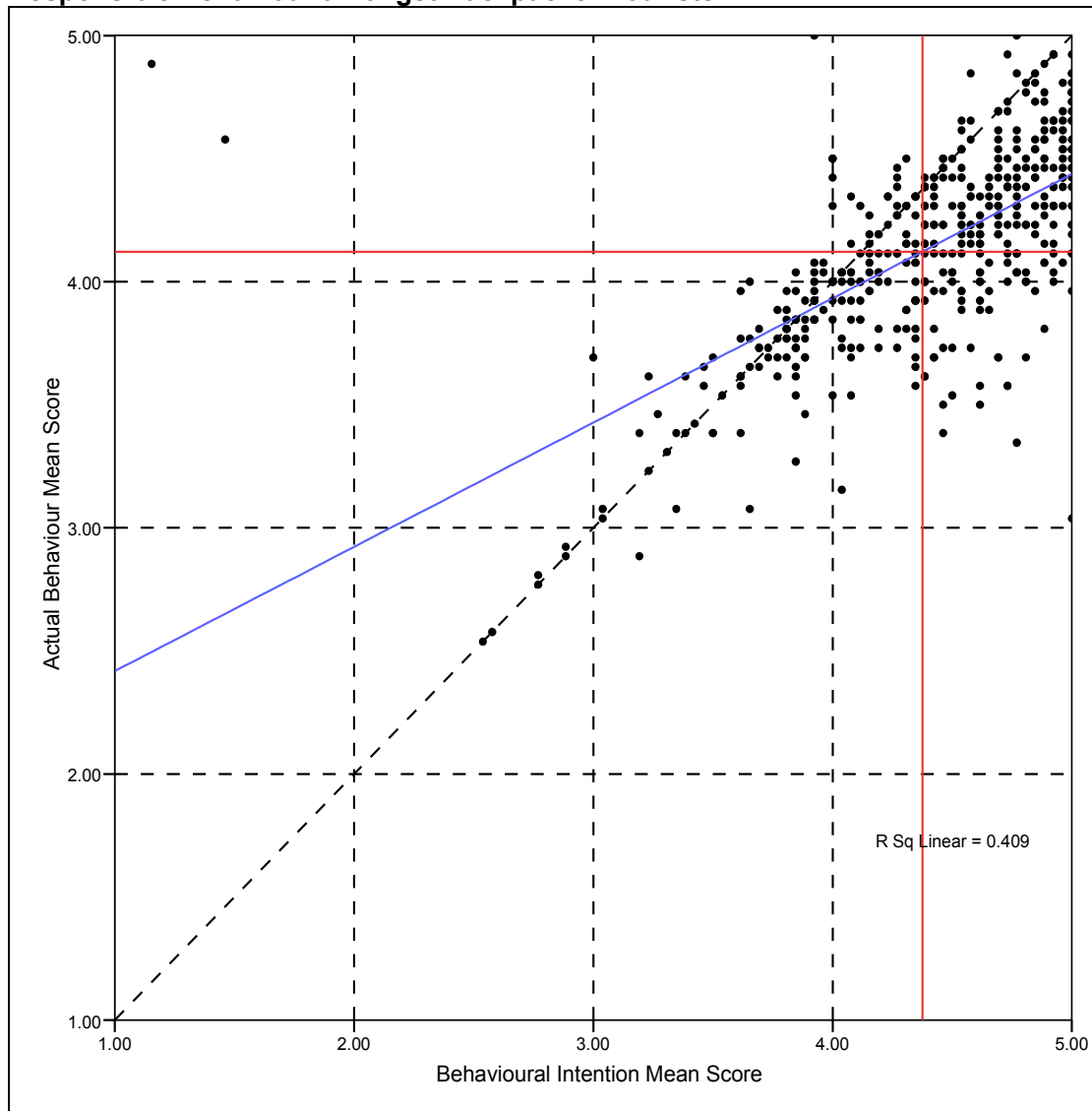
6.3.1 The Declaration of Frequent Behavioural Intention and Actual Responsible Behaviour

Overall, the backpacker tourists frequently intended to behave responsibly and then accordingly have frequently behaved responsibly during their backpacker tourism in Thailand. Figure 6.1 shows that the overall mean score (mean score of 26 responsible behaviour items) of both behavioural intention (4.376 out of 5.000) and actual responsible behaviour (4.122 out of 5.000) exceeded 4.000, which means backpacker tourists intended to behave and actually behaved responsibly more than usually but less than always. Moreover, the interquartile range (between the 25th and 75th in quartile ranks) of the overall mean score of both behavioural intention and actual behaviour amongst backpacker tourists was concentrated within narrow ranges at high intentional and behavioural frequency levels (Figure 6.2). The interquartile range of behavioural intention was 0.692, i.e., from 4.077 to 4.769. Its range of actual behaviour was 0.538, i.e., from 3.885 to 4.423. Figure 6.2 shows that the majority of backpacker tourists intended to behave responsibly from usually to always and then accordingly behaved responsibly from usually to always during their backpacker tourism in Thailand. The backpacker tourists who only sometimes or rarely/seldom intended to behave responsibly and only sometimes or rarely/seldom behaved responsibly are in the minority.

In terms of the correlation between overall frequency level of behavioural intention and overall frequency level of actual responsible behaviour, there was a strong positive correlation (Spearman's Rank Order Correlation: $r=0.667$, $n=452$, $p<0.001$ (2-tailed)). This means, as Figure 6.1 represents demographically, the overall

frequency level of behavioural intention of each backpacker tourist is largely congruent with his or her overall frequency level of actual responsible behaviour. The respondents whose overall frequency level of behavioural intention is high tend to

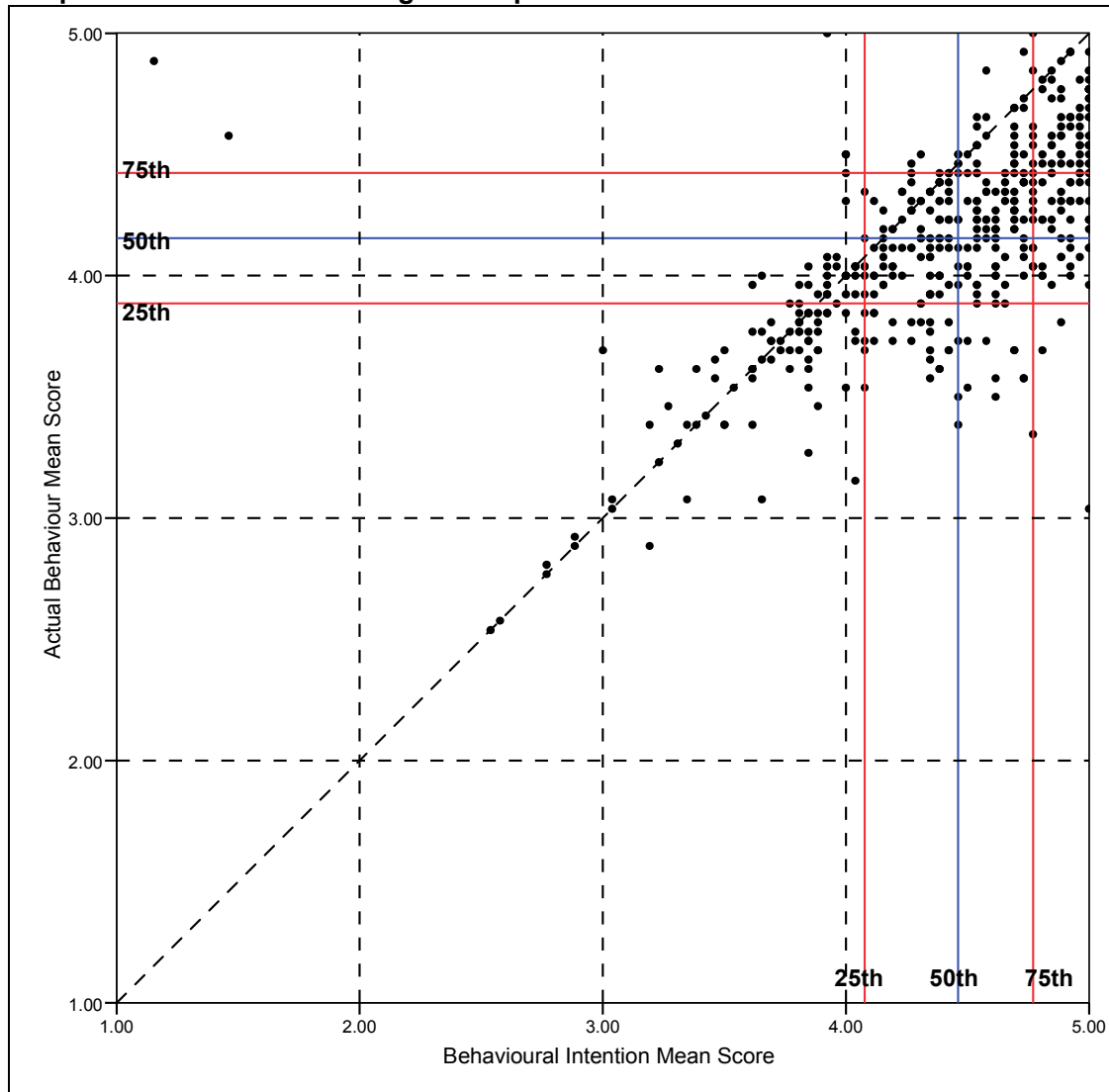
Figure 6.1
Scatter of Overall Frequency Levels of Behavioural Intention and Actual Responsible Behaviour amongst Backpacker Tourists



- Each point [•] does not represent number of respondents who belongs
- **Red lines** represent mean score
 Behavioural Intention: 4.376
 Actual Behaviour: 4.122
- **Blue line** represent regression
- Scores are based on 5 point Likert scale
 (5: always – 4: usually – 3: sometimes – 2: seldom, rarely – 1: never)

Source: author's fieldwork

Figure 6.2
Percentile Ranks of Overall Frequency Levels of Behavioural Intention and Actual Responsible Behaviour amongst Backpacker Tourists



- Each point [●] does not represent number of respondents who belongs
- **Red** and **blue** lines represents percentile line

	Cumulative Frequency (total n= 452)	Mean Score	
		Behavioural Intention	Actual Behaviour
25 th	113	4.077	3.885
50 th (median)	226	4.462	4.154
75 th	339	4.769	4.423

- Scores are based on 5 point Likert scale
 (5: always – 4: usually – 3: sometimes – 2: seldom, rarely – 1: never)

Source: author's fieldwork

represent high frequency levels of overall actual responsible behaviour, and vice versa. Majority of the respondents represented their frequent behavioural intention and accordingly their frequent actual responsible behaviour.

When the frequency levels of behavioural intention and actual responsible behaviour amongst backpacker tourists are investigated from the attribute level of the series of responsible behaviour items, it can be inferred that they intended to behave responsibly and actually behaved responsibly in terms of the majority of responsible behaviour items. The frequency levels of behavioural intention and actual responsible behaviour amongst backpacker tourists in accordance with the series of responsible behaviour items are shown at Table 6.7 and Table 6.8, respectively. The frequency levels of behavioural intention, in particular, indicated outstandingly high levels. The

Table 6.7
Mean Score Ranking of Frequency Levels of Behavioural Intention amongst Backpacker Tourists in accordance with Series of Responsible Behaviour Items

(a)	Mean Score Rank Order	(b)	Type (Dimension) of Responsibility	Targeted Stakeholder of Responsibility (d)	Items of Responsible Behaviour	Mean Score	Std. Deviation	Median	Mode	Skewness (e)
from Usually to Always	1		R	L	To respect feelings of local residents	4.695	0.61	5	5	-2.720
	2		R	L	To respect norms amongst local communities	4.668	0.63	5	5	-2.610
	3		R/X	L/S	To learn about country during trip willingly	4.584	0.66	5	5	-1.926
	4		F	G	To avoid unnecessary wastes	4.582	0.71	5	5	-1.946
	5		R	L	To admit cultural diversity	4.547	0.73	5	5	-1.849
	6		A	L	To understand and obey local law	4.518	0.76	5	5	-1.674
	7	√	A	L	To be responsible for photo taking	4.513	0.77	5	5	-1.996
	8		F	G	To be sensitive to limited nature resources	4.493	0.75	5	5	-1.599
	9	√	A	L	To dress appropriately	4.490	0.78	5	5	-2.015
	10		A	S	To understand safety, security, and sanitation	4.487	0.69	5	5	-1.635
	11		A	L	To avoid to expect special privileges by locals	4.482	0.88	5	5	-1.981
	12		A	L	To be patient	4.480	0.78	5	5	-1.844
	13		A	L	To avoid to make unrealistic promises with locals	4.469	0.98	5	5	-2.218
	14		F	G	To use public transport, bicycle or walking	4.420	0.76	5	5	-1.297
	15	√√	M	L	To consume local products	4.378	0.69	4	5	-0.943
	16	√	F	G	To avoid to buy endangered products	4.372	1.07	5	5	-1.880
	17		A	L	To obey local attitude towards alcohol	4.347	0.87	5	5	-1.498
	18		A	L	To avoid to show off western richness	4.345	1.02	5	5	-1.836
	19		G/X	L	To use socially responsible tourism businesses	4.341	0.83	5	5	-1.423
	20	√√	A	L	To haggle rationally within fair price with humour	4.310	0.82	4	5	-1.320
	21	√√	M	L	To use locally owned facilities	4.272	0.77	4	4	-1.124
	22		F	G	To use environmentally friendly products	4.215	0.86	4	5	-0.948
	23	√	G/X	L	To learn and use basic phrases of local languages	4.155	0.97	4	5	-0.981
	24		G/X	L	To support local development, conservation	3.987	1.12	4	5	-0.952
	25	∞	A	L	To avoid to give money, sweets to beggars	3.949	1.28	4	5	-1.018
	26		F	G	To avoid to use airplane	3.688	1.20	4	5	-0.599

(a) Degree of Frequency Level

(b) Importance Level for Backpacker Tourists to Behave Responsibly

√√: Critically Important

√: Very Important

Blank spaces are 'Important'

(c) A: awareness (consciousness)

R: respect

G: engagement (taking time)

X: excellence

M: spending money

F: eco-friendliness

(d) S: self (backpacker tourists)

L: locals

G: global citizens

(e) Standard Error of Skewness: 0.115

(f) from Sometimes to Usually

▪ Scores are based on 5 point Likert scale

▪ Overall mean (mean score of 26 responsible behaviour items): 4.376

Source: author's fieldwork

Table 6.8
Mean Score Ranking of Frequency Levels of Actual Responsible Behaviour amongst Backpacker Tourists in accordance with Series of Responsible Behaviour Items

(a)	Mean Score Rank Order	(b)	(c)	(d)	Items of Responsible Behaviour	Mean Score	Std. Deviation	Median	Mode	(e)
	1	R	L		To respect feelings of local residents	4.549	0.58	5	5	-0.923
	2	R	L		To respect norms amongst local communities	4.478	0.66	5	5	-1.220
	3	R/X	L/S		To learn about country during trip willingly	4.445	0.67	5	5	-1.071
	4	A	L		To understand and obey local law	4.370	0.75	5	5	-1.105
	5	R	L		To admit cultural diversity	4.367	0.76	5	5	-1.335
	6	√	A	L	To be responsible for photo taking	4.338	0.77	4	5	-1.246
	7		F	G	To use public transport, bicycle or walking	4.327	0.79	4	5	-1.110
	8		A	L	To avoid to make unrealistic promises with locals	4.303	1.09	5	5	-1.833
	9		A	S	To understand safety, security, and sanitation	4.299	0.67	4	4	-0.700
	10		F	G	To avoid unnecessary wastes	4.265	0.77	4	5	-0.933
	11		A	L	To avoid to expect special privileges by locals	4.259	0.99	5	5	-1.498
	12		A	L	To obey local attitude towards alcohol	4.223	0.90	4	5	-1.178
	13	√√	M	L	To consume local products	4.175	0.60	4	4	-0.395
	14	√	F	G	To avoid to buy endangered products	4.173	1.13	5	5	-1.370
	15	√	A	L	To dress appropriately	4.164	0.76	4	4	-1.152
	16		A	L	To be patient	4.144	0.84	4	4	-1.165
	17	√√	A	L	To haggle rationally within fair price with humour	4.134	0.80	4	4	-0.815
	18		F	G	To be sensitive to limited nature resources	4.133	0.78	4	4	-1.370
	19	√√	M	L	To use locally owned facilities	4.095	0.72	4	4	-0.500
	20		G/X	L	To use socially responsible tourism businesses	4.086	0.91	4	4	-1.047
	21		A	L	To avoid to show off richness of western society	4.062	1.00	4	5	-1.169
	22		A	L	To avoid to give money, sweets to beggars	3.856	1.32	4	5	-0.910
	23		F	G	To use environmentally friendly products	3.637	0.84	4	4	-0.166
(f)	24	√	G/X	L	To learn, use basic phrases of local languages	3.515	1.09	4	4	-0.280
	25		F	G	To avoiding to use airplane	3.438	1.23	4	3	-0.346
	26		G/X	L	To support local development, conservation	3.343	1.26	3	4	-0.339

(a) Degree of Frequency Level
(b) Importance Level for Backpacker Tourists to Behave Responsibly
√√: Critically Important
√: Very Important
Blank spaces are 'Important'
(c) A: awareness (consciousness)
R: respect
G: engagement (taking time)
X: excellence
(d) M: spending money
F: eco-friendliness
S: self (backpacker tourists)
L: locals
G: global citizens
(e) Standard Error of Skewness: 0.115
(f) from Sometimes to Usually
• Scores are based on 5 point Likert scale
• Overall mean (mean score of 26 responsible behaviour items): 4.122

Source: author's fieldwork

frequency levels (mean scores) for 23 out of 26 responsible behaviour items (88.5%) indicated more than 4.000, which means that backpacker tourists intended to behave thus from “usually” to “always”. Moreover, the mode of 25 out of 26 responsible behaviour items (96.2%) was 5 (always), which is the highest frequency category. Although the frequency levels of actual behaviour amongst backpacker tourists by responsible behaviour items were somewhat lower compared with the frequency levels of behavioural intention, they still showed frequent performance of responsible behaviour. The frequency levels (mean scores) for 21 out of 26 responsible behaviour items (80.8%) indicated more than 4.000, which means backpacker tourists actually

behaved responsibly from “usually” to “always”. Moreover, the mode for 14 out of 26 responsible behaviour items (53.8%) represented 5 (always). For all the responsible behaviour items, in terms of both behavioural intention and actual responsible behaviour significant negative skews were identified which meant that the mean scores were lower than the medians. This means that the distribution for each item of responsible behaviour, for both behavioural intention and actual behaviour, is concentrated at high frequency levels.

Overall both behavioural intention and actual responsible behaviour represented high frequency levels. In relation to this result, nearly all of the respondents answered “yes” to the questions: “Overall, I have intended to behave responsibly in the current trip in Thailand” (n=449, 99.3%) and “Overall, I actually behaved responsibly in the current trip in Thailand” (n=446, 98.7%). These results are congruent with the findings of Scheyvens (2002a, 2002b), Gericke (2003) and Huxley (2004) that backpacker tourists tend to perceive themselves as positive contributors to the destinations. However, Scheyvens (2002a, 2002b) and Gericke (2003) criticise that these optimistic results do not imply that other tourism stakeholders, especially local residents, also perceive backpacker tourists as contributors of the destinations. In reality, backpackers themselves are often criticised for their appearance and behaviour (Scheyvens, 2002a, 2002b; Butcher: 2003; Mowforth and Munt, 2003). Welk (2004) insists that their anti-tourist attitudes and confidence in the virtue of being a “backpacker” are an important component in the identity of backpacker tourists. It implies that their selfish thought more or less influence on such optimistic results in this research. The assumptions why such optimistic results were identified will be discussed in subsection 6.3.3. The next subsection explores the gap between degree of behavioural intention and actual responsible behaviour amongst backpacker tourists.

6.3.2 Some Difficulties to Behave Responsibly despite of Intention to Do so

Whilst backpacker tourists tend to represent their confidence as contributors to the destinations (Gericke, 2003; Huxley, 2004), as the research also found, in reality, they

experience many difficulties to implement backpacker tourism in an unfamiliar environment in less developed countries (Hottola, 2004, 2005). The constraints are thought to influence on their responsible behaviour significantly even if backpacker tourists are aware of the importance to behave responsibly and they intend to behave so. Budeanu (2007) insists that nearly all (backpacker) tourists experience obstacles to behave responsibly, such as cost, lack of availability or laziness, despite of their intention to do so (see subsection 3.3.3).

The exploration of the gap between overall frequency level of behavioural intention and actual responsible behaviour identified that, despite their frequent intention to behave responsibly (overall frequency level of behavioural intention: 4.376 out of 5.000 / from usually to always) and their frequent actual responsible behaviour (overall frequency level of actual responsible behaviour: 4.122 out of 5.000 / from usually to always), there was a gap of frequency level between them (Wilcoxon Signed Rank Test: $p < 0.01$, gap score between them: 0.254, see Table 6.9). Moreover, Figure 6.3 shows that the overall frequency level of intention to behave responsibly is higher than that of actual responsible behaviour. Although nearly half of the backpacker tourists ($n=213$, 47.1%) belonged to the highest category (overall frequency score between 4.51 and 5.00) of overall frequency level of behavioural intention, merely 15.8% ($n=70$) of them belonged to the highest category of overall frequency level of actual responsible behaviour. On the other hand, when focusing on the proportion of backpacker tourists whose frequency level of behavioural intention and actual responsible behaviour is between 4.01 and 4.50 and between 3.51 and 4.00, the actual responsible behaviour of the former category is 1.5 times more than the behavioural intention (behavioural intention: $n=139$, 30.8%, actual responsible behaviour: $n=213$, 47.1%), and the actual responsible behaviour of the latter category is twice more than the behavioural intention (behavioural intention: $n=73$, 16.2%, actual responsible behaviour: $n=140$, 31.0%). This means that, despite the intention to behave responsibly, the backpacker tourists in Thailand could not behave responsibly because of certain obstacles (internal psychological obstacles and external environmental obstacles) as Hottola (2004, 2005) and Budeanu (2007) found. The factors that constitute obstacles to behaving responsibly will be explored qualitatively in the next chapter.

Table 6.9
The Gaps between Behavioural Intention and Actual Responsible Behaviour

	Rank Order (a)	Importance Level (b)	Type (Dimension) of Responsibility	Targeted Stakeholder of Responsibility	Responsible Behaviour Items	Mean Score			Wilcoxon Signed Rank Test [Asymp. Sig. (2-tailed)]
						Behavioural Intention (BI)	Actual Behaviour (AB)	Gap Score (BI – AB)	
the BI-AB gap scores are lower than overall gap mean score (0.254)	1		F	G	To use public transport, bicycle or walking	4.420	4.327	0.093	0.002**
	1		A	L	To avoid to give money, sweets to beggars	3.949	3.856	0.093	0.083
	3		A	L	To obey local attitude towards alcohol	4.347	4.223	0.124	0.001**
	4		R/X	L/S	To learn about country during trip willingly	4.584	4.445	0.139	0.000**
	5		R	L	To respect feelings of local residents	4.695	4.549	0.146	0.000**
	6		A	L	To understand and obey local law	4.518	4.370	0.148	0.000**
	7		A	L	To avoid to make unrealistic promises with locals	4.469	4.303	0.166	0.000**
	8	√	A	L	To be responsible for photo taking	4.513	4.338	0.175	0.000**
	9	√√	A	L	To haggle rationally within fair price with humour	4.310	4.134	0.176	0.000**
	10	√√	M	L	To use locally owned facilities	4.272	4.095	0.177	0.000**
	11		R	L	To admit cultural diversity	4.546	4.367	0.179	0.000**
	12		A	S	To understand safety, security, sanitary condition	4.487	4.299	0.188	0.000**
	13		R	L	To respect norms amongst local residents	4.668	4.478	0.190	0.000**
	14	√	F	G	To avoid to buy endangered products	4.372	4.173	0.199	0.000**
	15	√√	M	L	To consume local products	4.378	4.175	0.203	0.000**
	16		A	L	To avoid to expect special privileges by locals	4.482	4.259	0.223	0.000**
	the BI-AB gap are higher than overall gap mean score	17		F	G	To avoid to use airplane	3.688	3.438	0.250
18			G/X	L	To use socially responsible tourism businesses	4.341	4.086	0.255	0.000**
19			A	L	To avoid to show off richness of western society	4.345	4.062	0.283	0.000**
20			F	G	To avoid unnecessary wastes	4.582	4.265	0.317	0.000**
21		√	A	L	To dress appropriately	4.489	4.164	0.325	0.000**
22			A	L	To be patient	4.478	4.144	0.334	0.000**
23			F	G	To be sensitive to limited nature resources	4.493	4.133	0.360	0.000**
24			F	G	To use environmentally friendly products	4.215	3.637	0.578	0.000**
25		√	G/X	L	To learn and use basic phrases of local languages	4.155	3.515	0.640	0.000**
26			G/X	L	To support local development and conservation	3.987	3.343	0.644	0.000**
overall mean score						4.376	4.122	0.254	0.000**

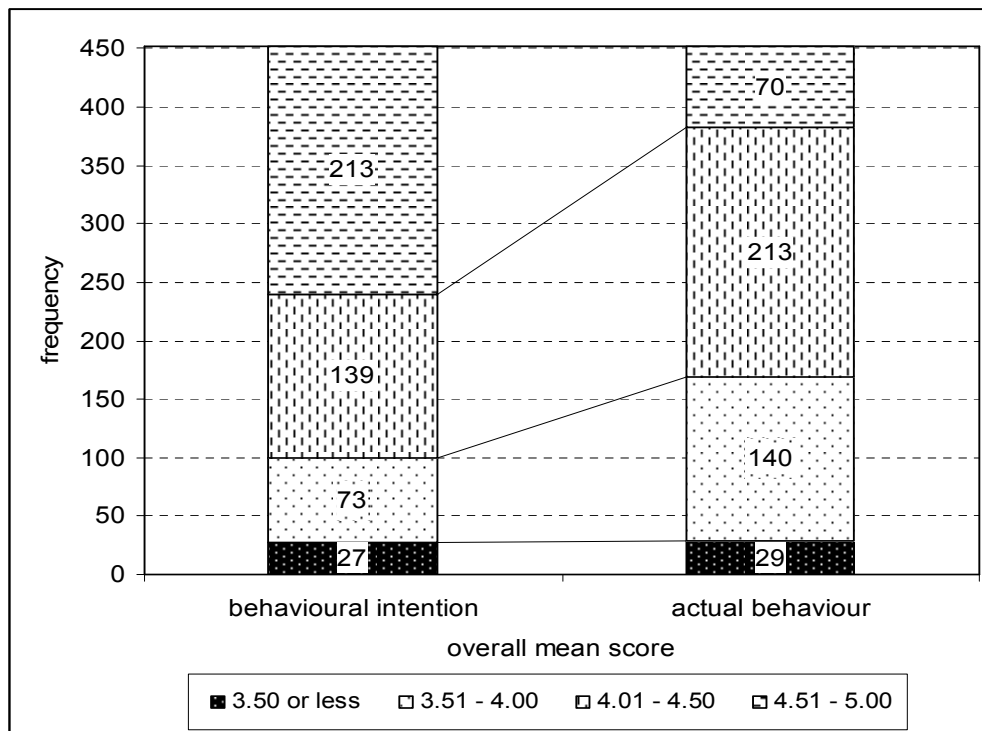
(a) Rank Order by Intention – Behaviour Gap Score
(b) Importance Level for Backpacker Tourists to Behave Responsibly
√√: Critically Important, √: Very Important
Blank spaces are 'Important'

- Scores are based on 5 point Likert scale (5: always – 4: usually – 3: sometimes – 2: seldom, rarely – 1: never)
- **: Significant at 0.01 levels

Source: author's fieldwork

The difficulty of behaving responsibly despite their intention to do so is an issue for the majority of the backpacker tourists. The overall mean score for behavioural intention was higher than the overall mean score for actual responsible behaviour in the case of majority of the backpacker tourists (n=362 out of 452, 80.09%). Budeanu (2007) provides the pessimistic view that 19 out of 20 tourists who declared their frequent intention to behave responsibly during their holiday do not actually behave responsibly. In the case of this research, at least 16 out of 20 backpacker tourists cannot behave responsibly as he or she intended because of the obstacles to behaving responsibly. Moreover, they experience a certain difficulties regardless of items of

Figure 6.3
The Proportion of the Respondents in accordance with Overall Mean Score of Behavioural Intention and Actual Responsible Behaviour



Source: author's fieldwork

responsible behaviour. It is because the exploration of differences of frequency level of behavioural intention and actual responsible behaviour at attribute level (Table 6.9) using the Wilcoxon Signed Rank Test identified as follows: 25 out of 26 responsible behaviour items admitted statistically significant difference at 0.01 levels. The degree of behavioural intention and actual responsible behaviour and the gap between them in accordance with characteristics of responsibility that were identified at chapter five through content analysis will be explored in the next section (section 6.4).

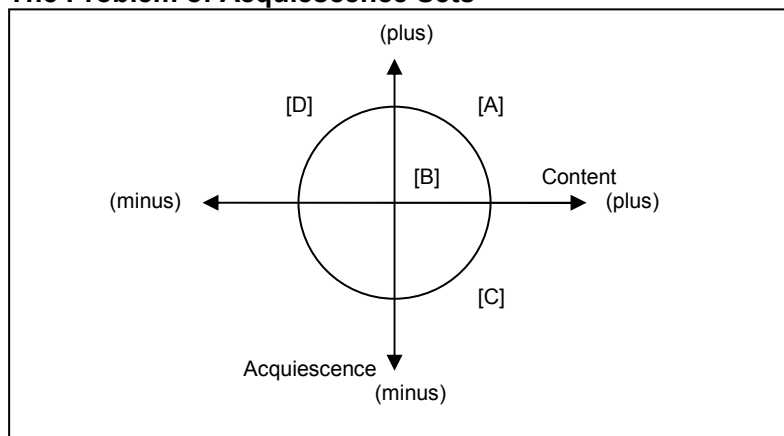
6.3.3 Are Backpacker Tourists Really Responsible?: Several assumptions about the backpackers' self definition as "responsible" tourists

This section highlighted that, whilst there is a gap between degree of behavioural intention and actual responsible behaviour, backpacker tourists represented their

frequent intention and then frequent actual responsible behaviour. One question here is why the results of analysing the frequency levels of behavioural intention and actual behaviour revealed such high scores. Four estimations are made using the model of problem of acquiescence sets (Figure 6.4) (Ryan, 1995). The acquiescence set is “a response set that may determine a reply to a question where that reply is, to some extent, independent of the content of the statement” (Ryan, 1995: 153). The determinants for particular statements involve many factors such as the content, chance, alternative available, mode of testing, external stimuli, and juxtaposition of items (Ryan, 1995).

The first estimation is that the backpacker tourists truly intended to behave responsibly and actually behaved responsibly, as the frequency scores indicated. This is the case of [A] or [B] at Figure 6.4. In the case of category [A], the respondents answered questions truly on the basis of their behavioural intention and their actual responsible behaviour. In the case of category [B], the respondents answered questions truly on the basis of their behavioural intention and actual responsible behaviour, but belief or knowledge towards responsible behaviour are influenced. The second estimation could misrepresent the true position of respondents as to content (the case of [D] at Figure 6.4). This includes problems of questionnaire design that failed to draw out the true frequency of intention and actual behaviour amongst the respondents. The third estimation is that the scores were biased (overestimated) by the

Figure 6.4
The Problem of Acquiescence Sets



Source: Ryan (1995: 155)

respondents (the case of [C] at Figure 6.4). In this context, Neisser (1997, cited in Prebensen et al., 2003: 417) warns that “sometimes a significant discrepancy exists between what people are and what they believe themselves to be, particularly with respect to negative attributes (self-serving bias)”. In this context, the respondents might overestimate their frequency of intention and actual responsible behaviour because the questions regarding their ethicality during their holiday were a somewhat awkward topic for them. Moreover, there is a fact that their anti-tourist attitudes and confidence in the virtue of being a “backpacker” are an important component in the identity of backpacker tourists (Welk, 2004). It implies that their selfish thought more or less influence on such optimistic results in this research. The fourth estimation is that the personalities of the backpacker tourists make them “yea sayers” (Couch and Heniston, 1960, cited in Ryan, 1995: 154) who are “impulsive, emotional, under-controlled, stimulus accepting and extrovert”. They do not have the personality of the cautious, rational, intellectually controlled, stimulus rejecting introverts who are characterised as “nay sayers”.

The following sections in this chapter and the next chapter (qualitative analysis) will investigate which of these is the case. This section explored the overall frequency levels (mean score of frequency levels of 26 responsible behaviour items amongst all respondents) of behavioural intention and actual responsible behaviour and the gap between them. The next section will explore more deeply the responsible behavioural patterns amongst backpacker tourists from the association between the characteristics of responsible behaviour items and behavioural intention, actual responsible behaviour and the gap between them. In other words, the responsible behavioural patterns will be explored from the type of responsible behaviour items that backpacker tourists especially frequently / infrequently intended and actually performed; and the difference, or size of the gap between behavioural intention and actual responsible behaviour in accordance with the type of responsible behaviour items.

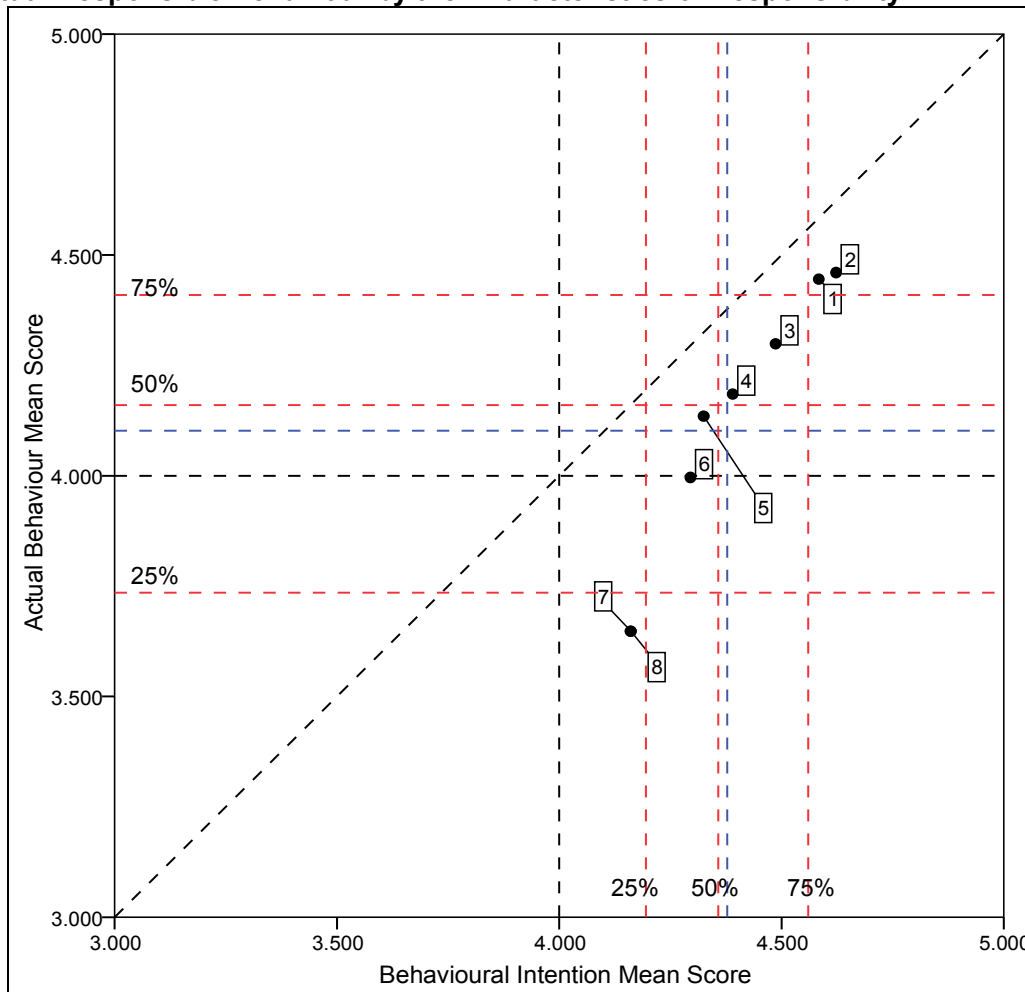
6.4 The Responsible Behavioural Patterns amongst Backpacker Tourists

The previous section identified that, overall, the respondents represented their frequent intention to behave responsibly and their frequent actual responsible behaviour during backpacker tourism in Thailand. However, as the content analysis of codes of conduct for tourists in the previous chapter identified, what constitutes “responsible behaviour” in relation to backpacker tourists is diverse. The dimension (type) of responsibility includes awareness (consciousness), respect, engagement (and taking time to engage), excellence and reciprocity and more the hard perspective of spending money and eco-friendliness (Stanford, 2008). All the dimensions (types) are constituents of the concept of responsible behaviour, which aims to behave respectfully and cautiously as they are required to do so even in the daily life as well as to develop altruistic and philanthropic acts amongst backpacker tourists. Moreover, the target stakeholders of responsibility are also diverse. Though the majority of the responsible behaviour items involve responsibility towards local people in the destinations (including local residents, or local tourism business), several responsible behaviour items involve responsibility towards backpacker tourists themselves, such as being cautious with own safety and security conditions all the time. Environmental responsibility by backpacker tourists concerns global environmental problems that involve global citizens and even future generations. In addition, the previous chapter identified the importance of behaving responsibly at four levels (critically important, very important, important and less important) in accordance with the frequency of the items in the codes of conduct for backpacker tourists which were analysed (n=38). Therefore, this section explores the responsible behavioural patterns amongst backpacker tourists from the associations between characteristics of responsible behaviour items (in terms of dimension (type) of responsibility, targeted stakeholder of responsibility, and level of importance of behaving responsibly) and behavioural intention, actual responsible behaviour and the gap between them. In other words, this section explores the backpackers’ responsible behavioural patterns from the characteristics of responsible behaviour items that backpacker tourists frequently intended to perform and actually performed and vice versa, and the structure of the intention–behaviour gap behind them.

The associations between characteristics of responsible behaviour and behavioural intention, actual behaviour and the gap between them amongst backpacker tourists were explored in accordance with the groups of responsible behaviour items that were categorised by both dimension (type) of responsibility and targeted stakeholder of responsibility. In chapter five, a total of 26 responsible behaviour items were classified into eight categories, such as respecting (dimension of responsibility) locals (targeted stakeholder of responsibility) or eco-friendliness (dimension of responsibility) for global citizens (targeted stakeholder of responsibility), through content analysis. The exploration of the frequency levels of behavioural intention and actual responsible behaviour and the gap between them at an attribute (series of responsible behaviour items (n=26)) level were also introduced as supplementary where appropriate. The variables (eight categories of characteristics of responsible behaviour in accordance with dimension (type) and the targeted stakeholders of responsibility and the 26 responsible behaviour items) were categorised with four evaluations along with quartile points of frequency levels of behavioural intention and actual behaviour. The category of evaluations and their conditions are as follows:

- *Outstandingly Frequent*: the variables for which frequency levels of both behavioural intention and actual behaviour belong to the fourth quartile (in the top quartile)
- *Frequent*: the variables for which frequency levels of both behavioural intention and actual behaviour belong to the third or fourth quartile (top 50% percentiles), but excluding the variables for which both behavioural intention and actual behaviour belong to the fourth quartile (the variables in the *Outstandingly Frequent*)
- *Less Frequent*: the variables for which frequency levels of both behavioural intention and actual behaviour belong to the second, third or fourth quartile (more than 25% percentiles), but excluding the variables for which both behavioural intention and actual behaviour belong to the third and fourth quartile (the variables in the *Outstandingly Frequent* and the *Frequent*)
- *Not Frequent*: the variables for which either behavioural intention or actual behaviour or both behavioural intention and actual behaviour belongs to the first quartile (25% percentile)

Figure 6.5
The Graphical Representation of Frequency Levels of Behavioural Intention and Actual Responsible Behaviour by the Characteristics of Responsibility



- *Mean score by type (dimension) and targeted stakeholder of responsibility*

	Type (Dimension) of Responsibility	Targeted Stakeholder of Responsibility	Behavioural Intention	Actual Behaviour
1	excellence	self (backpacker tourist)	4.584	4.445
2	respecting	locals	4.623	4.460
3	awareness (cautiousness)	self (backpacker tourist)	4.487	4.299
4	awareness (cautiousness)	locals	4.390	4.185
5	spending money	locals	4.325	4.135
6	eco-friendliness	global citizens	4.295	3.996
7	engagement (taking time)	locals	4.161	3.648
8	excellence	locals	4.161	3.648

- **Red lines** represent percentile line

	Cumulative Frequency	Behavioural Intention mean	Actual Behaviour mean
25 th	2	4.195	3.735
50 th (median)	4	4.358	4.160
75 th	6	4.560	4.409

- **Blue lines** represent mean score line *behavioural intention mean: 4.378, actual behaviour mean: 4.102)

- Scores are based on 5 point Likert scale
 (5: always – 4: usually – 3: sometimes – 2: seldom, rarely – 1: never)

Source: author's fieldwork

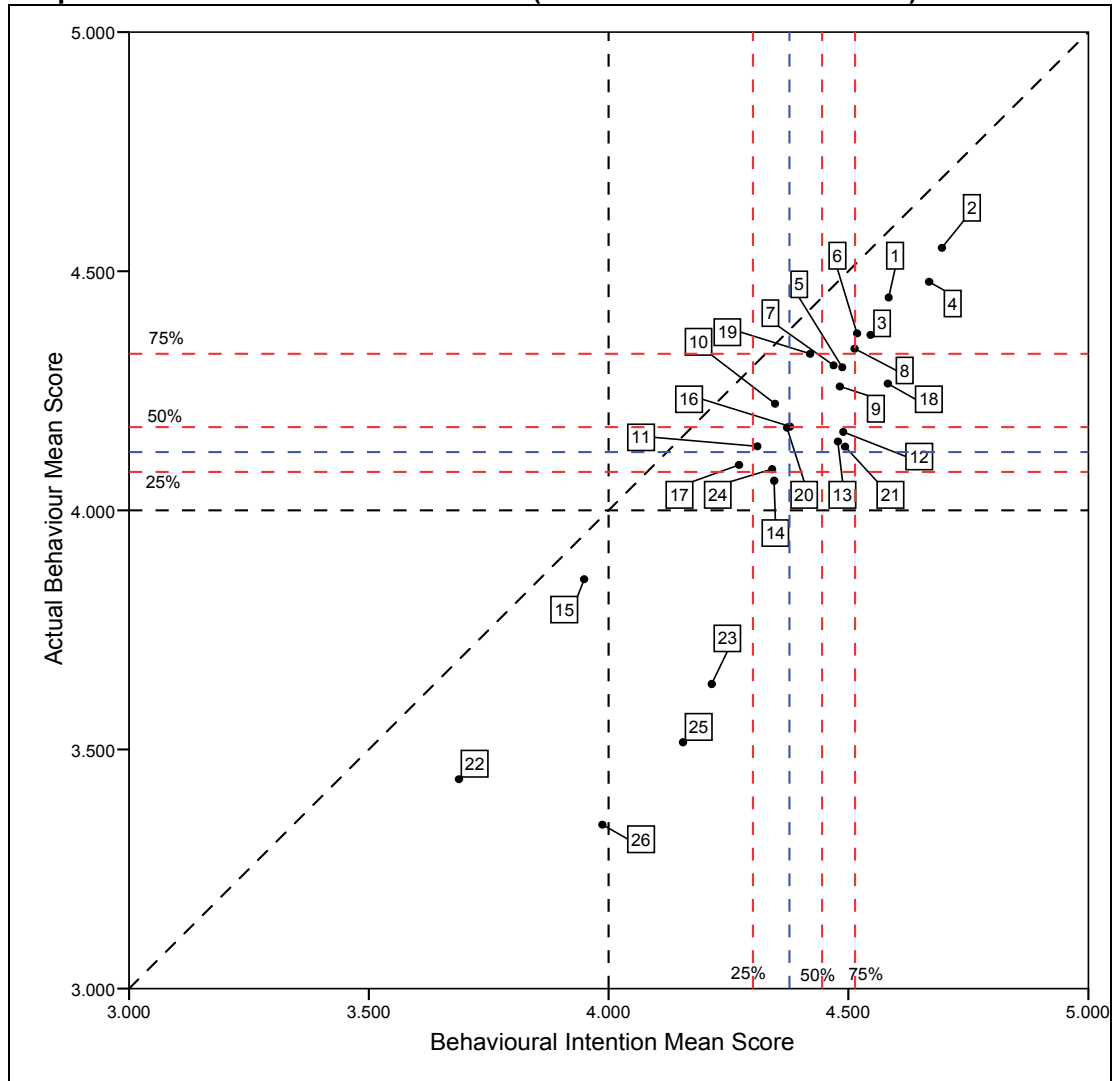
Table 6.10
The Evaluation of Frequency Levels of Behavioural Intention and Actual Responsible Behaviour amongst Backpacker Tourists in accordance with the Characteristics of Responsibility

(a)	Condition	Dimension (Type) of Responsibility	Target Stakeholder of Responsibility	Mean Score		BI-AB Gap Mean Score (e)	(f)	Responsible Behaviour Items	(g)	(h)	
				\bar{m}	\bar{a}						
(b)	BI: 4 th quartile (4.560 – 4.623) and AB: 4 th quartile (4.409 – 4.460)	excellence	self (d)	4.584	4.445	0.139	✓	To learn about country during trip willingly To learn about country during trip willingly		(A) (A)	
		respecting	locals	4.623	4.460	0.164	✓	To respect feelings of local residents To admit cultural diversity			
		awareness (c)	self (d)	4.487	4.299	0.188	✓✓	To respect norms amongst local residents To understand safety, security, sanitary condition To understand and obey local law			
	Frequent	BI: 3 rd or 4 th quartile (4.358 – 4.623) and AB: 3 rd or 4 th quartile (4.160 – 4.460) excluding both BI and AB belong to 4 th quartile	awareness (c)	locals	4.390	4.185	0.205	✓✓✓	To avoid to make unrealistic promises with locals To be responsible for photo taking To avoid to expect special privileges by locals To obey local attitude towards alcohol To haggle rationally within fair price with humour To dress appropriately	✓ ✓ ✓ ✓ ✓	
			spending money	locals	4.325	4.135	0.190	✓✓	To avoid to show off richness of western society To avoid to give money, sweets to beggars. To consume local products To use locally owned facilities. To avoid unnecessary wastes	✓ ✓ ✓ ✓ ✓	
			eco-friendliness	global citizens	4.295	3.996	0.300	✓✓✓	To use public transport, bicycle or walking To avoid to buy endangered products To be sensitive to limited nature resources To avoid to use airplane To use environmentally friendly products	✓ ✓ ✓ ✓ ✓	
Not Frequent		BI: 1 st quartile (4.161 – 4.194) and AB: 1 st quartile (3.648 – 3.735)	engagement (taking time)	locals	4.161	3.648	0.513	✓✓✓✓	To use socially responsible tourism businesses To learn and use basic phases of local languages To support local development and conservation To use socially responsible tourism businesses		(B) (C) (D) (B)
			excellence	locals	4.161	3.648	0.513	✓✓✓✓	To learn and use basic phases of local languages To support local development and conservation	✓	(C) (D)
			awareness (conscientiousness)	self (backpacker tourist)				✓✓✓✓	To support local development and conservation	✓	(D)

BI: behavioural intention
 AB: actual behaviour
 (a) Evaluation of Frequency
 (b) Outstandingly Frequent
 (c) awareness (conscientiousness)
 (d) self (backpacker tourist)
 (e) BI - AB Gap Quartile
 (f) 1st quartile 0.139 - 0.169 (very small gap)
 (g) Importance Level for Backpacker Tourists to Behave Responsibly
 (h) The Pair of Overlapping Responsible Behaviour Items

Source: author's fieldwork

Figure 6.6
The Graphical Representation of Frequency of Behavioural Intention and Actual Responsible Behaviour in the Attribute (Series of Behavioural Items) Level



- The number of each responsible behaviour item correspond with the number in Table 6.10
- **Red lines** represent percentile line

	Cumulative Frequency	Behavioural Intention mean	Actual Behaviour mean
25 th	6	4.301	4.080
50 th (median)	13	4.445	4.174
75 th	19	4.514	4.330

- **Blue lines** represent mean score line
 behavioural intention mean: 4.376
 actual behaviour mean: 4.122
- Scores are based on 5 point Likert scale
 (5: always – 4: usually – 3: sometimes – 2: seldom, rarely – 1: never)

Source: author's fieldwork

Table 6.11
The Evaluation of Frequency Levels of Behavioural Intention and Actual Responsible Behaviour amongst Backpacker Tourists in accordance with Series of Responsible Behaviour Items

Evaluation of Frequency	Condition	Responsible Behaviour Items	Mean Score		BI – AB Gap		Dimension (Type) of Responsibility								
			Behavioural Intention (BI)	Actual Behaviour (AB)	Gap Score	Quartile	Importance Level (b)								
							(a)	(b)	(c)	(d)	(e)	(f)	(g)		
(i)	BI: 4 th quartile (4.514 – 4.695) and AB: 4 th quartile (4.330 – 4.549)	To learn about country during trip willingly	4.584	4.445	0.139	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
		To respect feelings of local residents	4.695	4.549	0.146	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
		To understand and obey local law	4.518	4.370	0.148	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
		To admit cultural diversity	4.546	4.367	0.179	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
		To respect norms amongst local residents	4.668	4.478	0.190	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
		To avoid to make unrealistic promises with locals	4.469	4.303	0.166	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
		To be responsible for photo taking	4.513	4.338	0.175	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
		To understand safety, security, sanitary condition	4.487	4.299	0.188	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
		To avoid to expect special privileges by locals	4.482	4.259	0.223	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
		To avoid unnecessary wastes	4.582	4.265	0.317	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
Frequent	BI: 3 rd or 4 th quartile (4.445 – 4.695) and AB: 3 rd or 4 th quartile (4.174 – 4.549) excluding both BI and AB belong to 4 th quartile	To use public transport, bicycle or walking	4.420	4.327	0.093	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
		To obey local attitude towards alcohol	4.347	4.223	0.124	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
		To haggle rationally within fair price with humour	4.310	4.134	0.176	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
		To avoid to buy endangered products	4.372	4.173	0.199	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
		To consume local products	4.378	4.175	0.203	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
		To use socially responsible tourism businesses	4.341	4.086	0.255	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
		To dress appropriately	4.489	4.164	0.325	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
		To be patient	4.478	4.144	0.334	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
		To be sensitive to limited nature resources	4.493	4.133	0.360	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
		To avoid to give money, sweets to beggars	3.949	3.856	0.093	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
Less Frequent	BI: 2 nd , 3 rd or 4 th quartile (4.301 – 4.695) and AB: 2 nd , 3 rd or 4 th quartile (4.080 - 4.549) excluding both BI and AB belong to 3 rd and 4 th quartile	To use locally owned facilities	4.272	4.095	0.177	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
		To avoid to use airplane	3.688	3.438	0.250	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
		To avoid to show off richness of western society	4.345	4.062	0.283	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
		To use environmentally friendly products	4.215	3.637	0.578	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
		To learn and use basic phases of local languages	4.155	3.515	0.640	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
		To support local development and conservation	3.987	3.343	0.644	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
		To be eco-friendly	3.987	3.343	0.644	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
		To be targeted stakeholder of responsibility	3.987	3.343	0.644	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
		To be global citizens	3.987	3.343	0.644	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
		To be outstandingly frequent	3.987	3.343	0.644	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
Not Frequent	either BI or AB or both BI and AB belongs to 1 st quartile BI: 1 st quartile (3.949 - 4.300) AB: 1 st quartile (3.343 - 4.079)	To use locally owned facilities	4.272	4.095	0.177	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
		To avoid to use airplane	3.688	3.438	0.250	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
		To avoid to show off richness of western society	4.345	4.062	0.283	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
		To use environmentally friendly products	4.215	3.637	0.578	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
		To learn and use basic phases of local languages	4.155	3.515	0.640	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
(a)	BI - AB Gap Quartile ✓: 1 st quartile 0.093 - 0.162 (very small gap) ✓✓: 2 nd quartile 0.163 - 0.195 (small gap) ✓✓✓: 3 rd quartile 0.196 - 0.319 (large gap) ✓✓✓✓: 4 th quartile 0.320 - 0.644 (very large gap)	To support local development and conservation	3.987	3.343	0.644	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
		To be eco-friendly	3.987	3.343	0.644	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
		To be targeted stakeholder of responsibility	3.987	3.343	0.644	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
		To be global citizens	3.987	3.343	0.644	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
		To be outstandingly frequent	3.987	3.343	0.644	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓

Source: author's fieldwork

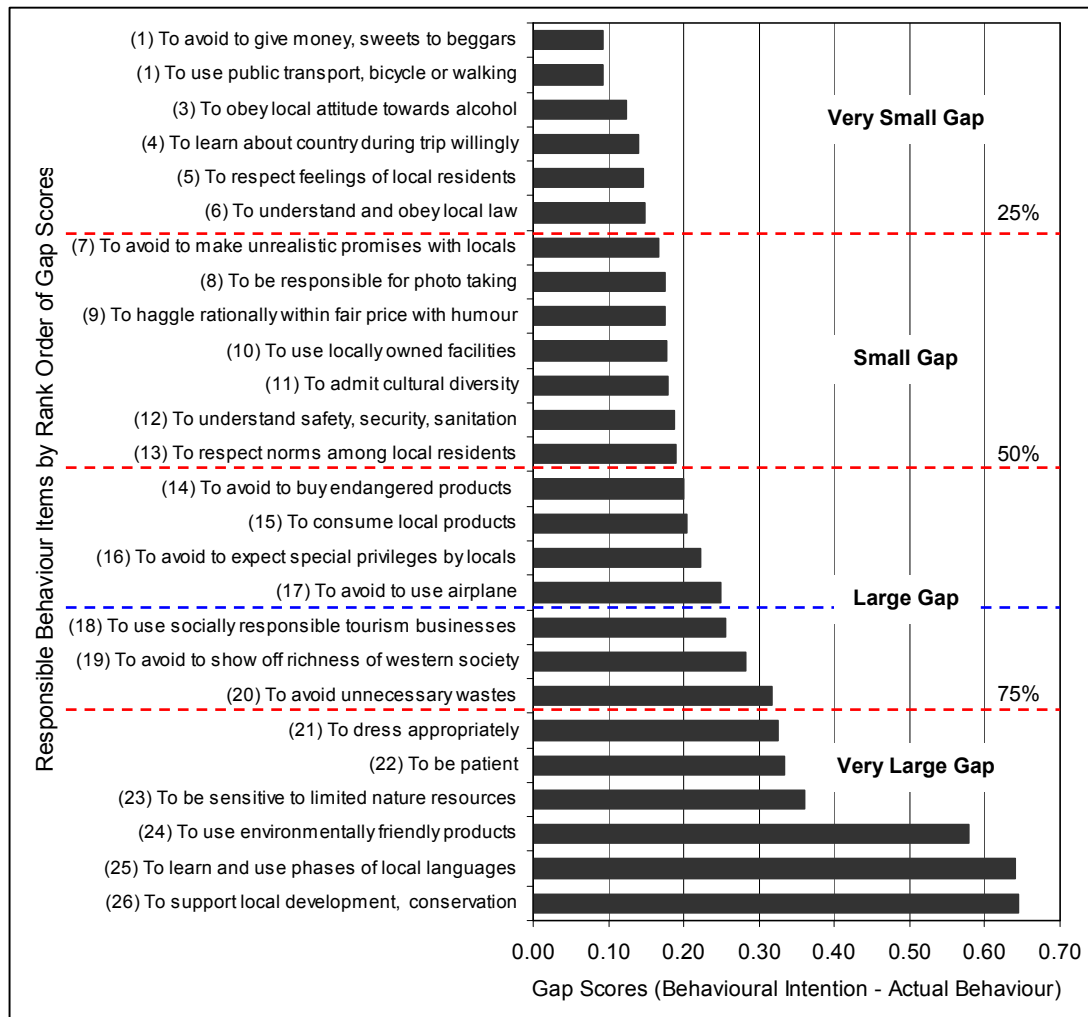
Table 6.12

The Responsible Behaviour Items by Frequency Level Rank Order of Behavioural Intention and Actual Behaviour

Evaluation	Rank Order (b)	Behavioural Intention (BI)		Actual Behaviour (AB)		Dimension (Type) of Responsibility (c)		Target Stakeholder of Responsibility (d)		Importance Level (e)	
		Outstandingly Frequent	Frequent	Less Frequent	Not Frequent	BI	AB	BI	AB	BI	AB
Outstandingly Frequent	1	To respect feelings of local residents	To respect feelings of local residents	To respect feelings of local residents	To respect feelings of local residents	R	R	L	L	L	L
	2	To respect norms amongst local residents	To respect norms amongst local residents	To respect norms amongst local residents	To respect norms amongst local residents	R	R	L	L	L	L
	3	To learn about country during trip willingly	To learn about country during trip willingly	To learn about country during trip willingly	To learn about country during trip willingly	R/X	R/X	L/S	L/S	L/S	L/S
	4	To avoid unnecessary wastes	To avoid unnecessary wastes	To avoid unnecessary wastes	To avoid unnecessary wastes	F	A	G	L	L	L
	5	To admit cultural diversity	To admit cultural diversity	To admit cultural diversity	To admit cultural diversity	R	R	L	L	L	L
	6	To understand and obey local law	To understand and obey local law	To understand and obey local law	To understand and obey local law	A	A	L	L	L	L
	7	To be responsible for photo taking	To be responsible for photo taking	To be responsible for photo taking	To be responsible for photo taking	A	F	L	G	L	G
	8	To be sensitive to limited nature resources	To be sensitive to limited nature resources	To be sensitive to limited nature resources	To be sensitive to limited nature resources	F	A	G	L	L	L
	9	To dress appropriately	To dress appropriately	To dress appropriately	To dress appropriately	A	A	L	S	L	S
	10	To understand safety, security, sanitation	To understand safety, security, sanitation	To understand safety, security, sanitation	To understand safety, security, sanitation	A	F	S	G	L	G
	11	To avoid to expect locals' special privileges	To avoid to expect locals' special privileges	To avoid to expect locals' special privileges	To avoid to expect locals' special privileges	A	A	L	L	L	L
Frequent	12	To be patient	To be patient	To be patient	To be patient	A	A	L	L	L	L
	13	To avoid to make unrealistic promises	To avoid to make unrealistic promises	To avoid to make unrealistic promises	To avoid to make unrealistic promises	A	M	L	L	L	L
	14	To use public transport, bicycle or walking	To use public transport, bicycle or walking	To use public transport, bicycle or walking	To use public transport, bicycle or walking	F	F	G	G	L	G
	15	To consume local products	To consume local products	To consume local products	To consume local products	M	A	L	L	L	L
	16	To avoid to buy endangered products	To avoid to buy endangered products	To avoid to buy endangered products	To avoid to buy endangered products	F	A	L	L	L	L
	17	To obeying local attitude towards alcohol	To obeying local attitude towards alcohol	To obeying local attitude towards alcohol	To obeying local attitude towards alcohol	F	A	L	G	L	L
	18	To avoid to show off western richness	To avoid to show off western richness	To avoid to show off western richness	To avoid to show off western richness	A	A	L	L	L	L
	19	To use socially responsible businesses	To use socially responsible businesses	To use socially responsible businesses	To use socially responsible businesses	G/X	M	L	L	L	L
	20	To haggle rationally within fair price	To haggle rationally within fair price	To haggle rationally within fair price	To haggle rationally within fair price	A	G/X	L	L	L	L
	21	To use locally owned facilities	To use locally owned facilities	To use locally owned facilities	To use locally owned facilities	M	A	L	L	L	L
	Not Frequent	22	To use environmentally friendly products	To use environmentally friendly products	To use environmentally friendly products	To use environmentally friendly products	F	A	G	L	L
23		To learn, use basic phases of local languages	To learn, use basic phases of local languages	To learn, use basic phases of local languages	To learn, use basic phases of local languages	G/X	F	L	G	L	G
24		To support local development, conservation	To support local development, conservation	To support local development, conservation	To support local development, conservation	G/X	G/X	L	L	L	L
25		To avoid to give money, sweets to beggars	To avoid to give money, sweets to beggars	To avoid to give money, sweets to beggars	To avoid to give money, sweets to beggars	A	F	L	L	L	L
26		To avoid to use airplane	To avoid to use airplane	To avoid to use airplane	To avoid to use airplane	F	G/X	G	L	L	L

Source: author's fieldwork

Figure 6.7
The Graphical Representation of the Gap between Behavioural Intention and Actual Responsible Behaviour



- **Red lines** represent percentile lines
- **Blue line** represents overall mean score line

Source: author's fieldwork

Moreover, the gap scores between behavioural intention and actual behaviour were also categorised into four different gap levels along with quartile points as follows:

- Very Small Gap: the variables for which the gap score belongs to the first quartile
- Small Gap: the variables for which the gap score belongs to the second quartile
- Large Gap: the variables for which the gap score belongs to the third quartile

- *Very Large Gap*: the variables for which the gap score belongs to the fourth quartile

Figure 6.5 and Table 6.10 show the frequency levels of behavioural intention and actual responsible behaviour and the gap between them in accordance with dimension (type) and targeted stakeholder of responsibility. Figure 6.6 and Table 6.11 show the frequency levels of behavioural intention and actual responsible behaviour and the gap between them in accordance with the series of responsible behaviour items. Moreover, Table 6.12 shows the rank order of the responsible behaviour items in terms of frequency level of both behavioural intention and actual responsible behaviour. Figure 6.7 graphically indicates the gap for each responsible behaviour item between the frequency levels of behavioural intention and actual responsible behaviour.

6.4.1 Frequent Application of “Common-Sense” that is Universally Important regardless of the Place, Culture and Custom

Figure 6.5 and Table 6.10 clearly show that backpacker tourists outstandingly frequently intended and then actually outstandingly frequently performed the following two types of behaviours; representing respectful attitudes towards locals and pursuing their intellectually improving experiences during the trip (to learn about the country during the trip willingly). Moreover, in terms of the characteristics of responsible behaviour of which the frequency levels of both behavioural intention and actual responsible behaviour belong to the second quartile (the *Frequent*) (Figure 6.5 and Table 6.10), two types of characteristics of responsible behaviour were identified: to be aware of safety, security, and sanitary condition during trip, and to be aware of behaviour so as not to disturb locals. The followings explain the frequency levels of behavioural intention and actual responsible behaviour and the gap between them amongst backpacker tourists in terms of each characteristics of responsible behaviour:

- Representations of Respectful Attitudes toward Locals in the Destinations

In terms of the responsible behaviour that is characterised as “to represent respectful attitudes toward locals”, its components are “to respect feelings of local residents”, “to admit cultural diversity”, “to respect norms amongst local residents” and “to learn about the country during the trip willingly” (Table 6.11) (the number of responsible behaviour items at Figure 6.6: 1 - 4). Backpacker tourists intended to behave responsibly outstandingly frequently, and accordingly actually behaved so without significant obstacles. It is because all the responsible behaviour items belonged to the top quartile levels both in terms of behavioural intention and actual behaviour (Table 6.11 and Table 6.12). The difference of frequency level of behavioural intention and actual behaviour of these four behavioural items represented “very small gap” or “small gap” at Figure 6.7 (Wilcoxon Signed Rank Test of these four behavioural items: $p < 0.01$, see Table 6.9). The behaviours involving respect for others (locals) are characterised as the behaviours that are required regardless of tourist destination or even in the home country during the daily life. The responsible behaviours that involve respect for locals are “basic responsibilities of the tourists”, according to Swarbrooke (1999).

According to Malam (2008), backpackers’ communications with local people are relatively restricted, just with the local tourism providers such as guest house housekeepers, staff in the restaurants or local tour guides, who very often understand western culture and know how to entertain western backpacker tourists. Because of the difficulties of intercultural understandings and bad experiences suffered from locals (e.g. being cheated and sexual harassment) in the out “metaworld”, which backpacker tourists frequently experience during the trip in Thailand (see section 2.5) (Howard, 2009), the majority of backpacker tourists tend to escape to a tourist meta-space (backpacker enclaves such as guest houses, tourist bars, beaches, attractions) (see Figure 2.2) where they stay for the majority of the time during a trip. Therefore, backpacker tourists represented respectful attitudes towards locals in the destination who are locally empowered westernised tourism providers rather than local people in the out “metaworld”. This will be explored qualitatively (subsection 7.5.2). In reality, the difficulty experienced in intercultural backpacker tourism can be causes of confusion that make it difficult

for backpacker tourists to show respectful attitudes towards locals (Hottola, 2004; 2005).

- Pursuits of Intellectually Improving Experiences during the Trip

Backpacker tourists outstandingly frequently intended to learn about the destination country and actually outstandingly frequently did so. The gap between intention and actual behaviour was small (“small gap” at Figure 6.7) (Wilcoxon Signed Rank Test: $p < 0.01$, see Table 6.9). The finding of outstandingly frequent intention and actually behaviour overlaps with the significantly important travel motivation of the backpacker tourists, – “to explore, learn about and experience the destination country” (3.67 out of 4.00 / important–very important). This travel motivation was the most important amongst all the motivational items for them (Table 6.4). In this respect, outstanding performance of learning about the country during the trip willingly is significantly directed by their travel motivation to do so.

- Awareness of Safety, Security and Sanitary Condition during the Trip

Backpacker tourists frequently (but not outstandingly frequently) intended and they actually were frequently aware (cautious) of their safety, security and sanitary condition during the trip (the number of responsible behaviour items at Figure 6.6: 5). The gap between intention and actual behaviour was small (Figure 6.7) (Wilcoxon Signed Rank Test: $p < 0.01$, see Table 6.9). These results suggest that backpacker tourists are relatively well prepared for the attacks of unexpected external obstacles such as crimes and illness. This more or less contradicts Richard Morris, deputy head of the Foreign Office (UK)’s consular division, regarding the interpretation of a survey on safety issues amongst backpacker tourists that ‘... many holidays off the beaten track are spoilt because people don’t do some basic preparation beforehand’ (Judd, 2001).

- Awareness of Behaviour so as not to Disturb Locals

Backpacker tourists frequently (but not outstandingly frequently) intended and were actually frequently aware (cautious) of their behaviours so as not to disturb locals. The responsible behaviour that aims to avoid harm towards locals is constituted from 10 responsible behaviour items (Table 6.10), and the frequency levels of behavioural intention and actual responsible behaviour of each responsible behaviour item are diverse (the number of responsible behaviour items at Figure 6.6: 6 - 15). Within the 10 responsible behaviour items, this research organised two groups in accordance with frequency levels of behavioural intention and actual behaviour and the gap between them.

The first group revealed relatively frequent intention and frequent actual behaviour with small gaps between them. This first group is constituted by “to understand and obey local law”, “to avoid making unrealistic promises to locals”, “to be responsible when taking photographs”, “to avoid expecting special privileges from locals”, “to obey the local attitude towards alcohol” and “to haggle rationally within a fair price and with humour” (Table 6.11). Most of these belong to the *Outstandingly Frequent* or the *Frequent* at Table 6.11, and the gap between intention and actual behaviour is very small or small (Figure 6.7) (Wilcoxon Signed Rank Test of all of these six responsible behaviour items: $p < 0.01$, see Table 6.9).

On the other hand, the second group was subject to relatively infrequent intention and accordingly relatively infrequent actual behaviour, with a large gap between them. It is constituted by “to dress appropriately”, “to be patient” and “to avoid showing off the richness of western society” (Table 6.11). Most of these belong to less *Frequent* or the *Not Frequent* at Table 6.11, and the gap between intention and actual behaviour is large or very large (Figure 6.7) (Wilcoxon Signed Rank Test of all of these three responsible behaviour items: $p < 0.01$, see Table 6.9).

The difference between the characteristics in these two groups is in the interpretation of norms regarding behaviour that is acceptable and not acceptable between the home country and the destination country. In terms of the former

group, the norms in the home country and Thailand are relatively similar. For example, suddenly taking a photograph of a stranger without permission is considered rude regardless whether it is in a home country or Thailand. Moreover, making unrealistic promises to friends or other persons despite of difficulty to achieve them provokes ill will in a home country or Thailand. On the other hand, in terms of the latter group, the norms of behaviour that is acceptable and not acceptable as between home and Thailand are relatively unclear, and the norms vary apparently even from person to person. For example, informal dress codes that are frequently more or less acceptable in the home country of backpacker tourists cannot be acceptable in Thailand. The concept of time that is strongly concerned with patience is strongly subjective in nature, from person to person, and it means that the norm of acceptable behaviour is significantly directed by a person's subjective values.

Through the above exploration in this section, the responsible behaviour that backpacker tourists frequently intended and then actually frequently performed was characterised as common-sense based responsibility that is required to behave in a responsible manner in Thailand or in the home country in daily life. The respondents outstandingly frequently intended and actually represented respectful attitudes toward locals without significant obstacles (very small intention-behaviour gap). The representations of respectful attitudes towards others are universally important behaviour regardless of the place, culture and custom. The respondents also frequently intended to, and actually behaved so as to avoid disturbing the social order, such as obeying local law or drinking responsibly, which are characterised as fundamental moral obligations for everybody, regardless of place, culture and custom. Moreover, they also frequently intended and actually behaved in a responsible manner in behaviour that concerned themselves.

In accordance with the above findings in this subsection, the Spearman's Rank Order Correlation of frequency levels of behavioural intention (Table 6.13) and actual responsible behaviour (Table 6.14) in accordance with characteristics of responsible behaviour identified that the majority of the backpacker tourists are characterised as the New Moral Tourists (Butcher, 2003; 2009) who are defined as follows:

- tourists who are interested in learning about the culture of the host
- tourists who seek to minimise their impacts on the hosts' society
- tourists who are wary of their capacity to damage the local culture
- tourists who are not satisfied with staged aspects of the hosts' culture

The large positive correlations were identified in each pair within the following three characteristics of responsible behaviours, which characterises the New Moral Tourists, regardless of behavioural intention or actual behaviour (Table 6.13, Table 6.14):

- to pursue intellectually improving experiences during trip
- to represent respectful attitudes towards locals
- to be aware of behaviour so as not to disturb locals

Especially, the correlations between responsible behaviour to pursue intellectually improving experiences and respecting locals were outstandingly high positive correlations both for behavioural intention ($r=0.799$, $p<0.01$) (Table 6.13) and actual behaviour ($r=0.709$, $p<0.01$) (Table 6.14). The correlations between responsible behaviour to respect locals and to be aware not to disturb locals were high positive correlations regardless of behavioural intention ($r=0.660$, $p<0.01$) (Table 6.13) or actual behaviour ($r=0.527$, $p<0.01$) (Table 6.14). These results mean that the backpacker tourists who explore the destination country willingly to pursue their intellectually improving experiences during the trip are likely to represent respectful attitudes towards locals, and are more likely to be aware of their behaviour so as not to disturb locals. Figure 6.8 and Figure 6.9 found that the majority of backpacker tourists significantly frequently intended and then accordingly actually behaved responsibly in terms of these three characteristics of responsible behaviour. According to Gericke (2003) and Huxley (2004), backpacker tourists tend to perceive themselves as positive contributors to the destinations because they tend to perceive themselves as experiencing “real” destinations, with strong motivation to explore the destination countries, during their travels. They tend to claim themselves as cosmopolitan world travellers (cosmopolitan citizenship, in other words). They imagine self as

Table 6.13
The Correlations of Frequency Levels of Behavioural Intention in accordance with Characteristics of Responsible Behaviour

(a)		Outstandingly Frequent		Frequent		Less Frequent		Not Frequent
dimension (type) of responsibility		respecting	excellence	awareness	awareness	spending money	eco-friendliness	engagement & excellence
targeted stakeholder of responsibility		locals	self	self	locals	locals	global citizens	locals
mean score in overall level		4.623	4.584	4.487	4.390	4.325	4.295	4.161
(b)		4	1	1	10	2	6	3
dimension (type) of responsibility	targeted stakeholder of responsibility	representing respectful attitudes towards locals	pursuing intellectually improving experiences during trip	being aware of safety, security and sanitary condition during trip	being aware of behaviour so as not to disturb locals	spending money so as to contribute to the local economy at the grassroots level	behaving in an eco-friendly manner for environmental sustainability of the world	engaging with certain activities for the benefit of locals
respecting	locals	1.000 n.a.						
excellence	self	0.799 0.000**	1.000 n.a.					
awareness	self	0.615 0.000**	0.534 0.000**	1.000 n.a.				
awareness	locals	0.660 0.000**	0.515 0.000**	0.517 0.000**	1.000 n.a.			
spending money	locals	0.455 0.000**	0.350 0.000**	0.353 0.000**	0.498 0.000**	1.000 n.a.		
eco-friendliness	global citizens	0.520 0.000**	0.391 0.000**	0.393 0.000**	0.627 0.000**	0.466 0.000**	1.000 n.a.	
engagement & excellence	locals	0.517 0.000**	0.445 0.000**	0.388 0.000**	0.641 0.000**	0.452 0.000**	0.608 0.000**	1.000 n.a.

• the **bold** figures represent correlation (Spearman's Rank Order Correlation) (a) evaluation of responsible behaviour frequency in overall level
• **: correlation is significant at the 0.01 level (2-tailed) (b) number of responsible behaviour items that constitute

Source: author's fieldwork

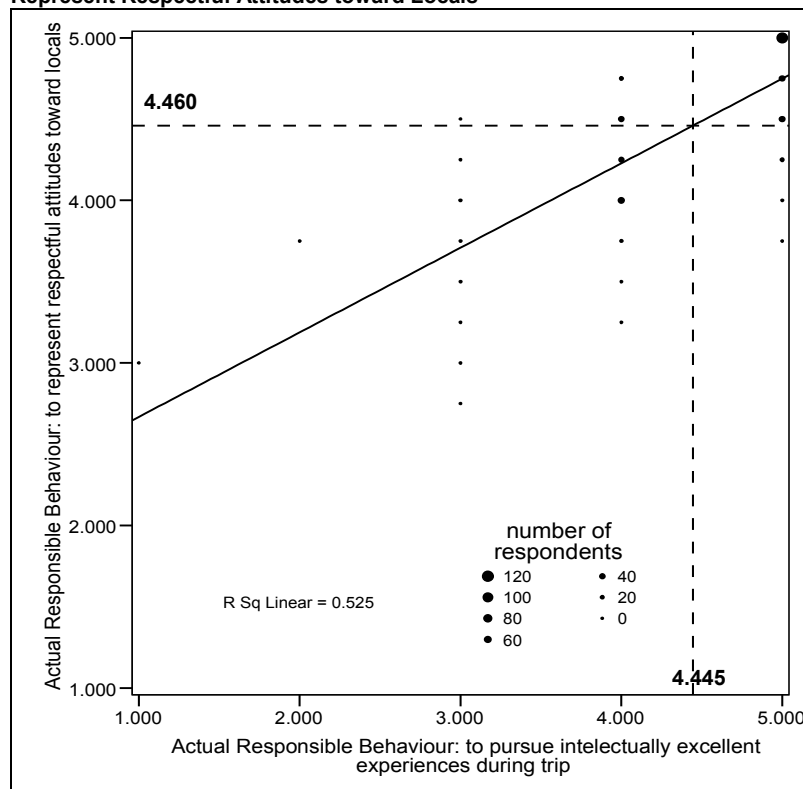
Table 6.14
The Correlations of Frequency Levels of Actual Behaviour in accordance with Characteristics of Responsible Behaviour

(a)		Outstandingly Frequent		Frequent		Less Frequent		Not Frequent
dimension (type) of responsibility		respecting	excellence	awareness	awareness	spending money	eco-friendliness	engagement & excellence
targeted stakeholder of responsibility		locals	self	self	locals	locals	global citizens	locals
mean score in overall level		4.460	4.445	4.299	4.185	4.135	3.996	3.648
(b)		4	1	1	10	2	6	3
dimension (type) of responsibility	targeted stakeholder of responsibility	representing respectful attitudes towards locals	pursuing intellectually improving experiences during trip	being aware of safety, security and sanitary condition during trip	being aware of behaviour so as not to disturb locals	spending money so as to contribute to the local economy at the grassroots level	behaving in an eco-friendly manner for environmental sustainability of the world	engaging with certain activities for the benefit of locals
respecting	locals	1.000 n.a.						
excellence	self	0.709 0.000**	1.000 n.a.					
awareness	self	0.468 0.000**	0.417 0.000**	1.000 n.a.				
awareness	locals	0.527 0.000**	0.346 0.000**	0.313 0.000**	1.000 n.a.			
spending money	locals	0.264 0.000**	0.212 0.000**	0.169 0.000**	0.200 0.000**	1.000 n.a.		
eco-friendliness	global citizens	0.399 0.000**	0.244 0.000**	0.222 0.000**	0.442 0.000**	0.243 0.000**	1.000 n.a.	
engagement & excellence	locals	0.417 0.000**	0.324 0.000**	0.250 0.000**	0.388 0.000**	0.240 0.000**	0.422 0.000**	1.000 n.a.

• the **bold** figures represent correlation (Spearman's Rank Order Correlation) (a) evaluation of responsible behaviour frequency in overall level
• **: correlation is significant at the 0.01 level (2-tailed) (b) number of responsible behaviour items that constitute

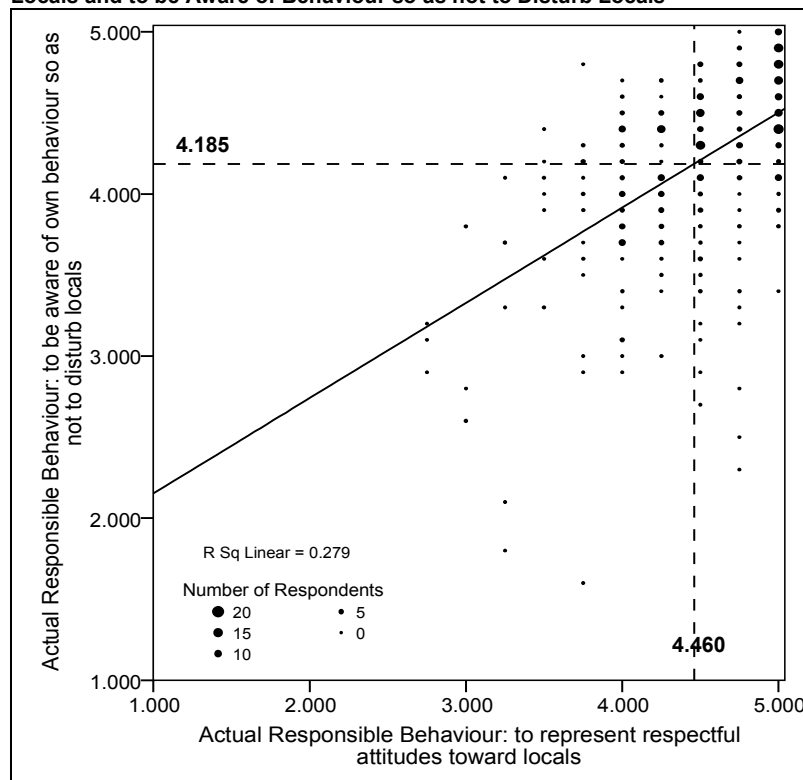
Source: author's fieldwork

Figure 6.8
The Relationship between Frequency Levels of Actual Behaviour to Learn / Explore Destinations and to Represent Respectful Attitudes toward Locals



• dotted lines represent mean score
 Source: author' fieldwork

Figure 6.9
The Relationship between Frequency Levels of Actual Behaviour to Represent Respectful Attitudes toward Locals and to be Aware of Behaviour so as not to Disturb Locals



• dotted lines represent mean score
 Source: author' fieldwork

cosmopolitan world travellers “through a cultural or aesthetic disposition towards difference – a sense of tolerance, flexibility and openness toward otherness that characterizes an ethics of social relations in an interconnected world” (Molz, 2006a: 2) (see subsection 2.3.3). In these contexts, the strong confidence as experiencing “real” destinations prevailing amongst backpacker tourists possibly strongly influence on their responsible behavioural patterns which characterises them as the style of the New Moral Tourists. However, as was identified in this subsection, the nature of their responsible behavioural patterns is characterised as the application of “common-sense” that is universally important regardless of the place, culture and custom.

6.4.2 Reluctance to “Engage” in Responsible Behaviour, especially in Philanthropic and Altruistic Manner

In terms of the characteristics of responsible behaviour of which frequency levels of both behavioural intention and actual responsible behaviour belong to the third quartile (less *Frequent*) (Figure 6.5 and Table 6.10), two types of characteristics of responsible behaviour were identified: spending money so as to contribute to the local economy at the grassroots level, and behaving in a eco-friendly manner. Moreover, Figure 6.5 and Table 6.10 show that the characteristics of responsible behaviour that backpacker tourists most infrequently intended and actually most infrequently performed is to engage (spending time and money) with certain activities for the benefit of locals. The followings explain the frequency levels of behavioural intention and actual responsible behaviour and the gap between them amongst backpacker tourists in terms of each characteristics of responsible behaviour:

- Spending Money so as to Contribute to the Local Economy at the Grassroots Level

The backpacker tourists did not so frequently intend to spend money so as to contribute to the local economy at the grassroots level, and they did not frequently do so (the number of responsible behaviour items at Figure 6.6: 16 - 17). The

responsible behaviour items that constitute this characteristic are “to consume local products” and “to use locally owned facilities” (Table 6.10). The gaps between intention and actual behaviour were relatively small. The gap scores of these two behavioural items were less than overall mean score (n=26) of gap score (0.254) (Figure 6.7) (Wilcoxon Signed Rank Test of these two responsible behaviour items: $p < 0.01$, see Table 6.9). These results suggest that the consumption patterns of tourism products amongst backpacker tourists in Thailand is often not indigenously rooted, which is one of the characteristic of behavioural traits of backpacker tourists. In other words, they more or less consume imported products or eating at transnational fast food chains with a certain frequency. Moreover, backpacker tourists do not frequently consider how the money they spend spreads to local economy, including the issue of leakage of money outside the destination, despite its critical significance for the sustainability of the destination community. These two responsible behaviour items were most the ones frequently described in codes of conduct that were analysed, and were categorised as “critically important” responsible behaviour items (Table 6.10).

- Eco-Friendly Behaviour for the Environmental Sustainability of the World

The backpacker tourists did not so frequently intend to behave in an eco-friendly manner and they did not frequently do so (the number of responsible behaviour items at Figure 6.6: 18 - 23). A total of six responsible behaviour items were categorised as responsible behaviour in an eco-friendly manner (Table 6.10). The gaps between intention and actual behaviour were relatively large. The gap scores of five out of six responsible behaviour items were categorised as “large gap” or “very large gap” (Figure 6.7) (Wilcoxon Signed Rank Test: $p < 0.01$ levels, see Table 6.9). As Wearing et al. (2002) found, the relationship between environmental awareness, intention and behaviour is tenuous for backpacker tourists. Particularly, these three factors become even more fragile once backpacker tourists leave their home countries. To make matters worse, it is predicted that external obstacles hinder backpacker tourists from behaving in an eco-friendly manner, although they do not intend to do so frequently in any event. Especially, there is a significantly large gap between intention and actual behaviour concerning “to use

environmentally friendly products” (Figure 6.7). In this case, the lack of options to purchase or use environmentally friendly products in Thailand hinders the backpacker tourists from actually performing this behaviour.

- Engagement (spending time and money) in Certain Activities for the Benefit of Locals

Figure 6.5 and Table 6.10 show that the characteristics of responsible behaviour that backpacker tourists most infrequently intended and actually most infrequently performed is to engage (spending time and money) with certain activities for the benefit of locals. Its components are “to learn and use basic phrases of local languages” and “to support local development and conservation” such as engaging in volunteering and donation, and “to use socially responsible tour operators and accommodations” (Table 6.11) (the number of responsible behaviour items at Figure 6.6: 24 - 26). These responsible behaviour items require deliberate and elaborate actions involving a certain amount of time, money or sacrifice of own pleasure and comfort to perform the desirable behaviours. For example, time and effort are required to learn and use basic phrases of local languages. Time, money, effort and sense of loyalty towards destination are required to support local development and conservation. Moreover, advance consultation of information from guidebook, internet or even fellow travellers (therefore time and efforts) is required to use socially responsible tour operators and accommodations. The former two responsible behaviour items belonged to the lowest quartile both in terms of behavioural intention and actual behaviour (they were evaluated as *Not Frequent*) (Table 6.11 and Table 6.12). The frequency level of both behavioural intention and actual responsible behaviour of the behavioural item “to use socially responsible tour operators and accommodations” belonged to the second quartile (it was evaluated as *Less Frequent*) (Table 6.11 and Table 6.12). These three responsible behaviour items admitted relatively large gaps between intention and actual behaviour (“large gap” or “very large gap” at Figure 6.7) (Wilcoxon Signed Rank Test of all of these three responsible behaviour items: $p < 0.01$, see Table 6.9). These results imply that backpacker tourists are more or less reluctant to sacrifice their time, money, comfort and pleasure to engage in activities for the benefit of

locals, such as volunteering and donating. Moreover, even if they intended to engage so, internal or external obstacles (e.g. hesitation, lack of time and money) hinder their actual behaviour. The factors that are obstacles to behaving responsibly will be explored in the next chapter.

A type of responsible behaviour that backpacker tourists did not intend frequently and did not perform frequently was characterised as the responsibility that contributes to the welfare of the destinations with deliberate and elaborate actions involving a certain amount of time, money and sacrificing their pleasure and comfort such as volunteering, donating or speaking the local language. Moreover, they infrequently intended and also infrequently actually performed types of responsible behaviour that are relatively unique to the travel context, such as spending money in a manner that contributes to the grassroots local economy or avoidance of showing off the affluence of western society. The gaps between intention and actual behaviour were large, which means internal or external obstacles hinder their actual behaviour. In these contexts, backpacker tourists are more or less reluctant to “engage” in responsible tourism, especially in philanthropic and altruistic manner.

In accordance with the above findings in this subsection, the Spearman’s Rank Order Correlation of frequency levels of behavioural intention (Table 6.13) and actual responsible behaviour (Table 6.14) in accordance with characteristics of responsible behaviour identified the following responsible behavioural propensity amongst backpacker tourists: whilst majority of the backpacker tourists frequently respected others and cared so as not to disturb others which are universally important regardless of the place, culture and custom and they are characterised as the New Moral Tourists (Butcher, 2003; 2009) (see subsection 6.4.1), it does not infer that they willingly “engage” in responsible behaviour for the benefit of locals, especially in philanthropic and altruistic manner.

The relatively low positive correlations were identified involving the following three characteristics of responsible behaviours, whether behavioural intention (Table 6.13) or actual behaviour (Table 6.14):

- to spend money so as to contribute to the local economy at the grassroots level
- to behave in an eco-friendly manner for environmental sustainability of the world
- engaging (spending time and money) with certain activities for the benefit of locals

Each of these three types of responsible behaviour was relatively independent from other types of responsible behaviour. It is assumed that, unlike the responsible behaviours that were characterised as so-called “common-sense” behaviours such as respecting others and behaving so as not to disturb others which backpacker tourists are required to do so regardless of place, culture and custom even in the daily life in the home (see subsection 6.4.1), explicit motivations to behave in a responsible manner are significant determiners for frequency levels of behavioural intention and actual responsible behaviour in terms of these three characteristics of responsible behaviour. For example, deliberate motivation to contribute to the grassroots local economy, or motivation to travel with a tight budget (because consuming local products is cheaper than using imported goods in less developed countries) influence the behaviour of spending money so as to contribute to the local economy. The motivation to behave in an eco-friendly manner deliberately influences one to behave in an eco-friendly manner for the environmental sustainability of the world. Moreover, significant motivations to engage in volunteering or donation influence the behaviour to engage (spending time and money) with these activities for the benefit of locals. The previous subsection (subsection 6.4.1) identified that backpacker tourists frequently represented respectful attitudes towards locals and cared about behaviours so as not to disturb locals. These behaviours were characterised as so-called “common-sense” behaviours which backpacker tourists are required to do regardless of place, culture and custom even in the daily life in the home. However, these behaviours that backpacker tourists performed well are not predictors to “engage” in responsible behaviour for the benefit of locals, especially in philanthropic and altruistic manner, such as to spend money to contribute to the grassroots local economy, to behave in an eco-friendly manner, or to engage in activities (e.g. volunteering, donation) for the benefit of locals.

6.4.3 Is the Responsible Behaviour in Destinations the same with it in the Home in Daily Life for Backpacker Tourists?

The above two subsections explored the responsible behavioural patterns amongst backpacker tourists from the associations of characteristics of responsible behaviour with the frequency levels of behavioural intention and actual behaviour and the gap between them. Whilst, overall, the backpacker tourists intended to behave and then actually behaved in a responsible manner relatively frequently, regardless of the type of responsible behaviour, several trends of responsible behavioural patterns were identified.

The responsible behaviour that backpacker tourists frequently intended and then actually frequently performed was the behaviours that are required to behave in a responsible manner in Thailand or in the home country in daily life, such as representations of respectful attitudes towards locals and awareness of behaviour so as not to disturb locals. Especially, the behaviours to avoid disturbing the social order, such as obeying local law or drinking responsibly, are characterised as fundamental moral obligations for everybody, regardless of place, culture and custom. Possibly because they can behave as they do in the daily life in the home, the backpacker tourists frequently intended and actually behaved so without significant obstacles in terms of these responsible behaviours. On the other hand, a type of responsible behaviour that backpacker tourists did not intend frequently and did not perform frequently was characterised as the responsibility that contributes to the welfare of the destinations with deliberate and elaborate actions involving a certain amount of time, money and efforts, such as volunteering, donating or speaking the local language. Moreover, they infrequently intended and also infrequently actually performed the types of responsible behaviour that are relatively unique to the travel context, such as spending money in a manner that contributes to the grassroots local economy or avoidance of showing off the affluence of western society. The gaps between intention and actual behaviour were large, which means internal or external obstacles hinder their actual behaviour.

From the findings in this section, it is identified that the responsible behavioural patterns amongst backpacker tourists in Thailand assume an extension of the intention and actual behaviour of their daily life in their home country. This means that responsible behaviour in daily life is a significant determinant of responsible behaviour during a trip as Budeanu (2007) insists (see subsection 3.3.3). Moreover, it implies that backpacker tourists never exaggerate their travel motivation “leaving care behind” (or “forgetting responsibility in the daily life”), which is the origin of the exaggeration of tourists’ “right” and “freedom”. These are often exaggerated by tourists on holiday and “responsibility” is cast off to become someone else’s domain, such as tour operators (Butcher, 2003; Fennell, 2008). In these contexts, backpacker tourists in Thailand were not interpreted as irresponsible. It is because they behaved cautiously so as not to impact other tourism stakeholders negatively during their trips. Their behavioural pattern is one of the New Moral Tourists (Butcher, 2003; 2009). However, their behaviour was far from altruistic and philanthropic which is what the concept of responsible tourism aims for (see section 5.3). They are more or less reluctant to sacrifice their comfort, pleasure, money and time to behave responsibly. Fennell (2008a) insists that “selfless love for others”, therefore “sacrifice”, appears to be a key underlying theme in reference to the move towards responsibility in the context of tourists. In these contexts, the declared good intentions and instances of actually behaving in a responsible manner by backpacker tourists (see subsection 6.3.1) do not necessarily mean that they behave altruistically and philanthropically, which the concept of responsible tourism implies.

Finally, these traits of responsible behaviour are common to backpacker tourists overall. In reality, backpacker tourists are heterogeneous in nature (Cohen, 2003). It is predicted that social demography, travel characteristics or travel motivations influence the frequency levels of behavioural intention and actual responsible behaviour and the gap between them amongst backpacker tourists in different ways. Therefore, the next section explores the characteristics of “responsible” backpacker tourists from the association between the characteristics of backpacker tourists and their behavioural intention, actual responsible behaviour and the gap between them.

6.5 The Characteristics of Outstandingly “Responsible” Backpacker Tourists

This section explores the characteristics of backpacker tourists who represent outstanding performance of responsible behaviour. In other words, this section explores the frequency levels of behavioural intention and actual responsible behaviour and the gap between them amongst backpacker tourists in Thailand in accordance with characteristics of backpacker tourists (social demography, travel characteristics and travel motivations). Cohen (2003) insists that the characteristics of backpacker tourists are heterogeneous in nature. He further comments that backpacker tourism research should “desist from referring to backpacking as if it were a homogeneous phenomenon” (57). Their social demography, travel characteristics, travel motivation and experience are diverse. Mintel (2001, cited in Speed, 2008) found that environmentally or ethically concerned consumers are likely to be better educated, older, financially secure and female. Webster (2009) argued that women are more easily attracted to cooperative and socially focused sustainability initiatives than men. Men were less likely to become involved in sustainability issues and tend to rely on technical and business solutions rather than personal altruistic and philanthropic actions. However, in the context of intercultural backpacker tourism, the constraints that cannot be experienced in ethical behaviour in daily life, such as different norms toward gender, physical ability, or ability to cope with unexpected difficulties and intercultural interactions, possibly influence the difference of frequency level of behavioural intention and actual responsible behaviour. Moreover, Mowforth et al. (2008) predicts that tourists who have a different travel motivation pattern are predicted to perceive the responsibility of their behaviour in the destination in different ways. In these contexts, it can easily be predicted that the frequency levels of behavioural intention and actual responsible behaviour and the gap between them amongst backpacker tourists in Thailand also differ depending on social demography, travel characteristics and travel motivations.

The associations between characteristics of backpacker tourists (social demography, travel characteristics, and travel motivation) and frequency levels of behavioural intention and actual responsible behaviour and the gap between them are explored from the following three different dimensions:

- overall frequency levels (mean scores of the series of responsible behaviour items (n=26)) of behavioural intention and actual responsible behaviour and the gap between them amongst backpacker tourists by their social demography, travel characteristics, and travel motivation
- frequency levels of behavioural intention and actual responsible behaviour and the gap between them in accordance with characteristics of responsible behaviour (dimension (type) of responsibility and targeted stakeholder of responsibility) amongst backpacker tourists by their social demography, travel characteristics, and travel motivation
- frequency levels of behavioural intention and actual responsible behaviour and the gap between them in each responsible behaviour attribute level amongst backpacker tourists by their social demography, travel characteristics and travel motivation

The next three subsections explore the type of backpacker tourists who represented outstandingly frequent responsible behaviour from the exploration of frequency levels of intention and actual behaviour and the gap between them in accordance with the social demography (subsection 6.5.1), travel characteristics (subsection 6.5.2) and travel motivations (subsection 6.5.3) of backpacker tourists. Subsection 6.5.4 explores the responsible behavioural patterns amongst the “responsible” backpacker tourists that were identified at above three subsections. The previous section identified the behavioural propensities of backpacker tourists as follows: they are reluctant to “engage” in responsible behaviour for the benefit of locals, especially in philanthropic and altruistic manner (see subsection 6.4.2). It is in spite of the fact that they frequently respected others and cared so as not to disturb others which are universally important regardless of the place, culture and custom and they are characterised as the New Moral Tourists (Butcher, 2003; 2009) (see subsection 6.4.1). One question here is how the backpacker tourists who represented their outstandingly frequent performance of responsible behaviour represent their willingness or reluctance to “engage” in responsible behaviour, especially in philanthropic and altruistic manner.

6.5.1 The Exploration from Social Demography Variables: The educated females are more responsible, but they experience more behavioural obstacles than males

Table 6.15 shows the overall frequency levels of behavioural intention and actual responsible behaviour and the gap between them amongst backpacker tourists segmented by their social demography. The following two tables show the frequency level of behavioural intention (Table 6.16) and frequency level of actual behaviour (Table 6.17) in accordance with characteristics of responsible behaviour (dimension (type) of responsibility and targeted stakeholder of responsibility) amongst backpacker tourists segmented by their social demography.

The difference of frequency levels within the category of social demography (Table 6.15) represents that gender, country of permanent residence (country of origin) and highest educational qualification influence both the frequency level of behavioural intention and actual responsible behaviour ($p < 0.05$ both in terms of behavioural intention and actual behaviour). Backpacker tourists whose gender is male, whose country of permanent residence is mainland Europe (France, the Netherlands, and Germany), and who are not highly educated (highest educational qualification: secondary, high school) are not likely to intend to behave in a responsible manner frequently, and then they did not so frequently actually behave responsibly. This result was congruent with the classification of responsible consumer by Mintel (2001, cited in Speed, 2008) as likely to be female and better educated. The only incongruence with Mintel's (2001) classification was the frequency level of behavioural intention and actual responsible behaviour by age group. Mintel (2001) identified that older people are more likely to behave in a responsible manner than younger people. However, the results in this research revealed insignificant differences in both frequency levels of behavioural intention and actual behaviour regardless of the age of the backpacker tourist (Table 6.15). More advanced age, which is one of the predictors of responsible consumers, is not a predictor of responsible backpacker tourists. Rather than age, inherent personality or travel motivations could be significant predictors of responsible backpacker tourists.

Table 6.15
The Overall Frequency Levels of Behavioural Intention, Actual Responsible Behaviour and the Gap between Them amongst Backpacker Tourists Segmented by their Social Demography

Social Demography	Number	Behavioural Intention (BI)				Actual Behaviour (AB)				Intention-Behaviour Gap		
		Mean Score (a)	Rank Order	Gap Score (highest - lowest mean score)	Statistical Significance (b)	Mean Score (a)	Rank Order	Gap Score (highest - lowest mean score)	Statistical Significance (b)	Gap Score (BI - AB)	Wilcoxon Signed Rank Test (Asymp. Sig (2-tailed))	
gender												
male	190	4.286	2	0.156	0.000**	4.069	2	0.092	0.032*	0.217	0.000**	
female	262	4.442	1	0.156	0.000**	4.161	1	0.092	0.032*	0.281	0.000**	
age 18-22 (c)	133	4.427	1			4.134	2			0.293	0.000**	
age 23-28 (d)	212	4.359	3			4.096	3			0.263	0.000**	
age 29 + (e)	107	4.384	2	0.079	0.333	4.160	1	0.064	0.337	0.188	0.000**	
USA	34	4.434	4			4.190	4			0.244	0.000**	
Canada	30	4.595	1			4.236	1			0.359	0.000**	
UK	128	4.506	2			4.228	3			0.278	0.000**	
France	45	4.365	5			4.082	5			0.283	0.000**	
Netherlands	44	4.283	6			3.934	6			0.349	0.000**	
Germany	62	4.156	7			3.919	7			0.237	0.000**	
Australia	26	4.476	3	0.439	0.000**	4.234	2	0.317	0.000**	0.242	0.000**	
undergraduate student (g)	96	4.386	2			4.129	2			0.257	0.000**	
postgraduate student	71	4.426	1			4.150	1			0.276	0.000**	
employee / self-employed	216	4.370	3			4.123	3			0.247	0.000**	
retired / unemployed	69	4.333	4	0.093	0.488	4.084	4	0.066	0.761	0.249	0.000**	
secondary, high school	109	4.261	4			4.043	4			0.218	0.000**	
college or equivalent	101	4.414	2			4.194	1			0.220	0.000**	
university undergraduate	139	4.505	1			4.180	2			0.325	0.000**	
university postgraduate	90	4.307	3	0.244	0.000**	4.060	3	0.151	0.002**	0.247	0.000**	
highest educational qualification (h)												
(a) Mean Score of Frequency Level of Series of Responsible Behaviour Items (total 26)												
(b) gender: Mann-Whitney Test [Asymp. Sig (2-tailed)]												
others: Kruskal-Wallis Test [Asymp. Sig]												
(c) age 18-22: the younger												
(d) age 23-28: the middle												
(e) age 29 +: the older												
(f) only principal countries of permanent residence are considered (top 7 countries of permanent residence) (n=369)												
(g) undergraduate student, tertiary college student, and student gap year traveller												
(h) excluding 'others' (n=13)												

Source: author's fieldwork

Table 6.16
Behavioural Intention in accordance with Characteristics of Responsible Behaviour amongst Backpacker Tourists Segmented by their Social Demography

evaluation of responsible behaviour frequency in overall level	Outstandingly Frequent			Frequent			Less Frequent			Not Frequent							
	dimension (type) of responsibility	respecting locals	excellence self	awareness self	awareness locals	spending money locals	eco-friendliness global citizens	engagement and excellence locals	dimension (type) of responsibility	respecting locals	excellence self	awareness self	awareness locals	spending money locals	eco-friendliness global citizens	engagement and excellence locals	
targeted stakeholder of responsibility																	
mean score in overall level		4.623	4.584	4.487	4.390	4.325	4.295	4.161									
number of responsible behaviour items that constitute		4	1	1	10	2	6	3									
characteristics of responsibility																	
		representing attitudes towards locals	pursuing intellectually improving experiences during trip	being aware of safety, security and sanitary condition during trip	being aware of behaviour so as not to disturb locals	spending money so as to contribute to the local economy at the grassroots level	behaving in an eco-friendly manner for environmental sustainability of the world	engaging time (spending time and money) with certain activities for the benefit of locals									
		social demography															
gender	male (n= 190)	4.534 (1)	4.521 (2)	4.458 (3)	4.293 (4)	4.237 (5)	4.218 (6)	4.039 (7)	0.495								
	female (n= 262)	4.688 (1)	4.630 (2)	4.508 (3)	4.460 (4)	4.389 (5)	4.351 (6)	4.249 (7)	0.439								
age	age 18-22 (the younger) (n= 133)	4.650 (2)	4.677 (1)	4.489 (3)	4.471 (4)	4.338 (6)	4.343 (5)	4.185 (7)	0.492								
	age 23-28 (the middle) (n= 212)	4.606 (1)	4.566 (2)	4.439 (3)	4.360 (4)	4.304 (5)	4.290 (6)	4.175 (7)	0.431								
	age 29 + (the older) (n= 107)	4.624 (1)	4.505 (3)	4.479 (2)	4.350 (4)	4.350 (4)	4.245 (6)	4.103 (7)	0.521								
	USA (n= 34)	4.684 (1)	4.676 (2)	4.618 (3)	4.471 (4)	4.338 (5)	4.265 (7)	4.324 (6)	0.419								
	Canada (n= 30)	4.708 (2)	4.767 (1)	4.633 (3)	4.580 (5)	4.533 (7)	4.561 (6)	4.589 (4)	0.234								
	UK (n= 128)	4.719 (1)	4.664 (2)	4.570 (3)	4.552 (4)	4.371 (6)	4.418 (5)	4.313 (7)	0.406								
permanent residence (a)	France (n= 45)	4.667 (1)	4.422 (4)	4.422 (4)	4.291 (6)	4.600 (3)	4.348 (5)	4.067 (7)	0.600								
	Netherlands (n= 44)	4.483 (1)	4.455 (2)	4.455 (2)	4.325 (4)	4.239 (5)	4.155 (6)	4.106 (7)	0.377								
	Germany (n= 62)	4.472 (1)	4.419 (2)	4.403 (4)	4.131 (3)	4.210 (5)	4.145 (6)	3.726 (7)	0.746								
	Australia (n= 26)	4.690 (2)	4.720 (1)	4.600 (3)	4.500 (4)	4.500 (4)	4.360 (6)	4.360 (6)	0.360								
occupation	undergraduate student (b) (n= 96)	4.667 (2)	4.708 (1)	4.500 (3)	4.423 (4)	4.292 (5)	4.278 (6)	4.128 (7)	0.580								
	postgraduate student (n= 71)	4.662 (1)	4.577 (2)	4.493 (3)	4.461 (4)	4.387 (5)	4.305 (6)	4.239 (7)	0.423								
	employee / self-employed (n= 216)	4.613 (1)	4.532 (2)	4.514 (3)	4.362 (4)	4.361 (5)	4.312 (6)	4.144 (7)	0.469								
	retired / unemployed (n= 69)	4.554 (2)	4.580 (1)	4.377 (3)	4.361 (4)	4.196 (6)	4.256 (5)	4.179 (7)	0.401								
highest educational qualification (c)	secondary, high school (n= 109)	4.546 (2)	4.550 (1)	4.404 (3)	4.270 (4)	4.202 (5)	4.199 (6)	3.969 (7)	0.581								
	college or equivalent (n= 101)	4.653 (1)	4.574 (2)	4.455 (3)	4.427 (4)	4.411 (5)	4.322 (6)	4.221 (7)	0.432								
	university undergraduate (n= 139)	4.701 (1)	4.698 (2)	4.597 (3)	4.548 (4)	4.399 (5)	4.392 (6)	4.362 (7)	0.339								
	university postgraduate (n= 90)	4.586 (1)	4.478 (2)	4.433 (3)	4.304 (4)	4.272 (5)	4.231 (6)	4.074 (7)	0.512								

• Figures in the parentheses represent rank order of behavioural intention score within dimension (type) of responsibility / targeted stakeholder of responsibility
 • Asterisk represents statistical difference within social demography group (Mann-Whitney Test [Asymp. Sig (2-tailed)] or Kruskal-Wallis Test [Asymp. Sig])
 **: significant at 0.01, *: significant at 0.05

Source: author's fieldwork

Table 6.17
Actual Behaviour in accordance with Characteristics of Responsible Behaviour amongst Backpacker Tourists Segmented by their Social Demography

dimension (type) of responsibility	evaluation of responsible behaviour frequency in overall level			Frequent			Less Frequent			Not Frequent			Gap Score (highest - lowest)
	Outstandingly Frequent	Frequent	Not Frequent	Outstandingly Frequent	Frequent	Not Frequent	Outstandingly Frequent	Frequent	Not Frequent	Outstandingly Frequent	Frequent	Not Frequent	
targeted stakeholder of responsibility	respecting locals	awareness self	spending money locals	eco-friendliness global citizens	engagement and excellence locals								
mean score in overall level	4.460	4.299	4.135	3.996	3.648								
number of responsible behaviour items that constitute	4	1	2	6	3								
characteristics of responsibility	representing respectful attitudes towards locals	Being aware of safety, security and sanitary condition during trip	spending money so as to contribute to the local economy at the grassroots level	behaving in an eco-friendly manner for environmental sustainability of the world	engaging time (spending time) with certain activities for the benefit of locals								
social demography													
gender	male (n=190)	4.401 (1)	4.368 (2)	4.500 (1)	4.140 (4)	4.063 (5)	3.952 (6)	3.554 (7)	0.847				
	female (n=262)	4.502 (1)	4.500 (2)	4.313 (3)	4.218 (4)	4.187 (5)	4.028 (6)	3.716 (7)	0.786				
age	age 18-22 (the younger) (n=133)	4.466 (2)	4.481 (1)	4.286 (3)	4.216 (4)	4.132 (5)	3.991 (6)	3.654 (7)	0.827				
	age 23-28 (the middle) (n=212)	4.422 (1)	4.392 (2)	4.231 (3)	4.162 (4)	4.083 (5)	3.982 (6)	3.632 (7)	0.790				
	age 29+ (the older) (n=107)	4.526 (1)	4.505 (2)	4.449 (3)	4.193 (5)	4.243 (4)	4.030 (6)	3.673 (7)	0.853				
	USA (n=34)	4.522 (1)	4.500 (2)	4.382 (3)	4.250 (4)	4.191 (5)	4.039 (6)	3.784 (7)	0.738				
	Canada (n=30)	4.408 (2)	4.500 (1)	4.133 (5)	4.323 (3)	4.300 (4)	4.128 (6)	3.922 (7)	0.578				
	UK (n=128)	4.574 (2)	4.594 (1)	4.414 (3)	4.340 (4)	4.133 (5)	4.029 (6)	3.794 (7)	0.800				
permanent residence (a)	France (n=45)	4.472 (2)	4.578 (1)	4.222 (4)	4.013 (6)	4.367 (3)	4.056 (5)	3.607 (7)	0.971				
	Netherlands (n=44)	4.233 (2)	4.250 (1)	4.159 (3)	4.059 (4)	3.807 (6)	3.818 (5)	3.364 (7)	0.886				
	Germany (n=62)	4.294 (1)	4.177 (2)	4.161 (3)	3.961 (5)	4.129 (4)	3.836 (6)	3.220 (7)	1.074				
	Australia (n=26)	4.520 (3)	4.640 (1)	4.560 (2)	4.264 (4)	4.240 (5)	4.127 (6)	3.800 (7)	0.840				
occupation	undergraduate student (b) (n=96)	4.479 (2)	4.500 (1)	4.354 (3)	4.177 (5)	4.182 (4)	4.026 (6)	3.601 (7)	0.899				
	postgraduate student (n=71)	4.493 (1)	4.437 (2)	4.254 (3)	4.245 (4)	4.141 (5)	4.016 (6)	3.610 (7)	0.883				
	employee / self-employed (n=216)	4.469 (1)	4.458 (2)	4.296 (3)	4.166 (4)	4.157 (5)	4.001 (6)	3.679 (7)	0.790				
	retired / unemployed (n=69)	4.370 (1)	4.333 (2)	4.275 (3)	4.197 (4)	3.993 (5)	3.918 (6)	3.657 (7)	0.713				
highest educational qualification (c)	secondary, high school (n=109)	4.390 (1)	4.358 (2)	4.284 (3)	4.058 (5)	4.078 (4)	3.985 (6)	3.541 (7)	0.849				
	college or equivalent (n=101)	4.569 (1)	4.495 (2)	4.297 (3)	4.249 (4)	4.198 (5)	4.058 (6)	3.746 (7)	0.823				
	university undergraduate (n=139)	4.477 (2)	4.496 (1)	4.281 (4)	4.312 (3)	4.129 (5)	3.988 (6)	3.729 (7)	0.767				
	university postgraduate (n=90)	4.408 (2)	4.422 (1)	4.333 (3)	4.109 (5)	4.128 (4)	3.931 (6)	3.552 (7)	0.870				

• Figures in the parentheses represent rank order of actual behaviour score within dimension (type) of responsibility / targeted stakeholder of responsibility
 • Asterisk represents statistical difference within social demography group (Mann-Whitney Test [Asymp. Sig (2-tailed)] or Kruskal-Wallis Test [Asymp. Sig])
 **: significant at 0.01, *: significant at 0.05

Source: author's fieldwork

For female western backpacker tourists in less developed countries, the differences of social norms towards women in destinations from ones in home country force them to acknowledge their gender and their body when travelling as backpacker tourists (Elsrud, 2001; Wilson and Ateljevic, 2008). This implies that female backpacker tourists are likely to encounter obstacles to behaving responsibly more frequently than male backpacker tourists.

Overall, as discussed above, female backpacker tourists more frequently intended to behave responsibly and actually did so than male backpacker tourists (behavioural intention by gender: $p < 0.01$; actual behaviour by gender: $p < 0.05$) (Table 6.15). Whilst female backpacker tourists intended to behave responsibly significantly more frequently than male backpacker tourists, the frequency levels of actual responsible behaviour of females were not significantly different from males. This is because, even though females intended to behave responsibly more than males in terms of six out of seven characteristics of responsible behaviours ($p < 0.05$ at Table 6.16), females actually behaved responsibly more than males in just three out of seven characteristics of responsible behaviour ($p < 0.05$ at Table 6.17). Despite the intentions of female backpacker tourists to represent respectful attitudes towards locals, to be aware of behaviour so as not to disturb locals, to behave in an eco-friendly manner much more frequently than male backpacker tourists, their actual behaviour in terms of these responsible behaviours was not significantly different from that of male backpacker tourists. The result suggests that whilst female backpacker tourists are more aware of responsible behaviour than male backpacker tourists and accordingly more frequently intended to behave responsibly, they experience more significant internal and external obstacles to behaving in a responsible manner than males. The scores of the intention-behaviour gap for female backpacker tourists (0.281, $p < 0.01$) was also larger than that of male backpacker tourists (0.217, $p < 0.01$) (Table 6.15).

On the other hand, whilst female backpacker tourists are likely to encounter safety and security issues more frequently than male backpacker tourists, there were no statistically significant differences between the frequency levels of males and females (both behavioural intention and actual behaviour) in terms of responsible behaviour that is characterised as “being aware of safety, security and sanitary condition during

trip” (Table 6.16; Table 6.17). Both males and females frequently intended to be aware of their safety, security and sanitary condition during the trip and actually frequently behaved accordingly (Table 6.16; Table 6.17). The obstacles to behaving responsibly for female backpacker tourists will be explored qualitatively in the next chapter.

Webster (2009) found that women are more easily attracted to cooperative and socially focused sustainability initiatives than men. In other words, women are more likely to behave philanthropically and engage in philanthropic activities, such as volunteering, than men. The frequency levels of behavioural intention and actual responsible behaviour that are characterised as engaging (spending time and money) with certain activities for the benefit of locals indicated that female backpacker tourists significantly more frequently intended and actually behaved accordingly than male backpacker tourists (Table 6.16; Table 6.17). Whilst the frequency levels of both behavioural intention and actual behaviour of this characteristic of responsible behaviour were the lowest out of the seven characteristics of responsibility for backpacker tourists regardless of gender, females were more likely to be attracted to engage in philanthropic behaviours towards locals, such as volunteering and donating, than males.

6.5.2 The Exploration from Travel Characteristics Variables: The extensive travellers, regardless of their travel career, are more responsible than the short breakers

Table 6.18 shows the overall frequency levels of behavioural intention and actual responsible behaviour and the gap between them amongst backpacker tourists segmented by their travel characteristics. The following two tables show frequency levels of behavioural intention (Table 6.19) and frequency levels of actual behaviour (Table 6.20) in accordance with characteristics of responsible behaviour (dimension (type) of responsibility and targeted stakeholder of responsibility) amongst backpacker tourists segmented by the characteristics of their trips.

Table 6.18

The Overall Frequency Levels of Behavioural Intention, Actual Responsible Behaviour and the Gap between Them amongst Backpacker Tourists Segmented by their Travel Characteristics and Travel Motivation

Travel Characteristics Travel Motivation	Number	Behavioural Intention (BI)				Actual Behaviour (AB)				Intention-Behaviour Gap		
		Mean Score (a)	Rank Order	Gap Score (highest - lowest mean score) (b)	Statistical Significance (b)	Mean Score (a)	Rank Order	Gap Score (highest - lowest mean score) (b)	Statistical Significance (b)	Gap Score (BI - AB)	Wilcoxon Signed Rank Test [Asymp. Sig (2-tailed)]	
travel destination												
only Thailand	126	4.382	1			4.107	3			0.275	0.000**	
only Southeast Asia	152	4.379	2			4.114	2			0.265	0.000**	
SE, Asia + (an)other region(s)	174	4.370	3	0.012	0.917	4.141	1	0.034	0.291	0.229	0.000**	
less than 30 days (c)	117	4.293	4			4.059	4			0.234	0.000**	
travel length												
31 - 90 days (d)	124	4.334	3			4.079	3			0.280	0.000**	
91 - 180 days (d)	97	4.461	1			4.150	2			0.311	0.000**	
181 days and more (e)	114	4.435	2	0.222	0.026*	4.211	1	0.152	0.007**	0.224	0.000**	
less than THB 500 (f)	131	4.328	2			4.122	2			0.206	0.000**	
travel cost per day												
THB 501-750 (g)	162	4.463	1			4.194	1			0.269	0.000**	
THB 751 and more (h)	159	4.328	2	0.135	0.034*	4.050	3	0.144	0.020*	0.278	0.000**	
1 person (alone)	138	4.375	2			4.141	1			0.234	0.000**	
travel party size												
2 persons	219	4.383	1			4.117	2			0.266	0.000**	
3 persons and more	95	4.361	3	0.022	0.989	4.108	3	0.033	0.834	0.253	0.000**	
alone	138	4.376	3			4.132	2			0.234	0.000**	
travel mate (i)												
with friend(s)	185	4.393	2			4.102	3			0.291	0.000**	
with boyfriend / girlfriend	87	4.415	1	0.039	0.905	4.170	1	0.068	0.562	0.245	0.000**	
1 st time (j)	155	4.425	1			4.110	3			0.315	0.000**	
backpacker												
2 nd , 3 rd time (k)	187	4.338	3			4.134	1			0.204	0.000**	
tourism career	110	4.373	2	0.087	0.300	4.120	2	0.024	0.804	0.253	0.000**	
4 th time + (l)	288	4.367	2			4.141	1			0.226	0.000**	
intercultural												
experienced	164	4.392	1	0.025	0.428	4.091	2	0.050	0.384	0.301	0.000**	
never experienced	362	4.405	1			4.151	1			0.254	0.000**	
backpacking (m)												
acquired	90	4.261	2	0.144	0.006**	4.007	2	0.144	0.003**	0.254	0.000**	
never acquired	181	4.270	3			4.000	3			0.270	0.000**	
advice (n)												
hedonism seeker	146	4.437	2			4.165	2			0.272	0.000**	
destination explorer	125	4.460	1	0.190	0.000**	4.249	1	0.249	0.000**	0.211	0.000**	
multi experiences seeker												
THB 501 - 750, ordinal budget traveller												
(a) Mean Score of Frequency Level of Series of Responsible Behaviour Items (total 26)												
(b) Intercultural backpacker tourism experience and acquisition of responsible tourism advice: Mann-Whitney Test [Asymp. Sig (2-tailed)]												
others: Kruskal-Wallis Test [Asymp. Sig]												
(c) less than 30 days: traveller with short length												
(d) 31 - 180 days: traveller with medium length												
(e) 181 days and more: traveller with long length												
(f) less than THB 500: tight budget traveller												
(g) THB 501 - 750, ordinal budget traveller												
(h) THB 751 and more: affordable budget traveller												
(i) only principal category of travel mate (n=410)												
(j) respondents who travel with husband / wife (n=20), brother / sister (n=11) and travel with more than two different types of travel mate (e.g. friend + boyfriend, friend + sister) are excluded												
(k) 1 st time: non-career												
(l) 2 nd , 3 rd time: mid-career												
(m) 4 th time and more: career												
(n) intercultural backpacker tourism experience acquisition of responsible tourism advice												

Source: author's fieldwork

Table 6.19
Behavioural Intention in accordance with Characteristics of Responsible Behaviour amongst Backpacker Tourists Segmented by their Travel Characteristics

evaluation of responsible behaviour frequency in overall level	Outstandingly Frequent				Frequent				Less Frequent				Not Frequent			
	dimension (type) of responsibility	respecting locals	excellence self	awareness self	awareness locals	being aware of behaviour	spending money so as to contribute to the local economy at the grassroots level	behaving in an eco-friendly manner for global citizens	engaging (spending time and money) with certain activities for the benefit of locals	eco-friendliness	eco-friendliness	engaging (spending time and money) with certain activities for the benefit of locals	engagement & excellence locals	engagement & excellence locals	engagement & excellence locals	Gap Score (highest - lowest)
targeted stakeholder of responsibility	4.623	4.584	4.487	4.390	4.325	4.295	4.161	4.161	4.325	4.295	4.161	4.161	4.161	4.161		
mean score in overall level	4	1	1	10	2	6	3	3	6	6	3	3	3	3		
number of responsible behaviour items that constitute																
characteristics of responsibility																
social demography																
travel destination	only Thailand (n=162)	4.601 (1)	4.508 (3)	4.532 (2)	4.401 (4)	4.361 (5)	4.127 (7)	4.474	4.315 (6)	4.323 (6)	4.156 (7)	4.127 (7)	4.156 (7)	4.127 (7)	0.474	
	only Southeast Asia (n=152)	4.638 (1)	4.586 (2)	4.421 (3)	4.379 (4)	4.336 (5)	4.156 (7)	0.482	4.323 (6)	4.323 (6)	4.156 (7)	4.156 (7)	4.156 (7)	4.156 (7)	0.482	
	SE Asia + (an)other region(s) (n=174)	4.626 (2)	4.638 (1)	4.511 (3)	4.392 (4)	4.290 (5)	4.190 (7)	0.448	4.296 (6)	4.296 (6)	4.190 (7)	4.190 (7)	4.190 (7)	4.190 (7)	0.448	
	less than 30 days (a) (n=117)	4.549 (1)	4.436 (2)	4.410 (3)	4.318 (4)	4.291 (5)	4.000 (7)	0.549	4.209 (6)	4.209 (6)	4.000 (7)	4.000 (7)	4.000 (7)	4.000 (7)	0.549	
travel length	31 - 90 days (b) (n=124)	4.595 (1)	4.540 (2)	4.444 (3)	4.315 (4)	4.298 (5)	4.113 (7)	0.482	4.296 (6)	4.296 (6)	4.113 (7)	4.113 (7)	4.113 (7)	4.113 (7)	0.482	
	91 - 180 days (b) (n=97)	4.704 (2)	4.711 (1)	4.598 (3)	4.524 (4)	4.335 (5)	4.220 (7)	0.491	4.335 (5)	4.335 (5)	4.220 (7)	4.220 (7)	4.220 (7)	4.220 (7)	0.491	
	181 days and more (c) (n=114)	4.662 (2)	4.675 (1)	4.518 (3)	4.432 (4)	4.382 (5)	4.327 (7)	0.348	4.348 (6)	4.348 (6)	4.327 (7)	4.327 (7)	4.327 (7)	4.327 (7)	0.348	
	less than THB 500 (d) (n=131)	4.668 (1)	4.634 (2)	4.473 (3)	4.282 (5)	4.328 (4)	4.122 (7)	0.546	4.257 (6)	4.257 (6)	4.122 (7)	4.122 (7)	4.122 (7)	4.122 (7)	0.546	
travel cost per day	THB 501-750 (e) (n=162)	4.677 (1)	4.574 (2)	4.506 (4)	4.520 (3)	4.330 (6)	4.191 (7)	0.486	4.395 (5)	4.395 (5)	4.191 (7)	4.191 (7)	4.191 (7)	4.191 (7)	0.486	
	THB 751 and more (f) (n=159)	4.531 (2)	4.553 (1)	4.478 (3)	4.347 (4)	4.318 (5)	4.161 (7)	0.392	4.224 (6)	4.224 (6)	4.161 (7)	4.161 (7)	4.161 (7)	4.161 (7)	0.392	
	1 person (alone) (n=138)	4.645 (2)	4.652 (1)	4.587 (3)	4.369 (4)	4.319 (5)	4.147 (7)	0.505	4.304 (6)	4.304 (6)	4.147 (7)	4.147 (7)	4.147 (7)	4.147 (7)	0.505	
travel party size	2 persons (n=219)	4.618 (1)	4.534 (2)	4.438 (3)	4.409 (4)	4.324 (5)	4.169 (7)	0.449	4.303 (6)	4.303 (6)	4.169 (7)	4.169 (7)	4.169 (7)	4.169 (7)	0.449	
	3 persons and more (n=95)	4.605 (1)	4.600 (2)	4.453 (3)	4.378 (4)	4.337 (5)	4.161 (7)	0.444	4.263 (6)	4.263 (6)	4.161 (7)	4.161 (7)	4.161 (7)	4.161 (7)	0.444	
	alone (n=138)	4.644 (2)	4.655 (1)	4.576 (3)	4.364 (4)	4.331 (5)	4.153 (7)	0.502	4.311 (6)	4.311 (6)	4.153 (7)	4.153 (7)	4.153 (7)	4.153 (7)	0.502	
travel mate (g)	with friend(s) (n=185)	4.628 (1)	4.600 (2)	4.432 (3)	4.429 (4)	4.324 (5)	4.186 (7)	0.442	4.295 (6)	4.295 (6)	4.186 (7)	4.186 (7)	4.186 (7)	4.186 (7)	0.442	
	with boyfriend / girlfriend (n=87)	4.652 (1)	4.540 (2)	4.483 (3)	4.437 (4)	4.345 (5)	4.153 (7)	0.499	4.362 (6)	4.362 (6)	4.153 (7)	4.153 (7)	4.153 (7)	4.153 (7)	0.499	
backpacker	1 st time (h) (n=155)	4.648 (2)	4.688 (1)	4.503 (3)	4.446 (4)	4.358 (5)	4.247 (7)	0.411	4.337 (6)	4.337 (6)	4.247 (7)	4.247 (7)	4.247 (7)	4.247 (7)	0.411	
	2 nd , 3 rd time (i) (n=187)	4.591 (1)	4.497 (2)	4.422 (3)	4.378 (4)	4.254 (5)	4.103 (7)	0.488	4.235 (6)	4.235 (6)	4.103 (7)	4.103 (7)	4.103 (7)	4.103 (7)	0.488	
tourism career	4 th time + (j) (n=110)	4.643 (1)	4.627 (2)	4.573 (3)	4.331 (6)	4.400 (4)	4.136 (7)	0.507	4.338 (5)	4.338 (5)	4.136 (7)	4.136 (7)	4.136 (7)	4.136 (7)	0.507	
intercultural	experienced (n=288)	4.620 (1)	4.590 (2)	4.524 (3)	4.381 (4)	4.361 (5)	4.103 (7)	0.517	4.284 (6)	4.284 (6)	4.103 (7)	4.103 (7)	4.103 (7)	4.103 (7)	0.517	
backpacking (k)	never experienced (n=164)	4.630 (1)	4.573 (2)	4.421 (3)	4.406 (4)	4.262 (6)	4.262 (6)	0.368	4.314 (5)	4.314 (5)	4.262 (6)	4.262 (6)	4.262 (6)	4.262 (6)	0.368	
	acquired (n=362)	4.660 (1)	4.608 (2)	4.539 (3)	4.428 (4)	4.347 (5)	4.154 (7)	0.506	4.320 (6)	4.320 (6)	4.154 (7)	4.154 (7)	4.154 (7)	4.154 (7)	0.506	
advice (l)	never acquired (n=90)	4.478 (2)	4.489 (1)	4.278 (3)	4.238 (5)	4.239 (4)	4.189 (7)	0.300	4.194 (6)	4.194 (6)	4.189 (7)	4.189 (7)	4.189 (7)	4.189 (7)	0.300	
	hedonism seeker (n=181)	4.530 (1)	4.475 (2)	4.414 (3)	4.309 (4)	4.191 (5)	4.182 (6)	0.361	4.182 (6)	4.182 (6)	4.182 (6)	4.182 (6)	4.182 (6)	4.182 (6)	0.361	
travel motivation	destination explorer (n=146)	4.711 (1)	4.678 (2)	4.589 (3)	4.438 (4)	4.363 (5)	4.240 (7)	0.471	4.352 (6)	4.352 (6)	4.240 (7)	4.240 (7)	4.240 (7)	4.240 (7)	0.471	
	multi experiences seeker (n=125)	4.656 (1)	4.632 (2)	4.472 (4)	4.451 (5)	4.476 (3)	4.347 (7)	0.309	4.392 (6)	4.392 (6)	4.347 (7)	4.347 (7)	4.347 (7)	4.347 (7)	0.309	

• Figures in the parentheses represent rank order of behavioural intention score within dimension (type) of responsibility / targeted stakeholder of responsibility
 * Asterisk represents statistical difference within travel characteristics group
 Source: author's fieldwork

The difference of frequency level of behavioural intention and actual behaviour by travel characteristics (Table 6.18) indicates that travel length, travel cost per day, and acquisition of responsible tourism advice influence both the frequency level of behavioural intention and actual responsible behaviour ($p < 0.05$ both in terms of behavioural intention and actual behaviour). Backpacker tourists who travel for long periods (91 days or more), have average travel costs per day in Thailand (THB 501–750), and have ever acquired advice on responsible tourism are likely to intend to and actually behave in a responsible manner frequently. The cross-tabulation analysis between travel length and travel destinations identified that the backpacker tourists who travel for long period are likely to travel in multi regions (the proportion of backpacker tourists who travel only Thailand within the category travelling less than 30 days: 88 out of 117, 75.2%; the proportion of backpacker tourists who travel to Southeast Asia and other regions within the category travelling more than 181 days: 91 out of 114, 79.8%; $\chi^2 = 310.72$, $p < 0.01$). The travel motivations, behaviours and experiences amongst backpacker tourists who travel extensively, who can be characterised as cosmopolitan world travellers, are possibly strongly directed by a sense of “aesthetic cosmopolitanism” (Urry, 1995), which represents them as a highly mobile, curious, open and reflexive subject who delights in and desires to consume difference (see subsection 2.3.3). In relation to this, the backpacker tourists who travel long period are likely to be motivated to explore destination countries. They are likely to be either the *Destination Explorer* or the *Multi Experiences Seeker* (see Table 6.6). In these contexts, the representation of outstandingly frequent responsible behaviour amongst the backpacker tourists who travel extensively is possibly influenced by their sense of virtue as being the cosmopolitan world traveller.

On the other hand, the previous backpacker tourism experiences such as a career of backpacker tourism and previous experiences of backpacker tourism in less developed countries were not determinants of frequency levels of behavioural intention and actual responsible behaviour ($p > 0.05$ both in terms of behavioural intention and actual behaviour). This result implies that the increase of backpacker tourism experience amongst backpacker tourists does not lead to an increase of behavioural performance in responsible manner as the travel career-ladder model by Pearce (1988, 1993) would suggest. Inherent personality type, travel motivation, gender constraints, or the virtue

as being a cosmopolitan world traveller rather than an evolving backpacking career, are significant determinants of intention to behave in a responsible manner and actual behaviour.

The research focused on the difference of frequency levels of behavioural intention and actual responsible behaviour by length of travel. Especially, the three responsible behaviour items that required significant engagement and a certain amount of time to behave in a responsible manner could be significantly influenced by time constraints (travel length). These three were “to learn and use basic phrases of local languages”, “to support local development and conservation programmes”, and “to avoid using air travel” (Table 6.21).

Firstly, in terms of the responsible behaviour “to learn and use basic phrases of local languages”, it takes deliberate action, effort and time to learn a language. Whilst frequency of intention to learn increased as travel length increases (Kruskal-Wallis Test: $p < 0.01$), actual behaviour of learning a local language was not significantly different regardless of travel length (Kruskal-Wallis Test: $p > 0.05$) (Table 6.21). This

Table 6.21
The Associations between Intention and Actual Responsible Behaviour and Travel Length amongst Backpacker Tourists

(a)	(b)	behavioural item	length				Gap Score (c)	Kruskal-Wallis Test [Asymp. Sig]	
			short days n=	short 31 – 90	medium 91 – 180	long 181 +			
G/X	└	to learn, use	BI mean	3.949 (4)	4.032 (3)	4.206 (2)	4.456 (1)	0.507	0.000**
		basic phrases of local languages	AB mean	3.316 (4)	3.484 (3)	3.577 (2)	3.702 (1)	0.386	0.076
			gap (d)	0.633	0.548	0.629	0.754		
			(e)	0.000**	0.000**	0.000**	0.000**		
G/X	└	to support local	BI mean	3.872 (4)	3.960 (3)	4.031 (2)	4.096 (1)	0.224	0.446
		development and conservation	AB mean	3.282 (3)	3.371 (2)	3.196 (4)	3.500 (1)	0.304	0.493
			gap (d)	0.590	0.589	0.835	0.596		
			(e)	0.000**	0.000**	0.000**	0.000**		
F	G	to avoid to use	BI mean	3.402 (4)	3.750 (2)	3.691 (3)	3.912 (1)	0.510	0.006**
		airplane	AB mean	3.154 (4)	3.363 (3)	3.536 (2)	3.728 (1)	0.574	0.002**
			gap (d)	0.248	0.387	0.155	0.184		
			(e)	0.012*	0.000**	0.120	0.055		

- Figures in the parentheses represent rank order of behavioural intention and actual responsible behaviour score within each responsible behaviour item
- Scores are based on 5 point Likert scale
- **: significant at 0.01 level,
- *: significant at 0.05 level

(a) Type (Dimension) of Responsibility
G/X: engagement and excellence
F: eco-friendliness

(b) Targeted Stakeholder of Responsibility
L: locals
G: global citizens

(c) Gap Score (highest score – lowest score)

(d) BI – AB Gap Score

(e) Wilcoxon Signed Rank Test [Asymp. Sig (2-tailed)]

Source: author's fieldwork

result implies that backpacker tourists who travel for relatively short periods (less than 90 days) are likely to intend infrequently to learn and speak a local language. Accordingly, they actually do infrequently learn and speak a local language. This could be due to lack of time and motivation to learn the language. On the other hand, whilst backpacker tourists who travel for relatively long periods (more than 91 days) are likely to intend frequently to learn and speak a local language, several internal and external obstacles, such as difficulty of learning or laziness, hinders their actual behaviour to do so. The factors behind this intention–behaviour gap will be explored qualitatively in the next chapter.

Secondly, in terms of the responsible behaviour “to support local development and conservation programmes”, a certain amount of time to engage in volunteering, as well as monetary cost (in the case of donation), philanthropic attitudes and feeling of loyalty towards the destination are significant factors for backpacker tourists to decide to perform this type of responsible behaviour (Wearing, 2001). Backpacker tourists who travel for long periods possibly possess more time in their itinerary so as to engage in volunteering than those who travel for short periods. However, regardless of how backpacker tourists were segmented by their travel length, they not so frequently intended to support local development and conservation programmes, and then they were not likely to support them in terms of actual behaviour. There were no significant associations between frequency levels of behavioural intention and actual behaviour and travel length (Kruskal-Wallis Test: $p > 0.05$) (Table 6.21). This result implies that an inherent attitude towards supporting local development and conservation programmes amongst backpacker tourists, such as philanthropic ideas and feelings of loyalty towards the destination, rather than the time available to perform this behaviour, are significant factors for backpacker tourists to decide to perform it.

Thirdly, in terms of the responsible behaviour “to avoid using air travel” to reduce the carbon footprint, avoiding a one-hour aeroplane journey in Thailand means taking a coach or train for ten hours because of the inefficient surface transport system. This means air travel is the most efficient mode of intercity transport, especially for backpacker tourists with time constraints. Table 6.21 shows that backpacker tourists who travelled for long periods (more than 181 days) were most likely to intend to

avoid air travel and then accordingly actually avoided it. On the other hand, backpacker tourists who travel for short periods (less than 30 days) were least likely to intend to avoid air travel and actually to avoid it (Kruskal-Wallis Test: both behavioural intention and actual behaviour $p < 0.01$). The time constraints during backpacker tourism in Thailand could be one of the significant factors that mean backpacker tourists cannot avoid using air travel, which would contribute significantly to reducing their carbon footprint.

The above discussions on the association of travel length of backpacker tourists and frequency levels of intention and actual behaviour in accordance with three responsible behaviour items revealed that time is possibly one of the constraints to behaving responsibly. However, tenuous motivations to behave responsibly are possibly a much more significant constraint to behave responsibly for backpacker tourists than their lack of time, especially in the case of the responsible behaviour that is characterised as engagement in certain activities for the benefit of locals, in philanthropic and altruistic manner, such as learning and speaking the local language, volunteering and donations.

6.5.3 The Exploration from Travel Motivation Variables: The backpacker tourists who are eager to explore destinations are responsible

The previous two subsections identified that gender, higher educational level, travel length, travel cost per day, and acquisition of responsible tourism advice are predictors of frequency level of intention to behave responsibly and actual responsible behaviour amongst backpacker tourists in Thailand. The backpacker tourists who are educated female and travel extensively (long period with multi destinations) were identified as “responsible”. However, the previous researches revealed that internal psychological aspects, such as inherent personality, attitudes towards morality and ethicality, and willingness to behave responsibly, significantly define the responsible behaviour of each person (Frew and Shaw, 1999; Fennell, 2006; Budeanu, 2007). In relation to this, inherent personality, attitude towards daily life, and habits and

preferences in daily life significantly influence the motivations, behaviours and experiences of each tourist in the destination (see subsection 2.3.2) (Cohen, 1979; Budeanu, 2007). These suggest that travel motivation is a significant predictor of responsible behaviour among backpacker tourists (Mowforth et al., 2008).

This research identified that there are significant associations between frequency level of behavioural intention and actual behaviour and type of travel motivation amongst backpacker tourists, as Mowforth et al. (2008) predict (Table 6.18). The backpacker tourists who are highly motivated to travel to explore the destination country (the *Destination Explorer* and the *Multi Experiences Seeker*) are more likely to intend to and actually behave responsibly than backpacker tourists who are less motivated to travel in the destination country (the *Hedonism Seeker*). What is a notable thing is that, whilst motivations of destination exploration are predictors of the degree of behavioural intention and actual responsible behaviour amongst backpacker tourists, hedonistic travel motivations are not predictors (Table 6.22). The backpacker tourists who identified their travel motivations as related to exploration of the destination country (n=2, see Table 6.22) as “very important” tended to intend to and actually behave responsibly more frequently than backpacker tourists who identified this motivation as merely “important” or “not important” (Kruskal-Wallis Test: both behavioural intention and actual behaviour represented $p < 0.01$) (Table 6.22). On the other hand, there were no statistically significant associations between level of importance of travel motivations that are related to pursuit of hedonistic activities (n=3, see Table 6.22) and frequency levels of both behavioural intention and actual responsible behaviour (Kruskal-Wallis Test: both behavioural intention and actual behaviour represented $p > 0.05$) (Table 6.22). These results imply that so long as backpacker tourists are significantly motivated to explore their destinations (even if they are also significantly motivated to pursue hedonistic activities), they are likely to intend and actually to behave responsibly as the *Multi Experiences Seekers*. This does not mean that all the backpacker tourists who participate in hedonistic activities (activities in which backpacker tourists can easily forget their responsibilities), such as partying, clubbing, or lying on the beach, intend to behave and actually behave rather irresponsibly.

Table 6.22
The Associations between Importance of Destination Exploration / Hedonistic Motivations and Frequency Levels of Behavioural Intention / Actual Responsible Behaviour amongst Backpacker Tourists

(a)	Travel Motivation Items		Importance of Travel Motivation				Gap Score (highest – lowest score)	Kruskal-Wallis Test (Asymp. Sig.)
			never considered	not important	important	very important		
destination exploration motivations	to explore, learn, and experience the country	n	0	2	143	307		
		BI mean	n.a.	3.789 (3)	4.225 (2)	4.450 (1)	0.661	0.000**
	to interact with people of the host country	AB mean	n.a.	3.443 (3)	3.966 (2)	4.200 (1)	0.757	0.000**
		n	3	37	232	180		
hedonistic motivations	to relax	BI mean	4.154 (3)	3.994 (4)	4.349 (2)	4.376 (1)	0.383	0.000**
		AB mean	4.051 (3)	3.767 (4)	4.086 (2)	4.122 (1)	0.355	0.000**
	n	10	55	184	203			
	to escape from familiar things (home life / work)	BI mean	4.319 (4)	4.373 (2)	4.430 (1)	4.331 (3)	0.111	0.374
		AB mean	4.146 (1)	4.135 (2)	4.128 (3)	4.113 (4)	0.034	0.992
	to play, party and be entertained	n	53	84	134	181		
		BI mean	4.351 (3)	4.395 (2)	4.297 (4)	4.434 (1)	0.137	0.246
		AB mean	4.146 (2)	4.099 (3)	4.073 (4)	4.163 (1)	0.090	0.333
n		37	159	182	74			
	BI mean	4.252 (4)	4.377 (2)	4.423 (1)	4.321 (3)	0.172	0.374	
	AB mean	4.048 (3)	4.122 (2)	4.171 (1)	4.040 (4)	0.131	0.167	

Source: author's fieldwork

Table 6.19 and Table 6.20 show that, regardless of how characteristics of responsible behaviour were segmented by dimension (type) of responsibility and targeted stakeholder of responsibility, backpacker tourists who are significantly motivated to explore destinations (the *Destination Explorer* and the *Multi Experiences Seeker*) more frequently intend to behave and actually behave responsibly than backpacker tourists who are less motivated to explore their destinations (the *Hedonism Seeker*).

As Fennell (2008a) predicts, sacrificing one's own comfort and pleasure is one of the ways to behave in a responsible manner, in particular, the several responsible behaviour items that are presented at Table 6.23. Sacrificing one's own comfort and pleasure to behave responsibly is the antithesis of the behaviour of the *Hedonism Seeker* who pursues their comfort to refresh and recharge themselves for a while. Table 6.23 shows clearly that the *Hedonism Seeker* significantly less frequently intended to behave and actually behaved responsibly in terms of the responsible behaviours for which elaborate and deliberate actions are required (Kruskal-Wallis Test: both behavioural intention and actual behaviour revealed $p < 0.05$). Whilst the *Destination Explorer* and *Multi experiences Seeker* are likely to intend to behave responsibly, but cannot behave as intended because of internal and external obstacles

(larger intention-behaviour gap), the *Hedonism Seeker* is likely to intend not so frequently, and accordingly not so frequently actually to behave responsibly (smaller intention-behaviour gap) (Table 6.23). A certain amount of time and effort (and money possibly) is required to learn and use basic phrases of a local language, and to support local development and conservation programmes such as by volunteering or donation. It is probably difficult to satisfy the wish for home comforts in the destinations if backpacker tourists consume local products and use locally owned facilities rather than consuming imported goods and using transnational companies. Moreover, aeroplanes and chartered transports such as taxis are the most comfortable and hassle-free inter- and intra-city transport, rather than public coaches, trains or public buses, walking or cycling.

Table 6.23
The Associations between Behavioural Intention and Actual Responsible Behaviour (responsible behaviours that are characterised as deliberate and elaborate actions that required significant engagement) and Travel Motivations amongst Backpacker Tourists

(a)	(b)	behavioural item	n=	Hedonism Seeker	Destination Explorer	Multi Experiences Seeker	Gap Score (c)	Kruskal-Wallis Test [Asymp. Sig.]
				181	146	125		
G/X	L	To learn, use basic phrases of local languages	BI mean	3.878 (3)	4.288 (2)	4.400 (1)	0.522	0.000**
			AB mean	3.215 (3)	3.534 (2)	3.928 (1)	0.713	0.000**
			gap (d)	0.663	0.754	0.472		
			(e)	0.000**	0.000**	0.000**		
G/X	L	To support local development, conservation	BI mean	3.812 (3)	4.014 (2)	4.208 (1)	0.396	0.004**
			AB mean	3.204 (3)	3.329 (2)	3.560 (1)	0.356	0.049*
			gap (d)	0.608	0.685	0.648		
			(e)	0.000**	0.000**	0.000**		
M	L	To consume local products	BI mean	4.249 (3)	4.418 (2)	4.520 (1)	0.271	0.000**
			AB mean	4.055 (3)	4.240 (2)	4.272 (1)	0.217	0.002**
			gap (d)	0.194	0.178	0.248		
			(e)	0.000**	0.001**	0.000**		
M	L	To use locally owned facilities	BI mean	4.133 (3)	4.308 (2)	4.432 (1)	0.299	0.000**
			AB mean	3.983 (3)	4.068 (2)	4.288 (1)	0.305	0.001**
			gap (d)	0.150	0.240	0.144		
			(e)	0.013**	0.000**	0.007**		
F	G	To use public transport, bicycle or walking	BI mean	4.309 (3)	4.507 (1)	4.480 (2)	0.197	0.015*
			AB mean	4.171 (3)	4.384 (2)	4.488 (1)	0.317	0.003**
			gap (d)	0.138	0.123	-0.008		
			(e)	0.012**	0.007**	0.808**		
F	G	To avoid to use airplane	BI mean	3.508 (3)	3.733 (2)	3.896 (1)	0.388	0.021*
			AB mean	3.243 (3)	3.473 (2)	3.680 (1)	0.437	0.007**
			gap (d)	0.265	0.260	0.216		
			(e)	0.000**	0.001**	0.022*		

• Figures in the parentheses represent rank order of behavioural intention and actual responsible behaviour score within each responsible behaviour item
 • Scores are based on 5 point Likert scale
 • **: significant at 0.01 level,
 *: significant at 0.05 level
 (a) Type (Dimension) of Responsibility
 G/X: engagement and excellence
 M: spending money
 F: eco-friendliness
 (b) Targeted Stakeholder of Responsibility
 L: locals, G: global citizens
 (c) Gap Score (highest score – lowest score)
 (d) BI – AB Gap Score
 (e) Wilcoxon Signed Rank Test [Asymp. Sig (2-tailed)]

Source: author's fieldwork

The *Hedonism Seeker*, who intends to behave and actually behaves in a responsible manner less frequently compared with the other two motivational groups, and is especially reluctant to sacrifice their comforts to behave responsibly, assumes the characteristics of the “flashpacker”, who travels like a typical backpacker tourist but has more disposable income. They are strongly motivated to travel to refresh and recharge themselves for a while (but not such a long period) through being away from their home environment (see subsection 6.2.3). This implies that they tend to pursue hassle-free backpacker tourism, which is somewhat contradictory because backpacker tourism was originally a less environmentally bubbled style of travel. Backpacker tourists are vulnerable to their external environments, such as intercultural sufferings or unexpected difficulties, more frequently than other types of tourists, especially compared with hedonistically-motivated mass tourists. Conversely, the backpacker tourists who are significantly motivated to explore their destinations (the *Destination Explorer* and the *Multi experiences Seeker*) are interpreted as the backpacker tourists who do not expect as much personal comfort during the trip as the *Hedonism Seeker*. This is possibly one of the reasons why they intend to behave and actually behave in a responsible manner in terms of those responsible behaviours that require one to sacrifice one's own comfort and pleasure much more frequently than does the *Hedonism Seeker*.

Even though the *Hedonism Seeker* intends to behave and actually behaves in a responsible manner less frequently compared with the *Destination Explorer* and the *Multi experiences Seeker*, and their responsible behaviour is significantly constrained by their motivation to pursue personal comfort, their responsible behaviour was not interpreted as irresponsible in the sense that their behaviours are harmful towards local people in the destinations. Table 6.24 represents the frequency levels of behavioural intention and actual responsible behaviour in accordance with responsible behaviour items that aim to avoid harmful behaviour towards local people (n=10) amongst backpacker tourists who were segmented by their traits of travel motivations. The table shows that whilst the *Hedonism Seekers* did not behave actually so as to avoid bringing negative impacts towards locals when compared with the *Destination Explorer* and the *Multi experiences Seeker* (Kruskal-Wallis Test: 6 out of 10

Table 6.24

The Associations between Behavioural Intention and Actual Responsible Behaviour (responsible behaviours that to be aware of behaviour so as not to disturb locals) and Travel Motivations amongst Backpacker Tourists

(a)	(b)	behavioural item	Hedonism	Destination	Multi	Gap	Kruskal-	
			Seeker	Explorer	Experiences			Score
			n=	181	146	125	(c)	[Asymp. Sig.]
awareness (so as to avoid harmful behaviour)	To understand and obey local law	BI mean	4.464 (3)	4.610 (1)	4.488 (2)	0.146	0.182	
		AB mean	4.260 (3)	4.486 (1)	4.392 (2)	0.227	0.047*	
		gap (d)	0.204	0.124	0.096			
		(e)	0.000**	0.027*	0.094			
	To avoid to make unrealistic promises with locals	BI mean	4.398 (3)	4.541 (1)	4.488 (2)	0.143	0.156	
		AB mean	4.182 (3)	4.384 (1)	4.384 (1)	0.202	0.023*	
		gap (d)	0.216	0.157	0.104			
		(e)	0.000**	0.027*	0.209			
	To be responsible for photo taking	BI mean	4.453 (3)	4.527 (2)	4.584 (1)	0.131	0.213	
		AB mean	4.227 (3)	4.336 (2)	4.504 (1)	0.277	0.014*	
		gap (d)	0.226	0.191	0.080			
		(e)	0.000**	0.000**	0.126			
	To avoid to expect special privileges by locals	BI mean	4.354 (3)	4.610 (1)	4.520 (2)	0.256	0.065	
		AB mean	4.127 (3)	4.301 (2)	4.400 (1)	0.273	0.074	
		gap (d)	0.227	0.309	0.120			
		(e)	0.000**	0.000**	0.108			
	To obey local attitude towards alcohol	BI mean	4.254 (3)	4.438 (1)	4.376 (2)	0.184	0.161	
		AB mean	4.116 (3)	4.288 (2)	4.304 (1)	0.188	0.319	
		gap (d)	0.138	0.150	0.072			
		(e)	0.011*	0.026*	0.259			
To haggle rationally within fair price	BI mean	4.238 (3)	4.281 (2)	4.448 (1)	0.210	0.016*		
	AB mean	4.072 (3)	4.082 (2)	4.288 (1)	0.216	0.035*		
	gap (d)	0.166	0.199	0.160				
	(e)	0.001**	0.001**	0.013*				
To dress appropriately	BI mean	4.442 (3)	4.486 (2)	4.560 (1)	0.118	0.287		
	AB mean	4.028 (3)	4.192 (2)	4.328 (1)	0.300	0.011*		
	gap (d)	0.414	0.294	0.232				
	(e)	0.000**	0.000**	0.000**				
To be patient	BI mean	4.376 (3)	4.555 (1)	4.536 (2)	0.179	0.144		
	AB mean	4.011 (3)	4.219 (2)	4.248 (1)	0.237	0.096		
	gap (d)	0.365	0.336	0.288				
	(e)	0.000**	0.000**	0.000**				
To avoid to show off western richness	BI mean	4.238 (3)	4.459 (1)	4.368 (2)	0.221	0.026*		
	AB mean	3.945 (3)	4.233 (1)	4.032 (2)	0.288	0.011*		
	gap (d)	0.293	0.226	0.336				
	(e)	0.000**	0.001**	0.000**				
To avoid to give money, sweets to beggars	BI mean	3.878 (2)	3.870 (3)	4.144 (1)	0.274	0.101		
	AB mean	3.950 (1)	3.712 (3)	3.888 (2)	0.238	0.284		
	gap (d)	-0.072	0.158	0.256				
	(e)	0.213	0.077	0.016**				

- Figures in the parentheses represent rank order of behavioural intention and actual responsible behaviour score within each responsible behaviour item
- Scores are based on 5 point Likert scale
- **: significant at 0.01 level, *: significant at 0.05 level
- (a) Type (Dimension) of Responsibility
- (b) Targeted Stakeholder of Responsibility
- (c) Gap Score (highest score – lowest score)
- (d) BI – AB Gap Score
- (e) Wilcoxon Signed Rank Test [Asymp. Sig (2-tailed)]

Source: author's fieldwork

behavioural items represented frequency levels of actual responsible behaviour $p < 0.05$), they still at least usually avoided having negative impacts on the locals (the frequency of 8 responsible behaviour items (actual behaviour) exceeded 4.000 out of 5.000). However, the gap scores between behavioural intention and actual responsible behaviour amongst the *Hedonism Seekers* is larger than for the backpacker tourists who are significantly motivated to explore the destination (the *Destination Explorer* and the *Multi experiences Seeker*) (Table 6.24). This implies that despite their intentions to behave so as to avoid harmful behaviour towards locals, the *Hedonism Seeker* cannot actually behave as responsibly as he or she intended because of their pursuit of personal comfort during the trip.

6.5.4 The Responsible Behavioural Patterns amongst Outstandingly “Responsible” Backpacker Tourists: Are they, even them, more or less reluctant to “engage” in responsible behaviour philanthropically and altruistically?

The previous three subsections identified that the “responsible” backpacker tourists, in other words the type of backpacker tourists who represented outstandingly frequent behavioural intention and actual responsible behaviour, were likely to be educated female and travelling extensively with the strong motivation to explore destination countries. Moreover, the “responsible” backpacker tourists tend to have acquired advice on responsible tourism before. The previous section identified the behavioural propensities amongst backpacker tourists that they are reluctant to “engage” in responsible behaviour for the benefit of locals, especially in philanthropic and altruistic manner (see subsection 6.4.2). It is in spite of the fact that they frequently respected others and cared so as not to disturb others which are universally important regardless of the place, culture and custom and they are characterised as the New Moral Tourists (Butcher, 2003; 2009) (see subsection 6.4.1). One question here is how the backpacker tourists who represented outstanding frequent performance of responsible behaviour represent their willingness or reluctance to “engage” in responsible behaviour, especially in philanthropic and altruistic manner.

Table 6.16, Table 6.17, Table 6.19 and Table 6.20 showed that, regardless of how the backpacker tourists were segmented by traits of social demography, travel characteristics and travel motivation, the associations between characteristics of responsible behaviour and frequency levels of behavioural intention and actual behaviour represented similar traits to all the respondents that were discussed at previous section (see subsection 6.4.3). Regardless of traits of social demography, travel characteristics and travel motivation, the responsible behaviour items that backpacker tourists frequently intended and then actually frequently performed was characterised as so-called “common-sense” responsibility that requires to behave so regardless of place, culture and custom, such as respecting others and behaving so as not to disturb others. On the other hand, regardless of the traits of backpacker tourists, even the backpacker tourists who represented outstanding responsible behaviour at the overall level, are not likely to intend and actually engage (spending time and money) in certain activities such as volunteering and donating for the benefit of locals.

The research focused on the responsible behavioural patterns amongst two principal types of “responsible” backpacker tourists that were identified at subsection 6.5.1 and subsection 6.5.2. They are the backpacker tourists who are as follows:

- (1) the highly educated females (but not travelling extensively with the motivation to explore destinations) (n=97)
- (2) the highly educated females who travel extensively with the motivation to explore destinations (n=42)
- (3) the extensive travellers with the motivation to explore destinations (but not highly educated females) (n=94)

Table 6.25 shows the frequency levels of behavioural intention, actual behaviour and the gap between them amongst the above three categories of backpacker tourists. Whilst three of them outstandingly frequently intended to behave responsibly, and then actually behaved so, there is a difference in the behavioural pattern to engage (spending time and money) in certain activities for the benefit of locals such as learning and speaking a local language, and engaging in volunteering and donations.

Table 6.25
Behavioural Intention, Actual Responsible Behaviour and the Gap in accordance with Characteristics of Responsibility amongst the “Responsible” Backpacker Tourists

evaluation of responsible behaviour frequency in overall level		Outstandingly Frequent		Frequent		Less Frequent		Not Frequent		Overall Mean Score
dimension (type) of responsibility		respecting	excellence	awareness	awareness	spending money	eco-friendliness	engagement & excellence		
targeted stakeholder of responsibility		locals	self	self	locals	locals	global citizens	locals		
number of responsible behaviour items that constitute		4	1	1	10	2	6	3		
characteristics of responsibility		representing respectful attitudes towards locals	pursuing intellectually improving experiences during trip	being aware of safety, security and sanitary condition during trip	being aware of behaviour so as not to disturb locals	spending money so as to contribute to the local economy at the grassroots level	behaving in an eco-friendly manner for environmental sustainability of the world	engaging (spending time and money) with certain activities for the benefit of locals		
(1)	highly educated females (a) (n=97)	BI	4.706	4.670	4.546	4.516	4.428	4.378	4.378	4.517
		AB	4.500	4.412	4.268	4.283	4.206	3.993	3.804	4.209
		BI-AB gap	0.206	0.258	0.278	0.233	0.222	0.385	0.574	0.308
		(d)	0.000**	0.000**	0.000**	0.000**	0.001**	0.000**	0.000**	0.000**
(2)	highly educated females who travel extensively (b) (n=42)	BI	4.833	4.810	4.595	4.650	4.619	4.603	4.492	4.657
		AB	4.655	4.691	4.333	4.355	4.238	4.163	3.865	4.329
		BI-AB gap	0.178	0.119	0.262	0.295	0.381	0.44	0.627	0.329
		(d)	0.007**	0.132	0.023*	0.000**	0.000**	0.000**	0.000**	0.000**
(3)	extensive travellers (c) (n=94)	BI	4.649	4.596	4.521	4.410	4.378	4.351	4.266	4.453
		AB	4.535	4.596	4.404	4.242	4.202	4.082	3.752	4.259
		BI-AB gap	0.114	0.000	0.117	0.168	0.176	0.269	0.514	0.194
		(d)	0.004**	0.776	0.046*	0.000**	0.002**	0.000**	0.000**	0.000**

- BI: behavioural intention, AB: actual behaviour
 - **: significant at 0.01
 - Scores are based on 5 point Likert scale
- (a) highly educated females
the backpacker tourists who are 1) female and 2) their highest educational qualification is either college diploma or undergraduate degree (the backpacker tourists who satisfies both 1 and 2)
- (b) highly educated females who travel extensively
the backpacker tourists who are 1) female, 2) their highest educational qualification is either college diploma or undergraduate degree, 3) travelling long period (91 days and more), 4) travelling Southeast Asia or Southeast Asia plus other regions, and 5) travelling to explore destinations (the destination explorer or the multi experience seeker) (the backpacker tourists who satisfies all from 1 to 5)
- (c) extensive travellers
the backpacker tourists who are 1) travelling long period (91 days and more), 2) travelling Southeast Asia or Southeast Asia plus other regions, and 3) travelling to explore destinations (the destination explorer or the multi experience seeker) (the backpacker tourists who satisfies all from 1 to 3)
- (d) Wilcoxon Signed Rank Test [Asymp. Sig (2-tailed)]

Source: author's fieldwork

In the case of the highly educated female backpacker tourists who are the type (1) and (2) above, whilst they outstandingly frequently intend to “engage” in behaviours, they do not behave as they intended. It is because the score of behavioural intention to “engaging (spending time and money) with certain activities for the benefit of locals” was outstandingly high (type (1): 4.378, type (2): 4.492) (Table 6.25). These two scores amongst two types of highly educated female backpacker tourists represented higher scores than the overall mean score of behavioural intention (mean score of all the responsible behaviour items (n=26) amongst all the respondents (n=452)): 4.376. On the other hand, the score of actual behaviour to “engaging (spending time and money) with certain activities for the benefit of locals” was below the overall mean score of actual behaviour: 4.122 (type (1): 3.804, type (2): 3.865) (Table 6.25). Webster (2009) argued that women are more easily attracted to cooperative and socially focused sustainability initiatives than men. Men were less likely to become involved in sustainability issues and tend to rely on technical and business solutions rather than personal altruistic and philanthropic actions. The educated female backpacker tourists are willing to “engage” in philanthropic and altruistic activities for the benefits of locals because they were attracted. However, they cannot behave as they intended because of internal and external obstacles which will be explored qualitatively in the next chapter.

On the other hand, in the case of the extensive travellers who are significantly motivated to explore destination countries (n=94) (but excluding highly educated females who travel extensively with the motivation to explore destinations), they are more or less reluctant to engage in philanthropic and altruistic activities for the benefits of locals. The mean score of the behavioural intention to “engaging (spending time and money) with certain activities for the benefit of locals” represented 4.266 which is lower than the overall mean score of behavioural intention (mean score of all the responsible behaviour items (n=26) amongst all the respondents (n=452)): 4.376 (Table 6.25). In addition, the mean score of the actual behaviour represented 3.752 which is lower than the overall mean score of actual behaviour: 4.122 (Table 6.25). Their representations of outstandingly frequent performance of responsible behaviour in overall level were possibly directed by the sense of “aesthetic cosmopolitanism” (Urry, 1995), which prevail amongst the cosmopolitan world travellers who can be represented by the backpacker tourists travelling extensively with strong motivations

to see the world (see subsection 6.5.2). According to Molz (2006a: 2), their claims as cosmopolitan world travellers are imagined “through a cultural or aesthetic disposition towards difference – a sense of tolerance, flexibility and openness toward otherness that characterizes an ethics of social relations in an interconnected world” (see subsection 2.3.3). Whilst the responsible behaviour amongst the extensive travellers are frequently directed by the sense of “aesthetic cosmopolitanism” and confidence as cosmopolitan world travellers, such virtues amongst them do not so significantly influence their altruistic and philanthropic behaviours for the benefit of locals.

These results imply that, even the backpacker tourists who declared self as outstandingly responsible, their declarations of self as “responsible” do not necessarily mean that they actually “engaged” in responsible behaviour altruistically and philanthropically for the benefit of locals, such as learning the local language, volunteering and donating.

6.6 Conclusion

This chapter explored the following three objectives of the research through the analysis of the quantitative questionnaire survey:

- To explore the frequency level of intention to behave responsibly amongst backpacker tourists (objective two)
- To explore the frequency level of actual responsible behaviour amongst backpacker tourists (objective three)
- To compare the frequency levels of behavioural intention to behave responsibly and of actual responsible behaviour amongst backpacker tourists (objective four)

The above three objectives were explored from the three different dimensions to explore the frequency level of behavioural intention and actual responsible behaviour

and the gap between them analytically. The following is a brief summary of the main findings in accordance with each dimension of explorations:

- **The overall traits (mean score of series (n=26) of responsible behaviour items) of frequency levels of behavioural intention and actual behaviour and the gap between them amongst all backpacker tourists (section 6.3)**

The research identified that, overall, backpacker tourists in Thailand reported their frequent intention to behave responsibly and that they frequently actually behaved responsibly. Backpacker tourists in Thailand intended to behave responsibly and then behaved responsibly at least “usually”. However, a gap of frequency level between them was identified. This means that, despite their intention to behave responsibly, the backpacker tourists in Thailand cannot behave responsibly because of certain obstacles (internal psychological obstacles and external environmental obstacles) to responsible behaviour. The reason why the results revealed such high frequency levels of behavioural intention and actual responsible behaviour can be explained as follows: firstly, backpacker tourists truly intended to behave responsibly frequently and actually did behave responsibly frequently, as the results indicated; secondly, the results were biased due to “self-serving bias” (Neisser, 1997; cited in Prebensen et al., 2003: 417) or the “yea sayers” nature of backpacker tourists (Couch and Heniston, 1960; cited in Ryan, 1995: 154). Especially, in relation to the “self-serving bias”, there is a fact that their anti-tourist attitudes and confidence in the virtue of being a “backpacker” are important components in the identity of backpacker tourists (Welk, 2004). It implies that their selfish thought more or less influenced such optimistic results in this research. The reasons are explored through the following sections and qualitative analysis chapter (chapter seven).

- **The responsible behavioural patterns amongst backpacker tourists (section 6.4)**

The exploration of responsible behavioural patterns amongst backpacker tourists enabled us to understand their responsible behavioural propensities. It was explored

from the associations of characteristics of responsible behaviour with frequency levels of behavioural intention and actual behaviour and the gap between them amongst all backpacker tourists.

The backpacker tourists in Thailand intended to behave responsibly and accordingly actually behaved responsibly, with relatively small gaps between them, in terms of the following characteristics of responsible behaviours:

- representing respectful attitudes towards locals in the destinations
- pursuing intellectually improving experiences during trip
- being aware of safety, security and sanitary condition during trip
- being aware of behaviour so as not to disturb locals

On the other hand, they intended to behave responsibly infrequently and they actually behaved responsibly much less frequently than their behavioural intention (therefore with relatively large gaps between them) in terms of the following characteristics of responsible behaviours:

- spending money so as to contribute to the local economy at the grassroots level
- behaving in an eco-friendly manner for environmental sustainability of the world
- engaging (spending time and money) with certain activities for the benefit of locals

The results imply that responsible behaviours amongst backpacker tourists are significantly influenced by responsibility in daily life. This is because respecting others and behaving so as not to disturb others, which backpacker tourists frequently intended and actually performed, are required even in daily life in their home country. On the other hand, the responsible behaviours that backpacker tourists intended and actually performed less frequently are characterised as those types of responsible behaviour distinctive to the context of the tourism setting, especially backpacker tourism in less developed countries. Moreover, the responsible behaviours that backpacker tourists frequently intended and actually performed are characterised as

“one-moment” responsibility. They behave thus when they encounter the situations momentarily. On the other hand, the responsible behaviours that backpacker tourists did not frequently intend and actually did not perform so frequently were characterised as deliberate and elaborate actions that required significant engagement. In this context, backpacker tourists are more or less reluctant to sacrifice their time, money, pleasure and comfort to perform desirable behaviours. Backpacker tourists in Thailand were not interpreted as irresponsible, because they tried to behave and actually behaved cautiously so as not to impact other tourism stakeholders negatively during the trip. However, they were never characterised as altruistic and philanthropic tourists who behaved so as to contribute to the destinations willingly. This concept of responsible tourism for tourists aims to behave respectfully and cautiously which are required to do so regardless of places even in the daily life in the home for backpacker tourists as well as develop altruistic and philanthropic behaviour, as was identified in chapter five (content analysis). Whether or not backpacker tourists learnt about the country willingly and then developed their respectful attitudes towards locals or developed their awareness so as not to disturb locals, it does not necessarily mean that they accordingly developed their motivation to engage in activities (e.g. volunteering and donation) for the benefit of locals with philanthropic and altruistic manner.

- **The characteristics of “responsible” backpacker tourists (The characteristics of the backpacker tourists who represented outstandingly frequent performance of responsible behaviour) (section 6.5)**

The identification of the “responsible” backpacker tourists (in other words, the identification of the backpacker tourists who represented outstandingly frequent performance of responsible behaviour) enabled us to understand the responsible behavioural propensities amongst “responsible” backpacker tourists. Cohen (2003) insisted that (responsible) behavioural patterns are diverse within the label of “backpacker tourist” in accordance with their social demography, travel characteristics and travel motivations. However, even the backpacker tourists who represented outstandingly frequent performance of responsible behaviour in overall level; they did not frequently “engage” in responsible behaviour, especially in

philanthropic and altruistic manner such as engagement in volunteering work or donations.

In terms of social demography variables, the gender, country of permanent residence and highest educational qualification of backpacker tourists were predictors of the frequency levels of behavioural intention and actual responsible behaviour. Backpacker tourists whose gender is female, whose country of permanent residence is the USA, Canada, the UK and Australia, and who are highly educated (college diploma or university undergraduate degree holders), intended to behave responsibly and then accordingly actually behaved responsibly most frequently. The educated female backpacker tourists are willing to “engage” in philanthropic and altruistic activities for the benefits of locals because they were attracted. However, they cannot behave as they intended because of internal and external obstacles. Webster (2009) argued that women are more easily attracted to cooperative and socially focused sustainability initiatives than men.

In terms of travel characteristics variables, the travel length, travel cost per day, and acquisition of advice on responsible tourism were predictors of frequency levels of behavioural intention and actual responsible behaviour. Backpacker tourists whose travel length was long (91 days and more), travel cost per day was average for a backpacker’s expenditure in Thailand (THB 501–750), and who had ever acquired advice on responsible tourism, intended to behave responsibly and then accordingly actually behaved so. The backpacker tourists who travel for long periods are likely to travel in multi regions with the strong travel motivation “to explore destination countries”. The travel motivations, behaviours and experiences amongst backpacker tourists who travel extensively, which can be characterised as cosmopolitan world travellers, are possibly strongly directed by the sense of “aesthetic cosmopolitanism” (Urry, 1995). In these contexts, the representation of outstandingly frequent responsible behaviour amongst the backpacker tourists who travel extensively is possibly influenced by their sense of virtue and confidence as being cosmopolitan world travellers. Despite of such virtue and confidence, they are more or less reluctant to engage in philanthropic and altruistic activities for the benefits of locals. Whilst the responsible behaviour amongst the extensive travellers are frequently directed by the sense of “aesthetic cosmopolitanism” and the confidence as cosmopolitan world

travellers, such virtues amongst them do not so significantly influence on their altruistic and philanthropic behaviours for the benefit of locals. On the other hand, the career of backpacker tourism (frequency of previous backpacker tourism and previous experience(s) of backpacker tourism in less developed countries) did not influence the difference of frequency levels of behavioural intention and actual responsible behaviour. In other words, increase of backpacker tourism experience amongst backpacker tourists does not lead to an increase of behaving in a responsible manner, as the travel-career ladder model by Pearce (1988, 1993) suggests. Inherent personality type, travel motivations, gender constraints, or the degree of the sense of “aesthetic cosmopolitanism” rather than evolving backpacking career are the significant determinants of intention to behave in a responsible manner and actually behaving in a responsible manner.

The travel motivations of backpacker tourists influenced frequency levels of behavioural intention and actual responsible behaviour. The backpacker tourists who were significantly motivated to explore destination countries (the *Destination Explorer* and the *Multi experiences Seeker*) were likely to intend to behave responsibly and actually behave responsibly more than backpacker tourists who were less motivated to explore destination countries (the *Hedonism Seeker*). Whilst the motivation of destination exploration is a predictor of frequency levels of behavioural intention and actual responsible behaviour, the hedonistic motivations such as relaxing, escaping from familiar things or partying, which might encourage irresponsible behaviour, are not predictors. As long as backpacker tourists are significantly motivated to explore destinations (even if they are also motivated to seek hedonistic activities), they are likely to intend to behave and actually to behave in a responsible manner as *Multi experiences Seekers*. However, regardless of how backpacker tourists were segmented by their travel motivations, the responsible behaviours that backpacker tourists intended infrequently and actually performed infrequently were the types of responsible behaviour that require deliberate and elaborate actions with significant engagements for the benefit of locals, such as volunteering and donating. In this context, regardless of how the backpacker tourists were segmented by their travel motivations, they are more or less reluctant to sacrifice their time, money, pleasure and comfort to perform desirable behaviours, as was discussed above. This reluctance was especially the case for the *Hedonism Seeker*

who was strongly motivated to refresh and recharge him- or herself for a while through being away from their home environment. However, when considering their self-evaluation of own responsible behaviour, behaviours of the *Hedonism Seeker* were not harmful towards locals. Travel motivation is one of the predictors of frequency levels of behavioural intention and actual responsible behaviour. Inherent attitudes towards backpacker tourism significantly influence their responsible behaviour.

Through the identification of frequency levels of behavioural intention, actual responsible behaviour and the gap between them, this chapter insisted the contradictory nature of the “responsible behaviour” amongst backpacker tourists in Thailand. Whilst backpacker tourists in Thailand represented their frequent intention to behave responsibly and also their frequent actual responsible behaviour during the trip, in reality, there are some internal psychological obstacles and external environmental obstacles to behaving responsibly despite their intention to behave responsibly. According to their evaluation of themselves, it is hard to say that they are irresponsible, as several critics say. Even for the *Hedonism Seekers*, whose travel motivations are the antithesis of what the concept of responsible tourism aims at, their behaviour was not interpreted as irresponsible in the sense that they were harmful towards locals. Whilst backpacker tourists frequently intended to and actually behaved cautiously so as not to disturb others that is required regardless of place, they were more or less reluctant to “engage” in responsible tourism (especially if it involved taking time and money and sacrificing their pleasure and comfort). The concept of responsible tourism surrounding backpacker tourists ultimately aims to develop altruistic and philanthropic behaviour. In this context, there are discrepancies between the concept of responsible tourism and the responsible behaviours of backpacker tourists. Whilst difficulties to behave responsibly such as intercultural misunderstandings, ecological confusions, harassments from locals or homesickness in an unfamiliar environment during the trip (Hottola, 2004; 2005) frequently hinders their actual responsible behaviour despite of intention, the responsible behavioural pattern amongst backpacker tourists was characterised as merely the extension of responsible behaviour in daily life in the home. This is a phenomenon common even to the backpacker tourists who reported high frequency levels for intention to behave

responsibly and actual responsible behaviour, such as backpacker tourists who travel extensively with the strong motivation to explore destinations and the confidence (and virtue) as cosmopolitan world travellers.

This chapter explored responsible behaviour amongst backpacker tourists in Thailand quantitatively from analysis of their frequency levels of behavioural intention and actual responsible behaviour and the gap between them. In accordance with the findings in this chapter, the next chapter explores responsible behaviour amongst backpacker tourists in Thailand qualitatively from their narrations regarding their experiences of responsible behaviours.

Chapter Seven

Findings: Qualitative Analysis

The Perceived Experiences of Responsible Behaviours amongst Backpacker Tourists

7.1 Introduction

This chapter explores the perceptions amongst backpacker tourists in Chiang Mai, Thailand, towards their responsible behaviour through the analysis of semi-structured interviews. The quantitative questionnaire survey in the previous chapter found that, despite declared frequent intention to behave responsibly and actual responsible behaviour overall, what constitutes responsible behaviour amongst backpacker tourists is diverse. Whilst they very frequently intended and actually very frequently behaved with a respectful attitude towards locals and so as not to impact negatively on locals (e.g. responsible alcohol consumption, responsible photo taking, dressing appropriately etc,) without large gaps between them, they did not frequently intend and accordingly did not behave deliberately and elaborately so as to make positive impacts on locals such as volunteering or learning local languages. The gap of frequency levels between intention and actual behaviour was large despite infrequent intention. These results suggested that whilst backpacker tourists during their trip behaved respectfully and cautiously that is required even in their daily life in the home country to maintain social order of the society, they were more or less reluctant to sacrifice their time, money, pleasure and comfort to behave responsibly. The concept of responsible tourism for backpacker tourists ultimately aims to develop their altruistic and philanthropic acts in addition to behave respectfully and cautiously so as to maintain the social order of the destinations (see chapter five). In this respect, there is a discrepancy between the responsible behaviour that backpacker tourists implement in Thailand and aim of the concept of responsible tourism. This tendency of responsible behaviour was the case even among the backpacker tourists who reported especially frequent intention and actual responsible behaviour, such as

backpacker tourists who travel extensively with strong motivation to explore the destination countries.

Whilst quantitative analysis identified the patterns of responsible behaviour amongst backpacker tourists through the analysis of frequency levels of behavioural intention and actual responsible behaviour and the gap between them, it could not explore the aspect of perceptions amongst backpacker tourists towards responsible behaviour during backpacker tourism in Thailand. The question here is how backpacker tourists perceive their responsible behaviour given that the quantitative questionnaire survey revealed their intentions and actual behavioural patterns. In other words, important questions in the qualitative exploration are how backpacker tourists in Thailand construct or define the term "responsible behaviour" in relation to the patterns of "responsible behaviour" amongst them that were identified through the quantitative survey, and what are the influential factors to behaving in a responsible manner amongst backpacker tourists.

Therefore, this chapter explores responsible behaviour amongst backpacker tourists through three research objectives as follows:

- to explore interpretations amongst backpacker tourists towards their responsible behaviour (objective 5)
- to explore the perceived importance of responsible behaviour for backpacker tourists (objective 6)
- to explore factors that influence backpacker tourists to behave in a responsible manner (objective 7)

The exploration in this chapter continues to refer to the findings of the quantitative analyses that explored the frequency levels of behavioural intention and actual behaviour and the gap between them. This chapter adds qualitative textual information to the findings of the quantitative analyses to give an overall picture of the nature and degree of responsible behaviour amongst backpacker tourists in Thailand, which is the aim of this research. Linking the results of qualitative analyses to the results of quantitative analyses and existing literature (on backpacker tourism,

sustainable tourism, and tourist behaviour) was used in this chapter to meet the aim of the research. As already mentioned in the methodology chapter, a semi-structured interview survey was conducted with selected respondents (n=14) after completion of the questionnaire survey. The contents of the interviews have already been described in the research methods chapter (see also Appendix 5).

7.2 Profile of the Respondents

Table 7.1 shows the profile of social demography, backpacker tourism and overall frequency levels of behavioural intention and actual responsible behaviour of participants in the semi-structured interview survey. More than half of the respondents were female (n=9, 64.3%), with an average age of 23.5 years. The three countries of permanent residence of the largest numbers of respondents were Canada (n=4, 28.6%), UK (n=3, 21.4%) and Germany (n=2, 21.4%). The respondents' occupations were either employee/self-employed (n=6, 42.9%) or university student (undergraduate or postgraduate) (n=8, 57.1%). Their educational level was relatively high. Five respondents (35.7%) hold an undergraduate degree; two respondents (21.4%) hold a master's degree; and five respondents (35.7%) were undergraduate university students. The social demography of the semi-structured interview respondents represented largely similar characteristics with that of all respondents (respondents of questionnaire survey, n=452).

The travel characteristics of the semi-structured interview respondents also represented largely similar characteristics with all the respondents (respondents of questionnaire survey, n=452). The interview respondents travelled relatively extensively, the travel destinations of more than half of the respondents (n=8, 57.1%) were Southeast Asia and other region(s) including round-the-world trip. Half of the respondents (n=7, 50.0%) were travelling for a relatively long period (more than 91 days). The interview respondents travelled with a relatively tight budget. Half of the respondents (n=7, 50.0%) reported their travel cost per day as less than Thai Baht 500, which is lower than the average travel cost per day for backpacker tourists in Thailand

Table 7.1
Social Demography and Travel Characteristics of the Respondents (Qualitative Interview Survey)

group	individual number	name	sex	age	Social Demography				Travel Characteristics							Overall Mean Score		
					country of permanent residence	occupation	highest educational qualification	travel destination	travel length (days)	travel cost (THB per day)	travel mate	travel party size	travel motivation	frequency of previous backpacker tourism	experience of backpacker tourism in LDCs	acquisition of responsible tourism advice	BI	AB
A	1	Simon	M	25 (middle)	Australia	employee	UG	SEA +	181 + (long)	-500 (tight)	alone	1	multi experiences seeker	3 (mid-career)	Yes	Yes	4.62	0.43
	2	Daniel	M	25 (middle)	USA	employee	college	SEA	-30 (short)	750 + (generous)	friends	3	multi experiences seeker	2 (mid-career)	No	Yes	4.19	0.53
B	3	Jennifer	F	21 (younger)	Germany	UG student	secondary high school	SEA +	181 + (long)	-500 (tight)	friend	2	multi experiences seeker	1 (non-career)	Yes	Yes	4.92	0.12
	4	Sonja	F	19 (younger)	Germany	UG student	secondary high school	SEA +	181 + (long)	-500 (tight)	friend	2	hedonism seeker	3 (mid-career)	Yes	Yes	4.39	0.23
C	5	Mark	M	33 (older)	Netherlands	employee	PG (master)	Thailand	-30 (short)	750 + (generous)	alone	1	hedonism seeker	4 (career)	Yes	Yes	4.15	0.03
D	6	Sarah	F	23 (middle)	Canada	PG student	UG	SEA +	181 + (long)	501 - 750 (average)	sister	2	destination explorer	3 (mid-career)	Yes	Yes	4.73	0.50
	7	Virginia	F	20 (younger)	Canada	UG student	secondary high school	SEA +	31 - 90 (medium)	501 - 750 (average)	sister	2	destination explorer	2 (mid-career)	No	Yes	4.23	0.73
E	8	Courtney	F	20 (younger)	Canada	UG student	secondary high school	SEA	-30 (short)	-500 (tight)	friends	3	multi experiences seeker	2 (mid-career)	Yes	Yes	4.77	0.00
	9	Laura	F	20 (younger)	Canada	UG student	secondary high school	SEA	-30 (short)	-500 (tight)	friends	3	hedonism seeker	1 (non-career)	No	Yes	4.35	0.00
F	10	Hiren	M	23 (middle)	UK	employee	UG	SEA +	31 - 90 (medium)	751 + (generous)	friends	2	hedonism seeker	2 (mid-career)	Yes	Yes	4.35	0.66
	11	Sam	M	22 (younger)	UK	PG student	UG	SEA +	181 + (long)	501 - 750 (average)	friends	4	hedonism seeker	1 (non-career)	Yes	Yes	4.85	0.34
G	12	Katy	F	22 (younger)	UK	PG student	UG	SEA +	91 - 180 (medium)	-500 (tight)	friends	4	multi experiences seeker	4 (career)	Yes	Yes	4.73	0.46
	13	Amy	F	24 (middle)	New Zealand	employee	college	SEA	-30 (short)	501 - 750 (average)	friend	2	destination explorer	2 (mid-career)	Yes	Yes	5.00	0.04
I	14	Florena	F	32 (older)	France	self employed	PG (master)	SEA	91 - 180 (medium)	-500 (tight)	boyfriend	2	destination explorer	3 (mid-career)	Yes	Yes	4.46	-0.27

• Parentheses indicate levels of each variable that were identified through percentile analyses at previous chapter (see subsection 6.2.1 and 6.2.2)
 • UG: undergraduate, PG: postgraduate, SEA: Southeast Asia, BI: behavioural intention, AB: actual behaviour

Source: Author's Fieldwork

(Lonely Planet, 2008b). Another four respondents (28.6%) reported THB 501–750 as their average travel cost per day. The majority of them travelled with friend(s) (n=9, 64.3%). The interview respondents were relatively less experienced backpacker tourists, their average frequency of backpacking experiences of respondents was 2.36 times. For three respondents (21.4%), the trip in which they participated in the interview was their first backpacker tourism experience. The majority of the respondents, however (n=11, 78.6%) had experienced backpacker tourism in less developed country (countries) except Thailand. All the respondents had acquired advice on responsible tourism before.

In terms of the type of travel motivation amongst the respondents of the semi-structured interviews, five respondents were the *Multi experiences Seeker* (35.7%), another five were the *Hedonism Seeker* (35.7%), and four were the *Destination Explorer* (28.6%). The travel motivations of the interview respondents represented similar traits with all the respondents (n=452). Destination exploration travel motivation items (“to explore, learn about and experience the destination country”, and “to interact with people of the host country”) and “to relax” were especially important travel motivations for the semi-structured interview respondents, and for all respondents likewise. All the respondents mentioned eagerness to explore Thailand as their principal travel motivation in the interview survey. For example, Sonja (4) said: “*My motivations are to see other countries, to see the people, to see how people live in other countries and to, yes, to try to absorb a little bit of the culture and, yes*”, and Mark (5) said: “*All my friends went to Thailand before and they said “It’s great, it’s a beautiful country.” I wanted to see by myself if it is that nice, and I think it is really nice as well*”. In addition, several respondents mentioned equal importance of relaxation with destination exploration within their travel motivation, which is characteristic of travel motivation amongst the *Multi experience Seekers*. Hiren (10) states that

“Basic motivation is experiences; basic motivation is just you know get away from England for a bit before I start work, before I – or maybe go to university again. And just sort of see a bit of the world and see – have a bit of fun

basically. Just see other cultures, try different food and stuff; I quite like my food. So yes, try that sort of thing.”

Whilst the cluster analysis in accordance with travel motivations amongst backpacker tourists identified that only the *Multi experiences Seeker* is greedy to experience as many things as possible during the trip, experiencing as many things as possible and enjoying as much as possible in limited time in Thailand is an important factor for their travel satisfaction regardless of motivational types. Daniel (2) said: “*I’m on a shorter trip – I’m only going to be here (Thailand) for about 18 days so I’m just trying to experience as much as I can without rushing too much*”. Moreover, Jennifer (3) who was travelling round-the-world described her travel experiences and motivations as follows:

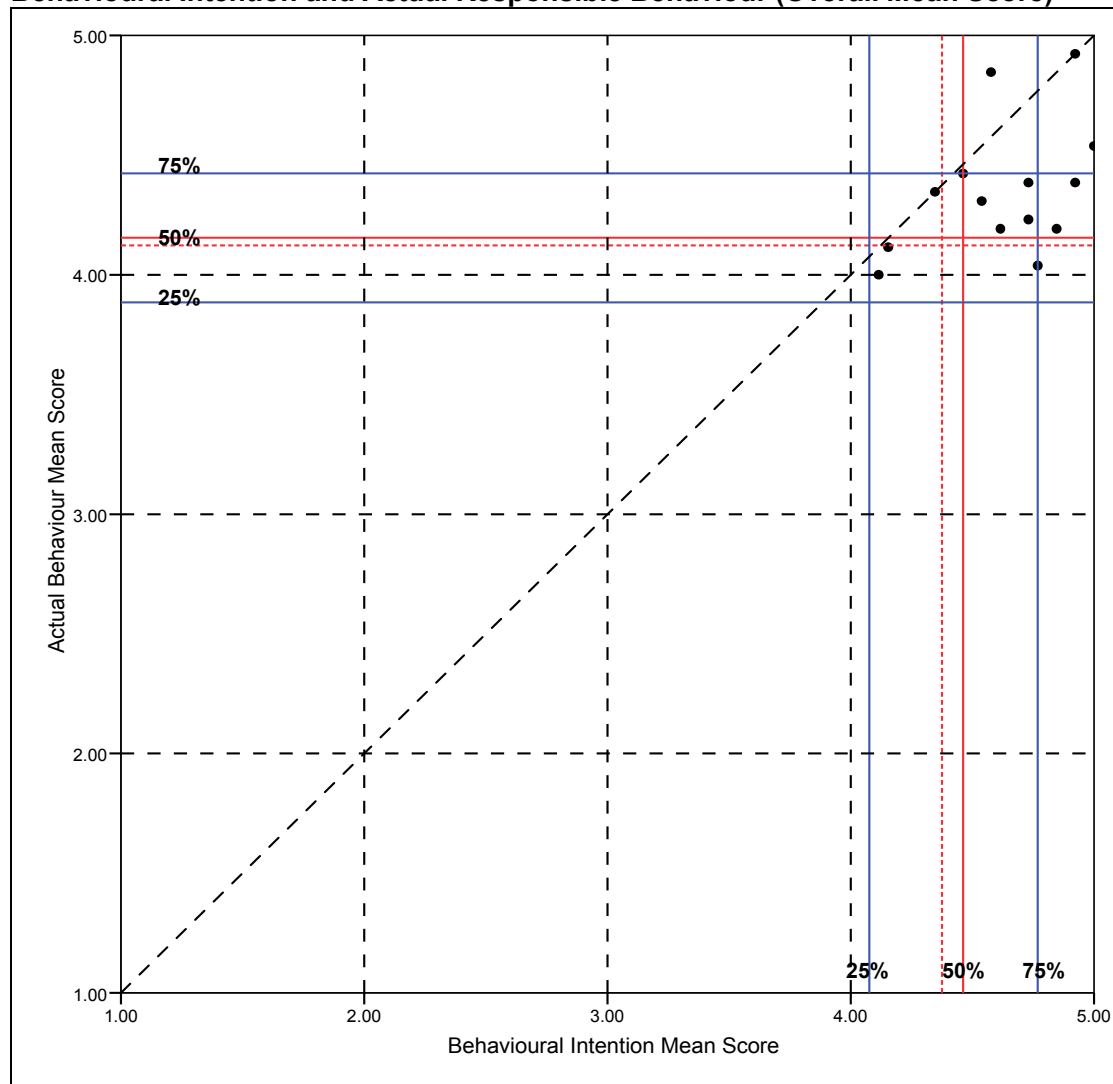
Our travel, we started in November (2007), we went to South Africa; we travelled from Cape Town to Johannesburg. Then we went to Australia and we stayed in Australia for four months. Bought a car and travelled along the coast and worked in Australia as well because we had a working permission. And my motivations are actually to learn about the country itself, the people they’re living in, and, yes, meet other backpackers, make friends. And, yes, have fun actually. And, how you say it, yes, yes. ... I’ve met my boyfriend in Indonesia and I’ve travelled in Indonesia for three weeks.

The travel motivations and experiences of backpacker tourists in Thailand, regardless of motivational groups, more or less assume the post-tourist form where multiple motivations, behavioural patterns and experiences exist in a single trip (Ritzer and Liska, 1997; Uriely et al., 2002).

The mean score of overall frequency levels of both behavioural intention and actual responsible behaviour amongst the respondents of the semi-structured interview survey revealed higher scores than those of the respondents in this research overall (n=462). The mean scores of overall frequency levels of behavioural intention and actual behaviour amongst the 14 respondents were 4.624 (mean score of all respondents: 4.376) and 4.353 (mean score of all respondents: 4.122), respectively. Figure 7.1 shows the scatter of the 14 respondents by frequency levels of behavioural

intention and actual responsible behaviour. Ten respondents (71.4%) belonged to the top 50% of frequency levels both in terms of behavioural intention and actual behaviour within all the respondents in this research (n=452). These imply that the respondents of the semi-structured interview survey represented frequent intention to behaviour responsibly and frequent actual responsible behaviour.

Figure 7.1
Scatter of Qualitative Interview Research Respondents by Frequency Level of Behavioural Intention and Actual Responsible Behaviour (Overall Mean Score)



- **Red dotted lines** represent mean score
 Behavioural Intention: 4.376
 Actual Behaviour: 4.122

- **Red and blue straight lines** represents percentile line

	Behavioural Intention	Actual Behaviour
25 th	4.077	3.885
50 th (median)	4.462	4.154
75 th	4.769	4.423

- Scores are based on 5 point Likert scale
 (5: always – 4: usually – 3: sometimes – 2: seldom, rarely – 1: never)

Source: author's fieldwork

7.3 The Interpretations of Backpacker Tourists towards their Responsible Behaviour

Whilst the concept of responsible tourism for backpacker tourists aims to maintain the social order of the society (destinations), which is required to behave so even in the daily life in the home, as well as to develop philanthropic and altruistic acts so as to make positive impacts on the destinations (see chapter five), in reality, the term “responsible tourism” is relatively subjective in nature. Moreover, backpacker tourists do not follow these requirements of the concept of responsible tourism (see chapter six). Therefore, this section focuses on the subjective interpretation of “responsible behaviour” amongst backpacker tourists to meet objective five: to explore interpretations amongst backpacker tourists toward their responsible behaviour. This section is divided into four subsections. First, the appreciation of backpacker tourists that they are “responsible” backpacker tourists is identified at subsection 7.3.1. Second subsection 7.3.2 identifies several contradictions amongst backpacker tourists despite their appreciations of their responsible behaviour. Third, subsection 7.3.3 explores their appreciations of being “responsible” tourists in relation to their identity formation as backpacker tourists. Finally, subsection 7.3.4 explains how their narrations of themselves as “responsible” tourists are somewhat exaggerated.

7.3.1 Backpacker Tourists are Responsible because...

First of all, each of the backpacker tourists insisted that the typical backpacker tourist, as well as him- or herself (each respondent), behaves in a responsible manner during the visits to Thailand. Backpacker tourists regard themselves as responsible tourists, in other words. This overlaps with the results of the quantitative questionnaire survey in the previous chapter that, overall, backpacker tourists frequently intended to behave responsibly and then actually behaved responsibly frequently. Simon (1) said:

I find most backpackers try and understand the culture and they try and learn some of the language and a lot of them come to Thailand to learn things as well like especially in Chiang Mai – cooking classes and massage classes. And they go out of their way to see cultural things as well as have fun and drink lots of beer. So I'd say 70% is positive things like learning and 30% is having fun.

Daniel (2) justified why backpacker tourists are responsible as follows:

My experience has been that backpackers tend to be much more responsible than other tourists because they have a lot of time and they don't rush through – so they go slowly, they learn about the locals and they just to learn a lot more. And I think that once you learn more about the locals you decide that you need to be more responsible about those things.

And most people who travel with a lot of money over here... I've seen they do things that you wouldn't necessarily– someone as a backpacker wouldn't do. They experience what life is really like I think.

Sarah (6), who had already visited Sukhothai, one of the principal heritage tourism destinations in Thailand, said:

We like visiting like Sukhothai we thought was incredible and there weren't many backpackers there. Like I think we like learning about the history of Thailand a lot and the culture. And like real genuine cultural experiences are important to us.

Moreover, Hiren (10) said:

I think generally backpackers seem to be fairly well in tune with how to behave responsibly, how to sort of have a good time, how not to sort of interrupt local life, how not to affect other tourists negatively. So I think generally it's pretty good in my opinion.

He then commented about his and his travel mate: Sam's behaviour as follows:

I think we're fairly standard backpackers, I don't think we do anything too different. I mean when we were in India and Nepal sort of the local culture there is – basically they have problems with littering which we both really noticed. And we were very conscious about making sure – even when other people were just sort of chucking stuff around the back we always sort of kept our stuff even though there were bins, because to put stuff in would sort of store it up and so you know things like that.

As their comments represent, many respondents said backpacker tourists are responsible because they are enthusiastic about understanding the culture (through interaction with locals and participating in cultural classes such as cooking or meditation) and representing respectful attitudes towards both local people and other backpacker tourists. From this, it appears that the term “responsible behaviour” for backpacker tourists is constituted mainly by understanding other cultures and respect for others, which are characterised as socio-cultural common sense-based responsible behaviour by Swarbrooke (1999). These narrations are congruent with one result of the quantitative analysis. The responsible behaviours which backpacker tourists outstandingly frequently intended to perform and then accordingly actually outstandingly frequently performed were characterised as (1) representing respectful attitudes toward locals, and (2) pursuing intellectually improving experiences during the trip (see Table 6.11). The individual responsible behaviour items that constitute these two characteristics of responsible behaviour were:

- representing respectful attitudes towards locals
 - to respect feelings of local residents
 - to respect norms amongst local communities
 - to admit cultural diversity
 - to understand and obey local law
- pursuing intellectually improving experiences during trip
 - to learn about the country during trip willingly

Many of the respondents indicated that behaviour which involves learning about and exploring destinations accelerates behaviour that involves respectful attitudes towards locals. Jennifer (3) said:

I think it's easy to learn about the country during the trip. Because everybody has a guide, a book. You can just read about the history. It's not, it takes you like ten minutes and you know about history. And you can't make mistakes in talking to people without knowing. Yes, I think it's really easy to get to country where you're staying.

Moreover, Sam (11) said:

I think to learn about a country during a trip willingly is really important, irrespective of where you go, because every place has different things for you to learn about. And especially from being in a Western country you know if you're going to a culture that's very different you should make the effort to learn not only what you should do and what you shouldn't do but why you should and shouldn't do those and what are the reasons behind that. I think that's very important. And also you know if you do that that's half the battle with sort of a lot of the other points mentioned on here such as, you know respecting local culture and all of those things. I think that's the biggest thing.

These two narrations were congruent with the results of the correlation analysis in the previous chapter. Backpacker tourists who intended to learn and actually learnt about the country during the trip willingly to pursue their intellectually improving experiences also intended to and actually represented respectful attitudes towards locals. Moreover, backpacker tourists who intended to behave and actually behaved responsibly in terms of the above two responsible behaviours intended to care and actually cared about their behaviour so as not to disturb locals. The scatter analysis represented that the majority of backpacker tourists frequently intended and actually frequently did; learn about the country willingly, respect locals and care about their behaviour so as not to disturb locals. These narrations of backpacker tourists, as well as the quantitative investigations on frequency levels of intention and responsible

behaviour, imply that backpacker tourists in Thailand assume the characteristics of the New Moral Tourists (Butcher, 2003, 2009) who are characterised as follows:

- tourists who are interested in learning about the culture of the host
- tourists who seek to minimise their impacts on the hosts' society
- tourists who are aware of their capacity to damage the local culture
- tourists who are not satisfied with staged aspects of the hosts' culture

Whilst the New Moral Tourists are tourists who are not satisfied with staged aspects of the hosts' culture, the backpacker tourists in Thailand in fact are more or less satisfied with staged aspects. The travel motivation to go "off the beaten track", which aims to pursue authentic aspects of tourist destinations was not an important motivation for them (2.71 out of 4.00 / from not important to important) (Table 6.4). On the contrary, backpacker tourists narrated that the institutionalised nature of backpacker tourism, which offers a staged aspect of travel experiences, offers them opportunities to behave responsibly in many situations. As the above narrations identified, the backpacker tourists justified themselves as responsible because they participated in cultural classes such as cooking classes or meditation classes to learn about local culture. These cultural classes are in fact created to meet the tastes of backpacker tourists rather than offering genuine Thai culture. Moreover, Sam (11) described how backpacker tourists can always consume local products and use locally owned facilities (and thus contribute local grassroots economy) because of the abundant choices of backpacker tourism services such as guesthouses and restaurants at backpacker tourism destinations in Thailand and the sophisticated offerings of services:

There's no need for you to go to a big chain restaurant and sit in there and have Western food or you know have a McDonalds or something like that when you can go onto the streets and you can get a brilliant meal. And you know that the person is cooking it fresh and it's their food and their way of doing it. And you know I think there are so many places from everywhere I've been so far in Thailand you can choose from. And similarly to use locally owned facilities you know is a really nice thing and like use a really friendly

guest house like this rather than some sort of big chain hotel again. And similarly you know when you go to visit places if you sort of use the local guides and you know when we went trekking we used the local guides. And you just sort of you feel like you get more out of it from them as well as putting something into sort of the economy for them as well. But I think those are very easy when you've got such a range of choice as you have in Thailand.

Moreover, he commented that as long as backpacker tourists eat and drink at locally owned restaurants but order western foods (Figure 7.2), it is responsible behaviour in terms of contribution to the local grassroots economy:

Obviously you know some people don't like it (Thai cuisine) but I think there's enough of a range, from the menus I've seen so far you know there's always something. You can go to like a Thai restaurant and they can do you

Figure 7.2
Western Foods in the Backpacker Restaurant in Thailand



• at Chiang Mai (photo taken on 12 May, 2008)
Source: author

English fish and chips if you want. And it would be better just to do that and yet support them and their business than it is to go to – you know go into McDonalds and get a filet-o-fish and chips. So I think.... .

According to Cohen (2003), backpacker tourism is becoming increasingly institutionalised and up-market (see also Ritzer and Liska (1997) as cited above). The sophisticated service quality of the backpacker tourism industry enables backpacker tourists to behave responsibly without demanding much effort in terms of several of the responsible behaviour items discussed above. In this respect, as for general consumers in daily life in western society, convenience, availability and price strongly constrain the responsible behaviour of backpacker tourists during their trip in the destination (Carrigan and Attalla, 2001; Goodwin and Francis, 2003; Barr and Shaw, 2007).

7.3.2 Backpacker Tourists are Responsible but ...

Quantitative analysis in the last chapter identified the discrepancy between the concept of responsible tourism for backpacker tourists (to behave respectfully and cautiously so as to be able to maintain the social order of the destinations as well as to develop philanthropic and altruistic acts so as to make positive impacts on the destinations) and their actual responsible behaviour in Thailand. Whilst they frequently behaved respectfully and cautiously that is required even in daily life at home to maintain social order, they did not frequently behave in a philanthropic and altruistic manner with significant engagement (with more or less sacrifice of time, money, pleasure and comfort), such as engaging in volunteering, donating money or learning a local language. Moreover, the responsible behaviours that backpacker tourists frequently intended and actually performed are characterised as “one-moment” responsibility. They behave thus when they encountered the situations for doing so momentarily. Backpacker tourists in Thailand were not interpreted as irresponsible because they behaved cautiously so as not to impact other tourism stakeholders negatively during their trips. However, they could not be characterised as

altruistic and philanthropic tourists who behaved so as to contribute to the destinations willingly. In accordance with this result from quantitative analysis, no respondents mentioned that backpacker tourists are responsible because they engage in certain activities such as volunteering for the benefit of the destinations. In this case, the “responsible behaviour” of backpacker tourists means to behave respectfully and cautiously as they do in their daily life. Responsible behaviour amongst backpacker tourists assumes the extension of responsible behaviour in normal life.

Both quantitative analysis and qualitative analysis in the above subsection identified that backpacker tourists were fairly satisfied with their responsible behaviour. Especially, nearly all the respondents answered “yes” to the questions “Overall, I have intended to behave responsibly in the current trip in Thailand” and “Overall, I actually behaved responsibly in the current trip in Thailand” (Table 7.2). On the contrary, backpacker tourists indicated that contribution to the destination, such as by volunteering, is not an important travel motivation regardless of travel motivational group (see section 6.2.3) (Table 7.2). These results also indicate that responsible behaviour amongst backpacker tourists is not so philanthropically and altruistically oriented. Mark (5: the *hedonism seeker*), who is an UNICEF officer and thinking of global ethical issues everyday, stated his reluctance to encounter ethical issues even on holiday as “*I’m not planning to work as a volunteer because I’m working for an UNICEF, so I’m only travelling and seeing old buildings, doing some partying. Just have fun.*”

The backpacker survey by Lonely Planet (2006) also indicated this tendency. Merely 30% of backpacker tourists (regardless of destination) felt that contribution to the

Table 7.2
Travel Motivation to Behave Responsibly, Behavioural Intention and Actual Responsible Behaviour amongst Backpacker Tourists

	travel motivation	intention to behave responsibly	actual responsible behaviour
question	“to contribute to the destination”	“overall, I have intended to behave responsibly in the current trip in Thailand”	“overall, I actually behaved responsibly in the current trip in Thailand”
result	mean score out of 4.00 2.19	number of respondents indicated “Yes” 449 (99.34%)	(sample size = 452) 446 (98.67%)
interpretation	contribution to the destination is not an important travel motivation	nearly all the respondents intended to behave responsibly	nearly all the respondents behaved responsibly

Source: Author’s Fieldwork

destination was an extremely important factor for enjoyable trip, though more than 80% of them indicated exploring other cultures and relaxing or escaping life for a while as an extremely important. In these contexts, responsible behaviour amongst backpacker tourists is subordinate to explorative and pleasurable behaviour. It is never one of the mainstream travel motivations.

Many previous researches have identified that backpacker tourists gain many generic skills and knowledge through backpacker tourism (Richards, 2006; Pearce and Foster, 2007, and WYSE Travel Confederation, 2007). Several of these generic skills are related to responsibility, such as patience or greater tolerance of cultural difference. Pearce and Foster (2007) found that more than 60% of backpacker tourists in Australia gained a sense of responsibility and patience. In relation to this, the researcher asked all the respondents about what he or she learnt and what kind of skills he or she gained through backpacker tourism in Thailand or even in other countries. Contrary to previous research, none of the respondents mentioned sense of responsibility or something related to ethical issues as learning or gaining outputs. What was described by many respondents was inequality of development between North and South and the vulnerability of less developed countries because of underdevelopment.

I've learned lots of things but mostly just how people live their lives in this part of the world and the economic differences like in Australia everyone has lots of money to go and travel but most people I meet in Asia wouldn't ever dream of doing this sort of trip they just don't have as much money – that's been the biggest... (Simon: 1)

Moreover, Laura (9), who travelled in China before Thailand, said:

I've learnt some of the impacts that the Western world is having on the development of China and what people define 'development' as and how that can be kind of skewed. I also noticed how much smog and environmental damage is occurring in China...

Encountering economic difference for western backpacker tourists in less developed countries, as these narratives represent, can be a starting point to think about responsible tourism. However, this result indicates that they were not enlightened about the importance of responsible behaviour through their travel experiences. The absences of spontaneous narrations about responsible tourism or learning through tourism imply it was never a principal learning outcome for them at least. Quantitative analysis did not identify significant differences of frequency levels of behavioural intention and actual behaviour amongst backpacker tourists who had experienced backpacker tourism in less developed countries before and those who had never experienced it (see subsection 6.5.2). In other words, backpacker tourists who have ever experienced backpacker tourism in less developed countries did not intend to behave responsibly nor actually behave responsibly more frequently than those who have never experienced it, as the travel-career ladder model by Pearce (1988, 1993) suggests.

Whilst encountering economic difference for western backpacker tourists in less developed countries can be a starting point to think about responsible tourism, in reality, backpacker tourists might enhance the “ironic distance” (Turner, 2002) that is critical of cultural differences and his or her own position relative to those differences. In this respect, internal psychological factors such as inherent personality type, travel motivation or attitude towards destinations are significant determinants of responsible behaviour rather than evolving backpacking career.

7.3.3 Backpacker Tourists are Responsible if Compared with ...

One of the unique characteristics of backpacker tourists is to constitute a subculture with their strong social representations of the purpose of travelling (Pearce, 2005). To maintain their identity as backpacker tourists, they tend to disassociate themselves from the label of “tourist” and look down on environmentally bubbled mass tourists (Sorensen, 2003; Welk, 2004). Nowadays, backpacker tourism, like the backpacker tourism amongst the respondents in this research, is relatively institutionalised (Ritzer and Liska, 1997). Whilst backpacker tourism is increasingly assumes the

characteristics of conventional mass tourism, anti-tourist attitudes are still an important component to maintain the identity of backpacker tourists (Welk, 2004). In relation to their identity, many respondents justified responsible backpacker tourists by comparison with other types of tourists, especially mass tourists.

I think like generally backpackers, if you're talking about people who are actually here for the cultural experience rather than – I mean obviously you know there are a lot of people here just for sex tourism. (Hiren: 10)

I like to think that backpackers are one of the least [negative] impact tourists, especially compared with mass tourists. (Laura: 9)

These comments insist that tourists who are labelled as “backpackers” are responsible towards destinations. The confidence of being a “global nomad” and belonging to a mobility elite amongst backpacker tourists contributes to formulating optimistic views towards their responsible behaviour as well as the construction of their identity as backpacker tourists as is discussed in the next subsection.

However, many respondents recognise that not all backpacker tourists behave responsibly in Thailand or that individuals do not behave responsibly all the time in any situation. The indices for respondents to distinguish responsible backpacker tourists from irresponsible ones are age and degree of alcohol consumption. According to Loker-Murphy and Pearce (1995), some young backpacker tourists who are in transition to adulthood, “moratorium time” in other words, are likely to behave in extreme ways with insistence on “playfulness”, “romance” and “freedom”. These three strongly influence their excess alcohol consumption, sexual relations including prostitution and drug use. They tend to regard extreme, unreasonable and reckless behaviours as cool.

There's certainly a lot of young backpackers in Thailand from my experience, people who are sort of 17/18 just out of high school who are taking a gap year or here for a short break and sort of away from home for the first time, more so than in other countries where I've backpacked. And may be they have different priorities than other backpackers. (Sarah, 6)

I do notice, though, there are a lot of young people here who are coming just for a lot of partying and drinking, but that's their choice. They're not just doing that, they're hanging out during the day and checking out the culture, hopefully responsibly. (Laura: 9)

I think to some extent we don't want to party just as much as most younger people our age. I think we're more interested in the culture, like we want to do the cooking and we want to learn a bit about the culture and do the trekking and things like that. But we definitely do want to go to the beaches and relax, and we are planning to go to one full moon party. So we're doing some of the typical things that people our age want to do, but I don't think we want to party as extreme. We're more environmentally friendly. (Laughter) (Laura: 9)

Whilst many respondents described the young (around the age of 18–20) inexperienced backpacker tourists as not likely to behave in a responsible manner, the quantitative analysis identified that there are no significant differences of frequency levels of behavioural intention or actual responsible behaviour between older backpacker tourists and younger ones (see subsection 6.5.1), or between experienced backpacker tourists and inexperienced one (see subsection 6.5.2). This implies that stereotypical images amongst older backpacker tourists (around the age of 20 or more) towards young inexperienced backpacker tourists, such as student gap-year travellers, have a significant influence on the above narrations. Moreover, their negative stereotyping of young backpacker tourists is one of the constituents of their identity as “responsible” backpacker tourists. The older backpacker tourists feel superiority as being more responsible through comparison with their stereotypical image of young “irresponsible” backpacker tourists. However, in reality, as discussed in the previous chapter, inherent personality or travel motivation significantly influences responsible behaviour for backpacker tourists rather than age or previous experiences of backpacker tourism.

The quantitative analysis identified that the backpacker tourists who are significantly motivated to pursue hedonism (and therefore not so motivated to explore the culture or custom of the destinations) are not likely to intend to behave responsibly so

frequently and then accordingly they do not behave responsibly so frequently (see subsection 6.5.3). Several respondents narrated that backpacker tourists who excessively consume alcohol are irresponsible backpacker tourists.

It's an endless sight, it's not easy- it's not hard to find a group of drunk backpackers at four in the morning making a lot of noise. Whereas the locals – they might drink a lot but they don't make so much of a spectacle. (Simon: 1)

Sam (11) disregarded backpacker tourists who exaggerate their alcohol consumption as “backpacker tourists” based on his encounter with partygoer backpacker tourists at Khao San Road (Figure 7.3), Bangkok, where the largest backpacker enclave in the world is, as follows:

Obviously when we were in Bangkok we saw many more people who were obviously there for you know a week or a two week blowout and you can sort of tell the differences. We were sort of saying you can walk down the street and we can notice who's here on holiday and who are the backpackers.

The quantitative questionnaire survey identified that merely six respondents (1.33%) reported that they never obeyed local attitudes towards alcohol. Moreover, another 15 respondents (3.32%) reported that they rarely/seldom obeyed local attitudes towards alcohol. As long as the respondents' self-reports can be trusted, the backpacker tourists who consume alcohol excessively during the trip are a minority group. Table 7.3 represents the associations between the degree of obeying local attitude towards alcohol and the degree of behaving in a responsible manner in accordance with the characteristics of responsible behaviour and travel motivations amongst backpacker tourists. Overall, backpacker tourists who merely sometimes obeyed local attitude towards alcohol during their trip are likely to behave in a responsible manner less frequently compared with backpacker tourists who sometimes obeyed or always obeyed (“always”: 4.318, “usually”: 4.043, “sometimes”: 3.891, gap: 0.427, Kruskal-Wallis Test: $p < 0.01$) (Table 7.3). Especially, the gap of frequency level “to be aware of behaviour so as not to disturb locals” between backpacker tourists who always obeyed local attitudes towards alcohol and those who only sometimes obeyed was

Figure 7.3
Drinking Environment at Khao San Road, Bangkok



Source: (upper photo) <http://picasaweb.google.com/lh/photo/APGTVPhjC8E0XqXNrtLbfA>
(lower photo) <http://www.nomadicmatt.com/travel-blogs/the-saturday-city-top-ten-cities-for-partying/>

Table 7.3

The Associations between the Actual Responsible Behaviour “to obey local attitude towards alcohol” and the Other Actual Responsible Behaviour / Travel Motivations amongst Backpacker Tourists

		frequency level of actual behaviour “to obey local attitude towards alcohol”			Gap Score (c)	Kruskal- Wallis Test [Asymp. Sig.]	
		sometimes	usually	always			
		n=	61	160	210		
overall mean score (frequency level) of actual responsible behaviour			3.891 (3)	4.043 (2)	4.318 (1)	0.427	0.000**
characteristics of responsible behaviour (a)	representing respectful attitudes towards locals		4.299 (3)	4.402 (2)	4.604 (1)	0.305	0.000**
	pursuing intellectually excellent experiences during trip		4.361 (3)	4.394 (2)	4.591 (1)	0.230	0.006**
	being aware of safety, security and sanitary condition during trip		4.213 (3)	4.256 (2)	4.414 (1)	0.201	0.007**
	being aware of behaviour so as not to disturb locals		3.848 (3)	4.080 (2)	4.460 (1)	0.612	0.000**
	spending money so as to contribute to the local economy in a grassroots level		4.033 (3)	4.050 (2)	4.224 (1)	0.191	0.005**
	behaving with eco-friendly manner for environmental sustainability of the world		3.779 (3)	3.939 (2)	4.170 (1)	0.391	0.000**
	engaging (with spending time & money) with certain activities for the excellence of locals		3.514 (3)	3.571 (2)	3.791 (1)	0.277	0.002**
travel motivation (b) hedonistic motivations	(d) to explore, learn, and experience the country		3.590 (3)	3.688 (2)	3.724 (1)	0.134	0.126
	to interact with people of the host country		3.213 (3)	3.350 (1)	3.324 (2)	0.137	0.243
	to relax		3.295 (2)	3.244 (3)	3.300 (1)	0.056	0.642
	to escape from familiar things (home life / work)		2.902 (3)	2.963 (2)	3.010 (1)	0.108	0.583
	to socialise with other backpacker tourists		2.951 (2)	2.988 (1)	2.871 (3)	0.117	0.454
	to play, party and be entertained		2.836 (1)	2.700 (2)	2.548 (3)	0.288	0.021*
	to have romantic experiences		2.148 (1)	2.131 (2)	2.057 (3)	0.091	0.610
<ul style="list-style-type: none"> Figures in the parentheses represent rank order of behavioural intention and actual responsible behaviour score within each responsible behaviour item The respondents who responded “never” (n=6) and “rarely / seldom” (n=15) to the frequency level of actual responsible behaviour “to obey local attitude towards alcohol” due to their small number ** : significant at 0.01 level, * : significant at 0.05 level 		(a)	Scores are based on 5 point Likert scale (5: always – 4: usually – 3: sometimes – 2: seldom, rarely – 1: never)				
		(b)	Scores are based on 4 point Likert scale (4: very important – 3: important – 2: not important – 1: never considered)				
		(c)	Gap Score (highest score – lowest score)				
		(d)	destination exploration motivations				

Source: author’s fieldwork

large (“always”: 4.460, “sometimes”: 3.848, gap score: 0.621, Kruskal-Wallis Test: $p < 0.01$). These results imply that, as the above narrations indicated, backpacker tourists who do not obey local attitudes towards alcohol so frequently are more likely to behave in an irresponsible manner compared with backpacker tourists who always obey local attitudes towards alcohol.

In terms of the associations between degree of obeying local attitudes towards alcohol and importance of travel motivations, backpacker tourists who merely sometimes obeyed were more likely to be motivated to play, party and be entertained during the trip than backpacker tourists who always obeyed (“always”: 2.548, “sometimes”: 2.836, the gap: 0.288, Kruskal-Wallis Test: $p < 0.05$) (Table 7.3). The travel motivation to pursue hedonism were important travel motivations for all backpacker tourists, but the backpacker tourists who do not obey local attitudes towards alcohol so frequently were more likely to focus on partying or clubbing to pursue hedonistic behaviour. Moreover, backpacker tourists who merely sometimes obeyed were more likely to seek to have romantic experiences during the trip than those who obeyed usually or always, though frequency levels amongst them were statistically insignificant (“always”: 2.057, “usually”: 2.131, “sometimes”: 2.148, gap: 0.091, Kruskal-Wallis Test: $p > 0.05$) (Table 7.3).

These results and the above narrations imply that a minority group of backpacker tourists who do not obey local attitudes towards alcohol, in other words, consume alcohol excessively, also seek “playfulness”, “romance” and “freedom” – labels that mainly arise from “post-modern” society in the western world (Cohen, 2003). Such motivations inevitably direct backpacker tourists to backpacker enclaves or “metaspatial places” rather than to the novel and strange life-ways of locals. Moreover, the use of “freedom” and their experimentation with new experiences may involve the over-stepping of normative boundaries extremely easily. This is congruent with the result that backpacker tourists who merely sometimes obeyed local attitudes towards alcohol were significantly less frequently aware of their behaviour so as not to disturb locals than were backpacker tourists who always obeyed (Table 7.3). For example, drug use and sexual relations including prostitution are often indulged in by such backpacker tourists during their trips much more than when they are at home. They have known the safe havens of such hedonistic activities from before they set out, and those activities are often the principal motivation for backpacker tourism. Within the limited period of time, they are keen to achieve their unlimited freedom in their style, which includes an unrestricted hedonistic quest of enjoyment and fun, partying and clubbing and indulging in drugs and sex. This is especially iconically embodied in the “much-maligned” (Cohen 2003: 102) full moon party in Koh Pha-Ngan in Southern Thailand (Figure 7.4, Figure 7.5). While such backpackers may regard such

experimentation as “cool”, and backpacking experiences may influence their view of the world, their attitude to their society, their choices regarding studies, occupation and even sexual relations after returning home, their behaviour in the destinations is often regarded sceptically, resentfully or merely as that of “ego-tourists” (Mowforth and Munt, 2003: 122) by locals (Cohen, 2003) or even other backpacker tourists, as represented by the narration of Sam (11) quoted above.

Needless to say, drug use in Thailand is illegal (Figure 7.5). Possession of drugs can result in one year or more in prison (Williams et al., 2007). The *Lonely Planet: Thailand* (Williams et al., 2007: 606-607) describes the disastrous condition of backpackers’ drug use in Koh Pha-Ngan during the full moon party as follows:

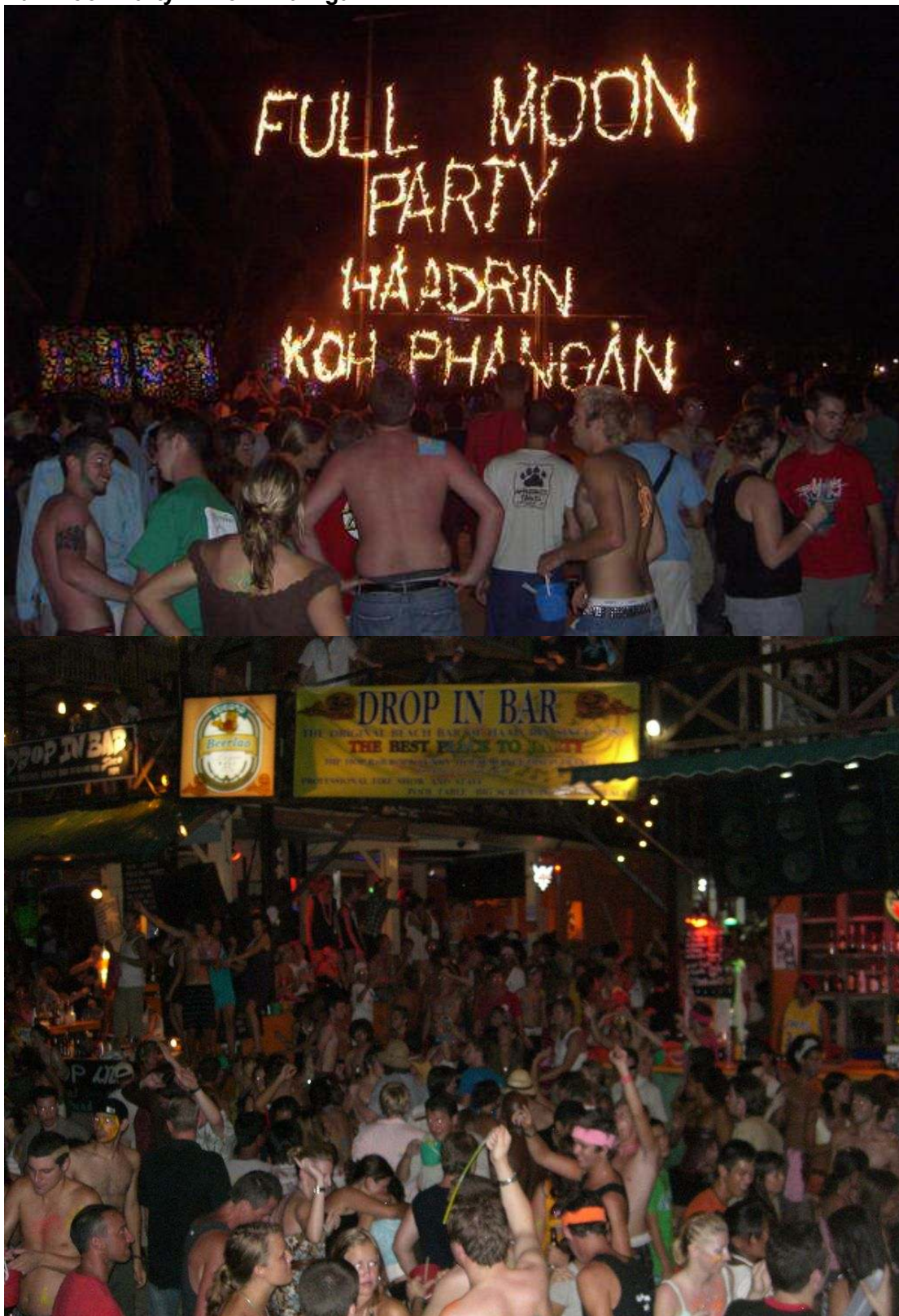
Doing drugs in Thailand is risky. Amongst other things it could land you in the mental ward. Over the past five years Susan Saranrom (Garden of Joys) psychiatric hospital in Surat Thai has to take on extra staff during full-moon periods to handle the number of travellers who freak out on magic mushrooms, acid or other abundantly available hallucinogens.

Those who come specifically seeking an organic buzz should take note: a hallucinogenic plant, newly exploited on the island, has caused a number of travellers to pay an unscheduled visit to the local psychiatric hospital. Called *ton lamphong* in Thai, the plant is possibly related to datura, a member of the highly toxic nightshade family. Eating any part of the plant causes some people to be completely out of it for a couple of days.

Sampling the local herb could turn equally scary. There are constant reports of travellers being offered and sold marijuana and other drugs by restaurant or bungalow owners, and other than being promptly busted by police officers who somehow know exactly, who, when and where to check.

The Thai government’s war on drugs is no joke, and the police take it extremely seriously. There is a good chance that you could go to jail for more than just a few days for even possessing half a joint. Once in jail, you won’t

Figure 7.4
Full Moon Party in Koh Pha-Ngan



Source: (upper picture)
<http://www.theeurobar.com/userfiles/images/97588-Full-Moon-Party-0.jpg>
(lower picture)
http://lh3.ggpht.com/cody.paris/RnG4FMchLtl/AAAAAAAFB8/_8ZVvCXd1fM/CIMG2411.JPG%26imgmax%3D640

Figure 7.5
Drug Abuse Warning at Koh Pha-Ngan



- at Thong Sala, Koh Pha-Ngan (photo taken on 22 February, 2008)
Source: author

necessarily be able to count on your embassy, your daddy or even bribery to get you out. You'll probably have to wait in the cell until your paperwork creeps its way to the top before anything even starts to happen.

Table 7.4

The Associations between the Actual Responsible Behaviour “to obey local attitude towards alcohol” and Intention / Actual Behaviour “to understand and obey local law” amongst Backpacker Tourists

(a)	(b)	behavioural item	n=	frequency level of actual behaviour “to obey local attitude towards alcohol”			Gap Score (c)	Kruskal-Wallis Test [Asymp. Sig.]	
				sometimes	usually	always			
A	└	to understand and obey local law	BI mean	61	4.066	4.531	4.729	0.663	0.000**
			AB mean		3.853	4.269	4.676	0.823	0.000**
			gap (d)		0.213	0.262	0.053		
			(e)		0.056	0.000**	0.174		

<ul style="list-style-type: none"> • Figures in the parentheses represent rank order of behavioural intention and actual responsible behaviour score within each responsible behaviour item • The respondents who responded “never” (n=6) and “rarely / seldom” (n=15) to the frequency level of actual responsible behaviour “to obey local attitude towards alcohol” due to their small number • Scores are based on 5 point Likert scale (5: always – 4: usually – 3: sometimes – 2: seldom, rarely – 1: never) 	<ul style="list-style-type: none"> • **: significant at 0.01 level • *: significant at 0.05 level (a) Type (Dimension) of Responsibility A: awareness (engagement) (b) Targeted Stakeholder of Responsibility L: locals (c) Gap Score (highest score – lowest score) (d) BI – AB Gap Score (e) Wilcoxon Signed Rank Test [Asymp. Sig (2-tailed)]
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Source: author’s fieldwork

Backpacker tourists who merely sometimes obeyed local attitudes towards alcohol less frequently intended to obey and actually obeyed local laws than backpacker tourists who usually or always obeyed local attitudes towards alcohol (Kruskal-Wallis Test: both behavioural intention and actual behaviour, $p < 0.01$) (Table 7.4). They merely “usually” intended and actually understood and obeyed local law (intention: 4.066 out of 5.000, actual behaviour: 3.853, gap: 0.213, Wilcoxon Signed Rank Test: $p > 0.05$) (Table 7.4). These results imply that backpacker tourists who do not obey local attitudes towards alcohol are possibly likely to use drugs without a guilty conscience.

7.3.4 Backpacker Tourists Exaggerate Their Responsible Behaviour?

This section so far has identified that, in accordance with their declared frequent intention and actual responsible behaviour, backpacker tourists described themselves as “responsible” backpacker tourists. However, responsible behaviour for backpacker tourists means merely respecting others and behaving so as not to disturb others, which they do so in their daily life in home. The development of philanthropic and altruistic acts, which is the aim of the concept of responsible tourism for backpacker

tourists ultimately, with deliberate and elaborate actions so as to contribute to the benefit of the destinations such as volunteering and learning and speaking a local language, were never the subjective meaning of “responsible behaviour” for backpacker tourists. Moreover, they tend to regard themselves as responsible in accordance with their moral superiority by comparison with and looking down on “irresponsible” mass tourists or significantly hedonistically motivated party-goer backpacker tourists. Despite their appreciations of themselves as responsible, responsible tourism is neither one of their travel motivations nor an influential factor for their future travel career or generic skills. These findings lead to scepticism as to backpacker tourists truly intended to behave responsibly and actually behaved responsibly as frequently as they declared in the quantitative questionnaire survey (read subsection 6.3.3).

Section 6.3 identified that, overall, backpacker tourists intended to behave responsibly frequently and then actually behaved responsibly frequently. There are four possible reasons why they represented such frequent intention and actual responsible behaviour: (1) they truly intended and actually behaved as responsibly as they reported, (2) problems of questionnaire design misrepresented the frequency scores of intention and actual behaviour amongst the respondents, (3) the frequency levels of their intentions and actual behaviour were biased (overestimated) by the respondents, and (4) the personality of the respondents means they are “yea sayers” (Couch and Heniston, 1960, cited in Ryan, 1995: 154). If the backpacker tourists truly intended to behave and actually behaved as responsibly as they reported (the first possibility), one of their travel motivations is possibly to behave in a responsible manner, they possibly have learnt something concerning ethical issues of tourism or less developed countries during their backpacker tourism, and they would evaluate themselves and their fellow backpacker tourists as responsible tourists.

It appears that the reported frequent intention and actual responsible behaviour amongst backpacker tourists that were identified in section 6.3 were more or less unintentionally overestimated by the respondents (the third possibility above). One of the principal reasons why backpacker tourists unintentionally overestimated their frequency levels of responsible behaviour is their willingness to experience cultural differences as cosmopolitan world travellers. The model of “aesthetic

cosmopolitanism” (Urry, 1995) supports this. Their claims to be cosmopolitan world travellers (cosmopolitan citizenship, in other words) are imagined “through a cultural or aesthetic disposition towards difference – a sense of tolerance, flexibility and openness toward otherness that characterizes an ethics of social relations in an interconnected world” (Molz, 2006a: 2). This sense of “aesthetic cosmopolitanism” and identity as global nomads predicts the “flexible eye” that is the metaphor for the spatial and civic friendship perceived by backpacker tourists (Molz, 2005). Backpacker tourists perceive themselves as competent to deal with this “flexible eye” through peering out Thailand from their detached position, and it leads to an optimistic view towards their responsible behaviour.

However, in reality, as Turner (2002) said, “ironic distance”, that is critical on cultural differences and one’s own position relative to those differences, also influences responsible behaviour amongst backpacker tourists. Empowered West and disempowered less developed countries in terms of economic and social values were often implied through the narration of the respondents on why backpacker tourists are responsible. For example, according to Mark (5), many backpacker tourists going to Lao PDR are responsible because they can learn “... *how it is to be in a real third-world country*”. Moreover, Hiren (10) explained that backpacker tourists tolerate being overcharged by local business persons in Thailand and this indicates they are responsible because “... *we are coming from such a rich country*”. It is not possible for any of these backpacker tourists to think about responsible tourism without filtering through practices of national citizenship (e.g. economic and social values of the home country).

Moreover, many backpacker tourists are inclined to convince themselves they are responsible merely by experiencing local cultures or engaging in responsible behaviour (like the series of responsible behaviour items studied in this research) in fleeting and temporary ways. For example, backpacker tourists appreciated themselves as responsible merely from participating in a Thai cooking class or massage class, or reading explanation boards in the heritage sites, as was mentioned in subsection 7.3.1. Given the contradiction between the propensity (and reality) of backpacker tourists to escape to “touristic metaspaciality” (Hottola, 2005) and their principal travel motivation to pursue authenticity, small experiences of responsible

behaviour tend to be exaggerated. This is related to the description of Huxley (2004) that the difficulties experienced in the host-guest relationship for backpacker tourists is balanced and manipulated as a good relationship by the sense of accomplishment obtained from fleeting experiences of cross-cultural interaction.

The quantitative questionnaire survey identified that backpacker tourists who are significantly motivated to explore destinations (the *Destination Explorer* and the *Multi experiences Seeker*) reported higher frequency of intention and actual responsible behaviour than the backpacker tourists who are less motivated to explore destinations (the *Hedonism Seeker*) (see section 6.6.3). Moreover, the backpacker tourists who are significantly motivated to explore destinations reported respectful attitudes towards locals, and assumed the characteristics of the New Moral Tourists (Butcher, 2003; 2009, and see section 6.4.1).

Whilst it could true to say that backpacker tourists intended to behave and actually behaved in a responsible manner, at the same time, they unintentionally exaggerated small experiences of their perceived responsible behaviour that were directed by the sense of “aesthetic cosmopolitanism” and sense of moral superiority as a backpacker tourist.

7.4 Consciousness of the Importance of Behaving Responsibly amongst Backpacker Tourists

This section explores how backpacker tourists are aware of the importance of behaving responsibly to meet objective six. Appropriate consciousness and moral framework are preconditions to behaving responsibly for all persons in any situation (Kalisch, 2000, cited in Fennell, 2006). Fennell (2006) identified two different types of ignorance that are the opposites of the consciousness of responsible behaviour; one is lacking a morally responsible mind, and the other is lacking knowledge about appropriate behaviour in the given situation. His observation concluded that problematic behaviours of tourists in tourist destinations are provoked because of the

lack of knowledge about appropriate behaviour rather than lack of morally responsible mind itself.

The term “responsible behaviour” as used subjectively by backpacker tourists in Thailand (the respondents in this research) means to represent respectful attitudes towards others or to be aware of one’s own behaviour so as not to disturb others which are required to do so even in the daily life in home. In accordance with this, they intended and actually behaved responsibly very frequently in terms of these two characteristics of behaviours. These are the behaviours that are required even in daily life in the home country. On the other hand, they intended to behave responsibly, and actually so behaved, infrequently in terms of the responsible behaviour that was characterised as to engage (spending time and money) in certain activities for the benefit of locals, such as volunteering works or donating. In addition, they did not so frequently intend to nor actually spent money so as to contribute to the local grassroots economy, which is a distinctive responsible behaviour in the setting of tourism in less developed countries. Whilst the responsible behaviour amongst backpacker tourists is clearly partial, they appreciated themselves as responsible, and to an exaggerated degree. They characterised themselves as to be “*very clued-up and responsible about their role as a backpacker and as a visitor to this country*” (Sam: 11) and “*when I have a chance I would always try to be environmentally friendly & socially responsible*” (comments on questionnaire form from 27 years old British female). The findings so far in this research have identified the lack of congruence between what backpacker tourists perceived, intended and actually performed as “responsible behaviour”, and the concept of responsible tourism for backpacker tourists which aims to behave respectfully and cautiously as well as to develop philanthropic and altruistic acts. Under the contradiction between actual performance of backpacker tourists and the aim of the concept of responsible behaviour, one question is how backpacker tourists become aware of the importance of behaving responsibly during their travels in Thailand or other less developed countries.

The researcher asked the following two questions to explore the consciousness of the importance of behaving responsibly for backpacker tourists:

- What are the points (responsible behaviour items) of which backpacker tourists must be careful when travelling regardless of destination country? (Q6)
- What are the points (responsible behaviour items) of which backpacker tourists must be careful when travelling in Thailand? (Q7)

The respondents chose responsible behaviour items from the series discussed above (total n=26), and then more importantly, they described why they thought so. When it came to reviewing the narrated reasons why backpacker tourists should follow the particular responsible behaviour items (Q6 and Q7) they were often congruent with the descriptions found in codes of conduct for tourists. In other words, the narrations of backpacker tourists are often congruent with the descriptions in chapter five. For example, in terms of the responsible behaviour items "to consume local products" and "to use locally owned facilities", Daniel (2) said

I think it's important that when you give money in a country like this that it goes to the community and it doesn't go to a big hotel chain or a McDonald's or something where the money's leaving the country and not benefiting here, I find that important.

Sarah and her travel mate Virginia said

I think for me some of the economic aspects I would say are very important especially using locally facilities so that you're contributing to the local economy rather than a foreign one. (Sarah: 6)

So you're actually contributing to the Hilton Hotel and things like that. (Virginia: 7)

Several respondents, like Daniel, Sarah, and Virginia insisted on the importance of consumption behaviours by backpacker tourists so as to contribute to the grassroots economy through linking with the local economy and avoiding leaking money from the local economy. Most codes of conduct analysed in this research at chapter five,

and sustainable tourism and backpacker tourism literature such as Hampton (1998) and Scheyvens (2002b), address the same issue. Moreover, in terms of “to avoid giving money and sweets to beggars and street children”, Simon (1) described the importance of this responsible behaviour as indicated in many codes of conduct as follows:

Because that (giving money and sweets to the poor) means that especially with money it's going to the wrong kinds of organisations. There are NGO's, volunteer organisations, orphanages, any number of places you can give money to donate money, time, and food whatever you want and you shouldn't encourage that sort of industry.

Hiren (10) also provided a similar narration to Simon:

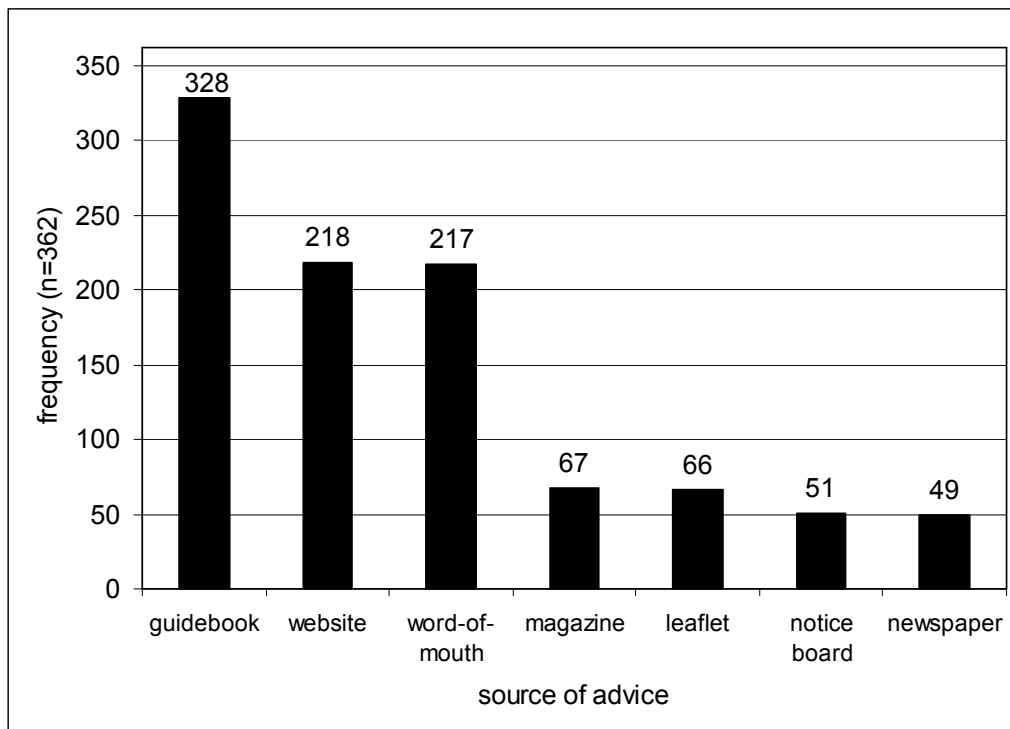
Giving money, I mean I know for a fact in India, like the main sort of area in Delhi, the tourist area where all the backpackers stay, you're told not to give money to the kids because a lot of them are sort of drug addicts and stuff and there's always a risk of that if you give them money directly. I think it's always a good idea to try and give money to some sort of NGO or something or even someone doing some sort of charity work so you know it's going to be used in a better way – than just direct to kids.

The perceived importance of responsible behaviour amongst backpacker tourists largely follows the contents of codes of conduct for backpacker tourists. Certainly, all the respondents in the qualitative interview survey have read or heard advice on responsible tourism (Table 7.1) and understood the contents. Nearly all the respondents have read or heard advice specific to Thailand (n=13 out of 14, 92.9%). In this research the researcher did not manage to interview any backpacker tourists who have never read or heard responsible tourism advice. This means that the researcher cannot compare the perceived importance of responsible behaviour between those who have ever read or heard the advice and those who have never read or heard any. However, the quantitative questionnaire survey identified that backpacker tourists who have ever read or heard advice on responsible tourism intended to behave and actually behaved in a responsible manner more frequently

than those who have never read or heard such advice (overall mean score of frequency level of behavioural intention amongst backpacker tourists who have ever read/heard: 4.405, never: 4.261, gap: 0.144, Mann-Whitney Test: $p < 0.01$) (overall mean score of frequency level of actual behaviour amongst backpacker tourists who have ever read/heard: 4.151, never: 4.007, gap: 0.144, Mann-Whitney Test: $p < 0.01$) (Table 6.18). This implies that backpacker tourists who have ever read or heard advice on responsible tourism from a guidebook, website or word-of-mouth (Figure 7.6) understood the importance of behaving responsibly during their trip and thus it more or less influenced their intention and actual responsible behaviour. However, Table 6.19 and Table 6.20 identified statistically significant differences of both frequency levels of behavioural intention and actual behaviour in terms of only the following three characteristics of responsible behaviours:

- representing respectful attitudes towards locals
- being aware of safety, security and sanitary condition during trip
- being aware of behaviour so as not to disturb locals

Figure 7.6
Source of Responsible Tourism Advice for Backpacker Tourists



Source: author's fieldwork

This means that backpacker tourists who read or heard advice on responsible tourism were likely to enhance their intention and actual behaviour only in terms of the behaviours that are related to respect and awareness (consciousness). On the other hand, whilst they understood why philanthropic and altruistic behaviours are important during their trip in Thailand or other less developed countries after reading or hearing advice on responsible tourism, they were not likely to develop their intention and actual behaviour to behave philanthropically and altruistically. The intrinsic motivations to behave philanthropically and altruistically of each backpacker tourist are the relevant influences on such behaviours.

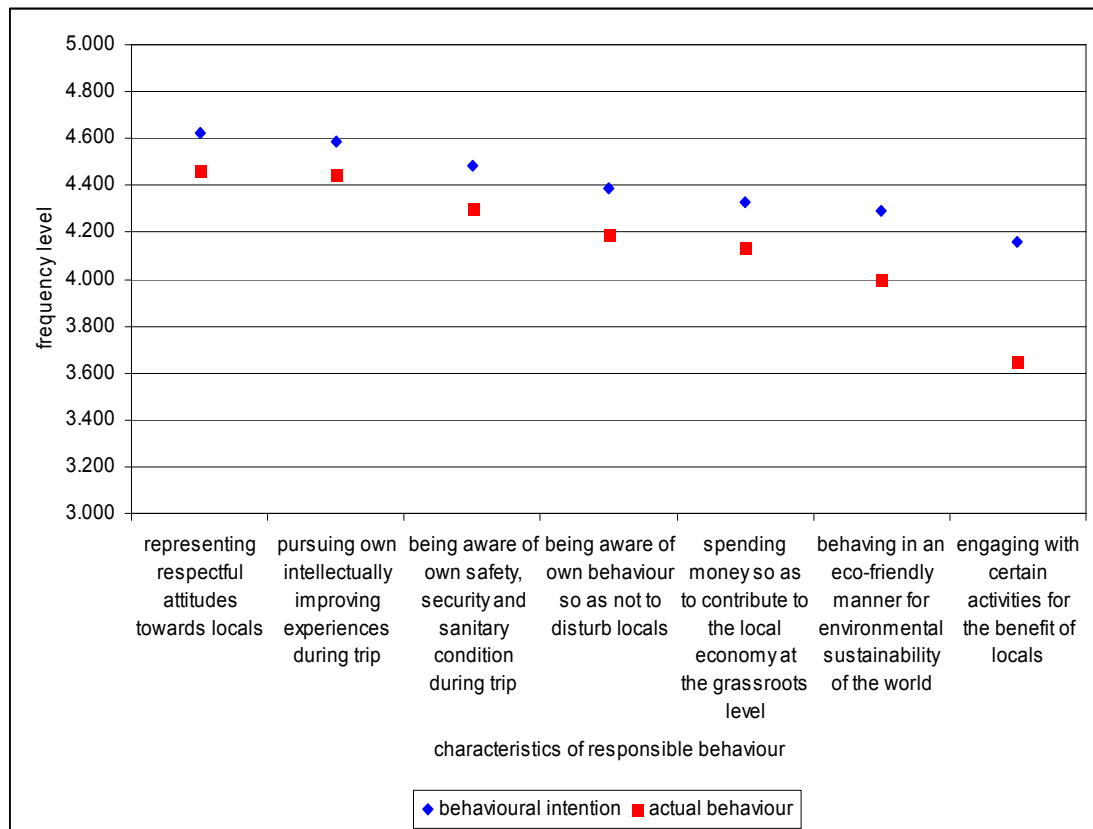
7.5 Factors that Influence Responsible Behaviour for Backpacker Tourists

This section explores the factors that influence behaving in a responsible manner for backpacker tourists to meet objective seven. The quantitative questionnaire survey in the previous chapter found that, despite their declared frequent intention to behave responsibly and their actual responsible behaviour at an overall level, responsible behaviour amongst backpacker tourists is diverse. The backpacker tourists in Thailand intended to behave and actually behaved in a responsible manner with relatively small gaps between them in terms of the following characteristics of responsible behaviours (Figure 7.7):

- representing respectful attitudes towards locals in the destinations
- pursuing intellectually improving experiences during trip
- being aware of safety, security and sanitary condition during trip
- being aware of behaviour so as not to disturb locals

On the other hand, they intended to behave responsibly infrequently and they actually behaved responsibly much less frequently than their behavioural intention (therefore

Figure 7.7
Frequency Levels of Behavioural Intention and Actual Responsible Behaviour in accordance with Characteristics of Responsible Behaviour



Source: author's fieldwork

with relatively large gaps between them) in terms of the following characteristics of responsible behaviours (Figure 7.7):

- spending money so as to contribute to the local economy at the grassroots level
- behaving in an eco-friendly manner for environmental sustainability of the world
- engaging (spending time and money) with certain activities for the benefit of locals

Whilst they frequently intended to and actually frequently did represent a respectful attitude towards locals and behave so as not to impact negatively on the locals (e.g. responsible alcohol consumption, responsible photograph taking, and dressing

appropriately etc.), they did not frequently intend and accordingly actually did not frequently behave deliberately and elaborately so as to make positive impacts on locals, such as by volunteering and donations. Moreover, the responsible behaviours that backpacker tourists frequently intended and actually performed are characterised as “one-moment” responsibility, as defined above. These results provide a hypothesis regarding psychological influence on responsible behaviour. Whilst backpacker tourists during the trip respected others and behaved so as not to disturb others that would be required even in their daily life in their home country, they were more or less reluctant to sacrifice their time, money, pleasure and comfort to behave responsibly.

Moreover, the quantitative questionnaire survey in the previous chapter identified influences of several attributes of social demography (especially gender) (see subsection 6.6.1), attributes of characteristics of responsible tourism (especially travel length) (see subsection 6.6.2) and travel motivation (see subsection 6.6.3) on responsible behaviour. Especially, whilst female backpacker tourists are more aware of responsible behaviour than male backpacker tourists and accordingly more frequently intended to behave responsibly, they possibly experience more significant internal psychological obstacles (e.g. uncertainty avoidance) and external environmental obstacles (e.g. conservative norms towards females in the destination society) to behave in a responsible manner than males.

Previous literature has also identified that internal psychological aspects, such as inherent personality, attitudes towards morality and ethicality, and willingness to behave in a responsible manner, significantly define the responsible behaviour of each person (Frew and Shaw, 1999; Fennell, 2006; Budeanu, 2007). On the other hand, Budeanu (2007) insists that, like barriers to responsible behaviour for general consumers, external barriers such as availability, convenience and monetary cost are stronger than internal knowledge and motivation in hindering responsible behaviour of tourists. Several studies concerning responsible behaviour amongst tourists have found that irresponsible behaviour of tourists as perceived by the local community in many cases is caused by tourists’ lack of knowledge of how to behave appropriately in the different culture (Budeanu, 2007; Stanford, 2008).

This section explores the factors that influence responsible behaviours for backpacker tourists in accordance with seven characteristics of responsible behaviour that were identified through content analysis (chapter five). This section explored the narrations amongst the respondents in answering the following two questions:

- What responsible behaviours are easy for you to follow in Thailand? (Q8)
- What responsible behaviours are difficult for you to follow in Thailand? (Q9)

The respondents chose responsible behaviour items (total n=26) from those listed in the sheet, and then more importantly, they described why they thought so. The answers given to other questions were also introduced if they were suitable.

7.5.1 Pursuits of Intellectually Improving Experiences during the Trip

The responsible behaviour that was characterised as pursuit of intellectually improving experiences during the trip was a behaviour that backpacker tourists outstandingly frequently intended (mean score: 4.584 out of 5.000) and then accordingly outstandingly frequently performed (mean score: 4.445 out of 5.000) (Table 6.10). The gap between frequency level of behavioural intention and actual behaviour was very small (gap score 0.139 out of 5.000) when it was compared with other characteristics of responsible behaviours (Table 6.10).

Many respondents explained that backpacker tourists travel to explore, learn about and experience the destination country; therefore it is not difficult to behave so. Indeed, the quantitative analysis identified that travel motivation “to explore, learn about and experience destination country” is the most important motivation amongst backpacker tourists (mean score: 3.67 out of 4.00 / important–very important). The above section (subsection 7.3.1) identified that backpacker tourists tend to justify themselves as responsible because the behaviour that is “to explore, learn about and experience” Thailand is responsible in itself. Moreover, backpacker tourists perceive that those who are keen to explore, learn about and experience Thailand are

responsible tourists, and further they can have a positive influence in many situations for local communities. Sonja (4) mentioned the easiness of learning about the country during the trip willingly, linking it with the motivation of destination exploration as follows:

Backpacker tourists of course including us go travelling to learn about the country and a little bit to relax and enjoy. The biggest reason is to learn and know about other countries. So it is not difficult for all backpackers.

Her travel mate, Jennifer (3), added that learning about the country led to respecting local people:

I think it's easy to learn about the country during the trip. Because everybody has a guide, a book. You can just read about the history. It's not, it takes you like ten minutes and you know about history. And you can't make mistakes in talking to people without knowing. Yes, I think it's really easy to get to country where you're staying.

Moreover, Laura (9) and her travel mate Courtney (8) described how the eagerness to explore and experience local standards inevitably directs backpacker tourists to use public transport or to walk, which are environmentally friendly modes of transport:

And we used public transport as much as possible. We did a lot of walking when we were there. We did take buses to get from one attraction to another but we definitely, once we got there, did a lot of walking. That's better for the environment, obviously. (Laura: 9)

We want to see the local people and local ways of life. So walking slowly and looking around, using buses and experiencing the local way of transportation, they are very exciting thing, definitely. (Courtney: 8)

As Laura and Courtney narrated, backpacker tourists who always learnt about the country during the trip willingly frequently intended to use and actually frequently used public transport, bicycle or walked (intention: 4.498, actual behaviour: 4.407,

gap: 0.091, Wilcoxon Signed Rank Test: $p < 0.05$) (Table 7.5). On the other hand, backpacker tourists who merely “sometimes” learnt about the country less frequently intended to use and less frequently actually used public transport, bicycle or walked (intention: 3.758, actual behaviour: 3.546, gap: 0.212, Wilcoxon Signed Rank Test: $P > 0.05$) (Table 7.5). In accordance with this, backpacker tourists who merely sometimes intended to use or actually used public transport, bicycle or walked are likely to be *Hedonism Seekers* with an established career and generous travel budget (therefore the “flashpacker”), and were motivated to travel to refresh and recharge themselves for a while (but not so long period) through being away from the home environment (see subsection 6.2.3) (Table 7.6). These results imply that backpacker tourists who are not so interested in learning about and exploring the destination country are likely to intend to and actually use chartered transport, such as taxis, frequently.

The sophisticated service quality of backpacker tourism business was identified as one of the factors that make it easy for backpacker tourists to learn about the country during the trip without demanding much effort. Contemporary backpacker tourism is characterised as up-market, institutionalised, and predictable in terms of cost and

Table 7.5
The Associations between the Actual Responsible Behaviour “to learn about country during trip willingly” and Intention / Actual Behaviour “to use public transport, bicycle or walking” amongst Backpacker Tourists

Ⓔ	Ⓒ	behavioural item	n=	frequency level of actual behaviour “to learn about country during trip willingly”			Gap Score (c)	Kruskal-Wallis Test [Asymp. Sig.]
				sometimes	usually	always		
L	⓪	to use public transport, bicycle or walking	BI mean	33	175	241	0.740	0.000**
			AB mean	3.758 (3)	4.440 (2)	4.498 (1)	0.861	0.000**
			gap (d)	0.212	0.074	0.091		
			(e)	0.197	0.118	0.014*		

- Figures in the parentheses represent rank order of behavioural intention and actual responsible behaviour score within each responsible behaviour item
- The respondents who responded “never” (n=1) and “rarely / seldom” (n=2) to the frequency level of actual responsible behaviour “to learn about country during trip willingly” due to their small number
- Scores are based on 5 point Likert scale (5: always – 4: usually – 3: sometimes – 2: seldom, rarely – 1: never)
- *: significant at 0.05 level
- (a) Type (Dimension) of Responsibility
F: eco-friendliness
- (b) Targeted Stakeholder of Responsibility
G: global citizens
- (c) Gap Score (highest score – lowest score)
- (d) BI – AB Gap Score
- (e) Wilcoxon Signed Rank Test [Asymp. Sig (2-tailed)]

Source: author’s fieldwork

Table 7.6
The Association between Behavioural Intention / Actual Behaviour “to use public transport, bicycle or walking” and the Travel Motivation Clusters amongst Backpacker Tourists

travel motivation clusters	Behavioural Intention “to use public transport, bicycle or walking”						χ^2 [Asymp. Sig. (2- sided)]
	sometimes (n=46)		usually (n=144)		always (n=254)		
Hedonism Seeker	28	60.9%	63	43.8%	88	34.6%	0.002**
Destination Explorer	6	13.0%	51	35.4%	86	33.9%	
Multi Experiences Seeker	12	26.1%	30	20.8%	80	31.5%	
travel motivation clusters	Actual Responsible Behaviour “to use public transport, bicycle or walking”						χ^2 [Asymp. Sig. (2- sided)]
	sometimes (n=53)		usually (n=163)		always (n=225)		
Hedonism Seeker	26	49.1%	72	44.2%	75	33.3%	0.044*
Destination Explorer	13	24.5%	55	33.7%	75	33.3%	
Multi Experiences Seeker	14	26.4%	36	22.1%	75	33.3%	

- The respondents who responded “never” (n=2) and “rarely / seldom” (n=6) to the frequency level of behavioural intention “to use public transport, bicycle or walking” due to their small number
- The respondents who responded “never” (n=2) and “rarely / seldom” (n=9) to the frequency level of actual responsible behaviour “to use public transport, bicycle or walking” due to their small number
- **: significant at 0.01 level
- *: significant at 0.05 level

Source: author’s fieldwork

itinerary. For example, Virginia (7) described the ease to learn about the local matters for backpacker tourists, because “things are so accessible to English speakers and many of the museums we’ve visited have had displays in English. There’re usually tour guides who speak English or willing to give the information”.

7.5.2 Representations of Respectful Attitudes toward Locals in the Destinations

The responsible behaviour that was characterised as representation of respectful attitudes toward locals in the destination was a behaviour that backpacker tourists outstandingly frequently intended (mean score: 4.622 out of 5.000) and then accordingly outstandingly frequently performed (mean score: 4.460 out of 5.000) (Table 6.10). The gap between frequency level of behavioural intention and actual behaviour was very small (gap score 0.164 out of 5.000) when it was compared with other characteristics of responsible behaviours (Table 6.10).

Many respondents described that backpacker tourists can respect others as they do in the daily life in the home country, as Courtney (8) described as “*most things are pretty basic*”; therefore it is not difficult to behave thus. Surely, the concept of responsible tourism for backpacker tourists aims to behave respectfully and cautiously so as to be able to keep the social order of destinations as well as to develop philanthropic and altruistic acts so as to make positive impacts on the destinations. Representations of respectful attitudes toward locals (or others) are derived from an innate set of moral traits which are required of all places or situations.

Whilst backpacker tourists declared their frequent intention to behave and actual behaviour with respect towards the locals, difficulty of intercultural understandings and disrespectful attitudes of locals toward backpacker tourists and resulting uncomfortable psychological situations easily hinder them from behaviour that represents a respectful attitude towards locals. For example, Mark (5) said “*To respect the feelings of local residents, it is hard, you know. You don’t know what feelings they have. So that makes that difficult*”. Sonja (4) described her confusion about respect for locals because of the disrespectful attitudes towards her she had experienced from many local salespersons:

Yes, try to respect the people. But sometimes it’s difficult because they think you’re Westerner and you have money. And then they try to rip you off. And it’s hard to stay calm and to say no that’s not right, and do it with humour. Because sometimes if you get it five times a day; it’s not funny any more.

The occasions when it is difficult for backpacker tourists to understand the locals and there is confusion about respect for locals are mostly provoked in less environmentally bubbled situations (see Figure 2.2). Less “environmentally bubbled” places for backpacker tourists are on the outside of the “metaworld” where backpacker tourists, who nowadays enjoy a relatively institutionalised form of backpacker tourism, are inevitably required to encounter locals, such as at markets or using public transport (Hottola, 2005). The experience of difficulty in understanding the locals described by Mark (5) in the above narration was in the public transport system (train). The experience of confusion described by Sonja (4) was in the local shops, where fixed price were not displayed. On the other hand, the places of the

tourist “metaworld” (institutionalised spaces for backpacker tourists) such as hostel, tour bus or paid tourist attractions (museum or temple etc.) are safe havens for backpacker tourists. These are the places where backpacker tourists do not lose control of their ability to behave responsibly because they can understand and trust the locals there (such as tour guides or employees of hostels etc.) (Hottola, 2005). Hottola’s (2005) observation revealed that contemporary backpacker tourists travel between safe havens, and most of their time during the trip is spent in these “metaworlds”. This seems to apply to the backpacker tourists in Thailand who were the respondents in this research. In this regard, representations of respectful attitudes toward locals that backpacker tourists outstandingly frequently intended and actually performed were targeted at local business persons engaged in backpacker tourism, whom backpacker tourists can trust, such as tour guides or employees of hostels, rather than locals in the out “metaworld” (see also subsection 6.4.1).

7.5.3 Awareness of Safety, Security and Sanitary Condition during the Trip

The responsible behaviour that was characterised as awareness of safety, security and sanitary condition during the trip was a behaviour that backpacker tourists frequently (but not outstandingly frequently) intended (mean score: 4.487 out of 5.000) and then accordingly frequently performed (mean score: 4.299 out of 5.000) (Table 6.10). The gap between frequency level of behavioural intention and actual behaviour was small (gap score 0.188 out of 5.000) when it was compared with other characteristics of responsible behaviours (Table 6.10).

Several respondents implied that awareness of safety, security or sanitary condition during the trip is fundamental to enjoyable and successful backpacker tourism. For example:

Sanitary conditions. Just watching, specifically, where you eat is big because the water is different here. We want to drink bottled water just because our bodies aren’t used to what is in the water here. Just making sure if you’re

eating at street vendors, that they look clean, that places are clean. We're going to a lot of recommended places through the guide, some places we know they've said is okay and we're kind of trusting the guide book a lot, I think. Just being smart and conscious of being safe, basically. (Laura: 9)

Then, Laura's travel mate: Courtney added as follow:

Just to add on to that because I think that is really important, especially to look into before we came. We all had to get immunisations and everything, there're different health risks in other countries. Obviously it's important to admit the cultural diversity, to accept and acknowledge that there are differences and respect that in the other countries. You can't walk in and criticise it and expect it to be all Western, that's not what travelling is about. (Courtney: 8)

Despite their report of frequent intention and frequent actual behaviour of this item, with relatively small gap between them in the quantitative questionnaire survey, backpacker tourists narrated limitations and difficulties to being aware of their safety, security and sanitary conditions during the trip despite their intention to do so. They narrated that difficulty of intercultural understandings is a factor that hinders actual behaviour despite intention. For example:

I think it's important to, before you go, to understand some of the safety concerns. We've got the *Lonely Planet* guide which helped us go over dangers and annoyances. They have sections for each place that you're going to, each security. And just security, being a smart traveller, don't show off when you are wearing fancy jewellery and things like that. And security, we've been told not to travel at night obviously alone and because we're three females travelling alone we have to watch that as well. There are different rules with every country; we don't know all of the customs of Thailand. (Courtney: 8)

As her narration described, a female backpacker tourist is likely to defend herself from the uncertainty of safety and security issues much more than male backpacker tourists at the unfamiliar intercultural setting (in other words, at less environmentally bubbled places for backpacker tourists that are outside the "metaworld" (Hottola,

2005)). Feminist approaches in backpacker tourism research, such as Elsrud (2001) and Wilson and Ateljevic (2008), identified that female backpacker tourists cannot help acknowledging their gender and body when travelling. It is especially so for female western backpacker tourists in less developed countries, due to gazes of and harassment from local men, or more broadly, differences of social norms towards women between home country and destination country. These gender constraints also influence the consciousness of their safety, security and sanitary condition during the trip for female backpacker tourists. However, whilst female backpacker tourists are likely to encounter safety and security issues more frequently than male backpacker tourists, there were no statistically significant differences between frequency level of males and females (both behavioural intention and actual behaviour) in terms of responsible behaviour that is characterised as “being aware of safety, security and sanitary condition during trip” (Table 6.16; Table 6.17). Both males and females frequently intended to be aware of their safety, security and sanitary condition during the trip and actually frequently behaved thus (Table 6.16; Table 6.17).

7.5.4 Awareness of Behaviour so as not to Disturb Locals

The responsible behaviour that was characterised as awareness of behaviour so as not to disturb the locals was a behaviour that backpacker tourists frequently (but not outstandingly frequently) intended (mean score: 4.390 out of 5.000) and frequently performed (mean score: 4.185 out of 5.000) (Table 6.10). The gap between frequency level of behavioural intention and actual behaviour was relatively large (gap score 0.205 out of 5.000) when it was compared with other characteristics of responsible behaviours (Table 6.10). However, the responsibility that is characterised as the awareness of behaviour so as not to disturb locals is made up of ten responsible behaviour items. The frequency levels of behavioural intention and actual behaviour and the gap between them and the influential factors for each responsible behaviour item are diverse, as is described in the following.

In terms of the responsible behaviour “to dress appropriately”, the harshness of the climate was identified as one of the obstacles to behaving responsibly despite

intention. Many respondents, regardless of gender, described difficulty in dressing appropriately because of the fierce hot weather in Thailand. For example, Hiren (10) said:

Quite often I just wanted to take my shirt off and you know if you were in Europe you'd just take your shirt off regardless of where you were, but here it's sort of very disrespectful. So I found that really hard where I got quite hot and sweaty and just wanting to take it off. Or you know when you're – even when you're in your accommodation, if you're in a garden or something you just feel that you can't do that because it's still you know – you're staying in someone's property, some local, and you've got to respect them.

Moreover, many female respondents described their confusion with appropriate dress codes in Thailand for women. The quantitative questionnaire survey identified that whilst female backpacker tourists intended to dress appropriately much more frequently than male backpacker tourists (female: 4.573 out of 5.000, male: 4.374, gap: 0.199, Mann-Whitney Test: $p < 0.05$), the frequency levels of actual behaviour were not significantly different between males and females (female: 4.199 out of 5.000, male: 4.116, gap: 0.083, Mann-Whitney Test: $p > 0.05$) (Table 7.7). This means that, despite their intention to dress appropriately, female backpacker tourists cannot

Table 7.7
The Associations between Gender and Intention / Actual Behaviour “to dress appropriately” amongst Backpacker Tourists

(a)	(b)	behavioural item	gender		Gap Score (c)	Mann-Whitney Test [Asymp. Sig. (2-tailed)]
			n=			
		behavioural intention mean	4.572 (1)	4.374 (2)	0.199	0.010*
A	└	to dress	4.199 (1)	4.116 (2)	0.083	0.354
		appropriately	0.374	0.258		
		intention – behaviour gap (d)	0.000**	0.000**		
		<ul style="list-style-type: none"> Figures in the parentheses represent rank order of behavioural intention and actual responsible behaviour score within each responsible behaviour item Scores are based on 5 point Likert scale (5: always – 4: usually – 3: sometimes – 2: seldom, rarely – 1: never) **: significant at 0.01 level *: significant at 0.05 level 	<ul style="list-style-type: none"> (a) Type (Dimension) of Responsibility A: awareness (consciousness) (b) Targeted Stakeholder of Responsibility L: locals (c) Gap Score (highest score – lowest score) (d) Wilcoxon Signed Rank Test [Asymp. Sig (2-tailed)] 			

Source: author's fieldwork

do so because of the confusion they experience. This confusion came from their perception that local Thai people possess much more conservative attitudes towards females than westerners. For example, Sonja (4) described the dress code amongst female backpacker tourists as *“the dress code is very strict and it’s very hot here, so it’s sometimes not so easy to dress with long trousers and long skirts”*. Moreover, Sarah (6) said *“I would say sort of dressing appropriately especially when visiting religious sights it’s very very important I think in Thailand. More so than in some other countries”*.

Several respondents implied that backpacker tourists perceive that their loose dress code is more or less acceptable in Thailand though they realise that it is not the best code. Backpacker tourists were inclined to manipulate the meaning of “responsible behaviour”, unintentionally, to a much easier and selfish form based on pre-formed individual self-interest, their biological and physical abilities and their social relations with other people (Smith: 2009). Courtney and her travel mate Laura said:

I read in a Thai book that you’re supposed to try and use long sleeves, especially in the north and when you’re going to the more traditional towns. But it’s supposed to be really hot here so I think that’ll be difficult, to wear long sleeved shirts when it’s 40 degrees, because we’re used to it being really cold in Canada so we’re going to have trouble with that, I think. (Laura, 9)

This is really interesting, because men say dressing appropriately is very easy, but women tend to say it is very difficult. It depends on whether men or women. (Interviewer)

Yes, totally. But guys can wear t-shirts normally and most women wear tank tops a lot. Maybe that’s fine. (Courtney, 8)

Several internal psychological factors such as indulgence, abandonment of responsible behaviour and excitement about the pursuit of travel satisfactions were identified as one of the significant obstacles for backpacker tourists to avoid harmful behaviour for locals in many situations. Backpacker tourists tended to experience some internal conflict between the importance of behaving responsibly and

perceptions concerning self-indulgence and abandon as being somewhat irresponsible. For example, Simon (1) described difficulty in obeying local attitudes towards alcohol “because it’s so much cheaper to drink here, for the price of one drink back home you get three drinks here and so you might drink three times as much.”

Alcohol consumption is one of the significant entertainments for many backpacker tourists (Bellis et al., 2007). The special cultures in tourist destinations lure them into indulgence and intensify their hedonistic behaviour that would not be acceptable at home (Budeanu, 2007). For example, in the scene of backpacker tourism in Thailand, distinctive drinking stalls (cocktail bars) on the street of Khao San Road, Bangkok (see Figure 7.3), which is the largest backpacker enclave in the world, or the Full Moon Party in Koh Pha-Ngan (see Figure 7.4), lure backpacker tourists into unacceptable and outrageous drinking behaviour.

One of the important travel motivations for the *Multi experiences Seeker* is “to play, party and be entertained” (mean score: 3.016 out of 4.000 / important–very important) (Table 6.5), that is, to join in partying or clubbing. They are likely to be young people (age around 20), in their “moratorium” time, who travel as a “rite of passage”. For the part of the *Multi experiences Seekers*, it is assumed that the contesting themes of “chuck and fuck” and “clean and green” coexist during their trip (Tucker, 2007). Negotiations between them are constantly conducted depending on place and situation during the backpacker tourism. Moreover, given the “post-tourist” nature of multi-purpose travel motivations, they tend to exaggerate destination exploration activities (responsible) over the relaxation/entertainment activities (somewhat irresponsible) in spite of equal importance of both in their travel motivation.

The passions to take memorable photographs or the strong desire to consume alcohol are factors that encourage backpacker tourists to forget to behave responsibly. Those behaviours are not difficult in their normal sense. For example, Sam (11) described behaviour concerning being responsible for taking photographs as follows:

.... and similarly photos, suddenly I’ll just sort of see something and take a photo without even thinking I should ask the person’s permission. I think both

those are quite simple to eradicate but you know automatically they're sort of instinctive at the moment, so...

7.5.5 Spending Money so as to Contribute to the Local Economy at the Grassroots Level

The responsible behaviour that was characterised as spending money so as to contribute to the local economy at the grassroots level was the behaviour that backpacker tourists did not so frequently intend (mean score: 4.325 out of 5.000) and then accordingly did not so frequently perform (mean score: 4.135 out of 5.000) (Table 6.10). However, the gap between frequency level of behavioural intention and actual behaviour was small (gap score 0.190 out of 5.000) when it was compared with other characteristics of responsible behaviours (Table 6.10). These results imply that, whilst backpacker tourists do not always consume local products and use locally owned facilities, they do not experience significant obstacles to doing so.

Several respondents described that consuming local products and using locally owned facilities is easy (therefore, they do not experience significant obstacles to this behaviour despite intention) because their budget constraints inevitably direct them to do so. Sensitivity to price is one of the most significant characteristics to describe backpacker tourists. The behaviour of backpacker tourists affected by sensitivity to price often makes them targets to be criticised. For example, excessive bargain hunting or reluctance to spend money by backpacker tourists are often criticised as disempowering psychologically and economically for local people in less developed countries (Scheyvens, 2002a, 2002b; Mowforth and Munt, 2003), as the responsible behaviour item “to haggle rationally within a fair price and with humour” represents in this research. However, contrary to this criticism, the respondents were convinced that budget constraints amongst backpacker tourists create the opportunity to consume local products and to use locally owned facilities, and these behaviours contribute to the local grassroots economy, as Hampton (1998) also argued. For example, Sarah and her travel mate: Virginia described their behaviour to consume local products and use locally owned facilities as follows:

To get local products I think is pretty easy you just have to be like we go to local boutique stores rather than the markets because a lot of the stuff in the market seems like it's probably made, a lot of it's made in China and then just they sell it, mass sell it here in Thailand. And like restaurants, local restaurants will have local food. Seems pretty easy they'd do that. (Sarah: 6)

And when you're travelling on a budget you're probably using mostly local. (Virginia: 7)

Hiren and his travel mate Sam believed that, as long as backpacker tourists conduct budget travelling, they can contribute to the local grassroots economy. They believe that this is the case even the backpacker tourists who are extremely hedonism oriented with pursuits of home comforts during the trip which they regard irresponsible.

It's like when we were on our trek we saw some other backpackers talking and apparently Goa is just full of like British tourists who just drink beer all day long and just have fish and chips all day long. It's basically – and they just hang around rich people all day long because basically they're there to just have fun. Because like you can do everything else in England, you know you can drink all day long and have fish and chips and it's just like what's the point in coming half way around the world for that sort of experience? It sort of defeats pretty much the entire purpose of the trip, like it's... (Hiren: 10)

And as backpackers as well I think it's different to going on holiday because if you are on holiday maybe you've only got four weeks annual leave a year and so you come for two weeks to Thailand and you just want to have a good time, so you're going to eat in really nice restaurants. But as backpackers you know you're not necessarily slumming it but you know we are on a budget and we are also – we want to be part of the place we're going to as well. We're not here just for a huge amount of time. So I think for backpackers especially you know to consume local products and use locally owned facilities are almost a must rather than a possibility. (Sam: 11)

In addition to the budget constraints amongst backpacker tourists, the sophisticated service quality of backpacker tourism businesses nowadays accelerate their opportunities to consume local products and use locally owned facilities. Contemporary backpacker tourism is characterised as up-market, institutionalised, and predictable in terms of cost and itinerary. The sophisticated service quality of backpacker tourism business enables backpacker tourists to behave thus without hassles in the “metaspatial places” (see Figure 2.2). Several backpacker tourists described that they can always consume local products and use locally owned facilities (and can contribute to the local grassroots economy) because of abundant choices of backpacker tourism services, such as guesthouses and restaurants at backpacker tourism destinations in Thailand and their sophisticated provisions of services (see latter half of the subsection 7.3.1).

7.5.6 Eco-Friendly Behaviour for the Environmental Sustainability of the World

The responsible behaviour that was characterised as behaving in an eco-friendly manner for the environmental sustainability of the world was a behaviour that backpacker tourists did not so frequently intend (mean score: 4.295 out of 5.000) and did not so frequently perform (mean score: 3.996 out of 5.000) (Table 6.10). The gap between frequency level of behavioural intention and actual behaviour was relatively large (gap score 0.300 out of 5.000) when it was compared with other characteristics of responsible behaviours (Table 6.10). However, the responsibility that is characterised as eco-friendly behaviour is made up of a total of six responsible behaviour items. The frequency levels of behavioural intention and actual behaviour and the gap between them and influential factors for each responsible behaviour items are diverse, as is described in the following.

In terms of the several eco-friendly behaviours such as “to avoid unnecessary waste” or “to be sensitive to the limited resources of destinations”; several respondents described that they could perform such behaviours easily. This is because they always do so in their daily life at home. In this context, behaving as usual even during the trip

in the destination (in other words, extension of daily life behaviour to the trip) is one of the opportunities to behave in an eco-friendly manner for backpacker tourists.

Avoiding unnecessary waste. You can do that by little means, buying bigger bottles of water and sharing it between three and not taking plastic bags.... Most things are pretty basic. (Courtney: 8)

Like I've seen locals, especially now, they throw their waste in the river. And as a backpacker we should be responsible not doing it, as we do at home, and then they maybe see that it's not good to waste. Like the river, especially the Mekong. And yes, it's what I see. (Jennifer: 3)

I don't know whether that's just because having just been in India and Nepal it was – I was just really horrified by sort of the attitude (towards rubbish) over there. I think you know it's a very, very easy thing to do when you're travelling and doesn't require much effort but you know can have sort of long-term impacts. You know if all tourists act like that (keep rubbish and throw them away at proper places), you know it could be sort of a very helpful thing. (Sam: 11)

Despite many comments that eco-friendly behaviour is easily achievable because they can perform as they do in their daily life, at the same time, many respondents described encountering internal psychological and external environmental obstacles to behaving in an eco-friendly manner despite their intention. In terms of external environmental obstacles, safety, security and sanitary issues hinder the eco-friendly behaviour of backpacker tourists in several responsible behaviour items. For example, several respondents justified the difficulty of avoiding unnecessary waste because of the necessity to drink bottled water so as to avoid drinking contaminated water. Sarah and her travel mate: Virginia said:

I think also just avoiding unnecessary waste is, can be hard. Because you're inevitably got, you're eating at restaurants where... (Virginia: 7)

And you're buying packaged goods. Like we buy some packaged snacks that we had to throw out for garbage and stuff like that. (Sarah: 6)

And bottled water. We must drink lots of water in Thailand to avoid heat exhaustion. (Virginia: 7)

Moreover, as Goodwin and Francis (2003) and Budeanu (2007) identified, the lack of availability and options hinder their eco-friendly behaviour despite of their intention to do so. One respondent to the quantitative questionnaire survey (30 years old female from the UK) left her comment at the margin of questionnaire as follows:

It's not easy to behave really "responsibly" in Thailand as regards sustainable development. Everything is over-wrapped, few natural products available, no organic foods yet, many plastic bags, many taxis and few alternatives.

In terms of behaviour "to avoid air travel" to reduce one's carbon footprint, several internal psychological obstacles and external environmental obstacles, such as self-indulgence and abandonment of responsibility, and time constraints, hinders their actual behaviour despite their intention. In terms of indulgence and abandon as obstacles to the avoidance of air travel, Laura (9) insisted the convenience of inter-city transport is important. Therefore they cannot avoid using aeroplanes, whilst they recognised the importance of avoiding air travel because of environmental issues.

We wanted to take the train up, there's a night train. We arrived at one in the morning and the train left at 11 or something. So it was our first option but we weren't able to do it because then we'd have to wait a whole other day. That's why we had to fly up here. Once we get down there we're going to try and use more – like walking and buses. Just to get to the main destinations, because we're doing two opposite parts of the country, we had to fly. But, unfortunately, it's not that good for the environment.

In terms of time constraints as an obstacle to avoidance of air travel, the quantitative questionnaire survey also identified that backpacker tourists whose travel length is short (less than 30 days) were least likely to intend to avoid and actually avoided air

travel. On the other hand, the backpacker tourists who travelled for a long period (more than 181 days) were most likely to intend to avoid and actually avoided air travel (Kruskal-Wallis Test: both behavioural intention and actual behaviour $p < 0.01$) (Table 6.21) (see subsection 6.5.2). These results implied that time constraints could be one of the significant reasons why backpacker tourists cannot avoid air travel, which would contribute to reducing their carbon footprint. Courtney (8), who was staying in Thailand for only two weeks, justified using air travel to achieve her travel motivation of “to explore, learn about and experience the country”, said “*we have a short time frame, and we wanted to see quite a bit of Thailand so we’re going to be taking another flight down south after this*”. A short time for travelling, with the cheap price and moreover comfort of air travel, makes backpacker tourists find it hard to avoid using air travel in Thailand. In this regard, factors which influence the decision on mode of inter-city transport (or avoidance of air travel) (then influence on their carbon footprint) amongst backpacker tourists in Thailand are the balance of degree of time constraints, convenience, availability and price.

7.5.7 Engagement (spending time and money) in Certain Activities for the Benefit of Locals

The responsible behaviour that was characterised as engagement (spending time and money) in certain activities for the benefit of locals was a behaviour that backpacker tourists infrequently intended (mean score: 4.161 out of 5.000) and then accordingly infrequently performed (mean score: 3.648 out of 5.000) (Table 6.10). The gap between frequency level of behavioural intention and actual behaviour was large (gap score 0.513 out of 5.000) when it was compared with other characteristics of responsible behaviours (Table 6.10). These results imply that backpacker tourists are reluctant to engage with philanthropic activities such as volunteering and donations for the benefit of locals in less developed countries. Even if they intend to engage thus, some obstacles hinder their actual behaviour.

The major obstacle to engaging in philanthropic activities is definitely lack of motivation. Regardless of how the backpacker tourists were segmented by

characteristics of travel motivations, the motivation “to contribute to the destination, volunteering” was one of the least important motivational items (the *Hedonism Seeker*: 1.878 out of 4.000 (never considered–not important), rank order: 18th out of 18; the *Destination Explorer*: 2.219 out of 4.000 (not important–important), rank order: 15th out of 18; the *Multi experiences Seeker*: 2.592 out of 4.000 (not important–important), rank order: 17th out of 18) (Table 6.5). For the majority of backpacker tourists, backpacker tourism is a means of relaxation and escaping from everyday life which is somewhat the antithesis of philanthropic and altruistic acts (Table 6.4 and Table 6.5). For example, Mark (5) said “*I’m not planning to work as a volunteer because I’m working for an UNICEF, so I’m only travelling and seeing old buildings, doing some partying. Just have fun*”.

On the contrary, the characteristic of backpacker tourists who are likely to engage in volunteering work for the benefit of locals is unknown at the moment. According to Wearing (2001), volunteer tourists tend to regard their trip as a way to broaden the mind, and experience the new and different. In undertaking this, they launch themselves into a trip of personal discovery or self-development. In accordance with the description of Wearing (2001), the quantitative questionnaire survey identified that the backpacker tourists who are motivated to contribute to the destinations are also likely to be motivated to understand and develop themselves (the importance of self-development motivations for the backpacker tourists whose motivation “to contribute to the destination, volunteering” is very important: 2.946 out of 4.000, never considered: 2.551, gap: 0.395, Mann-Whitney Test: $p < 0.05$) (Table 7.8). They are also likely to be significantly motivated to explore the destination country (the importance of destination exploration motivations for the backpacker tourists whose motivation “to contribute to the destination, volunteering” is very important: 3.710 out of 4.000, never considered: 3.415, gap: 0.295, Mann-Whitney Test: $p < 0.01$) (Table 7.8). On the other hand, travel motivation to pursue hedonism was not significantly different regardless of degree of travel motivation to contribute to the destination amongst backpacker tourists (the importance of hedonism motivations for the backpacker tourists whose motivation “to contribute to the destination, volunteering” is very important: 2.893 out of 4.000, never considered: 3.006, gap: 0.113, Mann-Whitney Test: $p > 0.05$) (Table 7.8). These results suggest that the backpacker tourists who are likely to engage in volunteering work are motivated

significantly to understand and develop self as well as to explore destinations. However, volunteering work is not their principal activity during the backpacker tourism, but one of the options amongst many activities including destination exploration, relaxation, entertainment and volunteering work. Table 7.9 showed that the backpacker tourists who are more likely to engage in volunteering are the *Multi experiences Seeker* who combines many activities in a single trip as represented by the idea of the “post-tourist”. The *Multi experiences Seeker* (but not all) who are young (around the age of 20) in a “moratorium” time and who travel as a “rite of passage” to impact on their life trajectory in both career and personal spheres (O’Reilly, 2006) are likely to engage in volunteering work.

Table 7.8
The Associations between the Importance of Travel Motivation “to contribute to the destination, volunteering” and Destination Exploration, Self-Development and Hedonism Travel Motivations amongst Backpacker Tourists

	importance of travel motivation “to contribute to the destination, volunteering”				Gap Score (a)	Mann- Whitney Test [Asymp. Sig.]
	never considered	not important	important	very important		
	n=	112	175	134		
destination exploration	3.415 (4)	3.431 (3)	3.575 (2)	3.710 (1)	0.295	0.003**
self-development	2.551 (4)	2.682 (3)	2.920 (2)	2.946 (1)	0.395	0.040*
hedonism	3.006 (1)	2.985 (2)	2.940 (3)	2.893 (4)	0.113	0.467

• *Figures in the parentheses represent rank order of behavioural intention and actual responsible behaviour score within each travel motivation type*
 • *Scores are based on 4 point Likert scale 4 (very important) – 3 (important) – 2(not important) – 1 (never considered)*
 • **: significant at 0.01 level
 • *: significant at 0.05 level
 (a) Gap Score (highest score – lowest score)

(b) *type of travel motivation*

- *destination exploration*
 to explore, learn, experience destination country
 to interact with people of the host country
- *self-development*
 to understand myself more
 to develop my personality
 to develop my skills and ability
- *hedonism*
 to relax
 to escape from familiar things
 to play, party and be entertained

Source: author’s fieldwork

Table 7.9
The Association between the Importance of Travel Motivation “to contribute to the destination, volunteering” and Travel Motivation Cluster amongst Backpacker Tourists

travel motivation clusters	importance of travel motivation “to contribute to the destination, volunteering”								χ^2 [Asymp. Sig. (2- sided)]
	never considered (n=112)		not important (n=175)		important (n=134)		very important (n=31)		
	n	%	n	%	n	%	n	%	
Hedonism Seeker	66	58.9%	76	43.4%	34	25.4%	5	16.1%	0.000**
Destination Explorer	31	27.7%	61	34.9%	45	33.6%	9	29.0%	
Multi Experiences Seeker	15	13.4%	38	21.7%	55	41.0%	17	54.8%	

• *travel motivation cluster of backpacker tourists (read subsection 6.2.3)*
 • **: significant at 0.01 level

Source: author’s fieldwork

Whilst there is lack of motivation to engage in activities such as volunteering, donating or learning and speaking the local language for the benefit of locals, several internal psychological obstacles such as indulgence and abandonment hinder backpackers from actually performing them despite their intention. Time, money, effort and sense of loyalty towards destination are required to conduct these behaviours. The motivations they may express flippantly, to engage in volunteering, donating or learning and speaking local languages, easily come to suffer from obstacles to performance, despite good intentions. The following are comments regarding the difficulty of “to learn and use basic phrases of local language” provided by Hiren and his travel mate: Sam:

I think to learn basic phrases of the local language. It's something that we should do but especially coming from sort of Europe you don't have – like it's like a tonal language isn't it I think Thai? So it's just a difficult concept to completely understand. Like I mean the fact that you saying something in a different tone can mean four – means four different things – just makes it incredibly difficult to understand and difficult to sort of learn local phrases and stuff. And also your ears aren't attuned to the sort of noises, the variations in noises as well, so it's very, very difficult to do. It's something I think you could probably work at but it's the sort of thing that if like I was staying in Thailand for six months or something it's something I'd probably work on but I've been here for probably two weeks and I don't think I'll have enough time basically, like your ears are not going to get like – sort of get used to it. (Hiren: 10)

But we have done sort of similar – and this sounds really trite, but you know just like in Nepal you do the whole “Namaste”. And you know it doesn't take that much... (Sam: 11)

No but like that's like basic. (Hiren: 10)

So did you learn basic phrases in every country? (Interviewer)

In like Nepal and India it was like “hello” and “thank you” to be honest, that’s probably all we learned. It wasn’t a huge amount to be honest. And most people speak English and that makes us a lot lazier. Like if we were say French or something and our English wasn’t amazing, or we didn’t speak English, I think we’d be more inclined to sort of learn some of the local phrases. But it puts you in this position of being quite lazy because like everyone speaks English everywhere pretty much. It’s not a good thing. (Hiren: 10)

Moreover, Jennifer (3) provided similar comments with Hiren and Sam’s as follow:

I think some phrases like “hello” or “thank you”, you can pick it up. But as far, it makes, the locals themselves make it hard because everyone tries to speak English as well, and you speak English anyway. And, yes that’s about it.

7.6 Conclusion

This chapter explored the perceptions amongst backpacker tourists in Chiang Mai, Thailand, towards their responsible behaviour through the analyses of semi-structured interviews. The exploration in this chapter refers to the findings of the quantitative analyses which explored the frequency levels of behavioural intention and actual behaviour and the gap between them. This chapter added qualitative textual information to the findings of the quantitative analyses to see the overall picture of the nature and degree of responsible behaviour amongst backpacker tourists in Thailand, which is the aim of this research. Linking the results of qualitative analyses to the results of quantitative analyses and existing literature (on backpacker tourism, sustainable tourism, and tourist behaviour) was used in this chapter to meet the aim of the research. The question in accordance with the frequency levels of behavioural intention and actual responsible behaviour and the gaps between them that were identified from the quantitative questionnaire survey was how backpacker tourists perceive their responsible behaviour. In other words, the important questions in the

qualitative exploration are how backpacker tourists in Thailand construct or define the term “responsible behaviour” in relation to their patterns of responsible behaviour that were identified through the quantitative survey, and what are factors influence them to behave in a responsible manner. Therefore, this chapter explored responsible behaviour amongst backpacker tourists through three research objectives as follows:

- to explore interpretations amongst backpacker tourists towards their responsible behaviour (objective 5)
- to explore the perceived importance of responsible behaviour for backpacker tourists (objective 6)
- to explore factors that influence backpacker tourists to behave in a responsible manner (objective 7)

The semi-structured interview survey was conducted with selected respondents (n=14) after completion of the questionnaire survey. The following is a brief summary of the main findings in accordance with each dimension of exploration:

- **The interpretations of backpacker tourists toward their responsible behaviours (section 7.3)**

Overall, backpacker tourists appreciated their responsible behaviour during the backpacker tourism in Thailand. This was congruent with the results in the quantitative questionnaire survey that, overall, backpacker tourists frequently intended to behave responsibly and frequently actually behaved responsibly. However, the backpacker tourists unintentionally more or less overestimate their responsible behaviour. This assertion can be justified from the following five findings:

1. For backpacker tourists, “responsible behaviour” means merely to respect others and to behave so as not to disturb others. The development of philanthropic and altruistic acts, which is ultimately the aim of the concept of responsible tourism for backpacker tourists, with deliberate and elaborate actions so as to contribute to the welfare of the destinations such as volunteering and learning and speaking the

local language, were under-represented by backpacker tourists in the subjective meaning of “responsible behaviour”.

2. The backpacker tourists tend to regard him- or herself as responsible in accordance with their moral superiority by comparison with and looking down on “irresponsible” mass tourists as well as other backpacker tourists who are significantly hedonistically motivated party-goers. Whilst contemporary backpacker tourism, including the backpacker tourism experienced by the respondents, increasingly assumes the characteristics of conventional mass tourism, anti-tourist attitudes are still an important component of the identity of backpacker tourists (Welk, 2004). These anti-tourist attitudes are significant factors in formulating the perception of self as “responsible” among backpacker tourists.
3. The willingness to consume differences among backpacker tourists, as represented by the sense of “aesthetic cosmopolitanism” (Urry, 1995), is another significant factor for backpacker tourists to enhance their attitudes and confidence in themselves as responsible. Moreover they tend to look down on other types of tourists as “environmentally bubbled” and to enhance their anti-tourist attitudes through this sense. The “aesthetic cosmopolitanism” regards the cosmopolitan world traveller (backpacker tourist) as a highly mobile, curious, open and reflexive subject who delights in and desire to consume difference. A cultural or aesthetic disposition towards difference prevailing amongst backpacker tourists (e.g. a sense of tolerance, flexibility and openness toward otherness) characterises their sense of ethics of social relations in an interconnected world (Molz, 2006a). However, in reality, “ironic distance” that is critical on cultural differences and one’s own position relative to those differences, also influences responsible behaviour amongst backpacker tourists. Responsible behaviour amongst backpacker tourists in Thailand is more or less directed by the Orientalist ideologies distinguishing between superior, mobile West and inferior, immobile, desperate East (Bennett, 2008).

4. Despite their appreciations of themselves as responsible, responsible tourism is neither one of their travel motivations nor an influential factor for their future travel careers or generic skills.
5. There is a propensity for backpacker tourists to conceive of themselves as responsible just from experiencing local cultures or engaging in responsible behaviour in fleeting and temporary ways. Backpacker tourists face a contradiction between their propensity (and reality) of escaping to “touristic metaspaciality”, where backpacker culture and western moral values are dominant, such as hostels, tour buses or even temporary gatherings with other backpackers on the road, and their principal travel motivation which is to pursue authenticity (in other words, experiencing out “tourist metaspaciality”) (see Figure 2.2). Given the above contradiction, backpacker tourists exaggerate small and fleeting experiences of responsible behaviour in the out “tourist metaspaciality” or intercultural experiences that occur in a “staged” authentic manner in the “tourist metaspaciality” as really responsible behaviours.

The backpacker tourists in this study were not interpreted as irresponsible because behaved cautiously so as not to impact other tourism stakeholders negatively. They assumed the characteristics of the New Moral Tourists (Butcher, 2003, 2009), who are characterised as the tourists who are interested in learning about the culture of the host, who seek to minimise their impacts on the hosts’ society and who are aware of their capacity to damage the local culture. However, their report of their responsible behaviour was overestimated, albeit unintentionally.

- **Consciousness of the importance of behaving responsibly amongst backpacker tourists (section 7.4)**

This research concluded that backpacker tourists understood why they must behave responsibly during their trip. Their knowledge about the importance of responsible tourism followed the descriptions of codes of conduct for backpacker tourists that were analysed at chapter five in this research, or advice in guidebooks. Certainly, all the respondents in the qualitative interview survey had read or heard advice on

responsible tourism and understood it. The quantitative questionnaire survey identified that the backpacker tourists who had ever read/heard advice on responsible tourism intended to behave and actually behaved in a responsible manner more frequently than those who had never read/heard such advice. However, the backpacker tourists who had read/heard advice on responsible tourism were likely to enhance their intention and actual behaviour only in terms of the behaviours that are related to respect for others and awareness (consciousness). Whilst they understood why philanthropic and altruistic behaviours are important during their trip in Thailand or other less developed countries after reading/hearing advice on responsible tourism, they were not likely to develop their intentions and actual behaviour to behave philanthropically and altruistically, such as engaging in volunteering or donations. Intrinsic motivations of each backpacker tourist to behave philanthropically and altruistically would influence such behaviours.

- **The factors influencing responsible behaviour for backpacker tourists (section 7.5)**

In terms of the factors influencing responsible behaviour for backpacker tourists, many internal psychological factors and external environmental factors influence responsible behaviour (as both opportunities and obstacles) for backpacker tourists. Especially, it seems that the relatively institutionalised form of backpacker tourism in Thailand provides many opportunities for backpacker tourists to behave responsibly. For example, backpacker tourists can learn about local matters easily because guidebooks explain them perfectly clearly, and many local tour guides speak English. They can use local facilities, such as local restaurants and accommodations, without hassle because the backpacker tourism industry in Thailand is relatively sophisticated and able to satisfy western backpackers' demands. On the other hand, unavoidable interregional frictions, such as extreme contrasts in climate and unacceptable intercultural understandings, can become obstacles to responsible behaviour in spite of the backpackers' awareness of the importance of responsible behaviour and their intention to behave responsibly. Moreover, an egoistic self-centred psychology (such as indulgence and abandonment of the duty to behave in a responsible manner), and egoistic self-fulfilment of personal passions during backpacker tourism (such as the

pursuit of hedonistic activities or photography), can also make it difficult for backpacker tourists to behave responsibly, although they may perceive self-centred behaviour as being somewhat irresponsible. Inability to behave responsibly, rather than ignorance, is an obstacle to responsible behaviour, as Fennell (2006) insisted.

To sum up this chapter, whilst backpacker tourists are aware of the importance of responsible behaviour during their trip and intend to behave responsibly, they experience many difficulties because of internal psychological obstacles and external environmental obstacles. However, the difficulties of behaving responsibly they encounter are unintentionally neutralised by their sense of moral superiority and confidence in the identity of “backpacker”, which is enhanced by the sense of “aesthetic cosmopolitanism”. Moreover, there is a propensity for backpacker tourists to conceive of themselves as responsible from merely experiencing local cultures or engaging in responsible behaviour in fleeting and temporary ways. In these contexts, backpacker tourists exaggerate their responsible behaviour. However, this does not mean that backpacker tourists are irresponsible. They try to behave cautiously so as not to impact other tourism stakeholders negatively in their subjective manner. Finally, despite being reasonably well informed on the concept of responsible tourism, the reported good awareness, frequent intention and frequent actual responsible behaviour amongst backpacker tourists does not necessarily mean that they behave in a philanthropic and altruistic manner, which is ultimately the aim of the concept of responsible tourism.

Chapter Eight

Conclusion

8.1 Introduction

This research aimed “to explore the nature and degree of responsible behaviour amongst backpacker tourists in Thailand”. To explore the aim of the research, three different aspects with seven objectives were investigated. Firstly, before exploring the degree of responsible behaviour amongst backpacker tourists, the definition of “responsible behaviour” for backpacker tourists during the trip was explored through content analysis of codes of conduct prepared for tourists. This was in accordance with the following objective:

- to identify a series of responsible behaviour items for backpacker tourists in accordance with codes of conduct for them (objective one)

Secondly, the research explored frequency levels of responsible behaviour amongst backpacker tourists in Thailand numerically through quantitative questionnaire survey in accordance with the series of responsible behaviour for them which were identified at objective one. Recent academic studies identify that intention to behave responsibly and, more fundamentally, awareness of and attitude towards responsible behaviour amongst consumers (or tourists) do not have enough explanatory power for actual responsible behaviour (Budeanu, 2007). This is because, in spite of intention to behave responsibly, many obstacles, such as difficulties of intercultural understandings, monetary cost, habits of daily life or preferences, hinders their actual behaviour (Hottola, 2004; 2005, Budeanu, 2007). Therefore, this research explored the frequency levels of responsible behaviour amongst backpacker tourists in Thailand in accordance with following three objectives:

- To explore the frequency level of intention to behave responsibly amongst backpacker tourists (objective two)

- To explore the frequency level of actual responsible behaviour amongst backpacker tourists (objective three)
- To compare the frequency levels of behavioural intention to behave responsibly with the frequency levels of actual responsible behaviour amongst backpacker tourists (objective four)

Thirdly, this research explored perceived experiences of responsible behaviours amongst backpacker tourists in Thailand to support the findings at objective two, three and four through adding textual information. The first question is how backpacker tourists interpret and evaluate their responsible behaviour as identified at objectives two, three and four. The second question is how backpacker tourists perceive the importance of behaving responsibly during the trip. Whilst there are many obstacles to behaving responsibly, as is explored at the next objective, the awareness of the importance of behaving responsibly significantly influences the intention to behave responsibly and the resulting actual responsible behaviour (Fennell, 2006). Thirdly, the research explored factors which influence responsible behaviour for backpacker tourists in Thailand. Existing literature has identified that there are many difficulties for backpacker tourists to implement backpacker tourism in less developed countries (Hottola, 2004; 2005, Budeanu, 2007). These difficulties for backpacker tourists may have a significantly negative influence on their responsible behaviour, even if they intend to behave responsibly during the trip. Therefore, this research explored perceived experiences of responsible behaviour amongst backpacker tourists in Thailand in accordance with following three objectives:

- To explore interpretations amongst backpacker tourists towards their responsible behaviour (objective five)
- To explore the perceived importance of responsible behaviour for backpacker tourists (objective six)
- To explore factors that influence backpacker tourists to behave in a responsible manner (objective seven)

This conclusion chapter is made up of five sections. Firstly, the main findings that are derived from the seven research objectives are described in summary. Secondly, the implications of the research are explored through linking the main findings and the

existing literature. Thirdly, the contribution of the research is identified, then, fourthly, the limitation of the research is also identified. Finally, suggestions for further research in backpacker tourism, sustainable tourism and responsible tourism are discussed based on the main findings, the contribution and the limitation of this research.

8.2 Summary of Main Findings

This study aimed to explore the nature and degree of responsible behaviour amongst backpacker tourists in Thailand. As was identified in section 8.1, three different aspects with seven objectives were investigated to explore the aim of the research. The following sub-sections as well as Table 8.1 summarise what each objective found out to reach to aim of the research.

8.2.1 Identification of Responsible Behaviour Items for Backpacker Tourists in Thailand

Objective one aimed to identify a series of items of responsible behaviour for backpacker tourists in accordance with codes of conduct prepared for them. The series of responsible behaviour items that were identified in objective one were used as variables to explore the frequency levels of responsible behaviour amongst backpacker tourists in the remaining objectives. Whilst the term “responsible tourism” is generally defined as the form of tourism that maximises positive impacts and minimises negative impacts for all tourism stakeholders (The Responsible Tourism Partnership, 2008), the meaning of “to be a responsible tourist” is not fully explored in the literature (Stanford, 2008). It is imperative to identify what behaviours are responsible for backpacker tourists in less developed countries. Even though there is a criticism that many codes have not been established from a theoretical foundation, they have provided a significant degree of behavioural guidance for backpacker

Table 8.1
Summary of Main Findings

section in this thesis	objective(s) of the research	topic	data analysis technique(s)	findings
5.1	1	identification of series of responsible behaviour items for backpacker tourists	content analysis	<ul style="list-style-type: none"> • total 26 responsible behaviour items were identified for backpacker tourists in Thailand (see Table 5.1 for the label of each responsible behaviour item) • the series of responsible behaviour items were categorised into seven in accordance with their type (dimension) of responsibility and targeted stakeholder of responsibility as follows (the labels of responsible behaviour items that belong to each category are shown at Table 5.2): <ul style="list-style-type: none"> ○ representations of respectful attitudes towards locals in the destinations (n=4) ○ awareness of safety, security and sanitary condition during the trip (n=1) ○ awareness of behaviour so as not to disturb locals (n=10) ○ pursuit of intellectually improving experiences during the trip (n=1) ○ engagement (spending time and money) with certain activities for the benefit of locals (n=3) ○ spending money so as to contribute to the local economy at the grassroots level (n=2) ○ eco-friendly behaviour for the environmental sustainability of the world (n=6) • the “responsible” backpacker tourists are characterised as intellectual, cautious, common-sense, philanthropic and altruistic tourists as Stanford (2008) also indicated • the concept of responsible tourism for backpacker tourists requires them to behave respectfully and cautiously that are required to do so even in the daily life in home to maintain social order of society; as well as to develop altruistic and philanthropic behaviours (e.g. engaging in volunteering works, donations)
5.2				
5.3				
6.2	2, 3, 4	characteristics of the sample	<ul style="list-style-type: none"> • frequency calculation • mean score calculation • mean score comparison • quartile analysis • chi-square analysis • two-step cluster analysis 	<ul style="list-style-type: none"> • the respondents are so-called “typical” backpacker tourists (their characteristics were congruent with other backpacker tourists studies around the world) <ul style="list-style-type: none"> ○ they are likely to be highly educated young from Western Europe ○ they tend to travel extensively, but they are not likely to be experienced backpackers ○ they are likely to travel to experience destination countries and to relax, but they are not likely to travel to contribute to the destination, volunteering

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section in this thesis	objective(s) of the research	topic	data analysis technique(s)	findings
6.3	2, 3, 4	the overall traits (mean score of series (n=26) of responsible behaviour items) of frequency levels of behavioural intention and actual behaviour and the gap between them amongst all backpacker tourists	<ul style="list-style-type: none"> • mean score calculation • mean score comparison • quartile analysis • spearman's rank order correlation analysis 	<ul style="list-style-type: none"> • backpacker tourists intend to behave responsibly frequently (mean score: 4.376/5.000, usually – always) • backpacker tourists actually behaved responsibly as well (mean score: 4.122/ 5.000, usually – always) • there is a gap between frequency level of behavioural intention and actual responsible behaviour (despite of intention, backpacker tourists cannot behave responsibly because of obstacles) • two estimations why backpacker tourists declared their frequent intention and following frequent actual behaviour <ul style="list-style-type: none"> ○ they truly intended and actually behaved responsibly as they revealed ○ the results were biased due to “self-serving bias” or “yea sayers” nature of backpacker tourists <p>[There is a fact that their anti-tourist attitudes and confidence in the virtue of being a “backpacker” are an important component in the identity of backpacker tourists (Welk, 2004). Does it imply that their selfish thought more or less influence on such optimistic results in this research?]</p>
6.4	2, 3, 4	the responsible behavioural patterns amongst backpacker tourists (the associations of characteristics of responsible behaviour with frequency levels of behavioural intention and actual behaviour and the gap between them amongst all backpacker tourists)	<ul style="list-style-type: none"> • mean score calculation • mean score comparison • quartile analysis • Wilcoxon Signed Rank test • spearman's rank order correlation analysis 	<ul style="list-style-type: none"> • the responsible behaviours amongst backpacker tourists are significantly influenced by responsibility in daily life (Budeanu, 2007) <ul style="list-style-type: none"> ○ the responsible behaviour that backpacker tourists intended and actually behaved responsibly were characterised as the behaviours that are required to do so even in daily life in the home country to keep social order of the society ○ the responsible behaviours that backpacker tourists did not intend frequently and actually did not perform so frequently were characterised as deliberate and elaborate actions that required significant engagement, especially in philanthropic and altruistic manner • backpacker tourists are not interpreted as irresponsible because they tried to and actually behaved cautiously so as not to impact other tourism stakeholders negatively • however, they are never characterised as altruistic and philanthropic tourists who behaved so as to contribute to the destinations willingly as the concept of responsible tourism for them ultimately aims (see the findings of objective one)

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section in this thesis	objective(s) of the research	topic	data analysis technique(s)	findings
6.5	2, 3, 4	the characteristics of "responsible" backpacker tourists (the characteristics of the backpacker tourists who represented outstandingly frequent performance of responsible behaviour)	<ul style="list-style-type: none"> • mean score calculation • mean score comparison • Mann-Whitney test • Kruskal-Wallis test • Wilcoxon Signed Rank test 	<ul style="list-style-type: none"> • the "responsible" backpacker tourists are likely to be <ul style="list-style-type: none"> ○ female ○ US citizen, Canadian, British, and Australian ○ highly educated (university undergraduate degree holders) ○ travel long period (91 days and more) ○ travel with average travel cost per day for backpacker tourists in Thailand (THB 501-750) ○ have ever acquired advice on responsible behaviour ○ motivated to explore destinations significantly (even if they are also motivated to seek hedonistic activities, such as lay down in beaches, partying or clubbing). • whilst the responsible behavioural patterns are diverse within the label of "backpacker tourist" in accordance with their social demography, travel characteristics and travel motivations (Cohen, 2003; Mowforth et. al., 2008), even the backpacker tourists who represented outstandingly frequent performance of responsible behaviour in overall level; they did not frequently "engage" in responsible behaviour, especially in philanthropic and altruistic manner such as engagement in volunteering work or donations <ul style="list-style-type: none"> ○ even though the educated female backpacker tourists are willing to "engage" in philanthropic and altruistic activities for the benefits of locals because they were attracted as Webster (2009) found, they cannot behave as they intended because of internal and external obstacles ○ whilst the responsible behaviour amongst the extensive travellers (who travel multi destinations for long period with strong travel motivation to explore destination countries) are possibly frequently directed by the sense of "aesthetic cosmopolitanism" (Urry, 1995) and the confidence as cosmopolitan world travellers (Molz, 2006a), such virtues amongst them do not so significantly influence on their altruistic and philanthropic behaviours for the benefit of locals [they did not frequently intend to engage in philanthropic and altruistic activities for the benefits of locals, nor actually behaved so] • whilst the <i>hedonism seekers</i> (who are likely to be "flashpackers") are strongly motivated to refresh and recharge self for a while through being away from home environments (in other words, forgetting responsibility in the daily life) which is somehow antithesis of the concept of responsible tourism, their behaviour is not irresponsible in nature

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section in this thesis	objective(s) of the research	topic	data analysis technique(s)	findings
7.3	5	the interpretations of backpacker tourists toward their responsible behaviours	<ul style="list-style-type: none"> inductive qualitative data analysis 	<ul style="list-style-type: none"> backpacker tourists appreciated as they are “responsible” tourists (this is congruent with frequent behavioural intention and following frequent actual responsible behaviour amongst backpacker tourists that were identified quantitatively) however, backpacker tourists more or less overestimate their responsible behaviour (biased as estimated at subsection 6.3) it can be justified from the following five findings: <ol style="list-style-type: none"> the responsible behaviour for backpacker tourists means merely to respect others and behave so as not to disturb others which are required to do so regardless of place, culture and custom (the developments of philanthropic and altruistic acts, which concept of responsible tourism for backpacker tourists ultimately aims, with deliberate and elaborate actions so as to contribute to improve the destinations such as volunteering and donation were under-represented by backpacker tourists as the subjective meaning of “responsible behaviour”) backpacker tourists tend to regards self as responsible in accordance with their moral superiority through comparison with and looking down on “irresponsible” mass tourists or significantly hedonistically motivated party-goer backpacker tourists willingness to consume differences as the cosmopolitan backpacker tourists, as represented by the sense of “aesthetic cosmopolitanism” (Urry, 1995), is another significant factor for backpacker tourists to enhance their attitudes and confidence of self as responsible (however in reality, “ironic distance” that is critical on cultural differences and his or her position relative to those differences, also influence on the responsible behaviour amongst backpacker tourists) despite their evaluation of self as responsible, responsible tourism is neither one of their travel motivation nor factors to influence for their future travel career or generic skills there is a propensity that backpacker tourists convince self as responsible through just merely experiencing local cultures or engaging in responsible behaviour in fleeting and temporary ways (e.g. merely participating in Thai cooking class, massage class, or reading explanation boards in the heritage sites)

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section in this thesis	objective(s) of the research	topic	data analysis technique(s)	findings
7.4	6	consciousness of the importance of behaving responsibly amongst backpacker tourists	<ul style="list-style-type: none"> inductive qualitative data analysis 	<ul style="list-style-type: none"> backpacker tourists understood why they must behave responsibly during trip (their knowledge towards importance of responsible tourism followed the descriptions of code of conducts for backpacker tourists that were analysed at objective one in this research or advice in guidebooks) surely, all the respondents in the qualitative interview survey have ever read or heard advice of responsible tourism and understood the contents (the quantitative questionnaire survey identified that the backpacker tourists who have ever read / heard the responsible tourism advice intended and actually behaved responsibly more frequently than them who have never read / heard advice)
7.5	7	the factors influencing responsible behaviour for backpacker tourists	<ul style="list-style-type: none"> inductive qualitative data analysis 	<ul style="list-style-type: none"> many internal psychological factors and external environmental factors influence on responsible behaviours (as both opportunities and obstacles) for backpacker tourists the relatively institutionalised form of backpacker tourism in Thailand provides many opportunities for backpacker tourists to behave responsibly <ul style="list-style-type: none"> for example <ul style="list-style-type: none"> backpacker tourists can learn local matters easily because guidebooks perfectly explain about that and more local tour guides speak English backpacker tourists can use local facilities such as local restaurants and accommodations without hassle because backpacker tourism business providers in Thailand are relatively sophisticated that they can be pleased unavoidable interregional frictions such as ecological environment and unacceptable intercultural understandings can become obstacles to behave responsibly easily in spite of their awareness of the importance and intention to behave responsibly egoistic self-centred psychology such as indulgence and abandonment to behave responsibly and egoistic self-fulfilment passions during backpacker tourism such as pursuing of hedonistic activities or memorable photo taking also direct backpacker tourists difficult to behave responsibly despite that they perceive self-centred behaviours are somewhat irresponsible

Source: author's fieldwork

tourists (Fennell, 2006). This is the reason why this research analysed the contents of codes of conduct for western backpacker tourists in less developed countries to establish responsible behaviour items that backpacker tourists are advised to follow.

A total of 40 responsible behaviour items were identified in content analysis of 38 codes of conduct for backpacker tourists in less developed countries. To explore frequency levels of behavioural intention (chapter two), actual responsible behaviour (chapter three) and the gap between them (chapter four), 26 items that appeared in more than 25% of codes (n=10 or more) were introduced as the variables (see Table 5.1 for series of responsible behaviour items).

To explore what type of characteristics of responsibility backpacker tourists tend to perform frequently and vice versa, this research categorised the series of responsible behaviour items into seven characteristics of responsibility in accordance with type (dimension) of responsibility and targeted stakeholder of responsibility, based on the classification by Stanford (2008) as follows (parenthesis represents the number of responsible behaviour items / see Table 5.2 for the labels of the responsible behaviour items that belong to each category).

- representations of respectful attitudes towards locals in the destinations (n=4)
- awareness of safety, security and sanitary condition during the trip (n=1)
- awareness of behaviour so as not to disturb locals (n=10)
- pursuit of intellectually improving experiences during the trip (n=1)
- engagements (spending time and money) with certain activities for the benefit of locals (n=3)
- spending money so as to contribute to the local economy at the grassroots level (n=2)
- eco-friendly behaviour for the environmental sustainability of the world (n=6)

Several characteristics of responsibility, such as “representations of respectful attitudes towards locals” and “awareness of behaviour so as not to disturb locals” are required even in the home country in daily life to maintain the social order of society.

Swarbrook (1999) represented these behaviours as “basic responsibilities of the tourists”. On the other hand, several characteristics of responsibility, such as “engagement (spending time and money) with certain activities for the benefit of locals” and “spending money so as to contribute to the local economy at the grassroots level”, were distinct to the context of the tourism setting, especially backpacker tourism in less developed countries. Especially, these behaviours required backpacker tourists to behave extremely philanthropically and altruistically. This is the antithesis of the somewhat self-centred (egoistic) pursuits of hedonism which are the travel motivation for the majority of tourists (Gnoth, 1997). To sum up the findings for objective one, the “responsible” backpacker tourists in Thailand are ones who behave as indicated by the series of responsible behaviour items. They are intellectual, cautious, common-sense, philanthropic and altruistic tourists. The concept of responsible tourism for backpacker tourists in Thailand requires them to behave respectfully and cautiously as they are required to do so even in the daily life in home country to maintain social order of society, as well as to develop altruistic and philanthropic behaviours (e.g. engaging in volunteering works, donations).

8.2.2 Degree of Intention to Behave Responsibly, Actual Responsible Behaviour and the Gaps between Them amongst Backpacker Tourists in Thailand

Objective two, three and four explored frequency levels of behavioural intention and actual responsible behaviour and the gap between them amongst backpacker tourists numerically in accordance with the series of responsible behaviour items that were identified in objective one. The characteristics of the sample, which is 452 backpacker tourists in Chiang Mai, Thailand, during March to May 2008, was largely congruent with other backpacker tourism researches at a variety of destinations in terms of their social demography and travel profile. They were likely to be young educated (less than age 30, who hold university degree or university students) from Western Europe (UK, Germany, France and Netherlands). The result was congruent with Sorensen, (2003), O’Reilly (2006), Pearce and Foster (2007), and WYSE Travel Confederation (2007). They are likely to travel extensively. They tend to travel Thailand and other

countries for more than 31 days. However, they are not likely to be experienced backpacker tourists. The average backpacker tourism experience was 3.03 times. In terms of their travel motivations, they are likely to travel to experience destination countries and to relax. The result was congruent with Lonely Planet (2006), Richards (2006), WYSE Travel Confederation (2007), and Niggel and Benson (2008). However, they are not likely to travel to contribute to the destinations (volunteering), which is characterised as a philanthropic and altruistic behaviour. In overall, the backpacker tourists who were investigated in this research were “typical” backpacker tourists.

First of all, the research explored the overall traits (mean score of series (n=26) of responsible behaviour items) of frequency levels of behavioural intention and actual behaviour and the gap between them amongst all backpacker tourists (section 6.3). They represented their frequent intention and then accordingly represented their frequent actual responsible behaviour. Backpacker tourists in Thailand intended to behave (mean score of behavioural intention: 4.376 out of 5.000 / from usually to always) and then accordingly behaved responsibly (mean score of actual behaviour: 4.122 out of 5.000 / from usually to always) at least “usually”. However, the gap of frequency level between them was identified. It means that certain obstacles (internal psychological obstacles and external environmental obstacles) interrupt their actual responsible behaviour despite of their intention to behave so. The research predicted the reason why the results revealed such high frequency levels of behavioural intention and actual responsible behaviour as follows:

1. backpacker tourists truly intended to behave responsibly frequently and actually did behaved responsibly frequently, as the results indicated
2. the results were biased due to “self-serving bias” (Neisser, 1997; cited in Prebensen et al., 2003: 417)
3. the results were biased due to “yea sayers” nature of backpacker tourists (Couch and Heniston, 1960; cited in Ryan, 1995: 154)

Especially, in relation to the second prediction, there is a fact that their anti-tourist attitudes and confidence in the virtue of being a “backpacker” are an important

component in the identity of backpacker tourists (Welk, 2004). It implies that their selfish thought patterns more or less influenced such optimistic results in this research.

The exploration of responsible behavioural patterns amongst backpacker tourists at section 6.4 enabled us to understand their responsible behavioural propensities. It was explored from the associations of characteristics of responsible behaviour with frequency levels of behavioural intention and actual behaviour and the gap between them amongst all backpacker tourists. Whilst backpacker tourists respected others and behaved so as not to disturb others, which are required to do so even in daily life in their home country to maintain social order, they intended and actually performed less frequently in terms of responsible behaviour distinctive to the context of the tourism setting, especially backpacker tourism in less developed countries. The results imply that responsible behaviours amongst backpacker tourists are significantly influenced by responsibility in daily life as Budeanu (2007) also identified. Moreover, the responsible behaviours that backpacker tourists frequently intended and actually performed are characterised as “one-moment” responsibility, which they behave thus when they encounter the situations momentarily. On the other hand, the responsible behaviours that backpacker tourists did not frequently intend and actually did not perform so frequently were characterised as deliberate and elaborate actions that required significant engagement. In this context, backpacker tourists are more or less reluctant to sacrifice their time, money, pleasure and comfort to perform desirable behaviours. However, it does not mean that the backpacker tourists in Thailand were irresponsible. Whilst they were never characterised as altruistic and philanthropic tourists who behaved so as to contribute to the destinations willingly, they behaved respectfully and cautiously so as not impact other tourism stakeholders negatively. Whilst they learnt about the country willingly and then developed their respectful attitudes towards locals or developed their awareness so as not to disturb locals, they did not develop their motivation to engage in activities (e.g. volunteering and donation) for the benefit of locals with philanthropic and altruistic manner. This concept of responsible tourism for backpacker tourists aims to behave respectfully and cautiously as well as develop altruistic and philanthropic behaviour, as was identified in objective one.

The identification of the “responsible” backpacker tourists (in other words, the identification of the backpacker tourists who represented outstandingly frequent performance of responsible behaviour) at section 6.5 enabled us to understand the responsible behavioural propensities amongst “responsible” backpacker tourists. Even the backpacker tourists who represented outstandingly frequent performance of responsible behaviour in overall level, they did not frequently “engage” in responsible behaviour philanthropically and altruistically such as engagement in volunteering work or donations. It opposed to the insistence by Cohen (2003) and Mowforth et. al. (2008) that responsible behavioural patterns are diverse within the label of “backpacker tourist” in accordance with their social demography, travel characteristics and travel motivations.

In terms of social demography variables, backpacker tourists whose gender is female, whose country of permanent residence is the USA, Canada, the UK and Australia, and who are highly educated (college diploma or university undergraduate degree holders), intended to behave responsibly and then accordingly actually behaved responsibly most frequently. Whilst they cannot behave as they intended because of internal and external obstacles, the educated female backpacker tourists are willing to “engage” in philanthropic and altruistic activities for the benefits of locals because they were attracted as Webster (2009) also argued.

In terms of travel characteristics variables, backpacker tourists whose travel length was long (91 days and more), travel cost per day was average for a backpacker’s expenditure in Thailand (THB 501–750), and who had ever acquired advice on responsible tourism, intended to behave responsibly and then accordingly actually behaved so. The backpacker tourists who travel for long periods are likely to travel multi regions with the strong travel motivation “to explore destination countries”. The travel motivations, behaviours and experiences amongst backpacker tourists who travel extensively, which can be characterised as the cosmopolitan world travellers, are possibly strongly directed by the sense of “aesthetic cosmopolitanism” (Urry, 1995). In these contexts, the representation of outstandingly frequent responsible behaviour amongst the backpacker tourists who travel extensively is possibly influenced by their sense of virtue and confidence as being the cosmopolitan world traveller. Despite such virtue and confidence, they are more or less reluctant to engage

in philanthropic and altruistic activities for the benefits of locals. It means that their virtues and confidence do not so significantly influence on their altruistic and philanthropic behaviours for the benefit of locals.

The travel motivations of backpacker tourists influenced frequency levels of behavioural intention and actual responsible behaviour. The backpacker tourists who were significantly motivated to explore destination countries (the *Destination Explorer* and the *Multi experiences Seeker*) were likely to intend to behave responsibly and actually behave responsibly more than backpacker tourists who were less motivated to explore destination countries (the *Hedonism Seeker*). As long as backpacker tourists are significantly motivated to explore destinations (even if they are also motivated to seek hedonistic activities), they are likely to intend to behave and actually to behave in a responsible manner as *Multi experiences Seekers*. However, regardless of how backpacker tourists were segmented by their travel motivations, all of them were more or less reluctant “engage” in responsible behaviour for the benefit of locals, such as volunteering and donating. They, regardless of how the backpacker tourists were segmented by their travel motivations, are more or less reluctant to sacrifice their time, money, pleasure and comfort to perform desirable behaviours, as was discussed above. This reluctance was especially the case for the *Hedonism Seeker* who was strongly motivated to refresh and recharge him- or herself for a while through being away from their home environment. However, they were not interpreted as irresponsible backpacker tourists who behave harmfully towards locals.

Through the explorations of frequency levels of behavioural intention (objective two) and actual responsible behaviour (objective three), and the gap between them (objective four), the research insisted the contradictory nature of the “responsible behaviour” amongst backpacker tourists in Thailand. Backpacker tourists in Thailand represented their frequent intention and following frequent actual responsible behaviour during the trip. However, there are some internal psychological obstacles and external environmental obstacles to behaving responsibly despite their intention to behave responsibly. Whilst backpacker tourists frequently intended to and actually behaved respectfully and cautiously that is required regardless of place, they were more or less reluctant to “engage” in responsible tourism (especially if it involved

taking time and money and sacrificing their pleasure and comfort). The responsible behavioural pattern amongst backpacker tourists was characterised as merely the extension of responsible behaviour in daily life in the home. There are discrepancies between the concept of responsible tourism, which ultimately aims to develop altruistic and philanthropic behaviour, and the responsible behaviours of backpacker tourists. This is a phenomenon common even to the backpacker tourists who reported high frequency levels for intention and actual responsible behaviour, such as backpacker tourists who travel extensively with the strong motivation to explore destinations and the confidence (and virtue) as cosmopolitan world travellers.

8.2.3 The Perceived Experiences of Responsible Behaviour amongst Backpacker Tourists in Thailand

Objectives five, six and seven explored the perceived experiences of their responsible behaviour amongst backpacker tourists in Chiang Mai, Thailand, through the analysis of semi-structured interviews. The semi-structured interview survey was conducted with selected respondents (n=14) after completion of the questionnaire survey. These three objectives aimed to add qualitative textual information to the findings of the quantitative analyses to see the overall picture of the nature and degree of responsible behaviour amongst backpacker tourists in Thailand, which is the aim of this research. The questions, in accordance with the frequency levels of behavioural intention and actual responsible behaviour and the gap between them that were identified at the quantitative questionnaire survey, were how backpacker tourists perceive and evaluate their responsible behaviour, how they are aware of the importance of behaving responsibly, and what factors influence their responsible behaviour. Therefore, the following three objectives were explored qualitatively:

Firstly, in terms of the interpretations amongst backpacker tourists of their responsible behaviour (objective five), overall, backpacker tourists appreciated their responsible behaviour during their backpacker tourism in Thailand. This was congruent with the results in the quantitative questionnaire survey that, overall, backpacker tourists intended to behave responsibly frequently and then accordingly actually behaved

responsibly frequently. However, the backpacker tourists more or less overestimate their responsible behaviour, unintentionally. This assertion can be justified because they did not represent the development of philanthropic and altruistic acts, which is ultimately the aim of the concept of responsible tourism for backpacker tourists, in their subjective meaning of “responsible behaviour”. Moreover, they tend to regard him- or herself as responsible in accordance with their moral superiority by comparison with and looking down on “irresponsible” mass tourists as well as other backpacker tourists who are significantly hedonistically motivated party-goers; as well as with their sense of “aesthetic cosmopolitanism” (Urry, 1995). However, in reality, “ironic distance” that is critical on cultural differences and one’s own position relative to those differences, also influences responsible behaviour amongst backpacker tourists. Moreover, given the contradiction between their propensity (and reality) of escaping to “touristic metaspaciality”, and their principal travel motivation which is to pursue authenticity (in other words, experiencing out “tourist metaspaciality”) (Hottola, 2005) (see Figure 2.2), backpacker tourists exaggerate small and fleeting experiences of responsible behaviour in the out “tourist metaspaciality” or intercultural experiences that occur in a “staged” authentic manner in the “tourist metaspaciality” as really responsible behaviours, as Huxley (2004) also found. Whilst their report of their responsible behaviour was overestimated, albeit unintentionally, it does not mean that they are irresponsible. They behaved respectfully and cautiously in their subjective manner as they do in their daily life in home to maintain social order.

Secondly, regarding the consciousness of the importance of behaving responsibly amongst backpacker tourists (objective six), backpacker tourists who have ever read or heard advice on responsible tourism understood why they must behave responsibly during their trip. The quantitative questionnaire survey also identified that the backpacker tourists who had ever read/heard advice on responsible tourism intended to behave and actually behaved responsibly more frequently than those who had never read/heard such advice. However, what is notable is that them who had read/heard advice on responsible tourism were likely to enhance their intention and actual behaviour only in terms of the behaviours that are related to respect for others and awareness (consciousness) which are required to do so even in the daily life in home to maintain social order. In other words, whilst they understood why philanthropic and altruistic behaviours are important during their trip in Thailand or other less

developed countries, they were not likely to develop their intentions and actual behaviour to behave philanthropically and altruistically, such as engaging in volunteering or donation after reading/hearing advice on responsible tourism. Intrinsic motivations of each backpacker tourist to behave philanthropically and altruistically would influence such behaviours.

Finally, in terms of the factors that influence the responsible behaviour of backpacker tourists (objective seven), many internal psychological factors and external environmental factors influence responsible behaviour (as both opportunities and obstacles) for backpacker tourists, as Budeanu (2007) and Hottola (2004; 2005) also found. In terms of opportunities to behave responsibly, it seems that the relatively institutionalised form of backpacker tourism in Thailand provides many opportunities. For example, backpacker tourists can learn about local matters easily because guidebooks explain them perfectly clearly, and many local tour guides speak English. They can use local facilities, such as local restaurants and accommodations, without hassle because the backpacker tourism industry in Thailand is relatively sophisticated and able to satisfy their demands. On the other hand, in terms of obstacles to behave responsibly, unavoidable interregional frictions, such as extreme contrasts in climate and unacceptable intercultural understandings, can become obstacles in spite of their awareness of the importance of responsible behaviour and their intention to behave responsibly. Moreover, despite of their perceptions that self-centred behaviour as being somewhat irresponsible, an egoistic psychology (such as indulgence and abandonment of the duty to behave responsibly), and egoistic self-fulfilment of personal passions during backpacker tourism (such as the pursuit of hedonistic activities or photography), can also make it difficult for backpacker tourists to behave responsibly. In overall, inability to behave responsibly, rather than ignorance, is an obstacle to responsible behaviour, as Fennell (2006) insisted.

To sum up the exploration of perceived experiences amongst backpacker tourists in Thailand, whilst backpacker tourists are aware of the importance of responsible behaviour during their trip and accordingly intend to behave responsibly, they experience many difficulties to behave responsibly. However, the difficulties of behaving responsibly they encounter are unintentionally neutralised by their sense of moral superiority and confidence in the identity of “backpacker”, which is enhanced

by the sense of “aesthetic cosmopolitanism”. Moreover, there is a propensity for backpacker tourists to conceive of themselves as responsible from merely experiencing local cultures or engaging in responsible behaviour in fleeting and temporary ways. Therefore, backpacker tourists exaggerate their responsible behaviour. However, this does not mean that they are irresponsible. Occasionally, they try to behave respectfully and cautiously in their subjective manner. Finally, despite being reasonably well informed on the concept of responsible tourism, the reported good awareness, frequent intention and frequent actual responsible behaviour amongst backpacker tourists does not necessarily mean that they behave in a philanthropic and altruistic manner, which is ultimately the aim of the concept of responsible tourism.

8.3 Implications of the Research: Contradiction of the meaning of “responsible behaviour” for backpacker tourists

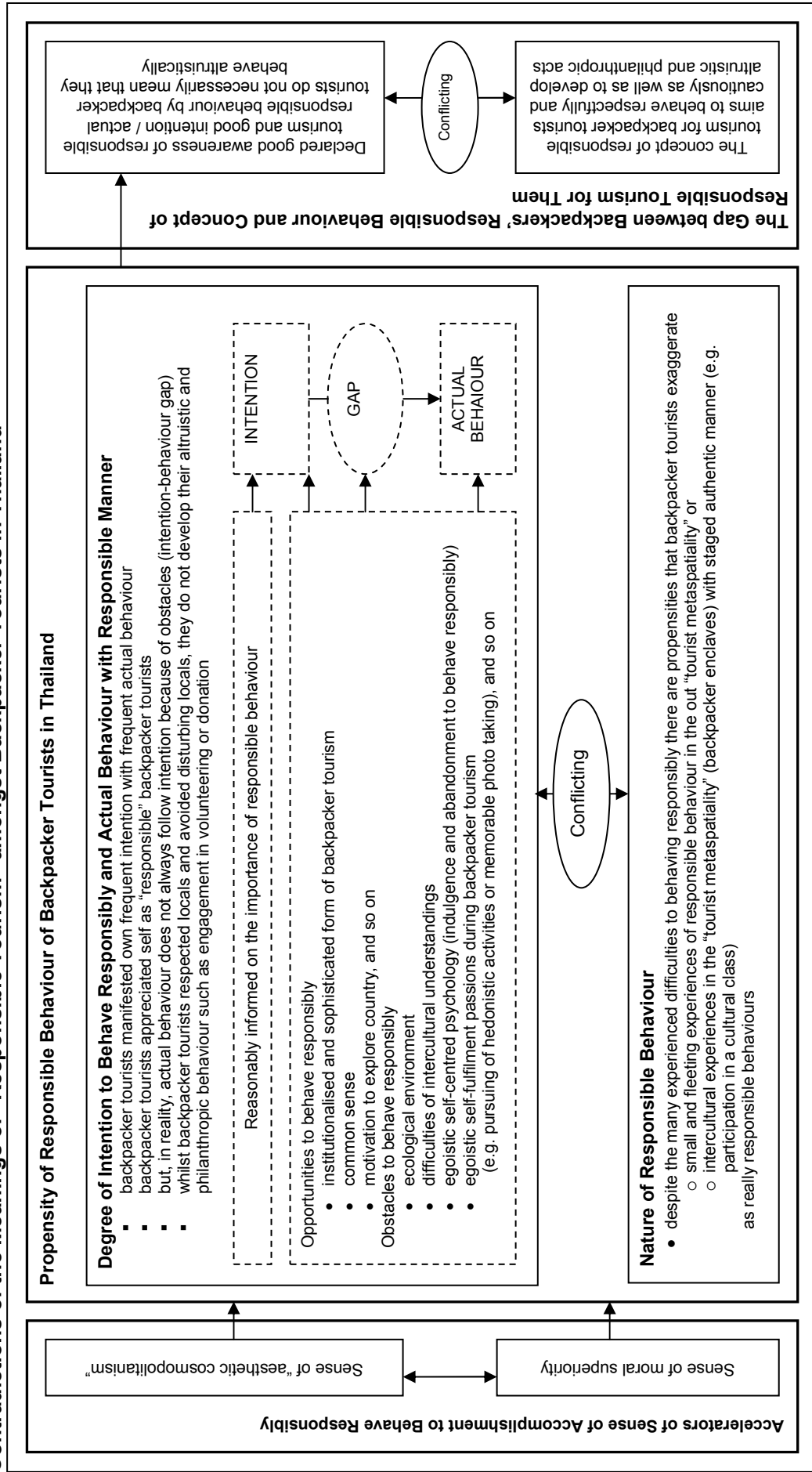
This research has highlighted the following nine findings in accordance with each objective of the research:

1. The concept of responsible tourism for backpacker tourists requires them to behave respectfully and cautiously that are required to do so even in the daily life in home to maintain the social order of society; as well as developing their altruistic and philanthropic acts during backpacker tourism (objective one)
2. Overall, backpacker tourists declared their frequent intention to behave responsibly as well as their frequent actual responsible behaviour (objectives two, three and four)
3. Despite their intention to behave responsibly, backpacker tourists experience many difficulties in behaving responsibly in the interregional/intercultural setting of backpacker tourism (objectives two, three, four and seven)
4. Whilst backpacker tourists frequently intended to show respect and actually showed respect for locals and were careful not to disturb locals, they did not frequently intend to develop and much less frequently actually developed their

- altruistic and philanthropic acts, such as engagement in volunteering or donations (objectives two, three and four)
5. Even the backpacker tourists who represented outstandingly frequent performance of responsible behaviour in overall level, such as educated females and extensive travellers with the strong motivation to explore destination countries, they did not frequently “engage” in responsible behaviour, especially in philanthropic and altruistic manner such as engagement in volunteering work or donations (objectives two, three and four)
 6. Backpacker tourists appreciated themselves as “responsible” backpacker tourists (objective five)
 7. Backpacker tourists tend to exaggerate (overestimate) their responsible behaviour (objective five)
 8. The sense of “aesthetic cosmopolitanism” and moral superiority prevailing amongst backpacker tourists seems to enhance their exaggeration the degree of their responsible behaviour (objective five)
 9. Backpacker tourists are reasonably well informed on the importance of responsible behaviour (objective six)

From the above principal findings, the research highlights two contradictions of responsible behaviour amongst backpacker tourists in Thailand, as Figure 8.1 shows. First, whilst backpacker tourists appreciated themselves as “responsible” backpacker tourists (finding 6), actually they experience many difficulties in behaving responsibly in an interregional/intercultural setting of backpacker tourism (finding 3). Secondly, whilst the concept of responsible tourism for backpacker tourists ultimately aims to develop their altruistic and philanthropic acts (finding 1), they do not develop such responsible behaviour (finding 4). Despite this contradiction, backpacker tourists conceive of themselves as “responsible” backpacker tourists (finding 6). These contradictions are common phenomena, regardless of the type of backpacker tourist, even those who declared significantly frequent intention to behave responsibly and actual responsible behaviour (finding 5).

Figure 8.1
Contradictions of the Meanings of “Responsible Tourism” amongst Backpacker Tourists in Thailand



Source: author's fieldwork

In terms of the first contradiction, in spite of their appreciation of themselves as “responsible” backpacker tourists, they actually experience many difficulties in behaving in a responsible manner in the unfamiliar intercultural/interregional setting of backpacker tourism in Thailand (see upper box in the middle bold box at Figure 8.1). The exploration of frequency levels of behavioural intention and actual responsible behaviour and the gap between them in accordance with the series of responsible behaviour items found that there are certain obstacles to behaving responsibly despite their intention to behave responsibly, regardless of responsible behaviour item. Actually, the backpacker tourists who were interviewed described the difficulties perceived in behaving responsibly during backpacker tourism in an unfamiliar environment. Unavoidable interregional frictions, such as extreme contrasts in climate and difficulty of intercultural understandings, or confusions about behaving responsibly when faced with locals’ unfavourable attitudes toward them, can very easily become obstacles to responsible behaviour in spite of the backpackers’ awareness of the importance of responsible behaviour and their intention to behave responsibly. Moreover, an egoistic self-centred psychology (such as indulgence and abandonment of the duty to behave in a responsible manner), and egoistic self-fulfilment of personal passions during backpacker tourism (such as the pursuit of hedonistic activities or the urge to take a memorable photograph), can also make it difficult for backpacker tourists to behave responsibly, although they may perceive self-centred behaviour as being somewhat irresponsible.

This gap between appreciation of themselves as “responsible” backpacker tourists and their actual perceived difficulties in behaving in a responsible manner in an unfamiliar backpacking environment implies that backpacker tourists exaggerate (or overestimate) their responsible behaviour (finding 7) (see lower box in the middle bold box at Figure 8.1). The research identified two different situations in which backpacker tourists exaggerate their behaviour as “responsible” as follows:

- small and fleeting experiences of responsible behaviour outside the “tourist metaspatiality”

- intercultural experiences within the “tourist metaspaciality” that are staged in an authentic manner (e.g. participation in cultural classes)

Given the contradiction between the propensity of backpacker tourists to escape to “touristic metaspaciality” (e.g. backpacker enclaves) (Hottola, 2005), where backpackers’ cultural and moral values are dominant, due to the difficulties they perceive in implementing intercultural/interregional backpacker tourism, and their principal travel motivation which is to pursue authenticity, backpacker tourists tend to conceive of themselves as responsible by merely experiencing local cultures or engaging in responsible behaviour in fleeting and temporary ways (Huxley, 2004). The difficulties experienced by backpacker tourists in the host-guest relationship are balanced and manipulated as a good relationship by the sense of this accomplishment (Huxley, 2004).

In the case of backpacker tourists in Thailand, two interdependent senses prevail amongst them: “aesthetic cosmopolitanism” and moral superiority. These were identified as to the drivers to enhance their sense of accomplishment of responsible behaviour (finding 8) (see the left bold box at Figure 8.1). Firstly, the sense of “aesthetic cosmopolitanism”, which was defined by Urry (1995), prevailing amongst backpacker tourists accelerated their sense of moral superiority and their exaggeration (overestimation) of their responsible behaviour. Backpacker tourists are likely to regard themselves as cosmopolitan citizens who demonstrate an “orientation, a willingness to engage with the Other... There is the aspect of state of readiness, a personal ability to make one’s way into other cultures, through listening, looking, intuiting and reflecting” (Hannerz, 1990: 239, cited in Molz, 2005: 519). Their claims to be cosmopolitan citizens are imagined “through a cultural or aesthetic disposition towards difference – a sense of tolerance, flexibility and openness toward otherness that characterizes an ethics of social relations in an interconnected world” (Molz, 2006a: 2). Secondly, in terms of the sense of moral superiority, they were inclined to look down on other types of tourists, especially mass tourists as irresponsible and reckless, and even other backpacker tourists who were motivated hedonistically (especially in relation to drinking behaviour), to rationalise their moral superiority through the sense of “aesthetic cosmopolitanism”. They tended to regard tourists who possess the sense of “aesthetic cosmopolitanism” as responsible tourists and vice

versa. In addition, they kept their identity, which was represented by a strong sense of being contributors to their destinations, through making good use of these two senses. They considered themselves to bear a kind of mission to make positive impacts on the destinations. A sense of responsibility is not only a socially imposed norm, but also a way of composing who we are (Smith, 2009).

However, in reality, as Turner (2002) said, “ironic distance”, that is critical on cultural differences and his or her own position relative to those differences, intervenes significantly in their intercultural interpretations. Moreover, their sense of “aesthetic cosmopolitanism” and of moral superiority is more or less directed by Orientalist ideologies that distinguish between superior, mobile West and inferior, immobile, desperate East (Bennett, 2008).

In terms of the second contradiction, whilst the concept of responsible tourism for backpacker tourists ultimately aims to develop their altruistic and philanthropic acts, they do not develop responsible behaviour such as engagement of volunteering work or donation (see the right bold box at Figure 8.1). Despite this contradiction, backpacker tourists conceive of themselves as “responsible” tourists. These contradictions are common to all types of backpacker tourists, even those who declared significantly frequent intention and actual responsible behaviour, such as backpacker tourists who are female, highly educated, or motivated strongly to travel in the destination country. This means that declared awareness (finding 9) of responsible tourism and frequent intention to behave responsibly and actual responsible behaviour (findings 2 and 6) by backpacker tourists do not necessarily mean that they behave altruistically and philanthropically which is ultimately the aim of the concept of responsible tourism. Intrinsic attitudes toward altruistic and philanthropic behaviour (e.g. motivation to engage in volunteering work) of each backpacker tourist significantly influence these behaviours.

These two contradictions imply that, whilst the concept of “responsible tourism” aims for backpacker tourists to behave respectfully and cautiously that are required to do so even in the daily life in home to maintain social order of society as well as to develop altruistic and philanthropic acts, the nature of “responsibility” is perceived subjectively by each backpacker tourist. The term “responsibility” is fundamentally a

subjective matter. Responsibility is “a social imposition on an already formed individual’s self-interested instincts” (Smith, 2009: 271). Smith further explains:

This capacity [to cope with responsibility] is actually an integral part of the way the individual is composed as an individual, in and through the delicate inter-relations between their biological and their social relations with other people. Because of this, and only because of this, it certainly becomes possible to try to socially manipulate this ethical capacity just as it is possible (indeed often much easier) to manipulate people’s selfish tendencies. (Smith, 2009: 271)

Backpacker tourists were inclined to manipulate the meaning of “responsible behaviour”, unintentionally, to a much easier and selfish form based on the already formed individual’s self-interested instincts, their biological and physical abilities and their social relations with other people. This was even though they were reasonably well informed on the concept of responsible tourism. They then rationalised this unintentionally manipulated meaning of “responsible behaviour” as really responsible. Whilst backpacker tourists more or less realised their perceived difficulty in behaving responsibly in an unfamiliar interregional/intercultural setting, they have a propensity to manipulate and rationalise their responsible behaviour unintentionally. Smith (2009:272) says “our own self-centredness is very like certain idea(l)s of rationality”.

Whilst the self-centred nature of interpretations regarding “responsible behaviour” amongst backpacker tourists was identified, it does not imply that their behaviour is irresponsible. Moreover, they are not egoistically and narcissistically motivated to behave responsibly, as Butcher (2009) and Smith (2009) claim. Smith (2009: 266) was critical that “even those who claim to be ethically concerned are ultimately motivated by their own vicarious and narcissistic pleasure” that is represented by many ethical marketing ploys: “to make a difference” (Butcher, 2009). Moreover, Smith (2009: 262) states that “ethics has nothing to offer the individual except the narcissistic satisfaction of being able to think oneself better than others”. Backpacker tourists are reasonably well informed on the importance of responsible behaviour during backpacker tourism. Moreover, more than 80% (n=362 out of 452, 80.1%) of backpacker tourists had acquired advice on responsible tourism. Inability to behave

responsibly, such as lack of or difficulty in intercultural understanding or ecological confusion, rather than ignorance of how to behave responsibly or a malicious intention to behave irresponsibly, is an obstacle to behaving responsibly in spite of their intentions to behave responsibly, as Fennell (2006) insisted.

8.4 Key Research Contributions

This research was conducted under the interrelationship of two tourism academic fields: backpacker tourism and responsible tourism (or sustainable tourism, in a broader term). Therefore, this research contributes a small but significant piece of knowledge to these two tourism academic fields in terms of the following three points.

First, in a broad sense, this research explored the nature and degree of responsible behaviour amongst backpacker tourists in less developed countries (in other words, interregional/intercultural setting) that has been little researched by researchers of backpacker tourism and responsible tourism. The only research related to the responsible behaviour of backpacker tourists was conducted by Speed (2008). Her descriptive research investigated the degree of responsible behaviour in accordance with several responsible behaviour indicators, and concluded that backpacker tourists did not necessarily behave as the attributes of responsible behaviour would indicate, though their behaviour is not irresponsible in nature. This research was largely congruent with her results. In addition, this research investigated obstacles to behaving responsibly in spite of their behavioural intention and awareness and their perceptions of “responsible tourism” to explore the nature and degree of responsible behaviour amongst backpacker tourists holistically.

Secondly, this research adds to knowledge of the behavioural propensities of backpacker tourists in the setting of backpacker tourism in less developed countries. Hottola (2005) identified that backpacker tourists tend to escape to “tourist metaspatiality” (backpacker enclaves) where backpackers’ cultural and moral values are dominant due to the difficulties they experience in implementing backpacker tourism in less developed countries. Moreover, despite many experienced difficulties

of intercultural communications, backpacker tourists tend to balance the difficulties they experience in the host-guest relationship with the sense of accomplishment derived from their self-centred thoughts (Huxley, 2004). In the context of the propensity to behave responsibly of backpacker tourists in Thailand, on which this research focused, the cultural experiences that are staged authentically in “tourist metaspatiality”, and small and fleeting experiences of responsible behaviour outside “tourist metaspatiality”, are frequently exaggerated as constituting really responsible behaviour. Moreover, in relation to anti-tourist attitudes prevailing amongst backpacker tourists (Welk, 2004), their moral superiority as backpacker tourists, which is derived from their sense of “aesthetic cosmopolitanism” (Urry, 1995) increases their exaggerated perception of themselves as “responsible” backpacker tourists.

From the above findings, this research points out contradictions in the meaning of “responsible tourism”, between the perception amongst backpacker tourists and the aim of the concept. Moreover, there is a limitation of the concept of “responsible tourism” targeted at backpacker tourists that requires them to behave respectfully and cautiously that are required to do so even in the daily life in home as well as to develop their altruistic and philanthropic acts. There are many obstacles to behaving responsibly despite their behavioural intention. These are characterised as unavoidable interregional/intercultural sufferings, such as difficulty to accustom oneself to the physical environment or difficulty of intercultural understandings. They are actually not so easily avoided for backpacker tourists who stay temporarily in an unfamiliar (both mentally and physically) place, even if they escape to “tourist metaspatiality”. Moreover, because of the subjective nature of the term “responsibility”, backpacker tourists are unintentionally inclined to interpret the concept of “responsible tourism” with a self-centred form. They can manipulate the term to meet their selfish tendencies then rationalise this manipulated concept as being truly responsible.

Thirdly, this research identified the diversity of behavioural patterns representing responsible behaviour by those who are labelled as “backpacker tourists”. Cohen (2003) argues the need to desist referring to backpacker tourists as if they were a homogeneous tourist group, as previous researches had done. Many variables of social

demography, travel style, and travel motivations can be predictors of frequency levels of responsible behaviour amongst backpacker tourists. This implies the importance of more strategic promotion of responsible behaviour for backpacker tourists, such as aiming for specific types of tourists and specific tourist destinations with specific messages.

8.5 Limitations of the Research

This section explores the limitations of the research. In other words, biases, which potentially distort the results and interpretations of the research, are identified here. Six limitations of the research are identified.

First, there are philosophical issues in the concept of “responsibility”. As discussed in the literature review, the matter of what is responsible is subjective in nature. Even though the concept of responsibility is fundamentally formed by a universal innate set of moral traits that regards harm, injustice, violation, indulging in incest or cannibalism as evil, limited or expansive, this innate set of moral traits provides the foundation for the development of culturally derived responsibility. While it seems to be true that the universalistic nature of responsibility is much more applicable today than ever before under the rapid globalisation in the last a few decades, as Fennell (2000) insists, the relativistic nature of responsibility in a real world is a principal cause of dissatisfaction of host communities towards backpacker tourists in the intercultural setting. This research explored the nature and degree of responsible behaviour amongst backpacker tourists in Thailand in accordance with codes of conduct produced by western tourism providers targeted at western backpacker tourists in less developed countries. This means that the series of responsible behaviour items that were identified by content analysis is a significantly western view of responsibility towards less developed countries. For example, one responsible behaviour item – “to avoid showing off the richness of western society” to avoid the jealousy of local people – presumes a western view of a stereotypical relationship of the world between rich, empowered western society and poor, disempowered society in less developed countries. In general, western values of responsibility towards

society in less developed countries assume a philanthropic nature that is represented by “rich helps poor”. It is significantly questionable whether tourism stakeholders in Thailand (e.g. business providers, governmental bodies, and local people) would be happy with the identified series of responsible behaviour items for backpacker tourists or not. In this respect, the application of a western view of responsible behaviour items as indicators of responsibility towards hosts in Thailand is fraught with dangers in terms of mismatching value of responsibility between the responsible behaviour items indicated and the values of the tourism stakeholders in Thailand.

Secondly, constraints of time and cost were experienced in conducting the fieldwork. Only one fieldwork trip was allowed due to limited time for data collection within whole research plan and limited finance to spend on the fieldwork trip. Therefore, all the data collection was conducted from March to May 2008, that is, from the end of the peak-season to the off-season of Thai tourism. The researcher experienced difficulty finding new respondents effectively due to the off-season between the end of April (after the Easter holiday in western society) to end of May. It is questionable whether backpacker tourists who were travelling in March to May 2008 can be a reliable sample of backpacker tourists or not. Data which was collected during peak-season (August, November and December) might represent a more reliable sample.

Thirdly, the lack of cooperation by guesthouse owners in Khao San Road backpacker enclave area in Bangkok, and difficulty conducting data collection on the street at Khao San Road because of its busy atmosphere (see photographs at Figure 7.3) forced the researcher to abandon the plan to conduct research in Bangkok and to change the place of data collection to Chiang Mai. Khao San Road is the most ideal place to conduct data collection in the case of this research because of its unshakeable position as a gateway to the whole of Thailand and Southeast Asian countries for backpacker tourists. Even though Chiang Mai is one of the most popular destinations amongst backpacker tourists in Thailand, it tends to attract backpacker tourists who favour culture, heritage and nature rather than hedonistic partygoers (Howard, 2007). Partygoing backpacker tourists are likely to visit only Bangkok, or Bangkok and southern beach resorts especially Koh Pha Ngan, which is famous for its full moon party (Howard, 2007), though many respondents in this research visited both Chiang Mai (or other northern Thailand tourist destinations where they are culture, heritage

and nature-based attractions) and Koh Pha Ngan (or other southern Thailand tourist destinations, which are beach-based attractions). This implies that the sample which was collected at Chiang Mai might not be representative of backpacker tourists in the whole of Thailand. A sample which was collected at Khao San Road, Bangkok, must be more reliable as a sample of backpacker tourists in Thailand.

Fourthly, there is an issue of self-serving bias. Backpacker tourists declared their frequent intention to behave responsibly and their frequent actual responsible behaviour in the quantitative questionnaire survey. In relation to this result, Neisser (1997, cited in Prebensen et al., 2003: 417) warns that “sometimes a significant discrepancy exists between what people are and what they believe themselves to be, particularly with respect to negative attributes (self-serving bias)”. Even though this research found that backpacker tourists unintentionally manipulate the concept of “responsible tourism” to a self-centred form then unintentionally justify the manipulated concept as truly responsible (in other words, admitting self-serving bias), the credibility of the results of the quantitative questionnaire analysis is unknown. Overestimation and underestimation can be a significant bias for self-perception (self-evaluation) of respondents.

Fifthly, the large size of the questionnaire was an obstacle to respondents concentrating on the survey. Whilst the average time for respondents to answer all the questions was around 15 minutes, which was suggested as a suitable time by Flowerdew and Martin (2005), long Likert-scale questions concerning degree of intention to behave responsibly and actual responsible behaviour (total 52 indicators) was a significant factor for the respondents to be less motivated to answer questions seriously. Many respondents answered by choosing the same indicators (e.g. 4 [usually]) continuously. The researcher could not be sure whether this was done without thought or done after thought by respondents.

Finally, poor access to the respondents of the qualitative interview survey was a significant limitation. More than half of backpacker tourists who were asked to participate in the semi-structured interview survey, as a favour, refused (response rate: 45.2%, number of respondents in interview survey: 14). Jennings (2005) suggests that interview research should be stopped when redundancy in regard to information is

achieved. Unfortunately, it cannot be said that redundancy in regard to the information provided by respondents was achieved in this research.

8.6 Future Research

The previous sections have identified the contributions and limitations of this research. With consideration of them, this section suggests future research in backpacker tourism and responsible tourism.

Firstly, this research was not adaptive to the perspective of a targeted research location (Thailand) in terms of the locus of the meaning of responsible behaviour for backpacker tourists. In other words, the series of responsible behaviour items that were introduced to explore the degree of responsible behaviour amongst backpacker tourists was based on a western perspective. What is responsible from a western perspective is not necessarily responsible from a Thai perspective. In this context, one suggestion for future research is to explore the degree of responsible behaviour amongst backpacker tourists in accordance with a series of responsible behaviour items that are identified from local perspectives. Focus group research on local tourism stakeholders, such as governmental bodies, backpacker tourism business providers and representatives of local communities can be a tool to produce locally based indicators of responsible behaviour for backpacker tourists.

Secondly, one of the future avenues of research is comparison of perceived degree of responsible behaviour amongst backpacker tourists between backpacker tourists themselves and other tourism stakeholders, such as governmental bodies, backpacker tourism business providers and local communities. As identified in the previous section (section 8.5), self-serving bias is an unavoidable obstacle in this research. In relation to it, backpacker tourists tend to conceive of their behaviour as responsible, from a good host-guest relationship and authentic experiences that are merely taking in the sights and slight experiences of the everyday life of the locals (Huxley, 2004). Gericke (2003) found that, despite declared perceptions of backpacker tourists on the positive impacts of backpacker tourism on the destinations, local people are critical of

its impacts on the destinations. In this regards, the declared perceptions amongst backpacker tourists that they are responsible tourists does not necessarily means that other tourism stakeholders also perceive them as responsible tourists.

Thirdly, one suggestion for future research is exploration of the nature and degree of responsible behaviour amongst backpacker tourists from Asian countries such as Japan, South Korea or Singapore. The number of backpacker tourists from Asian countries is increasing and its significance is unavoidable for Southeast Asian countries including Thailand (Teo and Leong, 2006). A comparison study concerning motivation and behaviour between Asian and western backpacker tourists by Huang (2008) identified some differences between them that were derived from differences of national culture. Moreover, Nisbett (2003) describes how Aristotle's "virtue ethics", which is identified as the ethics that "emphasizes the virtues, or moral character, in contrast to the approach which emphasizes duties or rules (deontology) or that which emphasizes the consequences of actions (consequentialism)" (Hursthouse, 2007), is more consistent with western thought about moral behaviour than with eastern (Asian) thought. This implies that the perception of one's own responsible behaviour is different between western backpacker tourists and Asian backpacker tourists. Whilst western backpacker tourists manifested their frequent behavioural intention and actual responsible behaviour as well as appreciation of themselves as "responsible" backpacker tourists, such optimism may not applicable for Asian backpacker tourists.

Finally, last but not least, one important topic for research in the future concerns how to change the behaviour of backpackers into more responsible tourists, following the series of responsible behaviour items. This research identified that, whilst backpacker tourists are not irresponsible, many obstacles, such as difficulties of intercultural understandings or ecological confusions which backpacker tourists cannot avoid in the setting of an unfamiliar interregional/intercultural environment, hinder their actual responsible behaviour despite their intention to behave responsibly. Actually they are reasonably well informed on the importance of behaving responsibly during the trip by the advice of responsible tourism from guidebooks, websites, or word-of-mouth information from local tour guides. These imply that, as Budeanu (2007) insists, advice on responsible behaviour for backpacker tourists, which is represented by codes of conduct, strengthens their attitudes toward responsible tourism rather than

changing their actual behaviour into behaving in a responsible manner. Advice on responsible behaviour can never minimise the external environmental barriers that prevent backpacker tourists from acting according to their attitudes and intentions to behave responsibly (Budeanu, 2007). Therefore, there are significant limitations in the current mainstream method of changing the behaviour of backpacker tourists into behaving in a more responsible manner.

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Appendices

Appendix 1 List of Analysed Codes of Conduct

	Name of the Organisation	Place of Organisation	Title of Code	Web Address
[Tour Operators]				
1	The Adventure Company	UK	Responsible Travel Policy	http://www.adventurecompany.co.uk/uploads/adco/leaflets/The%20Adventure%20Company%20Responsible%20Travel%20Policy.pdf
2	Audley Travel	UK	Travelling Responsibly: Audley Traveller's Code	http://www.audleytravel.com/index.php/about/responsibletravel/travellers-code/
3	Barefoot Safaris	UK	The Responsible Traveller's Code	http://www.barefoot-safaris.com/index_files/travelcode.htm
4	Caledonia Language	UK	Caledonia Language Abroad - Ethical Policy	http://www.caledonialanguages.co.uk/ethics.htm
5	Close Encounters	UK	Travellers Code	http://www.customtravels.co.uk/important-info/travellers-code.asp
6	Crooked Trails	USA	Guidelines for Responsible Travel	http://www.crookedtrails.com/ethics.htm
7	Discovery Initiatives	UK	Traveller's Help & Support	http://www.discoveryinitiatives.co.uk/media/1327.pdf
8	Expert Africa	UK	Responsible Travel - How our travellers can help	http://www.expertafrica.com/responsible_travel.asp
9	Exodus	UK	Responsible Tourism Policy -Your Role	http://www.exodus.co.uk/responsible-travel/your-role?
10	Explore!	UK	What You Can Do	http://www.explore.co.uk/ResponsibleTourism/What+you+can+do/What+can+you+do.htm
11	GAP Adventure	Canada	The Responsible Traveller: Code of Conduct for Travellers	http://www.gapadventures.com/sustainable_tourism/responsible_traveller
12	Independent Traveller. Com	USA	The Responsible Tourist and Traveller	http://www.independenttraveler.com/resources/article.cfm?AID=751&category=44
13	Intrepid Travel	UK	What can the traveller do?	http://www.intrepidtravel.com/about/allabout/rt/guidelines.php

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14	Journey Latin America	UK	Don't Miss - Traveller's Code	http://www.journeylatinamerica.co.uk/About-Us/Responsible-Tourism/About-Responsible-Tourism.aspx
15	Last Frontiers	UK	Code of Ethics for Travellers	http://www.lastfrontiers.com/rt_code.htm
16	Lonely Planet	Australia	Tips for Travelling Responsibly	http://www.lonelyplanet.com/responsibletravel/travel_tips.cfm
17	Oasis Overland Adventure Travel	UK	Responsible Travel	http://www.oasisoverland.co.uk/responsible-travel.html
18	Real Gap	UK	Responsible Traveller's Code	http://www.realgap.co.uk/Responsible-Tourism
20	Rough Guide	UK	Your Guide to Responsible Travel	http://www.roughguide-betterworld.com/better-world.pdf
20	Saddle Skedaddle	UK	Travellers Code	http://www.skedaddle.co.uk/page/Saddle_Skedaddle_Travellers_Code_Cycling_Biking_Holidays/23/view.rails
[NGOs and Governments]				
21	The Association of Independent Tour Operators (AITO)	UK	Tips for Travellers	http://www.aito.co.uk/corporate_TipsForTravellers.asp
22	Charity Challenge	UK	Responsible Tourism Policy	http://www.charitychallenge.com/pdf/responsibletourism.pdf
23	dev-zone	New Zealand	Responsible Tourism Code for the Pacific - for travellers	http://www.responsibletourism.org.nz/travellers#learn
24	Ethical Traveller	USA	How to be an Ethical Traveller - more or less!	http://www.ethicaltraveler.org/guidelines.php
25	Foreign & Commonwealth Office	UK	Sustainable Tourism -Can you make a difference?	http://www.fco.gov.uk/servlet/Servlet?pagename=OpenMarket/Xcelerate/ShowPage&c=Page&cid=1100182468244
26	Global Exchange	USA	In-Country Guidelines for Responsible Travel	http://www.globalexchange.org/tours/
27	International Bicycle Fund	USA	Code of Responsible Travel	http://bike.org/encouragement/travel/travelcode.pdf

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28	The International Society of Travel Medicine (ISTM)	USA	The Responsible Traveller	http://www.istm.org/publications/resptrav.aspx
29	Manitoba Travel Health Network	Canada	Code of Ethics for Tourists	http://www.wrha.mb.ca/community/travel/files/Sec6_TouristEthics_Jun07.pdf
30	Partners in Responsible Tourism	USA	Traveler's Code for Travelling Responsibly	http://www.pirt.org/travelcode.html
31	Responsible Travel. Com	UK	Tips for Responsible Travellers	http://www.responsibletravel.com/Copy/Copy100061.htm
32	Responsible Travel. Org	UK	Welcome to Responsible Travel	http://www.responsible-travel.org/culture.html
33	Tearfund	UK	Code for Tourists: Make the Most of Your Holiday	http://www.tearfund.org/webdocs/Website/Campaigning/Policy%20and%20research/Worlids%20Apart%20tourism%20report.pdf
34	Tourism Concern	UK	Exploring the World -A Code for Responsible Travellers	http://www.tourismconcern.org.uk/downloads/pdfs/Exploring-the-world.pdf
35	The Travel Foundation	UK	Inside Guide -Make a Difference while You Party	http://www.thetravelfoundation.org.uk/assets/brochure.swf
36	UNESCO	France	Being a Enlightened Traveller: Six general principles	http://www.unesco.org/education/tlsf/theme_c/mod16/uncom16t04.htm
37	World Tourism Organisation (UNWTO)	Spain	The Responsible Tourist and Traveller	http://www.unwto.org/code_ethics/pdf/respons/brochure_e.pdf
38	WWF-UK	UK	Re-Think Holiday	http://www.wwf.org.uk/core/takeaction/rethink_0000000386.asp

Source: Author's research note

Appendix 3
Questionnaire Form (in English) [next page]

Responsible Behaviour of Backpacker Tourists in Thailand

Dear Backpacker Tourists

This questionnaire investigates responsible behaviour of backpacker tourists. This will be used only for the purpose of the PhD research. It will take about 10 minutes to answer all.

Some Questions about You

- 1 **Gender?** male, female
- 2 **How old are you?** _____ years old
- 3 **Which country do you permanently live?** _____
- 4 **What is your occupation? (Please tick one only)**

<input type="checkbox"/> undergraduate student	<input type="checkbox"/> employee (→job _____)
<input type="checkbox"/> postgraduate student	<input type="checkbox"/> retired
<input type="checkbox"/> tertiary college	<input type="checkbox"/> unemployed
	<input type="checkbox"/> others (→please specify _____)
- 5 **What is your highest educational qualification? (Please tick one only)**

<input type="checkbox"/> secondary, high school level	<input type="checkbox"/> master level
<input type="checkbox"/> college diploma or equivalent	<input type="checkbox"/> doctor level
<input type="checkbox"/> undergraduate level	<input type="checkbox"/> others (→please specify _____)

Some Questions about Your Trip

- 6 **Where are you travelling in the current trip? (Please tick one only)**

<input type="checkbox"/> only Thailand
<input type="checkbox"/> Thailand + other South East Asian countries
<input type="checkbox"/> South East Asian countries + countries in another region / other regions
- 7 **How long are you travelling in this trip as a whole (departure from until arrival at your home)? (Please tick one only)**

<input type="checkbox"/> less than 15 days	<input type="checkbox"/> 91 - 180 days
<input type="checkbox"/> 16 - 30 days	<input type="checkbox"/> more than 181 days
<input type="checkbox"/> 31 - 90 days	
- 8 **Approximately, how much per day are you spending in Thailand during the current trip? (Please tick one only)**

<input type="checkbox"/> less than THB 250 (US\$ 8)	<input type="checkbox"/> THB 751 - 1000 (US\$ 25 - 32)
<input type="checkbox"/> THB 251 - 500 (US\$ 9 - 16)	<input type="checkbox"/> THB 1001 - 2000 (US\$ 33 - 64)
<input type="checkbox"/> THB 501 - 750 (US\$ 17 - 24)	<input type="checkbox"/> THB 2001 (US\$ 65) or more
- 9 **Who are you travelling with in Thailand? (Please tick all the apply)**

<input type="checkbox"/> husband / wife	<input type="checkbox"/> boyfriend / girlfriend
<input type="checkbox"/> brother (s) / sister (s)	<input type="checkbox"/> alone
<input type="checkbox"/> friend (s)	<input type="checkbox"/> other (→ please specify _____)

10 What is the total party size during the current trip in Thailand? _____ person (s)

11 Please respond to the following statement. (Please circle one, response for each statement)

I chose Thailand as a destination for my current trip to	very important	important	not important	never considered
Explore, learn, and experience the country	4	3	2	1
Interact with people of the host country	4	3	2	1
Develop my skills and abilities	4	3	2	1
Achieve (a) particular goal (s)	4	3	2	1
Develop my personality	4	3	2	1
Understand myself more	4	3	2	1
Relax	4	3	2	1
Escape from familiar things (home life / work)	4	3	2	1
Socialise with other backpacker travellers	4	3	2	1
Have good time with travel partner	4	3	2	1
Play, party and be entertained	4	3	2	1
Have romantic experiences	4	3	2	1
Visit famous sites and environments	4	3	2	1
Visit as many countries as possible	4	3	2	1
Pursue 'off the beaten track'	4	3	2	1
Pursue thrills, excitement and adventures	4	3	2	1
Travel as cheaply as possible	4	3	2	1
Pursue special interest (s)	4	3	2	1
Contribute to the destination(s), volunteering	4	3	2	1

12 How many times have you travelled as a backpacker tourist including this trip? _____ time (s)

13 How many days have you ever travelled as a backpacker tourist to the following regions in both current and previous trips? (Please tick one only, response for each statement)

	Never been	1-5 days	6-15 days	16-30 days	31-90 days	91 days and more
Thailand	-----	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
East Asia	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Southeast Asia (incl. Thailand)	-----	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
South Asia	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Middle East and North Africa	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Middle and South Africa	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Europe	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
USA and Canada	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Caribbean Islands	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Central and South America	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Australia and New Zealand	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Pacific Islands	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

About Your Acquisition of Responsible Travel Advice

14 Have you ever read or heard advice about responsible tourism behaviour?

- Yes (→ Please continue)
 No (→ Please go to next section in the next page)

15 Who did it / they offer to you? (Please tick all that apply)

- | | |
|---|--|
| <input type="checkbox"/> guidebook publisher
→ <input type="checkbox"/> <i>Lonely Planet</i>
→ <input type="checkbox"/> <i>Rough Guide</i>
→ <input type="checkbox"/> <i>Le guide du routard</i>
→ <input type="checkbox"/> <i>Stefan Loose</i>
→ <input type="checkbox"/> other (_____) | <input type="checkbox"/> government
→ <input type="checkbox"/> own government at my home
→ <input type="checkbox"/> own consulate overseas
→ <input type="checkbox"/> foreign consulate in my country
→ <input type="checkbox"/> foreign government overseas |
| <input type="checkbox"/> tour operator
→ <input type="checkbox"/> in my country
→ <input type="checkbox"/> at destination | <input type="checkbox"/> NGO
→ <input type="checkbox"/> in my country
→ <input type="checkbox"/> at destination |
| <input type="checkbox"/> hotel and hostel | <input type="checkbox"/> newspaper, magazine publisher
→ <input type="checkbox"/> in my country
→ <input type="checkbox"/> at destination |
| <input type="checkbox"/> tourist attraction | <input type="checkbox"/> insurance company |
| <input type="checkbox"/> airline | <input type="checkbox"/> other → (_____) |

16 How did you receive advice? (Please tick all that apply)

- | | |
|------------------------------------|---|
| <input type="checkbox"/> Website | <input type="checkbox"/> Newspaper |
| <input type="checkbox"/> Guidebook | <input type="checkbox"/> notice board |
| <input type="checkbox"/> leaflet | <input type="checkbox"/> word-of-mouth |
| <input type="checkbox"/> magazine | <input type="checkbox"/> other (→ please specify _____) |

17 When did you read / hear advice? (Please tick all that apply)

- | | |
|--|--|
| <input type="checkbox"/> During current trip in destination(s) | <input type="checkbox"/> During preparation for current trip |
| <input type="checkbox"/> During previous trip(s) in destination(s) | <input type="checkbox"/> During preparation for previous trip(s) |

18 Please tick one which is most suitable for you. (Please respond for each statement)

Thinking about <u>current trip only</u>	Yes	No
I have read / heard responsible travel advice specific to Thailand	<input type="checkbox"/>	<input type="checkbox"/>
I have actively sought responsible travel advice before trip	<input type="checkbox"/>	<input type="checkbox"/>
I have actively sought responsible travel advice during trip	<input type="checkbox"/>	<input type="checkbox"/>
I have read / heard responsible travel advice carefully.	<input type="checkbox"/>	<input type="checkbox"/>
I have understood responsible travel advice.	<input type="checkbox"/>	<input type="checkbox"/>
I have <u>intended</u> to follow the advice during my trip in Thailand.	<input type="checkbox"/>	<input type="checkbox"/>
I <u>actually</u> followed the advice during my trip in Thailand.	<input type="checkbox"/>	<input type="checkbox"/>

(Please turn over)

About Your Responsible Travel Intention and Behaviour

19 Please respond to the following statement. (Please circle one only)

During my current trip in Thailand, I have <u>actually</u>	always	usually	sometimes	rarely / seldom	never
(Economic Aspects)					
Consumed local products	5	4	3	2	1
Used locally owned facilities	5	4	3	2	1
Haggled rationally within fair price with humour	5	4	3	2	1
Avoided to give money, sweets to beggars / street children	5	4	3	2	1
(Social, Cultural Aspects)					
Understood safety, security and sanitary condition	5	4	3	2	1
Learnt about country during trip willingly	5	4	3	2	1
Admitted cultural diversity	5	4	3	2	1
Avoided to show off richness of western society	5	4	3	2	1
Respected feeling of local residents	5	4	3	2	1
Respected norms amongst local communities	5	4	3	2	1
Been patient	5	4	3	2	1
Avoided to expect special privileges by locals	5	4	3	2	1
Avoided to make unrealistic promises with local people	5	4	3	2	1
Learnt and used basic phrases of local language	5	4	3	2	1
Dressed appropriately	5	4	3	2	1
Been responsible for photo taking	5	4	3	2	1
Obedyed local attitude towards alcohol	5	4	3	2	1
Understood and obeyed local law	5	4	3	2	1
Used socially responsible tour operators, accommodations	5	4	3	2	1
Supported local development and conservation programme	5	4	3	2	1
(Environmental Aspects)					
Avoided unnecessary wastes	5	4	3	2	1
Used environmentally friendly products	5	4	3	2	1
Been sensitive to limited nature resources of destinations	5	4	3	2	1
Avoided to buy products made from endangered plants/animals	5	4	3	2	1
Used public transport, bicycle or walking	5	4	3	2	1
Avoided to use airplane	5	4	3	2	1

20 Please tick one which is most suitable for you.

	Yes	No
In overall, I <u>actively</u> behaved responsibly in current trip in Thailand.	<input type="checkbox"/>	<input type="checkbox"/>

21 Please respond to the following statement. (Please circle one only)

During my current trip in Thailand, I <i>intended</i> (thought, planned to try) to [whether actually behaved or not is not matter]	always	usually	sometimes	rarely / seldom	never
(Economic Aspects)					
Consume local products	5	4	3	2	1
Use locally owned facilities	5	4	3	2	1
Haggle rationally within fair price with humour	5	4	3	2	1
Avoid to give money, sweets to beggars / street children	5	4	3	2	1
(Social, Cultural Aspects)					
Understand safety, security and sanitary condition	5	4	3	2	1
Learn about country during trip willingly	5	4	3	2	1
Admit cultural diversity	5	4	3	2	1
Avoid to show off richness of western society	5	4	3	2	1
Respect feeling of local residents	5	4	3	2	1
Respect norms amongst local communities	5	4	3	2	1
Be patient	5	4	3	2	1
Avoid to expect special privileges by locals	5	4	3	2	1
Avoid to make unrealistic promises with local people	5	4	3	2	1
Learn and use basic phrases of local language	5	4	3	2	1
Dress appropriately	5	4	3	2	1
Be responsible for photo taking	5	4	3	2	1
Obey local attitude towards alcohol	5	4	3	2	1
Understand and obey local law	5	4	3	2	1
Use socially responsible tour operators, accommodations	5	4	3	2	1
Support local development and conservation programme	5	4	3	2	1
(Environmental Aspects)					
Avoid unnecessary wastes	5	4	3	2	1
Use environmentally friendly products	5	4	3	2	1
Be sensitive to limited nature resources of destinations	5	4	3	2	1
Avoid to buy products made from endangered plants / animals	5	4	3	2	1
Use public transport, bicycle or walking	5	4	3	2	1
Avoid to use airplane	5	4	3	2	1

22 Please tick one which is most suitable for you.

	Yes	No
In overall, I have <u>intended</u> to behave responsibly in current trip in Thailand.	<input type="checkbox"/>	<input type="checkbox"/>

About Participation in Further Research

You are invited to participate in my **follow-up research by email** about responsible behaviour of backpacker tourists. This research will help me to provide further detailed information for my project. If you want to join, please fill in the followings. It is much appreciated!! (Your personal information is used only for this purpose.)

- name: _____
- email address: _____
- date back to your home: _____

**End of the questions.
Thank you very much for your kindness.
Have a nice trip!!**

<p>If found, please return to the following address: Hiroyuki Yakushiji Streatham Court, Room 47 School of Business and Economics, The University of Exeter Exeter, Devon, EX4 4PU, United Kingdom</p>
--

Appendix 4
Questionnaire Form (in French) [next page]

Comportement des randonneurs pédestres visitant la Thaïlande

Chers randonneurs,
 Ce questionnaire est une enquête sur le comportement des randonneurs pédestres et sera utilisé dans le cadre de ma thèse de doctorat. Il vous faudra environ 10 minutes pour répondre à l'ensemble des questions.

Vous

- 1 **Sexe** Masculin, Féminin
- 2 **Âge** _____ ans
- 3 **Pays de résidence** _____
- 4 **Profession (Une réponse uniquement)**

<input type="checkbox"/> Étudiant en licence	<input type="checkbox"/> Employé (→profession _____)
<input type="checkbox"/> Étudiant en maîtrise	<input type="checkbox"/> Retraité
<input type="checkbox"/> Étudiant de l'enseignement supérieur	<input type="checkbox"/> chômeurs
	<input type="checkbox"/> Autre (→préciser _____)
- 5 **Diplôme le plus élevé obtenu (Une réponse uniquement)**

<input type="checkbox"/> Secondaire, niveau lycée	<input type="checkbox"/> Niveau maîtrise
<input type="checkbox"/> Enseignement supérieur ou équivalent	<input type="checkbox"/> Doctorat
<input type="checkbox"/> Niveau licence	<input type="checkbox"/> Autre (→préciser _____)

Votre voyage

- 6 **Destination(s) de votre voyage actuel? (Une réponse uniquement)**
 - Thaïlande uniquement
 - Thaïlande + autres pays du Sud-Est asiatique
 - Sud-Est asiatique + pays d'une ou plusieurs autres régions
- 7 **Durée totale de ce voyage (du jour de départ à votre retour chez vous) (Une réponse uniquement)**

<input type="checkbox"/> Moins de 15 jours	<input type="checkbox"/> 91 - 180 jours
<input type="checkbox"/> 16 - 30 jours	<input type="checkbox"/> Plus de 181 jours
<input type="checkbox"/> 31 - 90 jours	
- 8 **Dépenses quotidiennes approximatives en Thaïlande au cours de ce voyage (Une réponse uniquement)**

<input type="checkbox"/> Moins de 250 THB (6 EUR)	<input type="checkbox"/> 751 - 1000 THB (17 - 22 EUR)
<input type="checkbox"/> 251 - 500 THB (6 - 11 EUR)	<input type="checkbox"/> 1001 - 2000 THB (22 - 45 EUR)
<input type="checkbox"/> 501 - 750 THB (11 - 17 EUR)	<input type="checkbox"/> 2001 THB (45 EUR) ou plus
- 9 **Personne(s) vous accompagnant en Thaïlande (Une réponse uniquement)**

<input type="checkbox"/> Époux / Épouse	<input type="checkbox"/> Petit(e) ami(e)
<input type="checkbox"/> Frère(s) / Soeur(s)	<input type="checkbox"/> Seul
<input type="checkbox"/> Ami-e(s)	<input type="checkbox"/> Autre (→ préciser _____)

10 Taille totale du groupe pour ce voyage en Thaïlande _____ personne(s)

11 Merci de répondre aux affirmations suivantes. (Une seule réponse par affirmation)

J'ai choisi la Thaïlande comme destination de ce voyage pour ...	très important	important	pas important	jamais envisagé
Visiter et apprendre à connaître le pays	4	3	2	1
Communiquer avec ses habitants	4	3	2	1
Développer mes compétences et capacités	4	3	2	1
Atteindre un ou plusieurs buts particuliers	4	3	2	1
Développer ma personnalité	4	3	2	1
Mieux me connaître	4	3	2	1
Me détendre	4	3	2	1
Échapper au quotidien (vie de famille / travail)	4	3	2	1
Fréquenter d'autres randonneurs pédestres	4	3	2	1
Passer un moment agréable avec mon compagnon de voyage	4	3	2	1
Jouer, faire la fête et m'amuser	4	3	2	1
Avoir des expériences amoureuses	4	3	2	1
Visiter des sites et lieux célèbres	4	3	2	1
Visiter autant de pays que possible	4	3	2	1
Sortir des sentiers battus	4	3	2	1
Les sensations, l'excitation et l'aventure	4	3	2	1
Voyager le moins cher possible	4	3	2	1
Intérêt(s) particulier(s)	4	3	2	1
Apporter ma contribution, faire du volontariat	4	3	2	1

12 Combien de voyages en randonnée pédestre avez-vous fait, celui-ci inclus ?
_____ voyage(s)

13 Combien de jours avez-vous voyagé comme randonneur pédestre dans les régions suivantes au cours de ce voyage et des précédents ? (Une réponse par affirmation)

	Aucun	1-5 jours	6-15 jours	16-30 jours	31-90 jours	91 jours et plus
Thaïlande	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Asie de l'Est	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Sud-Est asiatique (y compris la Thaïlande)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Asie du Sud	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Moyen-Orient et Afrique du Nord	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Afrique centrale et Afrique du Sud	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Europe	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
USA et Canada	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Caraïbes	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Amérique centrale et Amérique du Sud	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Australie et Nouvelle Zélande	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Îles du Pacifique	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Prise de connaissance des consignes de responsabilité en matière de voyage

14 Avez-vous déjà entendu parler des consignes en matière de tourisme responsable ?

- Oui (→ Passer à la question 15)
 Non (→ Passer à la prochaine section page suivante)

15 Comment, par qui ? (Cocher les réponses appropriées)

- | | |
|---|--|
| <input type="checkbox"/> Éditeur de guide touristique
→ <input type="checkbox"/> <i>Lonely Planet</i>
→ <input type="checkbox"/> <i>Rough Guide</i>
→ <input type="checkbox"/> <i>Le guide du routard</i>
→ <input type="checkbox"/> <i>Stefan Loose</i>
→ <input type="checkbox"/> Autre (_____)

<input type="checkbox"/> Tour-opérateur
→ <input type="checkbox"/> De mon pays
→ <input type="checkbox"/> Du pays de destination
<input type="checkbox"/> Hôtel et auberge

<input type="checkbox"/> Attraction touristique
<input type="checkbox"/> Compagnie aérienne | <input type="checkbox"/> Gouvernement
→ <input type="checkbox"/> Gouvernement dans mon pays
→ <input type="checkbox"/> Consulat de mon pays à l'étranger
→ <input type="checkbox"/> Consulat étranger dans mon pays
→ <input type="checkbox"/> Gouvernement étranger à l'étranger
<input type="checkbox"/> ONG
→ <input type="checkbox"/> Dans mon pays
→ <input type="checkbox"/> Dans le pays de destination

<input type="checkbox"/> Journal, magazine
→ <input type="checkbox"/> De mon pays
→ <input type="checkbox"/> Du pays de destination
<input type="checkbox"/> Compagnie d'assurance
<input type="checkbox"/> Autre → (_____) |
|---|--|

16 Par quel moyen avez-vous pris connaissance ces consignes ? (Cocher les réponses appropriées)

- | | |
|---|---|
| <input type="checkbox"/> Site Web
<input type="checkbox"/> Guide touristique
<input type="checkbox"/> Brochure
<input type="checkbox"/> Magazine | <input type="checkbox"/> Journal
<input type="checkbox"/> Panneau d'affichage
<input type="checkbox"/> Oralement
<input type="checkbox"/> Autre (→ Préciser _____) |
|---|---|

17 Quand avez-vous pris connaissance de ces consignes ? (Cocher les réponses appropriées)

- | | |
|---|---|
| <input type="checkbox"/> Au cours de ce voyage
<input type="checkbox"/> Au cours de voyages précédents | <input type="checkbox"/> Lors de la préparation de ce voyage
<input type="checkbox"/> Lors de la préparation de voyages précédents |
|---|---|

18 Choisissez la réponse la plus appropriée. (Merci de répondre à chaque affirmation)

Concernant <u>ce voyage</u> ...	Oui	Non
J'ai pris connaissance des consignes de responsabilité en matière de voyage spécifiques à la Thaïlande	<input type="checkbox"/>	<input type="checkbox"/>
J'ai activement recherché des consignes de responsabilité en matière de voyage avant mon départ	<input type="checkbox"/>	<input type="checkbox"/>
J'ai activement recherché des consignes de responsabilité au cours de mon voyage	<input type="checkbox"/>	<input type="checkbox"/>
J'ai pris connaissance avec attention des consignes de responsabilité en matière de voyage	<input type="checkbox"/>	<input type="checkbox"/>
J'ai compris les consignes de responsabilité en matière de voyage	<input type="checkbox"/>	<input type="checkbox"/>
J'ai eu l' <u>intention</u> de suivre ces consignes au cours de mon voyage en Thaïlande.	<input type="checkbox"/>	<input type="checkbox"/>
J'ai <u>suivi</u> ces consignes au cours de mon voyage en Thaïlande	<input type="checkbox"/>	<input type="checkbox"/>

(Suite au dos)

Votre comportement et vos intentions en matière de responsabilité touristique

19 Merci de répondre aux affirmations suivantes. (Une seule réponse par affirmation)

Pendant mon séjour en Thaïlande, <i><u>j'ai réellement</u></i>	Toujours	Habituelle-ment	Parfois	Rarement	Jamais
(Aspects économiques)					
Consommé des produits locaux	5	4	3	2	1
Utilisé les équipements locaux	5	4	3	2	1
Marchandé raisonnablement à des prix corrects et avec humour	5	4	3	2	1
Je n'ai pas donné d'argent ni de sucreries aux mendiants et aux enfants dans la rue	5	4	3	2	1
(Aspects sociaux & culturels)					
Compris les conditions sanitaires et de sécurité	5	4	3	2	1
Volontiers appris des choses sur le pays	5	4	3	2	1
Reconnu la diversité culturelle	5	4	3	2	1
Je n'ai pas fait valoir la richesse de la société occidentale	5	4	3	2	1
Respecté les sentiments des habitants	5	4	3	2	1
Respecté les normes des communautés locales	5	4	3	2	1
Été patient(e)	5	4	3	2	1
Je n'ai pas attendu de privilèges particuliers de la part des habitants	5	4	3	2	1
Je n'ai pas fait de promesses irréalistes aux habitants	5	4	3	2	1
Appris et utilisé des phrases de base de la langue locale	5	4	3	2	1
Je me suis habillé(e) convenablement	5	4	3	2	1
Agi de façon responsable lorsque j'ai des photos	5	4	3	2	1
Respecté les règles locales en matière de consommation d'alcool	5	4	3	2	1
Compris et respecté la législation locale	5	4	3	2	1
Utilisé des tour-opérateurs et hébergements socialement responsables	5	4	3	2	1
Soutenu le développement local et le programme de conservation	5	4	3	2	1
(Aspects environnementaux)					
Évité tout déchet inutile	5	4	3	2	1
Utilisé des produits respectant l'environnement	5	4	3	2	1
Été sensible aux ressources naturelles limitées du pays	5	4	3	2	1
Je n'ai pas acheté de produits fabriqués à partir de plantes/animaux en voie d'extinction	5	4	3	2	1
Utilisé les transports publics, le vélo ou me suis déplacé(e) à pieds	5	4	3	2	1
Évité de prendre l'avion	5	4	3	2	1

20 Choisissez la réponse la plus appropriée.

	Oui	Non
Globalement, je me suis <u>activement</u> comporté(e) de façon responsable lors de mon séjour en Thaïlande.	<input type="checkbox"/>	<input type="checkbox"/>

21 Merci de répondre aux affirmations suivantes. (Une seule réponse par affirmation)

Lors de mon séjour en Thaïlande, j'ai <u>eu l'intention</u> (<i>pensé, prévu d'essayer</i>) de ... [il n'est pas ici question du comportement réellement adopté]	Toujours	Habituellement	Parfois	Rarement	Jamais
(Aspects économiques)					
Consommer des produits locaux	5	4	3	2	1
Utiliser les équipements locaux	5	4	3	2	1
Marchander raisonnablement à des prix corrects et avec humour	5	4	3	2	1
Ne pas donner d'argent ni de sucreries aux mendiants et aux enfants dans la rue	5	4	3	2	1
(Aspects sociaux & culturels)					
Comprendre les conditions sanitaires et de sécurité	5	4	3	2	1
Apprendre volontiers des choses sur le pays	5	4	3	2	1
Reconnaître la diversité culturelle	5	4	3	2	1
Ne pas faire valoir la richesse de la société occidentale	5	4	3	2	1
Respecter les sentiments des habitants	5	4	3	2	1
Respecter les normes des communautés locales	5	4	3	2	1
Être patient(e)	5	4	3	2	1
Ne pas attendre de privilèges particuliers de la part des habitants	5	4	3	2	1
Ne pas faire de promesses irréalistes aux habitants	5	4	3	2	1
Apprendre et utiliser des phrases de base de la langue locale	5	4	3	2	1
M'habiller convenablement	5	4	3	2	1
Agir de façon responsable lorsque je prenais des photos	5	4	3	2	1
Respecter les règles locales en matière de consommation d'alcool	5	4	3	2	1
Comprendre et respecter la législation locale	5	4	3	2	1
Utiliser des tour-opérateurs et hébergements socialement responsables	5	4	3	2	1
Soutenir le développement local et le programme de conservation	5	4	3	2	1
(Aspects environnementaux)					
Éviter tout déchet inutile	5	4	3	2	1
Utiliser des produits respectant l'environnement	5	4	3	2	1
Être sensible aux ressources naturelles limitées du pays	5	4	3	2	1
Ne pas acheter de produits fabriqués à partir de plantes/animaux en voie d'extinction	5	4	3	2	1
Utiliser les transports publics, le vélo ou me déplacer à pieds	5	4	3	2	1
Éviter de prendre l'avion	5	4	3	2	1

22 Choisissez la réponse la plus appropriée.

	Oui	Non
Globalement, j'ai <u>eu l'intention</u> de me comporter de façon responsable lors de mon séjour en Thaïlande.	<input type="checkbox"/>	<input type="checkbox"/>

Votre participation à une prochaine étude

Vous êtes invité(e) à participer à mon étude de suivi par email sur le comportement responsable des randonneurs pédestres. Cette étude m'aidera à obtenir de plus amples informations pour mon projet. Si vous désirez y participer, merci de répondre aux questions ci-dessous. Je vous en serai très reconnaissant ! (Vos informations personnelles ne seront utilisées que dans le cadre de cette étude.)

- Nom : _____
- Adresse email : _____
- Date de retour : _____

**Fin du questionnaire.
Merci beaucoup pour votre aide.
Bon voyage !**

<p>Si vous trouvez ce document, merci de le renvoyer à l'adresse suivante :</p> <p>Hiroyuki Yakushiji Streatham Court, Room 47 School of Business and Economics, The University of Exeter Exeter, Devon, EX4 4PU, Royaume-Uni</p>

Appendix 5
Semi-Structured Interview Sheet (next page)

Responsible Behaviour of Backpacker Tourists in Thailand

Dear Backpacker Tourists

First of all, I want to say “thank you” for your cooperation with my research during your precious time in Thailand. This interview results will be used only for the purpose of my PhD research. It will take about 20 to 30 minutes to answer all.

[This interviewing will be recorded to MP3 player to transcribe. Please do not hesitate to tell me if you do not like to be recorded]

About You

- Q1 Could you tell me about yourself?
- educational background
 - work experiences
 - hobby

About Your Backpacker Tourism and Travel Career

- Q2 Could you tell me about this backpacker tourism?
- travel route
 - travel motivations (expectations) and actual experiences
 - learning through experiences
- Q3 *(If you have ever travelled as backpacker tourists before)*
Could you tell me about your previous backpacker tourism?
- travel time and travel route
 - travel motivations (expectations) and actual experiences
 - learning through experiences

About Your Responsible Behaviour during Travelling

- Q4 How would you describe behaviour of typical backpacker tourists in Thailand?
- Q5 How would you describe your behaviour as backpacker tourist in Thailand

(Please turn over)

- Q6 What are points backpacker tourists must be careful when travelling regardless of destination country? (Please choose two from the list)
Why do you think so?
- Q7 What are points backpacker tourists must be careful when travelling in Thailand specifically? (Please choose two from the list)
Why do you think so?
- Q8 What are easy responsible behaviours to follow for you in Thailand?
(Please choose two from the list)
Why do you think so?
- Q9 What are difficult responsible behaviours to follow for you in Thailand?
(Please choose two from the list)
Why do you think so?

End of the Questions
Thank you very much for your kindness
Have a nice trip!!

List of Responsible Behaviour

(Economic Aspects)	
1	To consume local products
2	To use locally owned facilities
3	To haggle rationally within fair price with humour
4	Not to give money, sweets to beggars and street children
(Social, Cultural Aspects)	
5	To understand safety, security and sanitary condition
6	To learn about country during trip willingly
7	To admit cultural diversity
8	Not to show off richness of western society
9	To respect feeling of local residents
10	To respect norms amongst local communities
11	To be patient
12	Not to expect special privileges by locals
13	Not to make unrealistic promises with local people
14	To learn and use basic phrases of local language
15	To dress appropriately
16	To be responsible for photo taking
17	To obey local attitude towards alcohol
18	To understand and obey local law
19	To use socially responsible tour operators, accommodations
20	To support local development and conservation programme
(Environmental Aspects)	
21	To avoid unnecessary wastes
22	To use environmentally friendly products
23	To be sensitive to limited nature resources of destinations
24	Not to buy products made from endangered plants / animals
25	To use public transport, bicycle or walking
26	To avoid using airplane

Appendix 6
Brief Questionnaire for Respondents of Pilot Research (next page)

Responsible Behaviour of Backpacker Tourists in Thailand (Questionnaire Evaluation Sheet)

1. What time did you complete your questionnaire? _____

2. Please evaluate questionnaire overall (Please tick only one).

The vocabulary used in questionnaire	difficult <input type="checkbox"/>	suitable <input type="checkbox"/>	easy <input type="checkbox"/>
The contents of questionnaire	difficult <input type="checkbox"/>	suitable <input type="checkbox"/>	easy <input type="checkbox"/>
The amount of questions	long <input type="checkbox"/>	suitable <input type="checkbox"/>	short <input type="checkbox"/>

3. Which questions was the most difficult to understand for you?

(Please state question number) _____

(Please state the reason) _____

4. Did you have any questions which you did not want to answer?

Yes

(Please state the question number _____)

(Please state the reason _____)

No

5. Please provide any suggestions for questionnaire, if you have.

End of the Questions
Thank you very much for you kindness