

**THE IMPLICATIONS OF THE VALUES AND  
BEHAVIOURS OF ACTORS FOR ECOTOURISM  
POLICY: A CASE STUDY OF SEBANGAU NATIONAL  
PARK, CENTRAL KALIMANTAN, INDONESIA**

**by**

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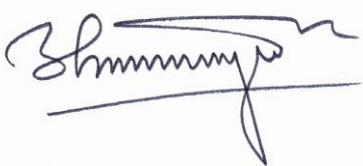
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## **ABSTRACT**

A number of studies have suggested that the management of national parks might be best served if undertaken according to the principles of ecotourism, a concept that potentially provides a 'win-win' solution to the conflicting aspects of conservation and recreation in protected areas. Therefore, the purpose of this study is to critically appraise the potential of ecotourism as a framework for implementing tourism in a national park. More specifically, it seeks to explore the implications of actors' values for the effective implementation of ecotourism policy. Many studies overlook the importance of the understanding and response of different values as fundamental aspects in the process of policy-making.

Based on a case study of Sebangau National Park, Kalimantan, Indonesia, and using Schwartz's theory as the fundamental conceptual framework, this research progresses the argument that the development of ecotourism policy should be seen in terms of the values espoused by relevant actors by seeking to identify the values and behaviours of the actors involved in ecotourism development in the park and the subsequent management implications. This study adopts the philosophy of pragmatism and mixed methods as its methodological approach, and is carried out in three phases: interviews (qualitative), focus group discussions (qualitative) and a survey (quantitative), followed by appropriate methods of analysis, such as performing ANCOVA and performing grounded theory to analyse qualitative data, supported by NVivo software.

The results show that the Indonesian people, from the tourists' perspective, embrace the culture of embeddedness with a tendency towards the value of Conformity that implies they are willing to follow regulations because they are aware of the importance of the local community and of the natural resources in the park. Meanwhile, the value of Benevolence should be the value espoused by policy makers because it exerts a more significant influence on the concept of ecotourism in comparison with the other nine Schwartz's values. In addition, even though several studies show that the value of Power tends not to be pro-environment, the involvement of actors who embrace it cannot be ignored in the policy-making process because it is required to demonstrate leadership, participation, self-determination, competence and self-efficacy behaviour. Moreover, the importance of the Hedonism value based on tourists' perspective implies that tourists have the potential to behave in an anti-conservation manner for the sake of personal satisfaction; thus, it will lead to consumptive behaviour at tourist locations, even for ecotourism destinations.

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## ACRONYMS

ANT	Actor Network Theory
ANOVA	Analysis of Variance
ANCOVA	Analysis of Covariance
ART	Attention Restoration Theory
ASITA	Association of the Indonesian Tour and Travel Agencies
BRG	Bukit Raya Guesthouse
CBT	Community Based Tourism
CIMTROP	Center for International Cooperation in Sustainable Management of Tropical Peatland
CKEA	Central Kalimantan Environmental Agency
CKTA	Central Kalimantan Tourism Agency
CNS	Connectedness to Nature
CSR	Corporate Social Responsibility
DSP	Dominant Social Paradigm
FGD	Focus Group Discussion
HoB	Heart of Borneo
HSN	Humane-Scientific-Naturalism
IMT	Indonesia Ministry of Tourism
INDECON	Indonesian Ecotourism Network
INS	Nature-In-The-Self
IUCN	International Union for Conservation of Nature
JICA	Japan International Cooperation Agency
JR	Jahanjang Resident
KBR	Kereng Bengkirai Resident
KRTA	Katingan Regency Tourism Agency
MEI	<i>Masyarakat Ekowisata Indonesia</i> / Indonesia Ecotourism Society
MoU	Memorandum of Understanding
NEP	New Environmental Paradigm
NGOs	Non-Government Organisations
NLPSF	Natural Laboratory of Peat Swamp Forest
NRCA	Natural Resource Conservation Authority Central Kalimantan
OUTROP	Orangutan Tropical Peatland Project
PA	Protected Area
PJLK	<i>Pemanfaatan Jasa Lingkungan Hutan Konservasi</i> / Environmental

	Utilisation of Forest Conservation
PPR	Pulang Pisau Regency
PPRFA	Pulang Pisau Regency Forestry Agency
PRCTA	Palangka Raya City Tourism Agency
RES.	Researcher
RIPPARDA	<i>Rencana Induk Pembangunan Kepariwisata Daerah/ The Province Tourism Development Master Plan</i>
RIPPARKOT	<i>Rencana Induk Pembangunan Kepariwisata Kota / The City Tourism Development Master Plan</i>
RIPPARNAS	<i>Rencana Induk Pembangunan Kepariwisata Nasional / National Tourism Development Master Plan</i>
SAR	Silviculture Agroforestry Regime
SBHPR	Swiss Bell Hotel Palangka Raya
SKR	Sebangau Kuala Resident
SMG	Sustainable Management Group
SNP	Sebangau National Park
SNPO	Sebangau National Park Office
SPSS	Statistical Package for the Social Sciences
SVS	Schwartz Value Survey
TG	Tourism Guide
TIES	The International Ecotourism Society
UD	Utilitarian-Domionistic
UPT	<i>Unit Pengelola Teknis / Technical Management Unit</i>
UNCED	United Nations Conference on Environment Development
UNDP	United Nations Development Programme
UNEP-WCMC	United Nations Environment Programme's World Conservation Monitoring Centre
UNESCAP	United Nations Economic and Social Commission for Asia and the Pacific
UN-REDD+	United Nations-Reducing Emissions from Deforestation and Forest Degradation
UNWTO	United Nations World Tourism Organisation
USNPS	United States National Park Service
WALHI	<i>Wahana Lingkungan Hidup Indonesia / The Indonesian Forum for Environment</i>
WWFCK	World Wildlife Fund Central Kalimantan

# CHAPTER ONE

## BACKGROUND AND INTRODUCTION

### 1.0 Introduction

The phenomenon of tourism is variously defined. The UN World Tourism Organisation, for example, refers to tourism broadly as

a social, cultural and economic phenomenon which entails the movement of people to countries or places outside their usual environment for personal or business / professional purposes. These people are called visitors (which may be either tourists or excursionists; residents or non-residents) and tourism has to do with their activities, some of which imply tourism expenditure (UNWTO, 2015)

A similar definition is offered by the UK's Tourism Society, which considers tourism to be the 'temporary short-term movement of people to destinations outside the places where they normally live and work... it includes movement for all purposes, as well as day visits excursions' (Telfer & Sharpley, 2008: 5). Typically, such definitions attempt to distinguish tourism or, more specifically, tourists as people travelling for particular reasons within particular time periods (usually up to one year), the purpose implicitly being to provide parameters for the measurement of tourism. In fact, the World Tourism Organisation has long provided a list of those travelling who should or should not be categorised for statistical purposes as tourists (Table 1.1)

In contrast to such 'technical' definitions, others have sought to define tourism conceptually, essentially focusing on the meaning of tourism to those participating in it. As Nash (1981: 461) suggests, 'at the heart of any definition of tourism is the person we conceive to be a tourist'. Hence, Smith (1989: 1), for example, introducing her well-known text *Hosts and Guests: The Anthropology of Tourism*, describes a tourist as a 'temporarily leisured person who voluntarily visits a place for the purpose of experiencing a change'. Nevertheless, more recently, it has been suggested that tourism can no longer be distinguished from other social activities and is now best

considered as ‘but one, albeit highly significant dimension of temporary mobility’ (Hall, 2005: 21; see also Sharpley, 2015: 17).

**Table 1.1:** Definitions of tourists

<i>To be included in tourism statistics</i>		<i>Not to be included in tourism statistics</i>
<i>Category</i>	<i>Purpose</i>	<i>Category</i>
Tourists: <i>non-residents</i> <i>nationals resident</i> <i>abroad crew members</i>	holidays business health study meetings / missions	Border workers Transit passengers Nomads Refugees Members of armed forces
Excursionists: <i>cruise passengers</i> <i>day visitors</i> <i>crews</i>	VFR religion sport others	Diplomats Temporary immigrants Permanent immigrants

**Source:** adapted from UNWTO (1994)

Despite this variety of definitions, however, it may be argued that none captures the significance of contemporary tourism. That is, over the last half century, tourism has emerged as one of the most significant social and economic phenomena of modern times. The data speak for themselves. As can be seen from Table 1.2, international

**Table 1.2:** International tourist arrivals and receipts, 1950-2013

<b>Year</b>	<b>Arrivals</b>	<b>Receipts</b>	<b>Year</b>	<b>Arrivals</b>	<b>Receipts</b>
	<b>(million)</b>	<b>(US\$bn)</b>		<b>(million)</b>	<b>(US\$bn)</b>
1950	25.3	2.1	1999	639.6	464.5
1960	69.3	6.9	2000	687.0	481.6
1965	112.9	11.6	2001	686.7	469.9
1970	165.8	17.9	2002	707.0	488.2
1975	222.3	40.7	2003	694.6	534.6
1980	278.1	104.4	2004	765.1	634.7
1985	320.1	119.1	2005	806.6	682.7
1990	439.5	270.2	2006	847.0	742.0
1991	442.5	283.4	2007	903.0	856.0
1992	479.8	326.6	2008	917.0	939.0
1993	495.7	332.6	2009	882.0	851.0
1994	519.8	362.1	2010	940.0	927.0
1995	540.6	410.7	2011	995.0	1,042.0
1996	575.0	446.0	2012	1,035.0	1,075.0
1997	598.6	450.4	2013	1,087.0	1,159.0
1998	616.7	451.4	2014	1,133.0	1,245.0

**Source:** adapted from UNWTO data

tourism has grown remarkably and consistently in terms of both arrivals and receipts, 2012 being of particular significance when total international arrivals surpassed the one billion mark for the first time. And of course, tourism activity also includes domestic tourism. Although arguably attracting less attention in the academic literature (Ghimire,

2001), the volume and value of domestic tourism globally cannot be overlooked; indeed, the volume of domestic tourism is considered to be some six times greater than that of international tourism (UNWTO, 2015a).

Again, however, the overall figures mask the scope and diversity of tourism. As a social phenomenon, it is now manifested and, indeed, marketed in numerous forms and types. In other words, not only have the locations where tourism occurs become more diverse, but when people go to these locations, how long they stay and what they do there has become significantly more varied. In short, tourism has come to be characterised by a growing number of types of tourism that people participate in.

One such type of tourism is so-called nature tourism (Whelan, 1991; Valentine, 1992). This may be broadly defined as travel to and experience of the natural environment which, for the purposes of this thesis, are areas which are not human-made but are formed as a result of natural processes free from human intervention. Nature tourism may take many forms and is variously labelled (e.g. ecotourism, wilderness tourism and rural tourism); it is also not a new form of tourism, natural places having long attracted visitors. Nevertheless, it is argued that the growing popularity of nature tourism reflects an increased awareness of environmental issues amongst tourists, particularly with regards to the issue of global warming that some suggest is encouraging people to be more appreciative of nature (Hoag, 2007; Shum, 2007). Indeed, research by Eagles, (2002: 3) reveals that 'the use of wilderness areas for personal reflection and redemption is a common theme' amongst studies of motives for engaging in nature tourism whilst more generally, Levy and Hawkins (2009) observe that in a contemporary social world that is becoming increasingly competitive, people are increasingly driven to seek out nature tourism destinations as places to relax and contemplate.

Not only is there a long history of tourism to natural places; it has also long been recognised that there is a need to conserve or protect natural areas not only in their own right but as places for leisure, recreation and tourism. Most commonly, such protection of natural places is manifested in the creation of national parks, a concept allegedly first proposed by the English poet William Wordsworth (Sharpley & Sharpley, 1997) and subsequently realised in the designation of Yellowstone National Park in the United States in 1872 (Albright & Cahn, 1985). Since then, the number of national parks around the world has multiplied significantly; according to the 2003 UN List of Protected Areas, for example, there were 3,381 Category II (National Park) areas

globally (Chape, Blyth, Fish, Fox, & Spalding, 2003) whilst more recent reports (for example, Deguignet, Juffe-Bignoli, Harrison, MacSharry, Burgess, & Kingston, 2014) indicate continuing growth in the number of protected areas around the world.

National parks vary enormously, of course, in size, character and purpose. Moreover, not all meet the internationally recognised definition of a national park:

Large natural or near natural areas set aside to protect large-scale ecological processes, along with the complement of species and ecosystems characteristic of the area, which also provide a foundation for environmentally and culturally compatible spiritual, scientific, educational, recreational and visitor opportunities (IUCN, 2015)

Nevertheless, national parks are typically designated not only 'to preserve the natural environment from surrounding development' (Obenaus, 2005: 36) but also to offer opportunities for tourism. Indeed, the IUCN states that one of the objectives of national parks is to 'contribute to local economies through tourism' (IUCN, 2015) and, in many countries, not only are they popular tourism destinations in their own right but they underpin the local or national economy. In Africa, for example, national park and protected-area-based tourism is a large and growing part of the economy in several countries, such as Kenya, Tanzania and Botswana; indeed, national park tourism has become their most important export industry (Eagles, 2002). Therefore, one of the fundamental challenges for national park management is to balance the needs of increasing numbers of visitors with the maintenance of the quality and integrity of the parks' ecosystems.

More generally, in order to manage a national park effectively, some degree of human intervention is required, not least to ensure that the functions of research, science, education, culture, tourism, and recreation can be delivered. However, such human intervention almost inevitably results in negative consequences for the natural ecosystem, implying that careful resource management is required to minimise the impacts on the environment. This is particularly so in the case of tourism in national parks. That is, in many national parks, a fundamental conflict exists between nature conservation and the development of tourism; indeed, there is a common belief that tourism-related human impact on parks and protected areas is inherently negative (Eagles, 2002). On one hand, the opening of a national park for nature tourism may

result in a positive contribution to the local economy in terms of employment and income, though it is likely to incur some environmental damage. On the other hand, conservation policies may contribute to the preservation of biodiversity preservation but, at the same time, may have the negative effect of the 'sterilisation' of the park, not only potentially limiting the scope for nature tourism development but also creating conflict with indigenous peoples who have traditionally depended on the natural resources of the area (Burnham, 2000; Dowie, 2011; Griffiths, 2000; Jacoby, 2014; Vernizzi, 2011; West & Brockington, 2006).

In the specific context of Indonesia, understanding and definition of national parks is similar in some respects to the IUCN definition. A national park is defined by Law No. 5, 1990, on Conservation of Natural Resources and Ecosystems (first chapter), as:

a nature conservation area which has a native ecosystem, managed by the zoning system that is utilised for the purpose of research, science, education, culture, tourism, and nature recreation.

Nevertheless, the definition of a national park in Indonesia is indistinct from that of a conservation forest, which is a forest area that is intended to preserve biodiversity (van Noordwijk, Mulyoutami, Sakuntaladewi, & Agus, 2008). The management of forest conservation in Indonesia, which may include national parks, nature reserves, hunting parks, forests for tourism and protected forests, is based on Indonesia Ministry of Forestry Regulation No. P.03 / Menhut-II / 2007 and is overseen by central governments through the National Park Office (UPT Balai Taman Nasional). However, the National Park Office is often supported by international conservation organisations such as the WWF and the Nature Conservancy (the US conservation organisation that seeks to protect ecologically important lands and waters for nature and people). For example, the management of both Wakatobi National Park and Komodo National Park in Indonesia is supported by these organisations (Geatz *et. al.*, 2009; Harvey & Yusamandra, 2010). Furthermore, the concept of forest conservation management in Indonesia is highly centralised and often ignores the existence of indigenous people who may have lived in these areas for generations (Nugroho, 2012). That is, the management of forest conservation continues without the participation of local people, primarily because government policy for forest management is influenced by the belief that a conservation area should be 'sterile' from human intervention. Thus, the objective of a national park to 'take into account the needs of indigenous people and local communities, including subsistence resource use, in so far as these will not

adversely affect the primary management objective' (IUCN, 2015) is not adhered to in Indonesia.

At the same time, the concept of a national park as a place of biodiversity preservation might also be interpreted differently by various actors within a particular national park context, which will have consequences for how it is managed. For example, in a study of the Gede-Pangrango Mountain National Park in West Java, it was found that one group of actors, namely, the large numbers of visitors to the park, use it as a place for engaging in outdoor activities without adopting a responsible attitude towards the environment (Sensudi, 1997), whilst the conservation function of the park also appears to be overlooked by the national park office because no limit is placed there on the number of hikers who are allowed access to it. In other words, there appears to be a misconception of the role of the park amongst both visitors and managers. Similarly, at the Bukit Lawang National Park in Sumatra, people come with their family and friends to enjoy the relatively natural environment but, according to Cochrane (2006: 982), visitors to Bukit Lawang focus less on the deliberate appreciation of nature than on the hedonistic enjoyment of their surroundings.

It is evident, then, that misunderstandings surrounding the conservation significance of national parks may result in negative environmental consequences, particularly if they are seen as sites for large scale tourism. Indeed, it is claimed that in Indonesia the national government has, in the past, given limited priority to the development of appropriate forms of tourism in national parks, such as ecotourism. Rather, it has allowed them to be managed spontaneously in response to market demand, thereby directly contradicting the Western paradigm of conservation manifested in rigorous planning based on accepted approaches to biodiversity management (Cochrane, 2006).

Elsewhere, of course, the concept of ecotourism has long been promoted as a means of bridging the gap between the competing requirements of conservation and tourism in natural areas in general and in national parks in particular (Cater & Lowman, 1994; Fennell, 2007; Wearing & Neill, 2009). However, there are continuing debates surrounding the concept and discourse of ecotourism, including the argument that the Western-influenced paradigm of ecotourism cannot be applied directly to the development of national park tourism policy in less developed countries (Cater, 2006). Moreover, and of particular significance, it is widely recognised that in any context, the successful development of ecotourism cannot be undertaken without the involvement

of all local actors. Eagles (2002), for example, observes that public participation is a hallmark of contemporary protected area planning whilst, more specifically, Hall and Jenkins (1995) argue that values are at the core of the policy-making because policy, including tourism policy, is the outcome of compromise between actors to achieve certain goals. Similarly, a study by Henning (1974: 15, cited in Hall & Jenkins, 1995) revealed that 'decisions affecting policy are derived from a political process, a process which involves the values espoused by individuals, groups and organisations in their attempts to influence the interaction that results in the decision'. Therefore, Simmons, Davis, Chapman and Sager (1974) observe that a government will choose a majority value as a fundamental reason to create a policy that is considered important by public jurisdiction and commit to using existing resources, either implicitly or explicitly.

Hence, recognition and acceptance of different actors' values is fundamental to the process of policy-making for national parks, both generally and for ecotourism development in particular. However, according to Hall and Jenkins (1995), many studies overlook this, regarding facts and values as separate entities. Therefore, this research, based upon the understanding that the development of ecotourism policy should be seen in terms of values espoused by relevant actors, seeks to identify those values and behaviours of actors involved in ecotourism development in national parks.

In particular, it focuses on the values of stakeholders in the development of ecotourism in Sebangau National Park. Sebangau National Park is a relatively recently designated National Park in Kalimantan, Indonesia which, as discussed in more detail in Chapter Two, has not only suffers from competing claims on its resources from different stakeholder groups, but is also being developed as an ecotourism destination. It represents, therefore, an ideal yet atypical case study for a critical exploration of the significant stakeholders' values in the planning and management of a protected natural area. This first chapter, therefore, details the background, purpose, research methods and justification of this study.

## **1.1 Problem discussion**

As discussed above, based on a case study of Sebangau National Park, the overall purpose of this thesis is to critically examine the extent to which actors' values can influence ecotourism policy development in national parks. Within this broad aim, it seeks to address the following specific questions.

### **1.1.1 What values are espoused by the actors in the development of ecotourism in Sebangau National Park?**

For the purpose of this thesis and as justified and discussed in more detail in subsequent chapters, the values of stakeholders (henceforth referred to as actors - see Chapter Three) are identified and critically appraised within the framework of Schwartz's Value Theory (see Chapter Four). Clearly, not only is there a variety of values that may be held by individuals related to the environment but also how these values are categorised may be problematic for the successful development of ecotourism. On the one hand, ecotourism, with its concern for resource protection, may reflect those values that support conservation. On the other hand, other values may favour the exploitation of the environment for commercial gain, resulting in potentially poor management decisions. Therefore, there is a need to have a better understanding of what values are adopted by the actors in ecotourism development in Sebangau National Park.

### **1.1.2 What are the perceptions and behaviours that result from actors' values with respect to their interaction with the environment and with other actors in Sebangau National Park?**

Values may be considered a psychological construct that is embedded in human beings and their manifestation needs to be studied further through the influence of various other factors. Human behaviour, whether rational or not, will be influenced not only by an individual's values but also by external factors. As a continuation of the first question, therefore, the perceptions and behaviours demonstrated by the actors in the context of ecotourism in Sebangau National Park demand investigation.

### **1.1.3 What are the implications for the success of the ecotourism policy-making process in Sebangau National Park, and, where relevant, for protected area / national parks management more generally?**

Values, perceptions and behaviours are unique to the individual but, at the same time, both actor-network theory and collaboration theory show that a policy development, from the initial formulation stage through implementation to evaluation, necessarily involves the interaction of many actors. Therefore, it is necessary to study how the implications of these three variables (values, perceptions and behaviours) collectively impact upon the development of ecotourism policy in the context of sustainable tourism development.

## **1.2 Research objectives**

To summarise, then, the overall aim of this study is to identify and explore critically the varying perceptions, environmental values and behaviours of different tourism actors as a basis for informing the future development and management of ecotourism in national parks, particularly at Sebangau National Park, and furthermore, for promoting effective collaboration between the Park's actors.

At the same time, it will also act as a test of Schwartz's value theory in relation to individual actors' behaviours and perceptions with respect to ecotourism by examining the extent to which actors' values, perceptions and behaviours may influence the development of ecotourism policies in the national park, in so doing contributing to knowledge and understanding of ecotourism planning and management through its focus on human (environmental) values as an important element in the development of ecotourism policy.

## **1.3 Research methods**

Mixed methods will be employed in this study. On the one hand, qualitative methods will be used given that the research seeks to explore the environmental values and behaviours of actors from multicultural backgrounds, not only from the local community but also from central government and members of the 'global community', such as NGOs and foreign tourists.

On the other hand, this study will also examine the theoretical strength of the relationship between values and behaviours that would be difficult to consider if viewed only from a qualitative perspective. The qualitative perspective can be used to explain, but it would be difficult to ascertain the strength of the relationship, especially if the number of respondents is very large. Quantitative methods, therefore, will be employed in this context to test the hypothetical relationships between the values espoused by tourists, their beliefs about the environment, and their perceptions of the benefits of interaction with local communities. The underlying assumption is that specified values will have an impact on an individual's beliefs and values about nature and, furthermore, it will affect how they perceive the benefits of the interaction between the individual and the local community.

In addition, since the establishment of Sebangau National Park in 2004, fewer than 500 people have, on average, annually have visited the Park, and these are predominantly

domestic tourists. This suggests Sebangau National Park is still in the early stages of development and, thus, the quantitative survey will be undertaken using an appropriate sample of international and domestic visitors (c. 100 respondents). The use of both qualitative and quantitative methods is considered essential to this study and is discussed in detail in Chapter Five.

#### **1.4 Previous research and implications**

Several social studies in an organisational management context have been undertaken using Schwartz's value theory (Schwartz, Cieciuch, Vecchione, Davidov, Fischer, Beierlein, Ramos, Verkasalo, Lönnqvist, Demirutku & Kursad, 2012), whilst Schwartz (2008) himself has conducted a comprehensive survey of the value orientation of different countries of the world. Despite being employed widely within a multitude of disciplinary contexts, however, Schwartz's value theory has been applied only infrequently to tourism. For example, Hedlund, Marell and Garling (2012) applied Schwartz's value theory in their study of the influence of values on the relationship between socio-demographic factors and environmental concern in Sweden, though it focused on the values of just one actor group, namely, tourists. Moreover, it has not been applied to the specific context of ecotourism planning and management, arguably a surprising omission given the potential significance to both the development and consumption of ecotourism.

The research results are expected to not only provide an overview of the optimal value of each actor through the application of Schwartz's value theory, but also to augment previous research into developing Sebangau National Park as ecotourism destination, such as Setyadi's (2012) study which proposes a model for ecotourism development in the region from a marketing management perspective. In so doing, it will inform the development and management of ecotourism in national parks and other protected areas more generally, but also critically appraise the potential contribution of Schwartz's value theory to ecotourism policy and planning in particular.

Hence, this study will make an original contribution through (i) the application of Schwartz's theory to actors in an ecotourism context; (ii) critically appraising the relevance of actor values to ecotourism policy and planning; (iii) enhancing knowledge and understanding of managing tourism in national park contexts; and (iv) testing the findings of Schwartz (2008) with respect to the orientation value of the Indonesian people through the specific lens of tourism.

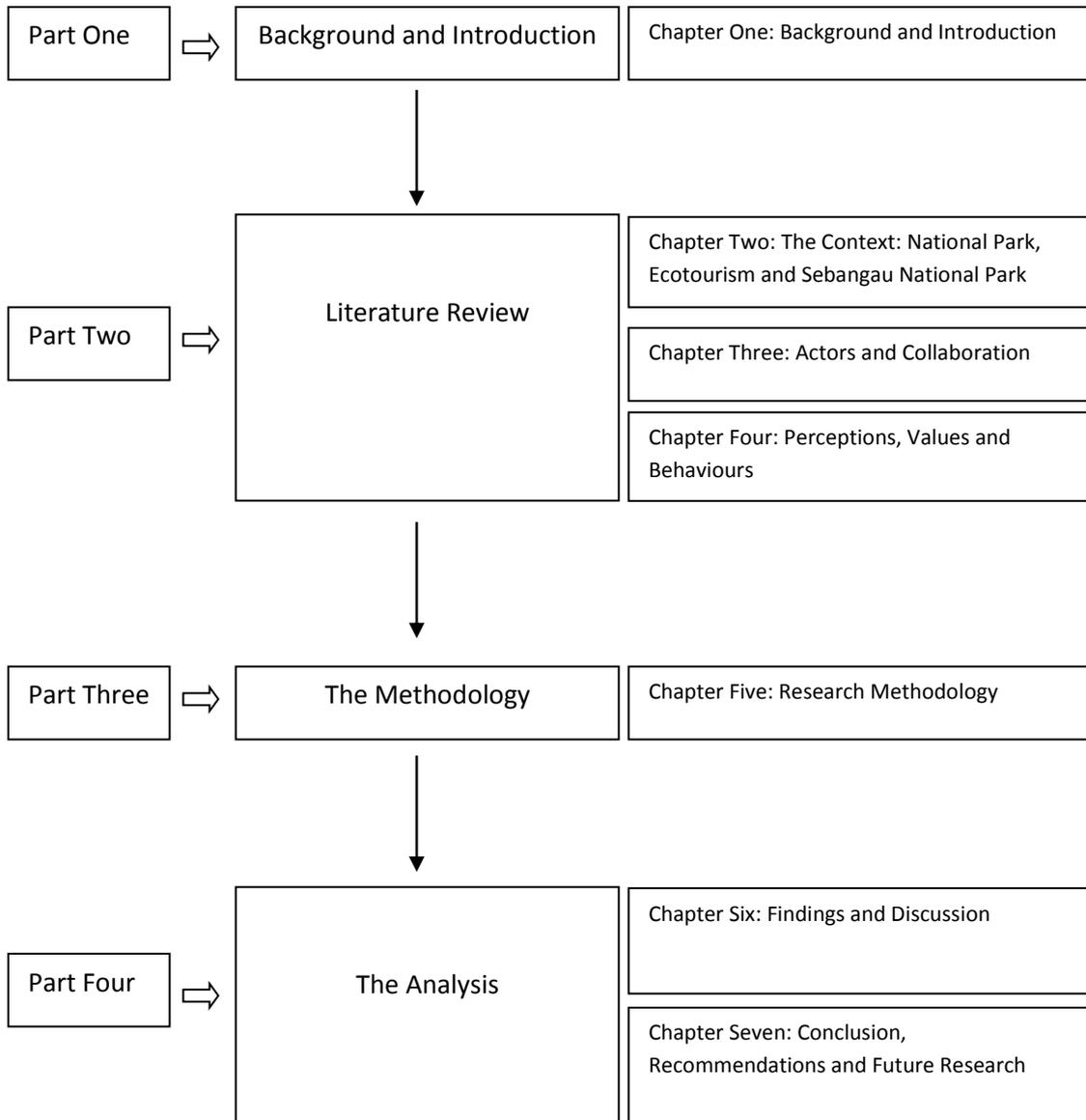
## **1.5 Thesis structure**

The thesis is generally structured into four segments as shown in Figure 1.1. The first segment, comprising this first chapter, has presented the background to the study and the thesis structure, and has described the current research context as well as its underlying framework. It has also described the need for and benefits of the study that can be gained for informing the future development and management of ecotourism in national parks, particularly at Sebangau National Park. The study also offers the first opportunity to address the need for a feasibility study and ecotourism policy design from a sustainable development perspective because Sebangau National Park is still in an early stage of development and in the process of implementing the ecotourism concept.

The second segment, which is the literature review segment, discusses the fundamental themes of this thesis and is divided into three chapters. A detailed review of the concepts and implementation of national parks and ecotourism, including ecotourism development in Sebangau National Park as an atypical case study, is provided in Chapter Two. This is followed by the justification for the use of terminology 'actor' and a critical discussion of collaboration in Chapter Three. The remaining fundamental themes, namely values, perceptions and behavior, are discussed in Chapter Four. In particular, this chapter critically appraises values from multiple perspectives and disciplines in order to justify the use of Schwartz's Value Theory in this study.

The third segment focuses on the research methodology and methods employed, such as survey methods, observations and interviews, these are addressed in Chapter Five. Subsequently, the fourth and final segment comprises the analysis and outcomes of the empirical research in Chapter Six and, finally, the conclusions, recommendations and future research directions in Chapter Seven.

**Figure 1.1:** The thesis structure



## **CHAPTER TWO**

# **THE CONTEXT: NATIONAL PARKS, ECOTOURISM AND SEBANGAU NATIONAL PARK**

### **2.0 Introduction**

The preceding chapter provided the background to this study, the issues it will address as well as the structure of the thesis. In particular, it identified the overall aim of the thesis, this being to identify and explore critically the varying perceptions, environmental values and behaviours of different tourism actors involved in the Sebangau National Park, Indonesia, as a basis for both promoting effective collaboration between the Park's actors and for informing the future development and management of ecotourism in the Park. The purpose of this chapter, therefore, is to begin to establish the conceptual framework for the study through a systematic review of key themes and concepts. Specifically, it commences with an exploration of the purpose and role of national park designation before focusing on issues related to the management of national parks. It then narrows the discussion of national parks to the Indonesian context followed by a review of the concept and practice of ecotourism before introducing and exploring the circumstances of Sebangau National Park as an atypical case study.

### **2.1 National parks: Roles and issues**

According to Nash (1970), the concept of a national park is an 'American invention' that evolved out of the American experience with nature and wildlife and which was first manifested in 1872 in the establishment of Yellowstone, the world's first national park. This was soon followed by the designation of national parks in other countries, such as the Royal National Park at Port Hacking, south of Sydney in Australia, seven years later, and Bow Valley National Park in the Canadian Rocky Mountains. Established in 1885, Bow Valley was later named Banff National Park, whilst the world's first national park agency, the Dominion Parks Bureau, was also established in Canada in 1911 (Eagles, McCool & Haynes, 2002). This was followed by the US National Park Service (USNPS), which was founded in 1916 (Albright & Cahn, 1985). The park management systems implemented by both agencies have been widely adopted in other countries, focusing as they do on achieving a balance between the preservation of the natural

environment and delivering access opportunities for the public to enjoy that environment (Boyd & Butler, 2009; Hall & Frost, 2009c).

Since these early beginnings, there has been a significant growth in both the number and overall area of national parks around the globe, particularly over the last half century. According to Deguignet, Juffe-Bignoli, Harrison, MacSharry, Burgess and Kingston (2014) in their report for the 2014 United Nations List of Protected Areas, there are two main reasons that may explain this growth. First, the concept of a national park has been defined and interpreted increasingly widely. For example, the English poet Wordsworth is recognised as having been the first person to suggest the national park concept in 1810 (Sharpley & Sharpley, 1996) and, subsequently, the first Freedom to Roam Bill was brought before Parliament in 1884 by James Bryce MP, commencing a campaign for public access to the countryside that was significant in the eventual legislation for national parks in 1949 (National Parks UK, 2015b). The first English national park was the Peak District, designated in 1951, which, following the North American model, had the purpose of preserving the natural beauty of the area and providing recreational opportunities for the public (MacEwen & MacEwen, 1982; National Parks UK, 2015b). However, national parks in Britain are living, working landscapes; they include towns, villages and farmland and are not owned by the state and, hence, diverge significantly from the IUCN definition of a national park (see below). And second, there has been wider recognition by governments of the purposes and benefits of national park designation, with most if not all accepting the need to protect wildlife and natural environments, particularly those that are representative of national identity (Carruthers, 2009; Knudsen & Greer, 2008; Medina, 2009). Nevertheless, since the early days of national parks, the recreational dimension, rather than any altruistic purpose, has arguably remained paramount in their establishment (Eagles *et al.*, 2002; Hall & Frost, 2009c; Richard, 1997).

Despite these developments, however, the American concept of a national park has remained a reference point for the creation of most new national parks, other than those established in and by European countries owing to factors such as: (i) national parks were established for their colonies; (ii) a lack of public land; and (iii) confidence in cultural heritage as tourist appeal rather than scenery (Frost & Hall, 2009b; Timothy, 2013). Specifically, the American concept of national parks reveals that people are willing to pay to visit the national parks and, thus, economic benefits may accrue to the areas around the national park, and not only to the national park itself (Carruthers, 1995). Nevertheless, the concept cannot be generally applied because of the

differences in the conditions and character of each national park and, as a consequence, national park management also varies in different contexts or countries. For example, some national parks have been established in marine areas for the purpose of the conservation of coral reefs, sea weeds, archaeological sites, beaches, cliffs and so on (Liburd, 2006). Thus, the management of these areas will inevitably differ from that of land-based national parks. Moreover, studies have shown that the concept of national parks continues to evolve, especially with regard to the purpose of the national park itself. For example, Obenaus (2005: 36) suggests that a national park is an area that is created or used both ‘to preserve the natural environment from surrounding development and to provide social benefits in the form of learning, recreation and tourism’. Similarly, Holden (2008) proposes that a national park’s objective purpose is to protect the natural environment from excessive development and provide access for visitors to use nature as recreational destination whilst, alternatively, Timothy (2013: 38) suggests that the purpose of a national park is ‘to enshrine natural landscapes as sacred ground that contributes to a sense of nationhood’. Therefore, although the original US concept of a national park provides a framework, it cannot be fully adopted in every national park whilst there is also no global mechanism that can be used to accredit or define the concept of national parks.

Nevertheless, in 1969, the International Union for Conservation of Nature (IUCN), an international organisation concerned with nature conservation and the sustainable use of natural resources, received intergovernmental support in classifying national parks as one of a number of the protected area categories (Phillips, 2004). The IUCN also suggested that the protected area classification process should be undertaken at the international level in order for it to become a global responsibility (Chape, Blyth, Fish, Fox & Spalding, 2003; Hall & Frost, 2009a).

**Table 2.1:** The PA categories system advocated by IUCN since 1995

I	Strict protection - i.e.: a) Strict Nature Reserve, and b) Wilderness Area
II	Ecosystem conservation and protection - i.e.: National Park
III	Conservation of natural features – i.e.: Natural Monument
IV	Conservation through active management - i.e. Habitat / Species Management Area
V	Landscape / seascape conservation and recreation - i.e. Protected Landscape / Seascape
VI	Sustainable use of natural resources – i.e. Managed Resource Protected Area

**Source:** IUCN (1994); Phillips (2004)

The IUCN categorisation of protected areas (see Table 2.1 above), which has been modified over time, is internationally accepted as it provides an international standard

for the classification of protected areas according to their management objectives (Phillips, 2004). Nevertheless, it remains conceptual rather than regulatory (Hall & Frost, 2009a); furthermore, the application of these categories is voluntary and it is important to note that some countries choose not to apply them.

Specifically, the IUCN has clearly defined the dimensions of a national park as a protected area as detailed in Table 2.2:

**Table 2.2:** The dimensions of a national park as a protected area by IUCN

<b>IUCN Category II</b>	
<b>Definition</b>	A national park is a protected area managed mainly for ecosystem protection and recreation: it is a 'natural area of land and / or sea, designated to (a) protect the ecological integrity of one or more ecosystems for present and future generations, (b) exclude exploitation or occupation inimical to the purposes of designation of the area and (c) provide a foundation for spiritual, scientific, educational, recreational and visitor opportunities, all of which must be environmentally and culturally compatible' (IUCN 1994).
<b>Management Objectives</b>	<ul style="list-style-type: none"> <li>• to protect natural and scenic areas of national and international significance for spiritual, scientific, educational, recreational or tourist purposes;</li> <li>• to perpetuate, in as natural a state as possible, representative examples of physiographic regions, biotic communities, genetic resources, and species, to provide ecological stability and diversity;</li> <li>• to manage visitor use for inspirational, educational, cultural and recreational purposes at a level which will maintain the area in a natural or near natural state;</li> <li>• to eliminate and thereafter prevent exploitation or occupation inimical to the purposes of designation;</li> <li>• to maintain respect for the ecological, geomorphologic, sacred or aesthetic attributes which warranted designation; and</li> <li>• to take into account the needs of indigenous people, including subsistence resource use, in so far as these will not adversely affect the other objectives of management.</li> </ul>
<b>Characteristic Guidance</b>	<ul style="list-style-type: none"> <li>• The area should contain a representative sample of major natural regions, features or scenery, where plant and animal species, habitats and geomorphological sites are of special spiritual, scientific, educational, recreational and tourist significance.</li> <li>• The area should be large enough to contain one or more entire ecosystems not materially altered by current human occupation or exploitation.</li> </ul>
<b>Governance</b>	Ownership and management should normally be by the highest competent authority of the nation having jurisdiction over it. However, national parks may also be vested in another level of government, council of indigenous people, foundation or other legally established body, which has dedicated the area to long-term conservation.

**Source:** Hall & Frost (2009c); IUCN (1994)

Based on the 2014 UN List of Protected Areas, there are currently 5346 designated National Parks (IUCN Category II) out of a total of 209,429 protected areas around the world. The Northeast Greenland National Park is the world's largest national park with an area of 972,000 km<sup>2</sup>; Peggy Island as well as Elbow Beach National Park in Bermuda are the smallest, each with an area of 200 m<sup>2</sup> (UNEP-WCMC, 2015). The Qomolangma National Park in Tibet includes the world's highest peak, Mount Everest, at more than 8,848 meters (Shasha, 2012), whilst Grand Canyon National Park in Arizona has the deepest canyon, at 1,828 meters (US National Park Service, 2015).

However, it should be remembered that the total number of national parks identified above does not include national parks recorded under other IUCN categories, nor those which are non-categorised because in many countries' national park systems, the term 'national park' actually applies to a number of different types of protected area rather than being strictly interpreted (Hall & Frost, 2009a). For example, and as noted earlier, Britain's National Parks are in Category V (Protected Landscape), because they are places where people have lived and worked over thousands of years and, hence, they have been protected to help preserve both natural and cultural heritage (see Table 2.3). Other non-Category II parks include Fuji-Hakone-Izu National Park in Japan (Category V), Kafue National Park in Zambia (not categorised), Djurdjura National Park

**Table 2.3:** The differences between International, UK and South Africa National Parks

<b>National Parks internationally (IUCN Category II)</b>	<b>UK National Parks - Protected Landscapes (IUCN Category V)</b>	<b>South African National Parks - Habitat Management Area (IUCN Category IV/Not Categorised)</b>
Large natural areas mostly untouched by humans, hardly no-one lives there	Lived-in and working landscapes shaped by the interaction between people and nature	The lands are economically unproductive and are used as game reserves
Mostly publicly owned	Most land belongs to private landowners	Some lands are owned by private and communal landowners but most of the land claims in national parks are in the negotiation stages
Educational and recreational visitor opportunities	Accessible to everyone to enjoy and learn about their special qualities	Wildlife utilisation for environmental education and tourism
Protecting large ecosystems and species	Protecting landscapes with special character and cultural and natural heritage	Protecting ecosystems and species of wild animals especially rhino

**Source:** Campaign for National Parks (2013); Carruthers (2009); Child (2009); National Parks UK (2015a); South African Annual Report 2013 / 2014.

in Algeria (Category IV) and the National Park at Angkor Wat (Category I). Thus, the global number of named national parks may be significantly higher than officially recognised.

Although the character of national parks varies significantly, all broadly share the same goals, these being to protect the natural beauty of an area and to allow access for the enjoyment of visitors, though with certain limitations to avoid over-exploitation of nature (Frost & Hall, 2009c). Nevertheless, these objectives give rise to a paradox because of the nature of tourist consumption (Sharpley, 2006); that is, there are no concrete limitations and it is not possible to guarantee that visitors will not disturb the natural environment of a national park. For example, Sharpley (2009) observes that the English Lake District National Park is now seen as a tourist playground, a situation perhaps not envisaged by Wordsworth in 1810 when he expressed the potential of the Lake District to be protected as a 'national property'.

Equally, as protected areas, national parks are supported by conservationists who would prefer the areas to be free from human disturbance (Szaro & Johnston, 1996). Thus, potential conflict between conservation and recreation has been source of a never-ending debate regarding a national park's principal objective although Runte (1983) argues persuasively that preservationists will not win the ecology battle. Specifically, the economic and political issues surrounding national parks require the preservationist to compromise by working towards minimalising the impact. However, in the ecological context, compromise is regrettably seen as another word for loss and so the relationship between conservation and recreation in national parks has always been a contentious issue (Budowski, 1976; Daponte, 2004; MacEwen & MacEwen, 1982; Sharpley & Sharpley, 1997)

Regardless of these debates, however, there is consensus that how each individual national park is planned and managed depends upon the 'host' nation's legislation for, and definition and interpretation of the role of, national parks (Hall & Frost, 2009c). This is because the status of a national park is typically established in law by the national government (Frost & Hall, 2009c). The Malaysian definition of National Parks could be taken as a comparative example of a South East Asian country closest to Indonesia, where a national park is defined as:

any area constituted for conservation and protection of wild life and their habitat; preservation of geological or physiological features;

facilitating study and research on the biodiversity; protection of the natural scenic beauty, and the historical sites and monuments; and affording opportunities for public appreciation, enjoyment and education of the natural scenic beauty, wild life habitat, flora and fauna, geological and physiographical features, historical sites and historical monuments of the State (Sarawak, 2008; Tisen, 2004).

This definition reveals several functions of a national park that reflect the benefits that can be provided by a national park. Bangarwa's (2006) study offers one of the most comprehensive reviews of the functions of national parks and, in the following section, serves as a useful framework for exploring these in more detail.

### **2.1.1 Roles of national parks**

According to Bangarwa (2006), national parks potentially fulfil some or all of the following nine functions:

#### *i) The function of biodiversity conservation*

The function of biodiversity conservation is, by definition, to maintain the biodiversity within a park, but may include protecting particular species and providing gene resources (Bangarwa, 2006). Biodiversity should be protected in order to maintain an ecological balance, especially within the food chain where relevant. In addition, maintaining biodiversity may provide opportunities for discovering new natural resources for human benefit, such as food or drugs.

#### *ii) The function of preserving ecological processes*

The second principal function of national parks is to protect ecological processes, particularly those processes that relate to the wider environment. For example, national parks may provide a high capacity to absorb water, thus preventing the surrounding area from experiencing flooding. According to Bangarwa (2006), the ecological functions that national parks are endowed with include: repairing and distributing nutrients; soil formation; air and water purification and circulation; ensuring the interaction of energy and water to be available for plants to grow simultaneously (Stephenson, 1990); and, providing oxygen whilst absorbing carbon dioxide, thus contributing to the mitigation of the production of greenhouse gasses and global warming. In other words, some national parks, particularly those with substantial rain forests, play a vital role as the Earth's 'lungs' (Fleshman, 2008; Haslam, 2012).

*iii) The function of conserving water resources*

Related to the second function above, national parks may play an important role in water supply and management, including erosion control, local flood prevention, and river flow regulation (Bangarwa, 2006). People who live on the periphery or distant from a national park may enjoy the clean water that is a manifestation of this preservation function (Holtz & Edwards, 2003), and it is possible because water and air do not of course follow the national park boundaries (Obenaus, 2005).

*iv) Consumptive benefits*

This function is more oriented to the local communities that rely on natural forest products. National park designation may provide appropriate resource management and control systems that enable local communities to enjoy direct benefits such as timber supplies, food and fibres needed for their basic human needs (Bangarwa, 2006).

*v) The function of research and education*

National parks may offer a 'laboratory' for research into an area's natural history and biodiversity. This research function provides at least four benefits, namely, reflection, identity, continuity and interconnection (Jorgensen, 2009). Knowledge of natural history and biodiversity encourages human beings to reflect on their natural environment and, hence, provides human epistemological satisfaction. The presence of particular animals, vegetation or geological features also endows a country or a region with a unique identity whilst in larger countries, such as the USA or Indonesia, each state or province has its own identity defined by its flora and fauna. Understanding and preserving natural history and biodiversity is, therefore, fundamental to preserving national or regional identity. The research function also contributes to a sustainable history; it allows a region or a nation to build its own history in more detail, not only contributing to national pride but also delivering an interconnection benefit. That is, people living nearby the national park gain a sense of belonging to the nation or the community because it has become an iconic location (Frost & Hall, 2009a; Waitt, Figueroa & McGee, 2007; Young, 2009).

In addition, the existence of national parks provides valuable information with respect to the interaction between the human and natural world, and how the environment can provide benefits for human survival. This function reflects the education function of a national park, whereby visitors have the opportunity to learn about flora and fauna as well as geological and cultural characteristics in an original setting. For example,

visitors to the Kakadu National Park in Australia have the opportunity to enhance their knowledge of Aboriginal culture whilst, at the same time, the Aboriginal name for the national park also creates a sense of identity and pride for the indigenous people (Hill & Press, 1994; Waitt, Figueroa & McGee, 2007; Young, 2009). Furthermore, learning about the natural environment in national parks may also provide the inspiration to improve environmental conditions beyond the park, especially in suburban areas (Obenaus, 2005).

*vi) The function of recreation*

The functions of national parks discussed thus far broadly relate to one of their two overarching roles, namely, environmental protection and conservation. Contrasting (and often competing) with this role is the function of recreation, or the provision of opportunities for leisure and tourism experiences. Balmer and Clarke (1997) explore the recreational functions of national parks, in particular highlighting how such (principally physical / active) recreational opportunities may make a positive contribution to many aspects of human life. According to them, such recreation contributes to mental health by way of reducing stress and depression, and improving emotional and psychological wellbeing. In addition, recreation encourages health and wellness in general and, thus, may enhance levels of life satisfaction and perceived quality of life. In the human development context, national park-based recreation may contribute to the development of children and young adults, enhancing the development of their self-potential and learning opportunities, providing spiritual meaning as well as encouraging the qualities of leadership, social skills, participation, community building, respect for the environment and so on (Harper, Godbey, Greenslade & Mahaffy, 2009; National Parks England, 2015). Moreover, in the context of anti-social behaviour, recreation helps to reduce juvenile delinquency, crime, racism, isolation, a sense of loneliness, and a sense of alienation. Recreation will also create economic benefit through lowering the cost of health care and social services, improve individual task performance, attract businesses, property values, tourists, and employment. Last but not least, the recreational function also assists in environmental education (Graham, 2015; Harper, 2011).

In addition, the recreation functions of a national park discussed above are generally formed by its tourism characteristics which may be the enjoyment of beautiful scenery and providing a relaxing experience (Walmsley, 2004). In other words, a national park may be both evocative and satisfying, thus meeting the significant requirements of a recreational place and becoming a tourist destination (Russell, 1980).

*vii) Non-consumptive benefits*

One function that is not typically identified within the legal framework of a national park's designation is its restorative functions (Kaplan, 1995; Ulrich, Simons, Losito, Fiorito, Miles & Zelson, 1991). The restorative function refers to the positive effects of the natural environment on the human experience (Bell, Tyrväinen, Sievänen, Pröbstl & Simpson, 2007). It has been found that when people look at an image of the natural environment, they undergo physiological changes that encourage stress reduction (Bell *et al.*, 2007). An early study from Ulrich *et al.* (1991), followed by that by Bell *et al.* (2007), observed that this physiological change is measured according to the level of muscle tension, brain electrical activity and blood pressure. As a result, the natural environment provides people with physiological relaxation and a sense of immersion in nature in direct comparison to the urban environment (Hartig, 2007; Hartig, Evans, Jamner, Davis & Gärling, 2003).

A similar outcome is in evidence when people watch movies in order to unwind or relieve their stress levels; an individual who watches a movie about the natural world typically recovers faster than someone who watches a movie about life in urban areas (Balmer & Clarke, 1997; Ulrich *et al.*, 1991). In short, when visiting the natural environment, including particular national park environments, people may experience stress relief, reduced levels of anxiety, and raised levels of consciousness (Korpela & Hartig, 1996). Furthermore, this recuperative effect has been found to be more pronounced amongst individuals who have recently experienced severe stress situations (Bell *et al.*, 2007; Parsons *et al.*, 1998), whilst the presence of others in the same natural environment also enhances the restorative effect of the natural environment (Hartig, 2007). Consequently, it is unsurprising that many people favour the natural environment as a place to recover from the stresses of the contemporary world (Hammit, 2012; Kaplan, 1995).

The existence of the natural environment's restorative function derives from so-called attention restoration theory (ART) (Kaplan, 1995). This theory explains that human brain has limitations in performing tasks or in directed attention (concentration), so it will experience fatigue at a certain level. However, brain fatigue can be addressed by escaping from daily activities and looking at or experiencing the natural environment. However, the natural environment should fulfil four functions in order to deliver a restorative experience, namely: (i) involuntary attention / fascination (aspects of the environment that capture attention effortlessly), (ii) being away from everyday

environment (mentally and habitual activities), (iii) extent (the scope to feel immersed in the environment), (iv) compatibility (the environment is in line with the individuals will and *vice versa*) (Cole & Hall, 2012; Kaplan, 1995).

ART theory has been widely used in the literature and is validated by several studies (Berman, Jonides & Kaplan, 2008; Felsten, 2009; Hartig *et al.*, 2003; Herzog *et al.*, 1997). Conversely, Ohly, White, Wheeler, Bethel, Ukoumunne, Nikolaou and Garside (2013), in a review of the research, observe that ART not only remains debateable but is not even supported by clear empirical evidence. Nevertheless, the natural environment in the park can also be categorised as restorative as it provides a place for direct exposure to nature and public health (Pigram & Jenkins, 2006).

Another psychological benefit from participating in recreation in national parks reflects a spiritual function (Borrie, Meyer, Foster & Hall, 2012; Fredrickson & Andersen, 1999; Heintzman, 2000; Marsh, 2007). That is, research has revealed that visiting a natural environment may deliver spiritual inspiration, emotional experiences or transcendental feelings (Cole & Williams, 2012; Williams & Harvey, 2001). More specifically, first, recent evidence suggests that being in natural surroundings untainted by signs of modernisation provides individuals with the opportunity to gain spiritual inspiration through contemplation and reflection on the nature of their lives and their future (Angell, 1994; Caulkins, White & Russell, 2006; Hall & Cole, 2012). Second, several studies have revealed that an emotional experience emerges from real life challenges when, for example, an individual challenges themselves in the natural environment and relies entirely on their own abilities. Overcoming such challenges may result in emotional feelings such as fear, pride or various types of emotions associated with facing and overcoming risk (Glaspell, Kneeshaw & Pendergrast, 2003; Hall & Cole, 2012; Patterson, Williams, Watson & Roggenbuck, 1998; Talbot & Kaplan, 1986). And third, a number of studies have found that experiencing natural environments may give rise to transcendental emotions. That is, people may become aware of a new orientation in their lives, that they have come to focus on things that are considered more valuable in life, and that they feel more in harmony with themselves and their world (Kellert, 1998; Talbot & Kaplan, 1986).

At the same time, engaging in activities in the natural environment of national parks may fulfil a social-psychological function (Arnould & Price, 1993; Fredrickson & Anderson, 1999). That is, planning and undertaking a number of visits to the natural environment produces a shared experience that can strengthen social relationships

(Hall & Cole, 2012), whilst participating in group activities can strengthen friendships amongst members of the group through the sharing of experiences in a remote area (Arnould & Price, 1993). Similarly, relationships with spouses or family members may be strengthened by shared experiences of the natural environment (Nickerson & Cook, 2002).

The restorative (rejuvenation), spiritual (contemplation) and social (confiding) benefits that may be derived from the characteristics of a trip to the natural environments of national parks wilderness are all dependent on a degree of privacy, or 'the person's ability to control the amount and type of access from others' (Cole & Hall, 2012: 78). Such privacy may be experienced by visiting as a couple, being alone with friends, being free from other people's control or the observation of others, being seen but not recognised, or by not revealing aspects of ourselves to others (Cole & Hall, 2012; Dawson & Hammit, 1996). Thus, visiting national parks, particularly those offering natural wilderness, may provide a degree of privacy for visitors which not only enables them to act and choose independently but also facilitates a creativity function; that is, to develop new ideas and solutions (Cole & Hall, 2012).

Another non-consumption function of national parks that has attracted more recent attention is that of cultural conservation. In other words, in some instances a national park may be established over an area where indigenous people have for long lived an isolated existence dependent on the local natural resources. Thus, it may be argued that in establishing such a national park, a government is fulfilling its moral obligation to improve the well-being of indigenous people by maintaining their original life and culture so they not lose their sense of identity (Brooks & Williams, 2012; Young, 2009). Indigenous people living in and dependent on natural environments have built and maintain their identity through their activities and experiences in that place (Hay, 1998; Manzo, 2008). In other words, a place gives a feeling of stability, security, ownership, intimacy, something to 'lay down', and life commitment (Brooks & Williams, 2002: 26). Residents who have been living in such a place have a strong emotional attachment to their area, and this emotional attachment comes through the self-sustained formation in the same location so that the individual's identity becomes closely associated with the location (Twigger-Rose & Uzzel, 1996).

*viii) The function of a buffer zone*

The buffer zone function of national parks is relevant to those designated in locations which are disaster-prone. Cochrane (1997), for example, observes that that one of the

functions of the Bromo-Tengger-Semeru National Park in East Java, Indonesia, is to act as a buffer zone in the event that one of the volcanoes within the park erupts. In addition, national parks can also serve as a buffer for storm disaster (Bushell, 2001) whilst those located in coastal areas may, for example, mitigate the effects of tsunamis. In other words, as buffer zones, national parks are able to reduce the damage caused by natural disasters at same time as reducing the number of human fatalities.

*ix) Future function*

This function of a national park refers to a function that has not yet been identified but might be revealed in the future (Bangarwa, 2006).

## **2.2 National park management**

Given the focus of this thesis on ecotourism in Sebangau National Park and protected areas more generally, it is first important to consider debates surrounding the purpose and management of national parks in general. National parks are considered widely in the literature, from histories of their development in specific national contexts (for example, Frost & Hall, 2009a; MacEwen & MacEwen, 1982; Runte, 2010) or edited collections of the challenges of tourism in national parks (Butler & Boyd, 2000) to 'technical' documents that define and categorise protected areas, including national parks (Dudley, 2008). More specifically and unsurprisingly given their diverse nature, the literature on the management of national parks is manifested primarily in case studies of parks in different countries. For the purposes of this review, a number of key issues identified in the literature relevant to the management of national parks are summarised below.

*i. What should be the main purpose for national parks? Conservation or economic benefit?*

The main purpose of national park designation continues to be the subject to debate. There are several examples of the purpose of establishing national parks, such as creating an area for knowledge, learning and recreation, for protecting the culture of indigenous people (Zeppel, 2009) or, quite typically, for the preservation of important or monumental landscapes (Hall & Frost, 2009b; Medina, 2009). In addition, national parks may be established or designated in order to add value to particular areas of land (Runte, 2010), as a symbol of national identity and unity, as well as more generally as a national asset that needs to be maintained (Howard, 2003; Medina, 2009).

In addition and as discussed earlier, for indigenous people, modernisation or development might be restricted if their village falls within in national park. On the one hand, this may not be a problem for those indigenous who prefer to continue living a simple life on their land rather than migrating outside the park to enjoy a 'better', modern life. Thus, the development could still occur in positive manner. On the other hand, however, local communities may still affected by economic development even though isolated because visitors from urban areas tend to look for the remote villages for recreation needs (Jacob & Luloff, 1995; Lankford, Scholl, Pfister, Lankford, Williams & Bricker, 2004). Nevertheless, Fennel (2003) observes that the economic advantage arising from rural recreation activities for local communities may still be difficult to achieve because they may be economically constrained or not be oriented to visitor satisfaction.

There are two types of orientation, namely, a visitor satisfaction orientation and a profit orientation. The visitor satisfaction orientation focuses on leisure activities. Since most people tend to be friendly and most visitors tend to make friends with the local people, then this situation will not give rise to any problems in terms of the local communities' welfare. Visitors can directly provide an economic contribution to the local communities through the principle of reciprocation. Conversely, the profit orientation focuses on tourism activities. Here, the visitor experience is not the main focus; rather, the local community are motivated by financial gain as has been identified in studies in Vietnam and other destinations (Freal, 2014; John, 2011; Matt, 2010). However, when communities are not profit oriented, they may nevertheless be exploited by a third party, such as travel services providers who will view the community, not the rural environment, as an asset. They may provide services to visitors without involving the local communities which, as a consequence, are deprived of any sense of relationship between themselves as hosts (communities) and their guests (visitors). Therefore, it is not surprising if there is a business opportunity for third parties to open up tourist services in rural areas.

Moreover, when an area is designated as a national park, the government may be forbidden to expel the indigenous people from it as, for example, is clearly written in the consensus of Zaire Resolution on the Protection of Traditional Ways of Life (IUCN, 1976). And the needs of indigenous people must be considered in the management of national parks (Poirier & Ostergren, 2002). Indeed, this objective of national parks was reinforced through the Caracas Declaration of 1992 and the Rio Conference in the same year, both of which recognised that the care of indigenous people is a key aspect

to be taken into account (Poirier & Ostergren, 2002). However, such a policy may conflict with attempts to achieve equitable development or promote poverty alleviation, particularly if a question that arises is: what if indigenous people themselves desire modernisation without having to leave the park?

Furthermore, economic aspects must be taken into account not only from the perspective of indigenous people, but also from the perspective of the national park as a whole because a national park's maintenance costs are typically funded by government. However, government funding may be insufficient, especially in developing countries, and therefore park authorities may try to generate revenue from other legal sources, thereby sacrificing the conservation of national parks. Such a situation has been observed in several countries, such as China (Ma, Ryan & Bao, 2009), Pakistan (Khan, 2004), and Scotland (McCarthy, Lloyd & Illsley, 2002).

Therefore, a key issue in most national parks is how to achieve a balance between conservation and recreation, typically the two principal purposes of the designation of national parks (Cochrane, 2009; Runte, 1990; Sharpley, 2009). Thus, the interests and perspectives of those involved are crucial in prioritising the main objective of the establishment of a national park. 'The creation or continued protection of a national park is not a rational process. It is political battle, a process that involves the value of interest in the struggle for power relative to government decisions' (Hall & Frost 2009b: 61).

*ii. Who is the manager?*

According to the IUCN (1994), the ownership and management of a national park should normally be in the hands of the highest competent authority of the nation that has jurisdiction over it. However, control of national parks may also be vested in another level of government, a council of indigenous people, a foundation, or another form of legally established body which is dedicated to the long-term conservation of the area (Table 2.4). Thus, there are typically at least two principal actors involved in national parks: the government and the local communities. Although this might appear straightforward, there may for example exist factions within local communities that have different opinions, thus creating potential conflict. Moreover, even if such factions within the local communities are in agreement, there remains the issue of trust in government (Chi, 2007), for a lack of trust renders joint management difficult to achieve. Authoritarian governments, for example, such as that in Indonesia in the past, can be assertive in managing national parks without seeking the co-operation of local

communities. As suggested by Chi (2007: 20), in such cases local communities may just receive ‘recognition’ rather than ‘sovereignty’. Nevertheless, community involvement is widely considered necessary, particularly in a democratic government system (Beierle & Cayford, 2002; Eriksson & Vogt, 2012; Marinetto, 2003; Parry, Moyser & Day, 1992).

**Table 2.4:** IUCN governance types and subcategories

<b>A. Governance by government</b>	<b>B. Shared governance</b>
Federal or national ministry or agency in charge	Transboundary management
Sub-national ministry or agency in charge	Collaborative management (various forms of pluralist influence)
Government-delegated management (e.g. to an NGO)	Joint management (pluralist management board)
<b>C. Private governance</b>	<b>D. Governance by indigenous peoples and local communities</b>
Declared and run by individual landowners	Indigenous peoples’ protected areas and territories - established and run by indigenous peoples
by non-profit organisations (e.g. NGOs, universities)	Community conserved areas - declared and run by local communities
by for-profit organisations (e.g. Corporate owners, cooperatives)	

**Source:** Borrini-Feyerabend, G., Dudley, N., Jaeger, T., Lassen, B., Broome, N. P., Phillips, A. & Sandwith, T. (2013); Deguignet *et al.* (2014); Dudley (2008).

Other actors that play a role in managing national parks are scientists and capitalists. On the one hand, scientists may provide significant input, although the dynamic nature of science requires that the management of national parks should be able to adapt and change with advances in scientific knowledge (Wright, 2008). Moreover, scientists may also conflict with local residents with regards to management policies owing to what might be referred to as paradigm differences (Colchester, 1997; Nepal, 2002). In Canada, for example, it is suggested that the government favours science, thereby excluding local knowledge (Balmer & Clarke, 1997; Clark, Fluker & Risby, 2008; Markel & Clark, 2012), primarily because science is more homogeneous whilst local knowledge may be very complex and sometimes contradictory (White, 2006). However, in other contexts the scientific voice may not be heard with the government relying on the local knowledge of indigenous peoples. On the other hand, capitalists may exert substantial influence by offering significant funds for the use of a particular resource within a national park, either in the form of physical resources (for example, timber) or intangible resources, such as landscape.

Furthermore, the positivist and rationalist paradigms adopted by scientists may underpin their belief that they are best able to understand nature and to maintain independently the sustainability of natural resources (Morrison, 1997). Conversely there is much empirical evidence to support the argument that the involvement of local people in ecosystem management has also delivered positive impacts on biodiversity. Indeed, in fact, evidence suggest that primary forests have long provided support to the local people and their local knowledge had been drawn on to ensure that these natural resources remain protected today (for example, Massawe, 2010; Pearl, 1994; Smyth, Yunupingu, & Roeger, 2010; Susan, 2010; Usop & Kristianto, 2011). Therefore, the paradigm of science arguably needs to be re-thought, the biggest challenge being to find a way to involve the community in order to create a holistic management structure for conservation activities in national parks.

To clarify these distinctions, Pimbert and Pretty (1997) conducted a study that identified two management models: the science-based management 'blueprint model' which based on top-down management; and the holistic-based management 'process model', in which the management process is holistic inasmuch as it involves the community involvement in conservation activities, particularly in national parks (Table 2.5.).

From Table 2.5, it appears that the more recent paradigm, the process model, may be better suited to meet current needs of national park management. That is, it may be considered a solution to the growing complexity of the challenges of national park management which are not, of course, only concerned with inanimate objects but with local communities, visitors, wildlife and so on. The participatory approach has been explored at length in the tourism literature (see, for example, Bramwell, 2010; Bramwell & Cox, 2009; Nault & Stapleton, 2011; Pfueller, Lee & Laing, 2011) although Pimbert & Pretty (1997) observe that it has not been widely implemented in developing countries where, at worst, local people are seen as thieves of natural resources in their own land, seeking food and fuel, and meeting the needs of health and shelter (Pimbert & Pretty, 1997). At the same time, governments may also be considered an unreliable actor in sustaining nature and indigenous. For example, Pimbert and Pretty (1997) report that, by 1993, 600,000 out of 1.6 million local residents living in the 118 national parks in India had been driven out of those parks.

Nevertheless, Pimbert & Pretty (1997) are optimistic that participatory management of national parks could succeed by focusing a number of operational issues such as:

**Table 2.5:** The contrast between Scientific Based Management (Blueprint) and Holistic Based Management (Processes)

	Blueprint Model	Process Model
Point of departure	Nature's diversity and its potential commercial values	The diversity of both people and nature's values
Locus of decision making	Centralised, ideas originate in capital city	Decentralised, ideas originate in village
Design	Static, by experts	Evolving, people involved
Methods, rules	Standardised, universal, fixed packaged	Diverse, local, varied basket of choices
Management focus	Spending budgets, completing projects on time	Sustained improvement and performance
Evaluation	External, intermittent	Internal, continuous
Relationship with people	Controlling, pilicing, inducing, motivating, dependency creating. People seen as beneficiaries	Enabling, supporting, empowering. People seen as actors
Outputs	1. Diversity in conservation, and uniformity in production (agriculture, forestry,...) 2. The empowerment of professionals	1. Diversity as a principle of production and conservation 2. The empowerment of rural people
Associated with	Normal professionalism	New professionalism
Error	Buried	Embraced
Communication	Vertical: orders down, reports up	Lateral: mutual learning and sharing experience
Analytical assumptions	Reductionist (natural science bias)	Systems, holistic
Main resources	Central funds and technicians	Local people and their assets
First steps	Data collection and plan	Awareness and action
Keyword	Strategic planning	Participation
Who sets priority	Professionals set priorities	Local people and professionals set priorities
Strategy and context of inquiry	Professionals know what they want; pre-specified research plan or design. Information is extracted from respondents or derived from controlled experiments. Context is independent and controlled.	Professional do not know where research will lead. It is an open-ended learning process. Understanding and focus emerges through interaction. Context of inquiry is fundamental.
Relationship between all actors in the process	Professionals control and motivate clients from a distance; they tend not to trust people	Professionals enable and empower in close dialogue; they attempt to build trust through joint analyses and negotiation; understanding arises through this engagement
Technology or services	Technology is prioritised because local people is deemed as backward community	Local people is primary focus and technology is share property
Career development	Vertical and higher. The higher the level, the more the distance from community.	Horizontal, The higher the level, the closer the relationship with community.
Mode of working	Single disciplinary, working alone	Multidisciplinary, working in groups
Assumptions about reality	Singular and tangible reality	Multiple realities that are socially constructed
Science and conservation methods	Reductionist and positivist ; nature ; Looking for cause-effect relationships ; researchers' categories and perceptions are central	Constructivist and holistic (nature and social sains), local categories and perceptions are central, looking for agreement.

**Source:** Pretty & Chambers (1993); Pimbert & Pretty (1997: 20-21, 36-37)

1. *Local management and knowledge.* Many national parks contain local people who have traditionally occupied the land and, hence, are familiar with the region. They possess a local knowledge system which may be deeper and more valuable than data gathered in limited scientific studies. Hence, such local knowledge should inform national park management, providing potential benefits in biodiversity protection and management as well as contributing to the cultural experience of visitors (Horstman & Wightman, 2001).
2. *Local institutions and social organisations.* Local communities also possess traditional social and institutional systems and, therefore, a number of local organisations should be established to manage the national park so that it fosters a sense of belonging and ownership amongst local communities. If local social institutions can be utilised and local organisations can be built and developed, the benefits will be greater and more sustainable.
3. *The right of local communities to natural resources.* Indigenous peoples have a sense of ownership of available natural resources; that is, they believe they have a right of access to and use of natural resources unrestricted by limitations placed on them by people from outside the national park. However, the local communities' right to these resources is sometimes misused. For example, Kasereka (2003) and Kataraka (2000) in their study in Kahuzi-Biega National Park, Congo showed there are local people, namely 'urbanised natives', who live prosperously in the provincial capital city, Bukavu, by maintaining their customary rights and exploiting forests, managing poaching, buying minerals from their original village and regularly traveling to their native village to monitor these activities. These people often try to misinform the local community so their customary right is not revoked by the authority of the Kahuzi-Biega National Park. Therefore, rights to natural resources should be given to the appropriate people and communication channels should be established to ensure the wise use of rights and the benefits to national parks and local communities (Colchester, 1994).
4. *Local resources and technology are used to meet the basic needs of the community.* The participatory paradigm suggests that the government cannot just leave people and let them live in poverty. In other words, efforts should be made to empower local communities in order to help them achieve the basic necessities, such as health, sanitation, income, housing and treated water. However, the use of technology is

not in line with pure nature conservation (preservationists), for it implies the existence of human intervention (Sellars, 2009; US National Park Service, 2016). Nevertheless, the world's natural capital (such as forests, grasslands, topsoil and water) depletion has generated the technology needed to conserve natural capital (Hoekstra, 2014). Therefore, the government may empower local communities by encouraging the use of environmentally-friendly technologies so that nature may be protected and not over-exploited.

5. *The participation of local communities in planning, management and evaluation.* Participation creates a sense of belonging and provides benefits for the whole national park. Public participation in tourism activities is typically considered within the concept of community based tourism (CBT). This concept emerged in 1990s and emphasises the involvement of the local community in tourism planning, management and evaluation as one path to form sustainable tourism (Asker, Boronyak, Carrard & Paddon, 2010; Blackstock, 2005; Hall, 2008, Okazaki, 2008; Weaver, 2010). Although its implementation is usually in small-scale contexts, particularly for rural and local tourism (Getz & Carlsen, 2005; Hall, Kirkpatrick, & Mitchell, 2005), several studies have shown that the CBT model may provide more benefits to the local population (Buckley, 2003; Hitchner, Apu, Tarawe, Aran & Isaiah, 2009; Jamal & Dredge, 2015; Kalisch, 2012; Weaver, 2010, Zeppel 2006). However, there remains the possibility of failure in the implementation of the CBT model (Salafsky, Cauley, Balachander, Cordes, Parks, Margoluis, Bhatt, Encarnacion, Russell & Margoluis, 2001), a principal cause being the unclear participation of the community so that the ultimate goal is not achieved (Asker *et al.*, 2010; Blackstock, 2005; Gilchrist 2003; Jamal & Dredge, 2015). Therefore, Pimbert and Pretty (1997) propose that the level of community participation should be identified early and, furthermore, that the role of community participation in all aspects of protected area management, particularly national park management, should be outlined (see Table 2.6 below). There are seven levels of participation and the involvement by local communities should be emphasised at an early stage so that people become clear about their rights and responsibilities in the management of national parks. As far as possible, public participation should be at the level of functional or interactive which balances conservation and tourism; the level beneath functional is more concerned with professional authoritarianism, while the level above interactive will be oriented towards authoritarianism within local communities.

6. *The project is flexible and process oriented.* It should be recognised by park authorities that park management should be adaptive and responsive to local characteristics. The patterns of national park management will, therefore differ from one from another. Similarly, management within the same national park may need to vary over time, reflecting the fact the need to deal with a constantly changing environment demands continuous evolution.

**Table 2.6:** The alternative of local community participation in the management of National Parks

Type of participation	Description
Passive Participation	The information belongs only to external professionals. People participate by being told what is going to happen or has already happened.
Participation in Information Giving	The decision is in professionals' hand. People participate by answering questions using questionnaire surveys or similar approaches.
Participation by Consultation	The decision is in professionals' hand. People participate by being consulted, and external agents listen to views.
Participation for Material Incentives	The incentives on behalf professionals. People participate by providing resources, for example labor, in return for food, cash or other material incentives.
Functional Participation	The planning is organised by professionals. People participate by forming groups to meet predetermined objectives related to the project.
Interactive Participation	People participate in joint analysis with professionals, which lead to action plans and the formation of new local groups or the strengthening of existing ones.
Self-Mobilisation	People participate by taking initiatives independent of professionals to change systems. Such self-initiated mobilisation and collective action may or may not challenge existing inequitable distributions of wealth and power.

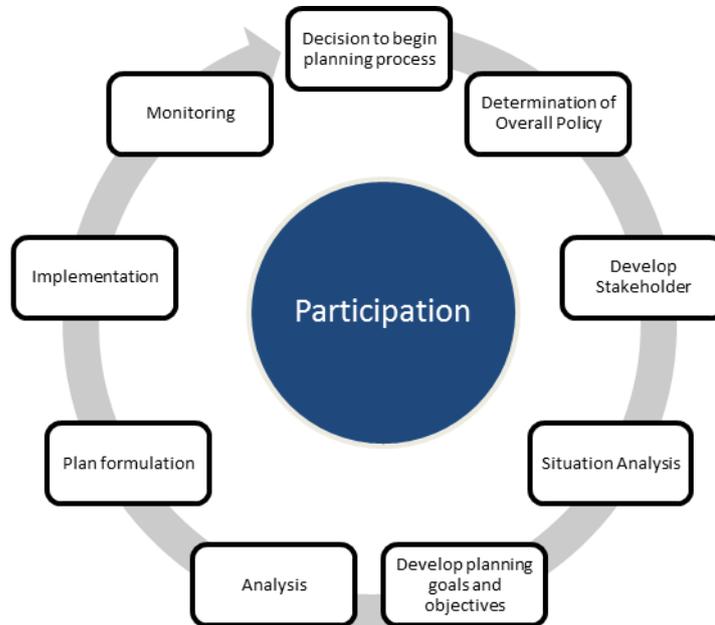
**Source:** adapted from Pimbert and Pretty (1997: 30-31)

The paradigms of independent (professional) and the joint (participatory) management are two extremes. In reality, national park management will usually fall in between the two, benefiting from the advantages of both approaches (Plummer, Stone-Jovicich & Bohensky, 2012; Takeda & Røpke, 2010; Thomlinson & Crouch, 2012).

In Figure 2.1 below, the participation paradigm should ideally be applied to all stages but, in practice, it requires just one actor to commence the cycle and then to increase the number of participants in the development stages. Specifically, previous studies reveal that ideally, the management of national parks should be collaborative, involving all relevant actors (Alder 1996; Christie & White, 1997; Christea, P., White A. T. & Buhat, D, 1994; Elliot, Mitchell, Wiltshire, Manan, & Wismer, 2001; Gilman, 1997; Nielsen & Vedsmand, 1999, Pimbert & Pretty, 1997; Veitayaki, 1998; Wells & White,

1995; White & Palaganas, 1991). However, those who participate in the management of national parks, whether individuals or groups, are likely to hold environmental values or ideals that demand examination, hence the focus of this thesis.

**Figure 2.1:** The steps of strategic integrated management for sustainable development



**Source:** Tantisirak (2007: 36)

*iii. What is managed?*

A national park is typically a complex system comprising a significant number of interacting components. Consequently, national park authorities have to deal with three main indicators: (a) indicators that are easy to monitor: (b) valuable ecological indicators: and (c), indicators which are valuable to actors (Timko & Innes, 2009). According to Timko and Innes (2009), valuable ecology indicators are the most difficult to control yet are fundamental to the management of national parks as conservation / protected areas. These indicators relate to endemic biodiversity conservation, ecosystem processes conservation, and the adaptation to and mitigation of threats (invasive species, disease, the quantity and quality of water, the impact of local populations, predator and prey interactions, the quantity and quality of visitors, climate change, theft and arson) (Timko & Innes, 2009). To manage this effectively, the park authorities must have significant financial resources and, therefore, they must satisfy the actors who provide the funds. Consequently, park authorities more commonly focus on ‘valuable for actors’ indicators, such as endangered native animals or landscape preservation, or on indicators that are easy to monitor, such as road damage, and require little cost or effort.

#### *iv. How to Manage?*

When the issues of who is managing and what is to be managed have been resolved, how to manage should, in principle, follow logically. There are two general types of national park management that can be used: traditional management and adaptive management (Nelson & Serafin 1997).

Traditional management refers to the management aspects of national parks that can be predicted easily. Roads and access management, for example, entails a number of guidelines that can be used (Cole, 1983). For instance, trails are important because park visitor satisfaction is based on trail conditions and damage caused by excessive trail use, the volume of visitors that can use trails at any one time and the need for reservation / booking systems at peak times (Lankford *et al.*, 2004). According to Marion and Leung (2001), there are three steps for road evaluation in a national park, namely, inventory, maintenance and supervision. The inventory stage is executed by mapping and categorising roads, followed by undertaking maintenance and providing signage (Williams & Marion, 1992). Continuous supervision is then performed to monitor the road conditions and the impacts on visitors and the environment. Supervision can be undertaken through systematic or stratified sampling points, census, or based on problem supervision (Bratton, Hickler & Graves, 1979; Cole, 1983; Leung & Marion, 2000).

Conversely, adaptive management addresses uncertain environment issues (Ludwig, Hillborn & Waters, 1993; Markel & Clark, 2012; Prato, 2006) and focuses on aspects such as climate change, disease, species behaviour and disrupted natural cycles. Thus, adaptive management is contextual and park authorities must always be prepared to deal with unexpected changes. Moreover, they must also accept that the steps taken may lead to unexpected results which should then be seen as a lesson and an input into the next step. In essence, then, adaptive management is more trial and error rather than research and development, and would not thrive in contexts where there are strict regulations and the park authority does not enjoy independence (Prato, 2006).

However, the issue of how to manage a national park still needs to be considered carefully because there are typically competing interests among actors, especially 'where to draw the line between preservation and use' (Runte, 1990: 1). In this situation, the ecotourism concept has been proposed as a 'win-win' solution, especially

between conservation and tourism (Wood, 2012). This is discussed shortly but first, the chapter now turns to national parks management in the specific content of Indonesia.

### **2.2.1 National parks management in Indonesia**

Indonesia is a country located on the Equator in Southeast Asia and so has a tropical climate throughout the year. The total area of Indonesia is 1,910,931 km<sup>2</sup> or eight times bigger than United Kingdom and the country comprises 17,508 islands. Consequently, owing to its large area, Indonesia has three time zones (Badan Pusat Statistik Indonesia, 2014).

The World Factbook (2016) shows that Indonesia's total population is 255 million people, ranking it fifth in the world, the majority (87.2%) being Muslim (2014 consensus). The large population is not matched by high incomes of the population; in 2014, per capital GDP in Indonesia was only US\$10,700, or just a quarter of that in the United Kingdom (Badan Pusat Statistik, 2014; The World Factbook, 2016). Nevertheless, Indonesia was one of few countries not significantly affected by the Global Financial Crisis, still recording economic growth in 2008 (Raz, 2012; Sangsubhan & Basri, 2012).

Indonesia is recognised as a democratic state with a republican government lead by the President. The capital city is Jakarta and there are 34 provinces in which the country's decentralised government system is implemented (Darmawan, 2008). In order to unite the large population with more than 700 local languages, 'Bahasa Indonesia', modified from the Malay language, is used as the official language (Riza, 2008; Sugiharto, 2013).

A major challenge faced by Indonesia is unemployment and poverty, although there remain environmental problems such as deforestation, water pollution from industrial wastes, sewage, water pollution in urban areas, and smoke and haze from forest fires which occur annually (Hays, 2008; The World Factbook, 2016; Tosca, Randerson, Zender, Nelson, Diner & Logan, 2011; Miranti, 2010). At the same time, Indonesia has been recognised for its abundant natural resources that have long attracted both researchers and tourists. For example, the unique natural environment of the country's first National Park, Ujung Kulon, established in 1980, has been well-known since 1846 as a result of the German botanist Junghun's study. Indeed, in 1921, the Dutch government at the time designated Ujung Kulon as a Natural Reserve Area, long

before Indonesia's independence in 1945 (Suherman, Yuwariah & Noor, 2015). Similarly, Komodo National Park, established in 1980, which is inhabited by its well-known native animal, a giant lizard or komodo dragon that considered as a national symbol, has also been recognised since 1912 through the scientific writings of Pieter Antonie Ouwens, *On A Large Species from The Island of Komodo* (Barnard, 2011; Walpole & Leader-Williams, 2002)

Furthermore, Indonesia's natural resources are also claimed to offer the richest biodiversity in the world. Unfortunately, however, the establishment of protected areas, especially national parks, has been late compared to those in European countries. As a consequence, the environmental damage as described above has often occurred, also reflecting unstable political and security conditions in the country (Brechin, Wilshusen, Fortwangler & West, 2002; MacAndrews, 1998; Whitten & Whitten 1992). However, the Indonesian government's programs for nature protection, particularly for the establishment of national parks, finally commenced within the 'New Order' regime in 1990s (Jepson & Whittaker, 2002) and, by 2016, 50 national parks had been designated (see Table 2.7 below).

The development of national park management in Indonesia has progressed through at least three stages (McCarthy & Zen, 2005). The first stage was during 1980s, when the country's national parks were managed by an authoritarian system and direct action from central government, with little if any evidence of a more participatory system (Cochrane, 1993). At that time, however, there were only fifteen national parks covering a total area of 4.56 million hectares, spread across four major island groups: six in Java, four in Sumatra, two in Kalimantan and three in Sulawesi. All fifteen were managed by the National Parks Office and the Nature Conservation Regional Office (Hadisepoetro & Wardoyo, 1991) and, owing to successful conservationist's lobbies from America East Coast and Western Europe, this stage was characterised by the functions of national parks being directed towards preservation to protect special sites with unique wildlife or pristine ecosystems (Cochrane, 2006; Jepson & Whittaker, 2002)

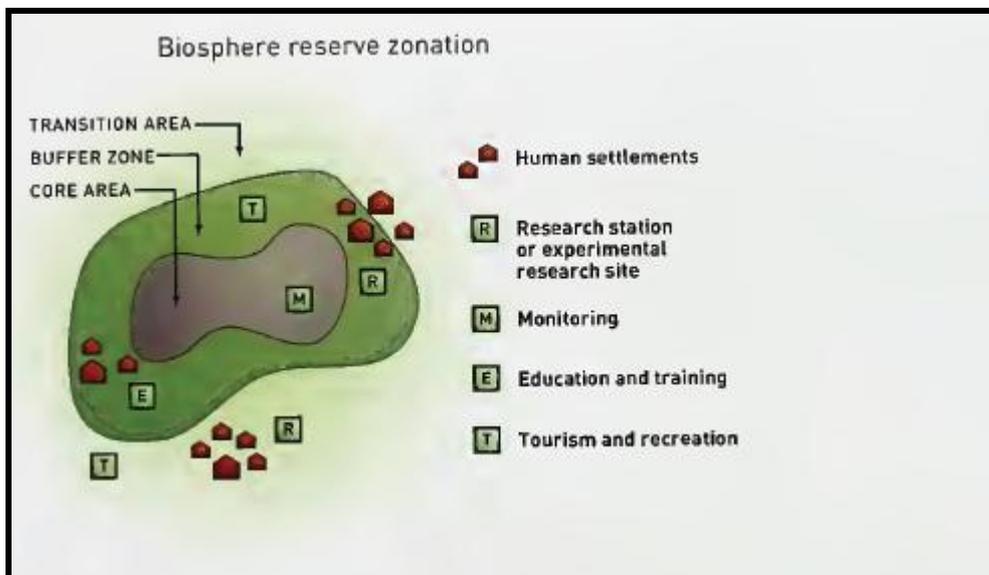
The second stage, during the 1990s, was marked by the transition from an authoritarian towards a participatory system of national park management. Twenty three additional national parks with a total area of 9.99 million hectares were designated during this period, again spread across the major island groups. It had been recognised that participation was as an important aspect given Indonesia's diversity of ethnic groups with different cultural characteristics in particular areas (Campbell,

Kartawijaya, Yulianto, Prasetia & Clifton, 2013; Siry, 2011) In addition, a significant number of biodiversity development programs assisted by foreign countries were established at that time (Braatz, 1992; Lindberg, Furze, Staff & Black, 1997), thereby stimulating interest in national parks amongst various groups including multinational organisations, donor countries, central government, local governments, private organisations and local communities.

At this second stage, national park management was directed towards biodiversity policies as specified in the Law No. 5, 1990 on the Conservation of Natural Resources and Ecosystems (see Chapter 1), in which a national park in Indonesia is defined as 'a nature conservation area which has a native ecosystem, managed by the zoning system that is utilised for the purpose of research, science, education, culture, tourism, and nature recreation', with particular emphasis on forest conservation to preserve biodiversity (van Noordwijk *et al.*, 2008: 14).

With regards to its zoning system, the Indonesia National Park Office echoes the World Network of Biosphere Reserves policy in the 1970s that divided the biosphere preservation areas into a number of zones (Vernhes & Bridgewater, 2008). Figure 2.2 shows the distribution zone designed by World Network of Biosphere Reserves.

**Figure 2.2:** Biosphere reserve zonation



**Source:** Vernhes and Bridgewater (2008: 29)

The Law No. 5, 1990 on the Conservation of Natural Resources and Ecosystems also regulates the penalties for violations of the zoning rules, such as: any actions that may

result in changes to the integrity of the core zone (Article 33 (1)) in the form of reducing, eliminating area and functionality, as well as adding other kinds of plants and animals that are not native (Article 33 (2)). Anyone guilty of such actions will be sentenced to a maximum of 10 years imprisonment and a maximum fine of Rp. 200 Million if acting intentionally (Article 40 (1)), or a maximum of 1 year imprisonment and a maximum fine of Rp. 100 Million if acting accidentally (Article 40 (3)). Violation activities which are not in accordance with the function of the utilisation zone and other zones in national parks, (Article 33 (3)) will result in a sentence of a maximum of 5 years imprisonment and a maximum fine of Rp. 100 Million if intentional (Article 40 (2)), or a maximum of 1 year imprisonment and a maximum fine of Rp. 50 Million if accidental (Article 40 (4)).

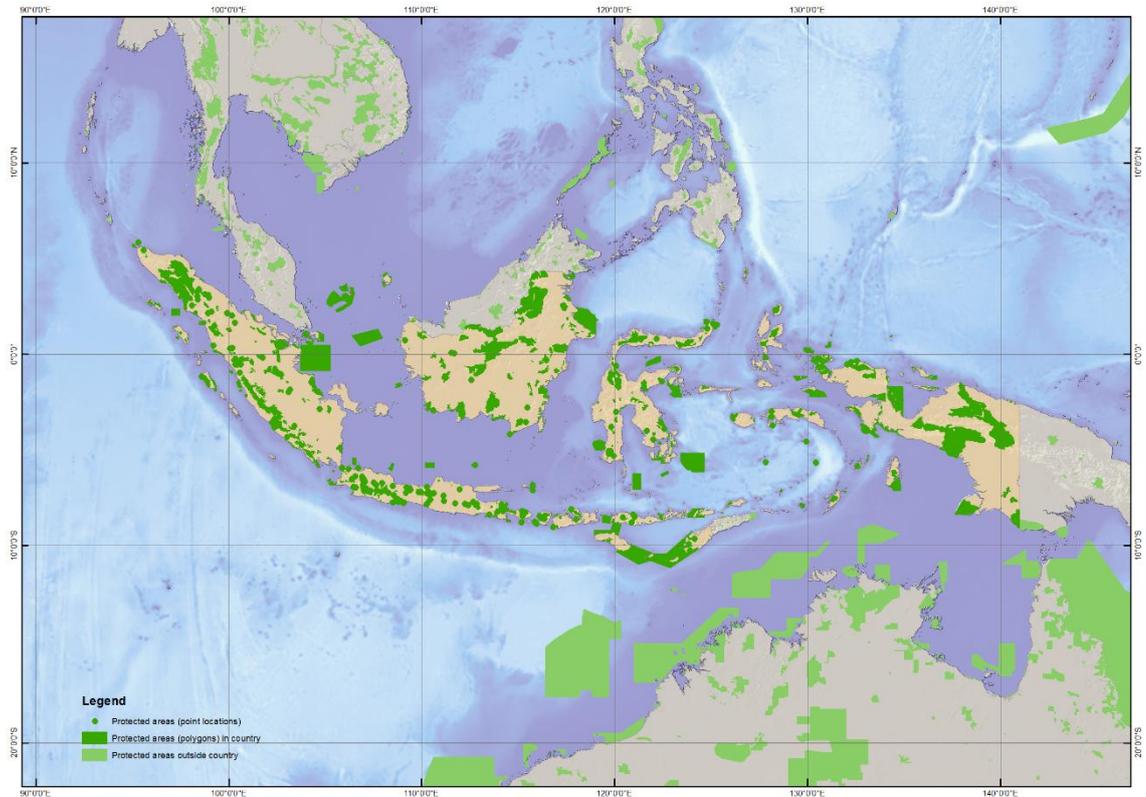
During this second stage, several preliminary steps were taken towards a more participatory management approach at, for example, Wasur National Park, Papua, (Pimbert & Pretty, 1997); Lorenz (Cyclops) Mountains, Papua; Kayan Mentarang National Park, Kalimantan (Deddy, 2006); and at Bunaken, Sulawesi (Sembiring, 2005). In addition, several policies were implemented to strengthen the management of national parks, including: Government Regulation No. 68, 1998, on Conservation and Protected Areas; the Decree of Forestry Minister No. 56, 2006, concerning National Park Zoning; and, the Decree of Forestry Minister No. 129 / Kpts / DJ-VI / 1996 on Guidance of National Park Zoning Determination (Eghenter, 2006).

Furthermore, Government Regulation No. 68, 1998 provided a legal basis for determining that a national park has at least three zones: a core zone, a wilderness zone and a utilisation zone. First, the function of the core zone is to protect ecosystems and biodiversity that are sensitive to disturbance and change, sources of germ plasma and plant species as well as wildlife, education needs, research, and development, and to support the wilderness and utilisation zones. Second, the function of the wilderness zone includes conservation, research, education, development, limited tourism, migrant wildlife habitat, and supporting the use of core zones and supporting zone. Finally, the functions of the utilisation zone are tourism, services for the environment, education, development, research, and supporting the core and the wilderness zones.

Based on regulations, Indonesian national parks are also classified as conservation areas. There are three types of conservation areas spread all over Indonesia (Figure 2.3.), namely, nature sanctuary areas, nature preservation areas and hunting areas. A nature sanctuary area is divided into nature reserve and wildlife sanctuaries, whilst

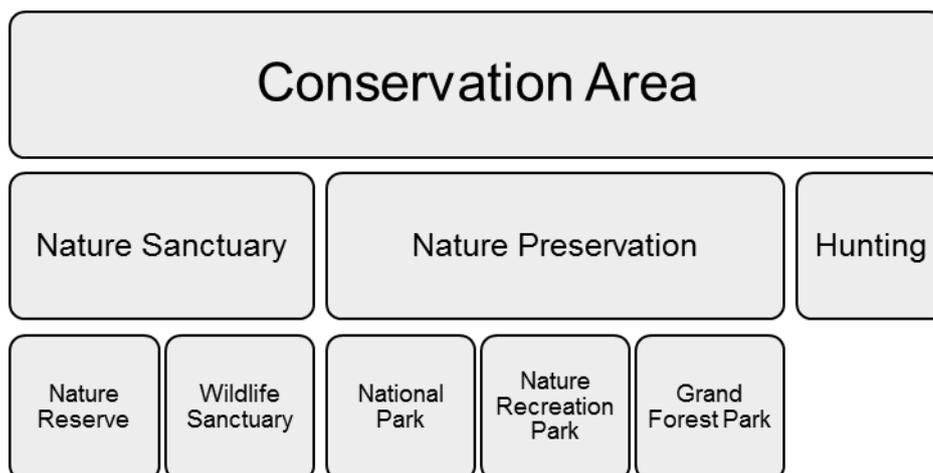
nature preservation areas are divided into national parks, nature parks and forest parks. This hierarchy is described in Figure 2.4 below.

**Figure 2.3:** 2014 United Nations list of protected areas of Indonesia



Source: UNEP-WCMC (2015)

**Figure 2.4:** The Indonesian hierarchy of conservation areas



Source: Ministry of Forestry (2013)

Furthermore, according to the Indonesian Ministry of Forestry, an area can be designated as a national park if it (i) has a high potential biodiversity, (ii) contains

endangered typical flora and fauna, and (iii) is an important water catchment area for the surrounding region (Nugroho, 2010).

The third stage in the development of Indonesia's national park management processes is the era of decentralisation that began to implement fully the participatory paradigm in the management of national parks. This stage began in 1999 based on the Law No. 22 on Regional Autonomy (Patlis, 2005). Since then, twelve additional national parks have been designated, covering a total area of 1.71 million hectares. In 2004 alone, nine national parks were designated, the second largest establishment process after ten additional national parks in 1982. History records that it took a further seven years to establish a national park after 1982, with the Aopa Watumohai Swamp National Park being designated in 1989; since 2004 until the time of writing, however, no further national parks have been established in Indonesia. Proportionally, national parks in Indonesia collectively occupy 65% of all conservation areas and cover just less than 17 million hectares (Indonesian Forestry Statistics, 2013). However, certainly up to 2013, conservation areas still collectively covered less than 10%, or at least 18 million hectares, of Indonesia as suggested by the Convention on Biodiversity. Nevertheless, in general, there is strong political pressure for the establishment of national parks (Lucas & Bachriadi, 2008), although there are certain problems regarding the functionality, especially that dealing with authority whether at the central, provincial, or district levels (Eghenter, 2006; Saruan, 1999).

In addition, the purpose of a buffer area for national parks is to avoid any negative consequences of its establishment. According to the Minister of Forestry Regulation No. 56, 2006, a buffer zone has the following criteria: (i) geographically bordered with national park area, (ii) ecological influence in and outside the national park, (iii) be able to ward off interference from and to the national park, and (iv) established to respect the rights owned by local communities.

Furthermore, the Minister of Forestry Decree No. 31 / Kpts-II / 2001 on Forest Concession Society through Local Cooperatives governs the utilisation of natural resources within a conservation area (Eghenter, 2006), particularly in traditional utilisation zones inside a national park. In these zones, local communities which depend on forest products are allowed to undertake appropriate activities and exploit plants and animals on a limited basis. In order to do so, however, they must obtain permission from the park authorities (Eghenter, 2006). In addition, a community's activities should be traditional and in line with the main functions of the ecosystem.

Local people are also allowed to create small businesses and manage natural resources in the specific conservation areas through community enterprises or joint cooperative, the guidelines for which have been set by the government through the Forestry Ministry.

Currently, the draft regulations for national parks management, include the following (Eghenter, 2006:169):

1. The exploitation of natural resources must be consistent with the primary function of the national park as nature conservation.
2. Only non-timber forest or non-mineral products may be used, such as rubber, medicinal plants, honey, vegetables, rattan, bird nests, algae, fruits and edible roots.
3. The managerial right is given to local community organisations for a period of 30 years.
4. Hunting activity is only allowed with a method of hunting with dogs, spears, arrows, or knives.
5. The management of ecotourism, hunting and natural resources by local communities is governed by a local cooperative in specific established zones.

Nevertheless, a legacy from the past remains unbalanced proportions of land areas set aside for large-scale economic uses and for conservation. Indonesia, as shown in Table 2.7, as at 2013 had 50 national parks (Indonesian Forestry Statistics, 2013; Moeliono, 2005). These include seven marine national parks and four wetlands national parks (Aopa Swamp Watumohai, Berbak, Sembilang and Sentarum Lake) and the remainder are terrestrial national parks (Ministry of Environment, 2006). As noted earlier, nine are new national parks established in 2004, covering an area of 1.3 million hectares. In addition, there are 104 land ecotourism areas covering a total of 442,000 hectares, 18 marine ecotourism areas covering 765,000 hectares, 17 great forest areas totaling 334,000 hectares (Ministry of Environment, 2006). While the total area of national parks is 16.4 million hectares, the addition of 527 other conservation areas, such as nature reserves and wildlife sanctuaries, means that there are some 48 million hectares of protected areas in Indonesia. However, the areas designated for conservation remain relatively limited compared to the 75 million hectares used for industrial crops (60 million hectares for timber and 15 million hectares for industrial plantation crops) (Fay, Sirait & Kusworo, 2000).

Conservation and industrial areas tend to compete with each other owing to a lack of clarity with regards to permits, as well as varying definitions of forest and overlapping authority (Young, 2012). This has arisen in particular because of a shift from centralisation to decentralisation in the Indonesian government system (Piskorskaya, Kristanti, Lissandhi & Ratri, 2012). The situation has been compounded by the limited central government budget assigned to monitoring national parks; just 1% of the national development budget in 2012, under the category of ‘environmental concerns’, was provided to the Ministry of Forestry (Simons, Anderson, Apfel & Sari, 2012: 137).

**Table 2.7:** National Parks in Indonesia

No	Name	Location	Visitor (2014)	Est.	Total (ha)
1	Gunung Gede Pangrango	Java	165.823	1980	15,000
2	Baluran	Java	60.385	1980	25,000
3	Ujung Kulon	Java	12.429	1980	122,956
4	Gunung Leuser	Sumatera	14.593	1980	1,094,692
5	Kerinci Seblat	Sumatera	7.067	1982	1,375,350
6	Way Kambas	Sumatera	25.573	1982	125,621
7	Bromo Tengger Semeru	Java	571.158	1982	50,276
8	Kepulauan Seribu	Java	16.340	1982	107,489
9	Meru Betiri	Java	60.092	1982	58,000
10	Kutai	Kalimantan (East)	9.951	1982	198,629
11	Tanjung Puting	Kalimantan (Central)	16.689	1982	415,040
12	Lore Lindu	Sulawesi	3.729	1982	217,991
13	Bogani Nani Wartabone	Sulawesi	2.176	1982	287,115
14	Bukit Barisan Selatan	Sumatera	1.644	1982	365,000
15	Rawa Aopa Watumohai	Sulawesi	562	1989	105,194
16	Gunung Palung	Kalimantan (West)	66	1990	90,000
17	Gunung Rinjani	Nusa Tenggara	60.772	1990	40,000
18	Komodo	Nusa Tenggara	80.626	1990	173,300
19	Teluk Cendrawasih	Papua	1.482	1990	1,453,500
20	Wasur	Papua	4.438	1990	413,810
21	Bunaken	Sulawesi	45.147	1991	89,065
22	Berbak	Sumatera	144	1992	162,700
23	Alas Purwo	Java	133.557	1992	43,420
24	Gunung Halimun	Java	11.806	1992	40,000
25	Bukit Baka – Bukit Raya	Kalimantan (Central and West)	108	1992	181,090
26	Kelimutu	Nusa Tenggara	44.653	1992	5,357
27	Taka Bonerate	Sulawesi	2.387	1992	530,765

28	Siberut	Sumatera	13	1993	190,500
29	Bukit Tigapuluh	Sumatera	2.110	1995	127,000
30	Bali Barat	Bali	59.248	1995	19,001
31	Betung Kerihun	Kalimantan (West)	52	1995	800,000
32	Kayan Mentarang	Kalimantan (North)	4	1996	1,360,500
33	Wakatobi	Sulawesi	2.345	1996	1,390,000
34	Karimunjawa	Java	101.419	1997	110,117
35	Manusela	Maluku	238	1997	189,000
36	Lorentz (Cyclops)	Papua	17	1997	2,450,000
37	Laiwangi Wanggameti	Nusa Tenggara	29	1998	47,014
38	Manupeu Tanah Daru	Nusa Tenggara	134	1998	87,984
39	Danau Sentarum	Kalimantan	723	1999	132,000
40	Bukit Duabelas	Sumatera	360	2000	60,500
41	Sembilang	Sumatera	153	2001	205,750
42	Batang Gadis	Sumatera	82	2004	144,233
43	Tesso Nilo	Sumatera	634	2004	38,576
44	Gunung Ciremai	Java	336.796	2004	15,500
45	Gunung Merbabu	Java	11.220	2004	5,725
46	Bantimurung Bulusaraung	Sulawesi	370.370	2004	10,283
47	Kepulauan Togean	Sulawesi	12	2004	362,605
48	Aketajawe Lolobata	Maluku	218	2004	167,300
49	Gunung Merapi	Java	200.308	2004	6,410
50	Sebangau	Kalimantan (Central)	189	2004	542,141
	Total				16,248,501

**Source:** Indonesian Ministry of Forestry, PJLHK (2010); Indonesian Ministry of Environment and Forestry Statistics (2014)

This has encouraged local governments to have more power for regulating natural resource use within their region, included the national parks.

Unfortunately, however, local government's responsibility for managing natural resources is contested by several parties. On the one hand, local communities are attempting to take control of national park management in order to improve their lives and to gain political power (Lucas & Bachriadi, 2008). On the other hand, logging companies are urging local government to provide new production areas because they feel threatened by the activities of local people who over-exploit nature in national parks, thus reducing the potential for logging.

In fact, it is estimated that most of the illegal logging activities in Indonesia occur within national parks (Chan, 2010; Liswanto, 2005). The Sentarum Lake National Park, Kalimantan, for example, has experienced an increase in illegal logging by local people or migrants who then sell the timber outside the border of the national park (Newman, Currey, Lawson & Hapsoro, 2000; Wadley, 2006). Indeed, an estimated 40%-55% of all timber production in Indonesia is from illegal sources (Apfel, 2012). In addition to the pressure of capitalism, this illegal logging, it is suggested, reflects a shift in local community attitudes; a study by Purwanto (2008) in Tanjung Puting National Park, Kalimantan, for example, suggests that indigenous peoples have begun to shift from environmentally friendly behaviour (utilising wood sustainably for their own needs) to exploitative behaviour (harvesting timber for profit). Consequently, there exists a pessimistic picture of the future of the national parks, particularly in protecting the habitat of the orangutan which depend on forests (Purwanto, 2005).

However, a study conducted by Beukering *et al.*, (2003) in the Leuser National Park, Sumatra, shows that the conservation efforts may result in higher and more widespread economic benefits compared with deforestation. Regarding deforestation, the economic benefit, estimated at US\$7 billion, is only enjoyed by the timber companies, local government and a few members of the local community, this accruing directly the sale of timber. In comparison, the context of conservation, timber companies are not the only beneficiaries; others including the local community, local government, central government and the international community, receive economic benefits to a value of US\$ 9.5 billion. This advantage accrues from water supplies, tourism, flood prevention and agriculture.

Another negative issue in the management of national parks in Indonesia that demands attention is the failure of participative management. Problems commonly arise during the initial stages of national park development (Moore, Anderson, Kristanti, Piskorskaya & Utama, 2012). For example, a study by Kristanti (2012) conducted in the Halimun Mountain National Park, Java, demonstrated that local communities experienced competing interests and motives for their participation. In comparison, Borchers' work (2005) in the Komodo National Park, Nusa Tenggara, found that the blueprint approach, which is top-down, is still in place, preventing the participation of local communities. This approach has been used and has become entrenched since the park's establishment and, as a consequence, inequality exists between local people and the authorities (Walpole & Goodwin, 2001). Indeed, local people even accused of being intruders, or wood and fish thieves, in this national park (Erb, 2005).

For example, on 10<sup>th</sup> November 2002, two fishermen were shot by the patrol as they were allegedly stealing fish in this region (Gustave, 2005).

Mount Merapi National Park in Java is another national park that experienced a poor early start with regards to planning. The process of establishing the national park took three years, starting in 2001, and the principal concern raised by both civil society and NGOs was that there was lack of transparency and involved of interested parties. This is not to say that the establishment of the Mount Merapi Park was completely contested because, on the one hand, sand mining in the area was exceeding the ecosystem's capacity, thereby potentially damaging water reserves on the slopes of Mount Merapi. On the other hand, the main reasons for challenging the establishment of the national park were (Hidayat, 2009):

- i. the future life of local people could potentially be threatened if the park was formed;
- ii. the lack of transparency could potentially lead to the forests being privatised;
- iii. there was a history of conflict between local communities and conservation NGOs, especially foreign NGOs in several national parks;
- iv. unclear regulations;
- v. a forum was created to consider the establishment of a national park plan, but did not consist of all interested actors;
- vi. the area is home to Mount Merapi, one of most active volcanoes in the world, which erupts frequently. History showed that previous governments had not been able to respond effectively to the disaster and, hence, there was concern that following the establishment of the national park, limited attention would be paid to this.

In the event, Merapi National Park was established in 2004 with an increased emphasis on eruption disaster preparedness agreed as a compromise. Efforts were also made to resolve other issues. For example, the so-called Silviculture Agroforestry Regime (SAR) model was developed as a form of rehabilitation management and zoning system (Suryanto, Hamzah, Mohamed, Alias, Nawari & Wiratno 2011). This initiative had previously been initiated and had achieved good results in Sumatra. SAR is deemed a promising model of participatory management in national parks, particularly as it directs the local community to the buffer area around the national park to develop agroforestry as a viable means of improving the welfare of local community, rather than exploiting the national park. This not only reduces the local communities' dependence on the national parks, but also acts as a defence against the expansion of capitalism towards national parks. Furthermore, it potentially contributes to the task of

mitigating climate change (FAO, 2005; Metz, Davidson, Bosch, Dave, Meyer & IPCC, 2007; IPCC, 2000).

Similar conflicts also occurred at Wakatobi National Park (Sulawesi), Meru Betiri National Park (Java) and the Lore Lindu National Park (Sulawesi) (Gustave, 2005; Hoath, 2005; Sangadji, 2005). Even the well-known Bunaken Marine National Park has failed to work towards sustainable development through participatory management and, indeed, has even become anti-conservation under the new management of local government (Sembiring, 2005).

As a consequence, Eghenter (2006: 174) suggests that the Indonesian authorities place more emphasis on *adat* (customary law) so the participatory principles can be implemented optimally through a number of steps, such as:

- i. The formal recognition of *adat* land and the development of a customary council which would take the role as the authority of a national park;
- ii. The core zone must be accepted *de facto* as an area that is distant from population centres and is not exploited by local communities but maintains the ecological function of conservation areas
- iii. Establish an inter-*adat* organisation or forum that regulates managerial activity and addresses environmental problems that often cross the boundary of single tribe's customs
- iv. Maintain regulations that are developed locally regarding the use of forest products to ensure sustainability
- v. Recognise definitive and precise entitlements for each party, especially for both indigenous and non-indigenous people
- vi. Recognise that national parks created on customary land are best regulated and protected as *adat* forests

In addition, other studies have considered the application of democratic processes to developing the participation of local communities in national parks (Arman 1998, Lappe & Dubois, 1994; Wallis, 1996). These include:

- i. Listen actively to grasp the meaning of what was said by communities
- ii. Highlighting the difference in a positive way to stimulate growth
- iii. Provide facilities for parties that have different opinions to listen each other's
- iv. Resolving key issues that osculate all parties' interests

- v. Describe the future in accordance with the shared values
- vi. Open public discussion on matters related to mutual interests
- vii. Provide opportunities for people to choose the alternative that they are willing to carry out
- viii. Expressing joy and appreciation for what they have learned and achieved
- ix. Re-evaluating and use those results in action
- x. Guiding and helping community members in the process of learning about the art of social life

However, in general, the Indonesian Government remains committed to implementing a participatory approach to national park management in order to increase the income of local people living in and around national parks by up to 30% (Ministry of Environment, 2006). Such a commitment is good news in particular for those defined as 'isolated communities [who] have limited capacity to communicate with more advanced communities, generating underdeveloped attitudes and lagging behind in terms of economic, political, socio-cultural, religion, and ideological' (Colchester, 1994; Pimbert & Pretty, 1997).

Indeed, there is evidence of the successful implementation of a participatory approach in a number of instances in Indonesian National Parks. For example, the Nature Conservancy formed the Village Conservation Society that supervises the management of Lore Lindu National Park (Acciaioli, 2005), whilst the Kasepuhan community in the Halimun Mountain National Park preserves the Leuweung Talon artificial forest which has remained undisturbed for generations (Adimihardja, 2005). Similarly, a number of participatory steps have begun to be taken in Bunaken National Park and Komodo (Suryanto *et al.*, 2011) whilst the Meru Betiri National Park started a participatory project in 2010 with the aim of building mutually beneficial cooperation between actors, establishing forums and partnership programs, agreeing a MoU between multi-actors, and reducing carbon emissions and increasing carbon stocks (Aliadi, 2010).

Specifically, a very successful example of participatory management is evident at the Kayan Mentarang National Park, established in 1997 (Deddy, 2006; Eghenter, 2006). A formation plan was created in 1992 by the Indonesian Government, supported by WWF Indonesia which provided research to develop an activities map of the communities, including 65 villages, within the 1.5 million hectares inside and around the national park (Stockdale & Ambrose, 1996). Hence, when the area was accorded national park

status, the park authority, together with WWF, were able to identify and solve problems related to land conflicts and to encourage community participation in the management of national parks. The zoning system in the park is also the outcome of discussions between the authority, WWF, local communities and timber companies. This was followed by other participatory activities that have resulted in long-term interdisciplinary research patterns (Eghenter, Sellato & Devung, 2003) and *adat* compilation as well as the establishment of *adat* institutions (Eghenter, 2006).

Participatory projects involving several other countries have also been carried out by the Indonesian Government, such as cooperation with Philippines and Malaysia to manage the Sulawesi Eco-Region. Furthermore, together with Malaysia, Indonesia manages a number of national parks such as Betong Kerihun, Lanjak Entimau and Kayan Mentarang. In addition, collaboration with Malaysia and Brunei has been agreed to form the Heart of Borneo (HoB) region, an area of 22 million hectares identified for a national parks territory that crosses national borders. Another Indonesian collaborative project with Papua New Guinea has also been undertaken in Papua to manage Wasur and Tonda National Parks. Last but not least is Indonesia's collaborative project with Norway in the Bukit Tiga Puluh National Park (Ministry of Environment, 2006).

An alternative model for implementing participative management, other than the SAR discussed above, is the concept of ecotourism. In the ecotourism model, a national park is opened for tourism, but with limitations. Mount Gede Pangrango National Park, Java, is a positive example of the ecotourism strategy. Revenues earned for the national park through tourism are not substantial, (Rp. 452 Million per year) but this is considered a success story within a national park for the national park level where a number of limitations are made on balancing the welfare needs of the local community with meeting the needs of tourists for satisfying experiences (Nuva *et al.*, 2009). Therefore, the concept of ecotourism is considered further in the following section.

### **2.3 The concept of ecotourism**

Ecotourism can be defined both broadly and specifically. From a broad perspective, ecotourism can be thought of as nature-based tourism, or tourism that occurs primarily in natural areas (Barker, 2009). A more specific definition that is widely cited in the literature is drawn from Honey's (1999: 25) study, in which she describes ecotourism as 'travel to fragile, pristine and usually protected areas that strives to be low impact and usually small scale. It helps educate the travelers, provides funds for conservation,

directly benefits the economic development and political empowerment of local communities, and fosters respect for different cultures and for human rights'. Alternatively, the International Ecotourism Society (TIES) defines ecotourism as 'responsible travel to natural areas that conserves the environment and improves the welfare of local people' (Chambliss, Slotkin & Vamosi, 2007; TIES, 2006).

For the purposes of this thesis, Fennell's definition of ecotourism, which in effect summarises some 85 definitions of the term, will be adopted. Fennell (2008: 24) defines ecotourism as 'a sustainable, non-invasive form of nature-based tourism that focuses primarily on learning about nature first-hand, and which is ethically managed to be low impact, non-consumptive, and locally oriented (control, benefits and scale). It typically occurs in natural areas, and should contribute to the conservation of such areas'.

From these definitions, it is evident that, generally, the ecotourism concept evolved and has been promoted as a means of counteracting the perceived negative consequences of mass tourism (McGahey, 2012). In other words, it is an alternative (to mass) forms of tourism that usually occurs in natural areas, is ecologically sustainable, that enables tourists to interpret and learn about the environment which they are visiting and which improves the socio-economic condition of local communities (Sharpley, 2006). Significantly, it is also considered to be a form of tourism that challenges the traditional structure and inherent power relations of international tourism; it seeks to empower local tourism providers through the encouragement of local participation in or control of tourism development and attracting tourists seeking more balanced encounters with local communities. This concept has its foundations in the mid-1960s when Hetzer (1965) proposed four pillars of responsible tourism, including: the minimisation of environmental impacts; maximisation of benefits for local residents; respect the host country's resources; and, maximisation visitor satisfaction.

Hetzer himself defines ecotourism as 'a form of tourism based on natural and archaeological resources such as caves, fossil locations, and archaeological sites' (Higham, 2007: 2). Initially, precedence was given to environmental protection as the primary function of ecotourism (in contrast to the profit motive of mass tourism), with the objectives of education, quality / meaningful tourist experiences and local participation following later (Ross & Wall, 1999). However, many consider that the concept of ecotourism has been appropriated by the mainstream tourism industry; ecotourism has been seen as a 'sexy' word that is often used by tour operators for

nature tourism promotion practices that do not follow sustainability principles (Ceylan & Guven, 2010). In other words, the 'eco' label is applied to the tour package without the principles of ecotourism being applied to the product (Himoonde, 2007) and, hence, the industry has long been accused of 'green-washing' or 'eco-sell' (Wight 1995).

With respect to ecotourists themselves, a study conducted by the International Ecotourism Society (1998) revealed the characteristics of such tourists originating specifically from North America (Drumm & Moore, 2002), as follows: (i) ecotourists were predominantly university graduates (82%); (ii) the majority (60%) traveled in pairs, whilst only 13% traveled alone and 15% with family; 50% were traveling for between 8-14 days; (iii) the largest expenditure group (26%) spent between \$1,001 and \$1,500 per journey; and (iv), while the main motivation for the journey was to enjoy nature and have new experiences. In addition, TIES (The International Ecotourism Society) a global ecotourism fact sheet (TIES, 2006) profiled ecotourists, especially those from Europe, as experienced travelers, highly educated, in the higher income bracket, middle-aged to elderly and opinion leaders.

However, Sharpley (2006, 2012) questions the existence of the 'true' ecotourist, suggesting that the typical values and motives of tourists contradict the notion of tourist behaviour being influenced by strong environmental values. More specifically, a number of studies reveal that, generally, tourists' behaviour is consumption driven, (Bocock, 1993; Crouch, 2006; Sharpley, 2008; Woodside & Dubelaar, 2002), implying that the term 'ecotourist' is little more than an exclusive label for those who consume ecotourism experiences for reasons of identity and personal satisfaction rather than a strong environmental ethic. In short, the term 'ecotourist' is relatively meaningless (Moisander, 2007; Pedersen & Neergaard, 2006; Sharpley, 2006).

At the same time, it is also recognised that the principles of ecotourism are difficult to implement and 'ecotourism theory has often not been successfully put into practice' (Ross & Wall, 1999: 123). Research has shown that some ecotourism projects ultimately failed to address the fundamental problems they were designed to resolve and did not produce the expected benefits (Buchsbaum, 2004). For example, a number of ecotourism projects have not been able to resolve the problem of waste management (Meletis, 2007), nor resolve the contradiction of involving an expensive trip to a distant location. If visitors seek a comfortable experience, there will be a heavy burden on the environment and community regarding facilities and services (Meletis, 2007; Mowforth & Munt, 2003). Socio-cultural problems can also arise, not least

because of cultural differences between tourist and local people (Lindberg *et al.*, 1997). Meanwhile, other problems related to energy and emissions also could arise when traveling to or from the ecotourism location of (Hall, 2007).

In addition, Kelly (2009), Nash (2001), Stem, Lassoie, Lee, Deshler and Schelhas (2003) and Weinberg, Bellows and Ekster (2002) identify a number of negative impacts of ecotourism developments, including: (i) local people being marketed as a tourist attraction; (ii) greater social inequality; (iii) easier access for local people to drugs and alcohol; (iv) a failure to provide economic benefit to the local community; (v) limited participation of local communities in decision making; (vi) excessive waste and sound pollution; (vii) habitat disturbance; (viii) the destruction of forests to provide roads for tourist access; (ix) urbanisation which eradicates culture and value; and (x) ecotourism revenues flowing out to metropolitan centres.

Nevertheless, the principles of ecotourism are in line with the concept of sustainable development and, thus, can be used as a guide for the nature-based tourism management for local people, tourists, and managers (Dawson, 2008; UNESCAP, 1995). Inevitably, perhaps, there are several versions of the principles of ecotourism (Diamantis, 1999; Fennell, 2008; Sirakaya, Sasidharan & Sonmez, 1999). According to Fennell (2008), these principles include: (i) an interest in nature, (ii) contribution to conservation, (iii) dependence on parks and protected areas, (iv) long-term benefits to local communities, (v) education and studies, (vi) low impact and non-consumptive, (vii) sustainable, (viii) responsible and ethical management, (ix) enjoyment and appreciation the culture, and (x) small-scale and adventurous. This suggests that ecotourism should be associated with the environmental values espoused by all actors (Wood, 2002; Zografos & Allcroft, 2007) but, as already noted, such values may differ significantly. Hence, it is not surprising that the concept of ecotourism is ultimately understood differently by different actors and tailored to their individual goals (Dam, 2013; JICA, 2009).

There are two options to deal with this problem. The first is to establish a common definition of ecotourism among actors (UNWTO-UNEP, 2002) and the second is to adopt one perspective that is then imposed on all actors. However, in order to facilitate a solution, ecotourism principles can be built only from the perspective of the government or the community. Thus, from these efforts was born the concept of community-based ecotourism (Scheyvens, 1999), defined as 'a form of ecotourism where the local people have a fundamental control on, and involved in the development

and management, as well as gain an advantage in a large proportion for their community' (Denman, 2001: 4; Miller, 2008).

Unfortunately, however, there still remains the significant issue that a large number of local people do not benefit from ecotourism (Meletis, 2007; Scheyvens, 1999), whilst many ecotourism experts assume that local communities should be responsible for the protection of resources (Lash, 2003; Robinson & Redford, 1994). Even when economic benefits accrue to local people, they remain unprepared for mitigating the effects of tourism on the environment and culture (Campbell, 1999; Meletis, 2007; Mowforth & Munt, 2003). This is supported by the fact that a number of ecotourism projects in developing countries have been faced with the problem of inexperienced staff (Leung, Marion & Farrell, 2009). Moreover, many jobs related to ecotourism are often part-time and seasonal. Thus, ecotourism jobs should perhaps be seen as supplemental to other sources of income (Drumm & Moore, 2002).

Despite the widely recognised problems and challenges associated with ecotourism Wallace (1996) identifies a number of benefits of ecotourism. Ecotourism:

- i. Provides foreign currency earnings
- ii. Provides biodiversity protection
- iii. Creates jobs both directly or indirectly
- iv. Encourages the establishment of small and medium local businesses
- v. Creates opportunities for local entrepreneurship
- vi. Creates tax revenues that can be diverted to local communities
- vii. Provides personnel training to enhance local community's skill

Such claimed benefits demand empirical verification, however. Hence, Kruger (2005) conducted a comprehensive study of 188 ecotourism projects around the world and found that 118, or 62.8%, were classified as being successful ecotourism projects. Furthermore, ecotourism's greatest potential benefit, found in approximately 44% of cases, lies in either creating new conservation areas or delivering more effective conservation management in existing conservation areas. Kruger's (2005) findings are summarised in Table 2.8.

**Table 2.8:** Successful and unsuccessful ecotourism projects

Effects	Projects (%)	Percentage (188 Projects)
<b>Successful Ecotourism (118 projects)</b>		
More conservation (new areas, more effective)	44,1%	27,7%
Revenue creation increased for local communities, non-consumptive use	28,8%	18,1%
Increased revenue creation, regionally and nationally	21,2%	13,3%
Conservation attitude of local communities changed	5,9%	3,7%
<b>Unsuccessful Ecotourism (70 projects)</b>		
Habitat alteration, soil erosion, pollution	45,6%	17,0%
Local community not involved, leads to consumptive land-use	25,0%	9,3%
Flag species affected, population decline, serious behaviour alteration	20,6%	7,7%
Not enough revenue creation for conservation, consumptive use practised	8,8%	3,3%

**Source:** Kruger (2005: 592)

In addition, Kruger (2005) also proposes an inventory of factors that lead to the success or failure of ecotourism projects. The main factors supporting the success of an ecotourism project is the involvement of the local community (38.5%) and effective planning and management (33.3%). Conversely, the main factors that lead to failure are excessive numbers of tourists (36.8%) and the exclusion of local communities (27.9%) – see Table 2.9 below.

**Table 2.9:** Factors of success or failure in ecotourism projects

The Causal Factors	Projects (%)	Percentage (188 Projects)
<b>Successful Ecotourism (118 projects)</b>		
Local community involved at most stages	38,5%	24,2%
Effective planning and management	33,3%	20,9%
Ecotourism simply an economic advantage, locally and regionally	17,1%	10,7%
Flagship species alone	6,0%	3,8%
Differential pricing of entry fees	5,1%	3,2%
<b>Unsuccessful Ecotourism (70 projects)</b>		
Too many tourists	36,8%	13,7%
Local community not involved	27,9%	10,4%
Not enough control and management	14,7%	5,5%
Not enough local revenue creation	10,3%	3,8%
Protected area has priority over local people	7,4%	2,8%
Locals do not get environmental education	2,9%	1,1%

**Source:** Kruger (2005: 592)

A statistical conclusion can be drawn from Kruger's study (2008) is that the implementation of ecotourism management still has a significant failure risk; however, this can be tolerated because successful ecotourism management may provide considerable benefits to all parties.

It is evident, then, that appropriate policies are required to guide the management of a national park in order for it to achieve its goals. However, the planning and management of national parks cannot be separated from broader government public policy; the very existence of a national park reflects government decisions that affect society, particularly because often, though not always, the land within a national park's boundaries is public property (Hall, 1994, 2008; Hall & Jenkins, 1995; Jenkins, 1993).

In addition, public policy is also required to intervene in or guide social decisions and behaviour as necessary. There are two approaches generally used as a foundation to create public policy. First, the ad hoc approach relies on the assumption that individuals hold hedonic values (motivated by self-interest and material rewards) and, thus, their behaviour can only be changed through direct regulation, such as legal restrictions on product or resource use, or through financial controls such as taxes or subsidies (Akerlof & Kennedy, 2013; Tyler, 2011). Second, the scientific approach which, taking an academic perspective, is reliant on the focus of research and, as a consequence, is not always free from bias. In other words, one major drawback of the scientific approach is its potential subjectivity. Nevertheless, a number of studies have shown that public policies that focus on changing human behaviour relevant to environmental conservation are not only necessary but also are more effective if based on scientific approach rather than an ad hoc approach (Akerlof & Kennedy, 2013; Dombrowski, Sniehotta, Avenell, Johnston, MacLennan & Araújo-Soares, 2012; Dorning, 2010; Glanz & Bishop, 2010; Taylor, Conner & Lawton, 2012; Wintour, 2010). However, as discussed above, such policies may include an element of subjectivity. In Indonesia, for example, both the Ministry of Forestry & Environment and the Ministry of Tourism each employ a different definition of ecotourism, reflecting the fact that any government agency, whether central or local, must undertake '*Kajian Akademis*' (related academic study processes by a university) before it delivers a public policy. Therefore, the scientific approach on its own should not be the only approach adopted; rather, policy makers should also take into account issues arising from the various values of all individuals / groups involved in order to deliver a holistic concept and to build harmony policy between the various interested parties.

The values that define the beliefs and attitudes of the actors will influence what kind of policy will be determined by the government. However, the process of developing policies is more complex or challenging when the values of different actors are in conflict (Hall & Jenkins, 1995). Therefore, dialogue and compromise are needed to reconcile these values prior to generating an effective and efficient policy. Thus, the combination of an understanding of the values of individual actors together with the appropriate scientific theory may provide a more comprehensive and sound basis for the development of public policy in general, and of ecotourism policy in particular.

### **2.3.1 Ecotourism in Indonesia**

Ecotourism in Indonesia was first considered in 1995 at a conference involving Pact-Indonesia and WALHI at Bogor (Dalem, 2002). Some 65 participants took part including NGOs, policy makers, ecotourism experts, community members and tour operators (Lindberg *et al.*, 1997). This conference led directly to the adoption of the concept of community-based ecotourism with a theme 'Community-based Ecotourism: Opportunity or Illusion?', and the conference concluded by adopting the following principles of ecotourism (Sembiring, Hasnudi, Irfan & Umar, 2004: 3):

1. It is a responsible journey, where all parties involved in ecotourism activities should make an effort to protect nature or at least minimise the negative impacts on the natural environment and cultural objects at the ecotourism site.
2. The ecotourism location is a natural area or areas that are managed with reference to the natural rules of nature management. These areas include forest conservation areas and non-conservation areas. Forest conservation areas consist of national parks, nature parks, forest parks for people and nature reserves, while the non-conservation areas are *adat* (customary) forests. The areas that are managed by nature principles include *Wanagama* (protected forests for research and education), forest production, forest parks and cultural heritage.
3. The purpose of a visit to an ecotourism destination is to enjoy nature, gain knowledge, and increase understanding of nature and cultural phenomena.
4. All parties should support the nature and culture conservation with concrete actions, both morally and materially. The funds from ecotourism activities should be used for

the preservation of nature, providing income to the ecotourism actors, and encourage the growth of activities and business for the communities near the ecotourism destination.

5. The role of local community in the planning, construction and operation of the ecotourism area should be enhanced in order to improve their welfare.

One year later, in 1996, *Masyarakat Ekowisata Indonesia* (MEI) – the Ecotourism Society of Indonesia – was established through the Bali Ecotourism Declaration. The objective of MEI's establishment was to: (i) increase awareness of the need to preserve Indonesia natural resources; (ii) enhance environmental education information for tourists who visit ecotourism destinations; and (iii), emphasise the need to provide benefits to local communities (Lindberg *et al.*, 1997). In addition, in the same year, an Indonesian NGO, the Indonesian Ecotourism Network (INDECON) was set up to facilitate the inter-actor ecotourism networking in Indonesia. This organisation defines ecotourism as 'responsible travel to natural areas that are protected or non-protected to preserve the environment (natural and cultural) and improves the welfare of local people' (Lindberg *et al.*, 1997: 68).

In 1997, MEI held a first meeting in Flores, East Nusa Tenggara, followed by the second meeting in 1998, in Tana Toraja, Sulawesi (Dalem, 2003). MEI's activities have succeeded in encouraging central government to design a general guidance for ecotourism development at the local government level through the Announcement of Director General of Regional Development of Internal Affairs Department No. 660.1 / 836 / V / bangda dated 28 April 2000 (Dalem, 2003). In this guidance, the ecotourism principles promoted by the government aimed at conservation areas include (Manurung, 2003: 102):

1. Maintaining the natural balance in the ecosystem and its life support systems;
2. Protecting biodiversity and use it as a genetic pool;
3. Providing facilities for research, development, education, and training;
4. Providing facilities for nature tourism and the preservation of local culture;
5. Maintaining a balance between economic interests and the natural conservation include its ecosystems.

Since then, discussions, workshops, strategic planning for and the implementation of ecotourism in Indonesia have increased and encouraged the government to publish an ecotourism policy that is considered in the following section.

### 2.3.2 Ecotourism policy in Indonesia

Tourism is one of the more important sectors in the Indonesian economy. This can be seen clearly from the contribution of the tourism sector to Indonesia's foreign exchange earnings during the period 2009-2013 (Table 2.10). Notable is the fact that tourism was the only sector not to experience a decline, but also achieved an increase each year in foreign exchange earnings.

Table 2.10: The contribution of tourism sector in foreign exchange earning, 2009-2013 (US\$ million)

Rank	2009		2010		2011		2012		2013	
	Type commodity	Total (US\$ million)	Type commodity	Total (US\$ million)	Type commodity	Total (US\$ million)	Type commodity	Total (US\$ million)	Type commodity	Total (US\$ million)
1	Oil & Gas	19,018	Oil & Gas	28,039	Oil & Gas	41,477	Oil & Gas	36,977	Oil & Gas	32,633
2	Coal	13,817	Coal	18,499	Coal	27,221	Coal	26,166	Coal	24,501
3	Palm Oil	10,367	Palm Oil	13,468	Palm Oil	17,261	Palm Oil	18,845	Palm Oil	15,839
4	Tourism	6,298	Processed rubber	9,314	Processed rubber	14,258	Processed rubber	10,394	Tourism	10,054
5	Confection	5,735	Tourism	7,602	Tourism	8,554	Tourism	9,120	Processed rubber	9,316

Source: Ministry of Tourism (2015)

In order to maintain the success in tourism sector, the government recognises the need for effective tourism policies. However, the nature of tourism policy-making in Indonesia, especially for ecotourism within national parks, tends to be a spontaneous response to market demand (Cochrane, 2006). Hence, its emphasis is on the economic benefits rather than on nature protection.

In addition, until recently (2015), several government departments related to the environment employed different definitions of ecotourism. For example, the Ministry of Forestry, based on Government Regulation No. 18 of 1994, considers ecotourism to be activities associated with nature and, thus, make sees nature tourism and ecotourism as synonymous (Tomomi, 2010). Consequently, the policy for nature tourism (or ecotourism) from the perspective of the Ministry of Forestry currently is (Lindberg *et al.*, 1997: 67-68):

1. To support the conservation of nature-oriented tourist sites and their environment to ensure the sustainability of the tourist areas' attractiveness;
2. To make optimal use of specific locations that have potential as tourist destinations;
3. To support employment along with business opportunities;
4. To develop national cultural values within the global community in order to counter negative impressions of the current tropical forest management in Indonesia

A more precise definition of ecotourism comes from the Ministry of Environment. The Ministry defines ecotourism as 'tourism in the form of travels to natural places that are relatively undisturbed or contaminated, with the specific purpose of studying, admiring, and enjoying the scenery, which includes plants and wildlife (including the potential of region such as ecosystem, climatic conditions, natural phenomena, the peculiarities of plants and animals) and also all manifestations of culture (including the social-cultural environment), both from the past and in the present in these places with the aim of preserving the environment and improving the welfare of local people' (Sembiring *et al.*, 2004: 2-3).

Similarly, the Ministry of Tourism employs a more 'soft' definition compared to that of the Ministry of Environment, but reveals a better understanding compared to the Ministry of Forestry, defining ecotourism as 'a concept of sustainable tourism development that aims to support the efforts of environmental preservation (nature and culture) and increase community participation in the management of a conservative, thus providing economic benefits to the local community' (Sembiring *et al.*, 2004: 2).

Nevertheless, it would appear that the awareness of the Indonesian Government of issues related to ecotourism reflects that of the international community. For example, when the United Nations established 2002 as the Year of International Ecotourism, Indonesia similarly designated the same year as the Indonesia year of Mountains and Ecotourism (Hidayat, 2009).

Provided with abundant natural resources which offer the opportunity for substantial revenues through the tourism sector, the Indonesian government encourages nature-based tourism as its identity in global tourism markets, specifically by promoting an ecotourism approach which is in line with the concept of sustainable development. The concept of ecotourism is expected to guide the management of tourism in protected

areas, such as national parks, including Sebangau National Park. And, in this circumstances, the government has a role to play in supporting the implementation of ecotourism through policy development. Therefore, the following section will discuss Sebangau National Park, from the history of its establishment to its potential for ecotourism and, specifically, its management which, certainly, can not be separated from government policies.

#### **2.4 The case study: Sebangau National Park**

There are three national parks in Central Kalimantan, Indonesia, namely Tanjung Puting National Park, Bukit Baka-Bukit Raya National Park (only in a small area, mostly in West Kalimantan Province) and Sebangau National Park (see Table 2.7). Sebangau National Park is the most recently designated of them (est. 2004), particularly when compared to Tanjung Puting National Park (est. 1982) which has been known since 1936 as a wildlife sanctuary (Irawan, 2013). Tanjung Puting NP has been also long implementing the principles of ecotourism in order to balance the number of visitors and to protect the quality and integrity of the natural environment (Irawan, 2013). The number of visitors to Tanjung Puting National Park can still be managed appropriately not only because a fee is imposed on visitors to the park, but they must also use registered river transport provided by tour operators (Tanjung Puting National Park, 2010). Conversely, another national park, Bukit Baka-Bukit Raya, has yet to develop its nature tourism activities because its conservation remains a principal concern whilst access is very limited (Myers, Ravikumar & Larson, 2015).

Compared to the other national parks in Central Kalimantan, Sebangau National Park enjoys the most convenient access because it is located near Palangka Raya, the capital city of Central Kalimantan. Therefore, given Sebangau National Park's similarity to Tanjung Puting National Park but with easier access, the government will face a challenge in controlling visitor numbers. There remains a need to anticipate increasing visitation to the Park through policy development, the aim being that the appropriate implementation of ecotourism may maintain a balance between visitors numbers and environmental integrity.

And as previously noted, the overall aim of this study is to map the shared values of each actor involved in the development of ecotourism policy for Sebangau National Park in Indonesia. Reflecting that wider policy, the government of Central Kalimantan is promoting Sebangau National Park as the 'Ecotourism Gate in Central Kalimantan'.

However, the researcher, who has been living in Central Kalimantan, has an academic background as a lecturer in public policy at the University of Palangka Raya as well as being a practitioner as a senior travel consultant at PT Barama Intercity, has not witnessed any significant impact on ecotourism in Sebangau National Park as a result of the government's campaign that dates back to 2010. Therefore, this study offered the opportunity to become involved in ecotourism development in Sebangau. This section, therefore, provides a detailed background to the case study, commencing with an overview of the history of Sebangau National Park, followed by a discussion its potential for ecotourism development and the management issues that arise.

Sebangau National Park, which has a total area of 542,141.7 ha (SK. 529 Year 2012), is a new national park located in Central Kalimantan, Indonesia. Central Kalimantan itself is one of five provinces of Kalimantan, the Indonesian part of Borneo, an island that boasts enormous biodiversity and is one of the largest centers for ecotourism in the world (Ashton, 2005; Kier, Mutke, Dinerstein, Ricketts, Küper, Kreft & Barthlott, 2005; Myers, Mittermeier, Mittermeier, Da Fonseca & Kent, 2000; Oakley, Pilcher & Wood, 2000; Persoon & Osseweijer, 2008; Raes, 2009). Thus, Sebangau National Park undoubtedly has the potential to be further developed as an ecotourism destination.

Borneo Island itself comprises three national regions: Malaysia (Sabah and Sarawak), Indonesia (Kalimantan) and Brunei Darussalam (Figure 2.5). Kalimantan occupies almost three quarters of the land area of Borneo (Table 2.11)

**Figure 2.5:** Borneo / Kalimantan Island



Legend: ■ Sebangau National Park.

Source: Adapted from Britannica (2015)

**Table 2.11:** The distribution of political regions in Borneo

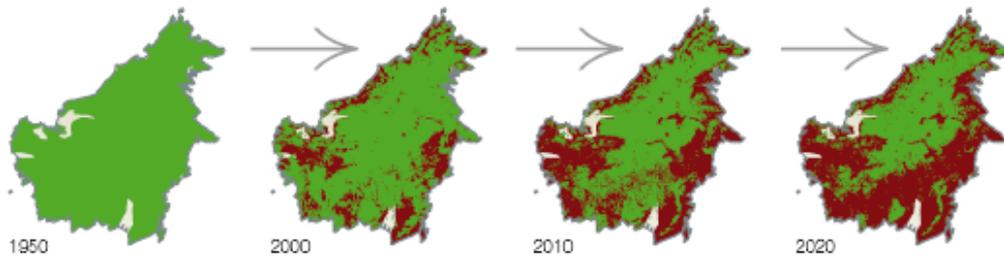
Borneo Island	Area	Area (%)	Population	Density (psk)	Survey
Sarawak	124.449	16,6%	2.471.140	20	2010
Sabah	73.620	9,8%	3.206.742	44	2010
Brunei	5.765	0,8%	423.786	74	2014
West Kalimantan	147.307	19,7%	4.393.239	30	2010
Central Kalimantan	153.565	20,5%	2.202.599	14	2010
South Kalimantan	38.744	5,2%	3.626.119	94	2010
East Kalimantan	129.067	17,3%	3.550.586	17	2010
North Kalimantan	75.458	10,1%	524.526	7	2010
Total	747.975	100,0%	20.398.737	27	

**Source:** Adapted from Department of Statistic Malaysia (2015), Badan Pusat Statistik Indonesia (2014), the World Statistics Pocketbook (2015)

The ethnic groups of Kalimantan are dominated by the indigenous Dayak people who inhabit all five Kalimantan provinces and, being relatively homogeneous, have long enjoyed cultural relationships across the country. Only in the coastal regions are other ethnic groups distinct from the Dayak people to be found; these were mostly formed by the immigration of ethnic groups from Java and Madura under Indonesia's transmigration program. Initially, these groups were expected to develop new, distinct communities but they later assimilated with the indigenous population under the leadership of Suharto, the second President of Indonesia.

Despite the distinct political administrations in the three countries that comprise Borneo, the exploitation of the island's natural resources follows a similar pattern. Specifically, the island is being seriously threatened by biodegradation because of land use for demographic, agricultural and industrial purposes. Indonesia and Malaysia in particular are competing to become the world's largest exporter of palm oil, which is resulting in the widespread exploitation of forest land for conversion to palm oil plantations (Figure 2.6).

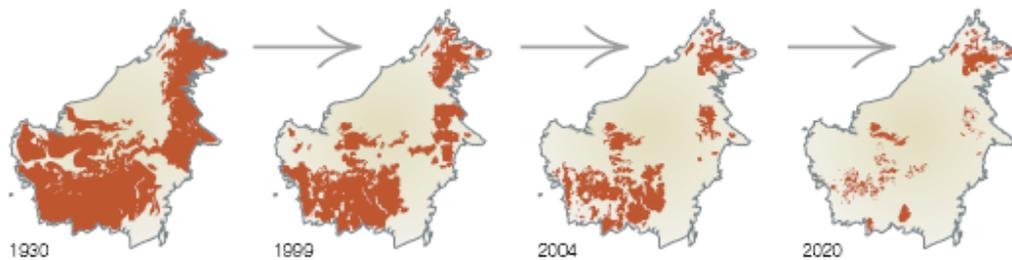
**Figure 2.6:** Projected size of Borneo forests



**Source:** Greenpeace (2008: 38)

In 1970, the area of virgin forests in Borneo covered 75% of the entire island (Harrison, 1970) but, by 2011, just 8% of the forests in Kalimantan remained (Kuhn, 2011). This deforestation has had a dramatic impact on the orangutan (*Pongo pygmaeus pygmaeus*) resulting in a population decrease in the endemic species in Kalimantan (see Figure 2.7).

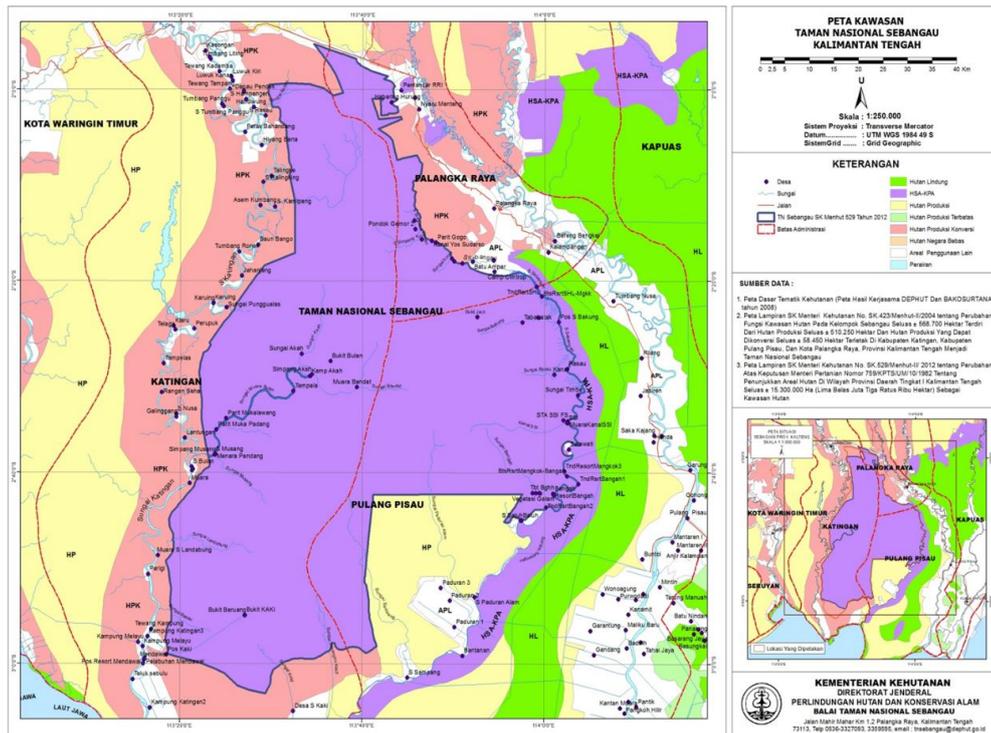
**Figure 2.7:** Distribution of orangutans in Borneo



**Source:** Greenpeace, 2008:38

In an attempt to manage this situation, the Indonesian Government, supported by the WWF and in collaboration with a number of stakeholders, are building a wildlife sanctuary to protect this species in Sebangau. The Sebangau National Park in Central Kalimantan, where this research is being conducted, spreads over three districts, namely, Katingan (60% of the Park), Pulang Pisau (30%) and Palangka Raya (10%) (See Figure 2.8).

**Figure 2.8:** Sebangau National Park area



**Source:** Sebangau National Park Office Database, 2015

Sebangau National Park has the primary purpose of conservation and reforestation, reflecting the fact that the forested area has been significantly degraded by illegal logging.

Satellite images reveal that at least 9.921 km of paths and 11.406 km of rail lines have been used or built for transporting timber in Sebangau (Bechteler & Siegert, 2004; Silvius & Suryadiputra, 2005). Moreover, prior to the logging activity, Sebangau was involved in a massive project led by the Indonesian government under Suharto in 1995, which tried to convert a million hectares of peatland into rice fields. However, this failed or was deliberately thwarted.

Support for the need for conservation is manifested in the World Wildlife Fund's (WWF) active conservation campaigns and their participation in the drafting and establishment of development plans for Sebangau National Park. Official approval for the Park was given by the Minister of Forestry Decree No.423 / Menhut / II / 2004, dated October 19<sup>th</sup> 2004, and indeed, the park is identified as one of the WWF's main achievements in Indonesia, the organisation having facilitated the process of obtaining the park's legal

status through 'bottom-up and participative involvement of the local community and local government' (Perez, 2008: 200).

Perez's study (2008) also describes how conflict is taking place between WWF and local communities in Sebangau. For local people, it is culturally unacceptable for a stranger to come into their territory and show more care for orangutans than for those people who are poor, neglected by the government, and living in hardship (Besalicto, 2010).

The main income for local people is harvesting timber; though this was deemed illegal logging by the government in 1970. At that time, local people could earn the equivalent of 80-85 Euros per month by logging; thus, the change of status to a national park threatened their livelihoods. However, the WWF has managed to convince local people that rattan harvesting and fishing will provide a better income and, based on Perez's observations (2008) at least, the WWF have been relatively successful in supporting the Sebangau National Park.

The vision of Sebangau National Park is 'The Realisation of Safe and Steady Management, According to the Law, as well as the Ability to Provide Community Optimal Benefit' (Suhud & Saleh, 2007). This vision is unpersuasive, but reflects the adoption of the participatory paradigm as one of the elements of the concept of ecotourism. The participatory paradigm is also reflected in the mission, goals and objectives of Sebangau National Park management. For example, there are four missions for Sebangau National Park, one being 'Developing Institutional and Partnership of Sebangau National Park Agency in Order to Manage, Protect, and Utilise the Natural Resources and Ecosystems' (Suhud & Saleh, 2007).

Sebangau National Park offers many attractions for ecotourism. Apart from being one of the largest areas with an orangutan population, it is also the biggest peatland area in Borneo (Husson, Morrogh-Bernard, McLardy, Driscoll, Fear & Page, 2002; Rautner, Hardiono & Alfred, 2005). Consequently, it has several areas marked for ecotourism development, such as (1) the Koran River-CIMTROP-Rasau and Mangkok, (2) the great river cruise, (3) the lake of Pangen-Panggualas and Dayak villages, (4) peatland ecosystems, and (5) Mendawai-Foot Love Lust Hill (Setyadi, 2012).

In addition, Sebangau offers other potentials: Among these are:

### 1. High Biodiversity

Local and foreign researchers have made a number of attempts to conduct an inventory of Sebangau's biodiversity. In total there are: 808 species of flora; 65 species of mammals, including orangutan (*Pongo pygmaeus*); 43 species of reptiles; and 182 species of birds which account for almost 50% of the bird species on the island of Borneo (WWF, *et al.*, 2012; Harrison *et al.*, 2007; Morrogh-Bernard, 2009).

### 2. Endangered Typical Flora and Fauna

The distinctive flora found in the Sebangau area includes several species of dipterocarp like *agathis* (*Aghatis spp.*), *belangeran* (*Shorea belangeran*), *bintangur* (*Calophyllum sclerophyllum*), *jelutung* (*Dyera costulata*), *keruing* (*Dipterocarpus spp.*), *menjalin* (*Xanthophyllum spp.*), *meranti* (*Shorea spp.*), *nyatoh* (*Palaquium spp.*) and *ramin* (*Gonystylus bancanus*) (WWF *et al.*, 2012). Those species are rare and endangered, not only because of illegal logging activities which has occurred for decades, but also because of the Million Hectares Peat Land Project under the Soeharto regime which resulted in deforestation, including forest fires, in Sebangau (WWF *et al.*, 2012; Boehm & Siegert, 2001; Kalteng Pos, 2015).

The Sebangau endemic fauna includes 154 species of birds such as *storks stormi* (*Ciconia stormi*), *gray chest babbler* (*Malacocincla albogulare*) and *hornbill rhinoceros* (*Buceros rhinoceros*). In addition, at least four species of endangered mammals including the orangutans (*Pogmo pygmaeus*), *Javan* (*Hylobates albibarbis*), proboscis monkey (*Nasalis larvatus*), and clouded leopard (*Neofelis nebulosa*) (WWF *et al.*, 2012). All are threatened by extinction mainly because of the continued long term logging (Kreveld & Roerhorst, 2009; Nellemann, Miles, Kaltenborn, Virtue & Ahlenius, 2007).

### 3. The Role of Water Infiltration

The Sebangau area could provide water storage (WWF *et al.*, 2012) because of the characteristic of peat that allows it to contain water up to 300-800% of its own weight (WWF *et al.*, 2012). Studies have shown when the river level drops, the peat is more likely to release the contained water in an attempt to match the river water level. Unfortunately, when the peat is releasing water it can accelerate peat decomposition which causes greenhouse gases to be released to the air. Therefore, the water in

the Sebangau area also serves as a barrier to greenhouse gases by keeping the peat wet, thus reducing emissions.

However, prior to achieving its status as a national park, the Sebangau area was used for illegal logging and nearly 1,000 canals were built by illegal loggers to carry timber out of the forest. These canals drain the swamp and accelerate decomposition of peat, thus accelerating the release of greenhouse gases (WWF *et al.*, 2012). Efforts have been made by the WWF to saturate the swamp in order to prevent this while also providing economic benefits to the population through fishing, planting *jelutung* trees, preventing forest fires, and reducing the risk of flooding (WWF *et al.*, 2010; Siegert, Boehm, Rieley, Page, Jauhiainen, Vasander & Jaya, 2001). At least 12 major dams and 650 small dams have been built to block the canals since 2005 (Wetlands, 2007; WWF *et al.*, 2012).

From the discussion above, it is evident that Sebangau National Park has the following advantages: (i) it has a high potential biodiversity; (ii) it contains many endangered species of flora and fauna; and (iii) it is an important water catchment area for the surrounding region (Nugroho, 2010). However, if it is not properly managed then these assets would be lost because, as studies have shown, ecotourism can have an overall negative impact on wildlife (see Chapter 1). Moreover, ecotourism itself is a new development for Sebangau National Park following the campaign in 2010 to become an ecotourism gateway in Central Kalimantan.

#### **2.4.1 Challenges facing Sebangau National Park**

As a recent addition to the 'stock' of national parks in Indonesia, it would be hoped that ecotourism in the park would be promoted, planned and managed in such a way that anticipates and avoids the commonly occurring issues in Indonesia's more established national parks, as explained above. However, this is not the case. Reflecting the Indonesian government's new decentralised system of governance, each county has the authority to govern their district independently. At the same time, the management of Sebangau National Park, an area with unique natural features that had previously been degraded by illegal logging, is further complicated because the park is located in a region that has long suffered interference from various parties, leading to ethnic problems and conflict between the agrarian, wood and palm oil industries. This reality adds to the overall complexity of the development of Sebangau National Park as an ecotourism destination in Kalimantan.

As discussed above, one example of the problematic nature of the development of Sebangau National Park is to be found in a study by Perez (2008), who describes how conflict is occurring between the World Wildlife Fund for Nature (WWF) and the local communities in the park. Moreover, the change in the status of their traditional lands into a national park has put their livelihoods at risk because it has put a stop to their main form of employment, harvesting timber, which has been labeled by the government as illegal logging. Even though, the WWF managed to convince the indigenous people that the income from cultivating rattan and from fishing would provide a better livelihood, and, an agreement was reached in June 2005 between WWF and the indigenous people to protect the environment through the establishment of the Community Forum Bahandang. However, the sustainability of this forum remains uncertain because it operates only at the lowest, local at the lowest level, not at the level of districts and provinces (Perez, 2008). Thus, soon after it was established, an article regarding the Sebangau National Park in the Central Kalimantan Post (Kalteng Pos, 13 February 2006) aired the misgivings and disappointment of one village leader concerning the role and presence of WWF in his village (Perez, 2008).

Moreover, at the higher (province) level, more parties are involved and they have their own interests in and expectations of the Sebangau National Park. The local government, for example, sees the park as a source of revenue for their regional income and therefore would support a strategy for larger scale tourism development. Specifically, the Central Kalimantan Development Vision and Mission 2005-2010 (2005) for tourism development, as well as other official statements, focus only on how to leverage revenue from nature tourism sector as opposed to also taking conservation needs into account (Kalteng Pos, 2015; Radar Sampit, 2015). Conversely, WWF, with a principal concern for conservation, focuses primarily on socialising wildlife, especially the orang-utans. Local indigenous people, on the other hand, want to survive or earn a higher income by continuing their logging activities, whilst other businesses organisations also want to exploit the park for financial benefit. Furthermore, the Sebangau National Park has been labeled by Central Kalimantan Province as 'Pintu Gerbang Ekowisata di Kalimantan Tengah' (The Gateway to Ecotourism in Central Kalimantan) (The Ministry of Forestry, 2010). This has given rise to new and more complex challenges because, as already noted, ecotourism itself remains a contested concept, in particular with respect to its 'green' credentials. Not only do commentators question the extent to which it minimises the negative consequences of tourism and brings genuine benefits to destination communities (Holden & Fennell, 2012; Honey,

2008; Lück & Kirstges, 2003; Wall, 1997), but doubts are also raised over the motives and behaviours of ecotourists themselves (Sharpley, 2006). Indeed, many suggest that ecotourism is little more than a form of 'greenwashing' (Mcgahey, 2012; Self & Bell-Hayness, 2010). Nevertheless, the term 'ecotourism' continues to be used ever more widely to promote tourist experiences and places, particularly those associated with nature and natural spaces.

In the context of Sebangau National Park, where tourism is in the early stages of development, the ecotourism discourse has not been supported by any discernible, concrete policy. In other words, the park is being promoted as an ecotourism destination without the benefit of policies and plans for its effective development and management. As a consequence, not only may there be significant negative impacts on the environment, but also the description of Sebangau National Park as an ecotourism gateway in Central Kalimantan will be meaningless. At the same time, ecotourism development in the Park is further complicated by the fact that, as discussed earlier, ecotourism is in general considered to be a Western paradigm that conflicts with the cultural context of nature tourism destinations in the developing world (Cater, 2006) and the needs / expectations of local actors whilst, in particular, the management of the Park is further complicated by the Sebangau area's history of conflict. In short, the planning and management of Sebangau National Park as an ecotourism destination faces a number of significant challenges, particularly with respect to the potential conflict between different actors.

These issues outlined above represent significant challenges to the government's policy to develop ecotourism as a fundamental strategy in planning and managing Sebangau National Park. In particular, the potential conflict between different actors remains a major hurdle to the successful development of ecotourism in the Park. Therefore, the overall aim of this study is identify and explore critically the varying perceptions, (environmental) values and behaviours of different tourism actors as a basis for informing the future development and management of ecotourism in Sebangau National Park and, furthermore, for promoting effective collaboration between the Park's actors. At the same time, it will also act as a test of value theory (see below) in relation to individual actors' behaviours and perceptions with respect to ecotourism by examining the extent to which actors' values, perceptions and behaviours may influence the development of ecotourism policies in the Park. In so doing, this thesis will contribute not only to future policies and planning for Sebangau National Park in particular, but also to knowledge and understanding of ecotourism

planning and management more generally through its focus on human (environmental) values as an important element in the development of ecotourism policy.

## **2.5 Summary**

From the discussions above, it is evident that national parks are considered widely in the literature, from histories of their development in specific national contexts (for example, Frost and Hall, 2009a; MacEwen and MacEwen, 1982; Runte, 2010) or edited collections of the challenges of tourism in national parks (Butler & Boyd, 2000) to 'technical' documents that define and categorise protected areas, including national parks (Dudley, 2008). More specifically and unsurprisingly, given their diverse nature, the literature on the management of national parks is manifested primarily in case studies of parks in different countries, and it is clearly seen that the key issue in most national parks is how to achieve a balance between conservation and recreation, typically the two principal purposes of the establishment of national parks (Cochrane, 2009; Runte, 1990; Sharpley, 2009).

In order to achieve a balance between these two purposes, therefore, national park authorities must consider all aspects of management holistically, including perspectives such as that of local communities. This implies that collaborative management is essential to the effective development of national parks, a conclusion that is supported by several studies that identify how national parks which are managed by a collaborative approach gain some benefits, such as: (i) enhancement of local management and knowledge, (ii) delivery of a sense of belonging and ownership amongst members, (iii) creation of a sense of ownership of available natural resources amongst indigenous people, and (iv) support for the presence of local people in the national park, potentially reducing poverty through community empowerment (Alder 1996; Christie & White, 1997; Christea *et al.*, 1994; Elliot *et al.*, 2001; Gilman, 1997; Goodwin & Bah, 2012; Nielson & Vedsmand, 1999; Pimbert & Pretty, 1997; Veitayaki, 1998; Wells & White, 1995; White & Palaganas, 1991).

Furthermore, the concept of ecotourism in particular is considered to facilitate collaborative management approaches and to promote a 'win-win' solution, especially between conservation and the recreational use of national parks (Fennell, 2013; Wood, 2012). In other words, although no consensus exists with regards to definitions of ecotourism, and although it remains a concept that is difficult to realise in practice and, indeed, may often fail to deliver the desired outcome (Ross & Wall, 1999; Buchsbaum,

2004; Kelly, 2009; Nash, 2001; Stem *et al.*, 2003; Weinberg, Bellows & Ekster, 2002), nevertheless the principles of ecotourism provide guidance for national park managers in that they should consider social, economic and environmental values, as well as involve all relevant actors, in order to succeed (Dawson, 2008; Jamal & Stronza, 2009; Li, 2004; UNESCAP, 1995; Wight, 1995).

This, in turn, suggests that for the successful management and development of national parks, all actors should share these three groups of values (Wood, 2002, Zografos & Allcroft, 2007). In particular, they should, ideally, embrace environmental values given that the one of the principal purposes of the designating a national park is to protect the natural environment while providing opportunities for social and economic development.

Likewise, given the Park's history of conflicts, the effective development of ecotourism in Sebangau will undoubtedly be dependent on more specific knowledge. In particular, the environmental values espoused by actors involved in policy-making should be examined as basis for collaboration in producing an appropriate policy that can deliver benefits to both the environment and the community.

Therefore, it is essential to consider the extent to which environmental values are held by each actor as it is important to note that an understanding of human values is fundamental to collaboration (Glen, 1999; Rokeach, 2008) that may influence the success of the policy-making process (Ansell & Gash, 2008; Bland & Overton, 2014; Keeley & Scoones, 2000), particularly to support ecotourism development in national parks. Thus, actor collaboration and its value is discussed in the following chapter.

## **CHAPTER THREE**

### **ACTORS AND COLLABORATION**

#### **3.0 Introduction**

The purpose of this study is, broadly, to explore the environmental values of actors in national parks, in particular the extent to which such values may influence the development ecotourism policy in a national park. As considered in the preceding chapters, the active role of stakeholders and their values, especially their environmental values, may affect the ecotourism policy development process. It is important to note, however, that not all stakeholders may be able to influence the process directly. Therefore, this third chapter will discuss the active involvement of stakeholders in the development of ecotourism policy in national parks, particularly in Sebangau National Park as the focus of this research. It justifies their categorisation as 'actors', and goes on to consider the nature and extent of collaboration between them that may support the process of developing ecotourism policy in the Park.

#### **3.1 Actors: Definitions and theories**

There was once a view that organisations function independently from their environment. In other words, organisations were considered to function like machines, drawing on internal resources as inputs and delivering outputs or products to the external environment (Cornelissen, 2005; Morgan, 2006). Subsequently, and not surprisingly, this view came to be criticised. That is, the concept of transaction costs suggests organisations impact on the external environment; that is, there are inevitably external costs involved in an organisation's operations. Equally, the notion of transactions costs also suggests that the external environment may have a significant impact on an organisation, affecting it not only directly through inputs, but also indirectly through a wide range of influences emanating from parties involved in the supply chain (Freeman & McVea, 2001; Williamson, 1985). Thus, the framework of transaction costs provides a positivistic foundation for considering the role of other parties, namely stakeholders or, in particular, shareholders, in the operations of an organisation (Vachani, Doh & Teegen, 2009; Williamson, 2005).

Stakeholders, as part of the external environment, are able to exert an influence on not only the resources in the input process, but also the welfare of whole organisation (Brooks, Milne & Johannson, 2002; Oestreicher, 2009), as well as the organisation's ability to deal with critical situations (Pearson & Clair, 2008). For example, during the 1990s, pressure from consumer groups led directly to companies beginning to develop Corporate Social Responsibility (CSR) programmes to the benefit of the community (Levy & Hawkins, 2009). In addition, the political environment in general and government policies in particular have required organisations to focus on a variety internal and external social aspects relevant to their operations, such as employee health and welfare, child care, environmental issues and so on (de Gilder, Schuyt & Breedijk, 2005). Moreover, these demands or influences on the organisation reflect the attributes and attitudes of stakeholders who develop strategies to put pressure on organisations to respond to stakeholders' issues (Eesley & Lenox, 2006; King, 2008; van Huijstee, 2010).

In the context of tourism, it has long been recognised that it is essential to take into account the view of stakeholders in tourism development. In the 1980s, for example, Peter Murphy first explored the need to involve the local destination community in tourism, arguing that:

A more humanistic and community-oriented approach can lead to tourism product that is more in harmony with the environmental and social capacities of destination areas, while still providing an attractive long-term tourism business (Murphy, 1985: 38)

In so doing, he established the foundation for subsequent emergence of and extensive research into so-called community-based tourism (CBT), a specific approach to tourism development focusing on engaging the community in and enhancing their control of and benefits from tourism development (see Jamal & Dredge, 2015). More generally, academic attention has also focused on what can be referred to as collaborative tourism planning, which again recognises the need to involve not only the local community but also all relevant stakeholders in tourism planning (see Jamal & Getz, 1995; Hall, 2008) whilst, in a similar vein, tourism partnerships are advocated by Bramwell and Sharman (1999). Furthermore, Dredge (2006) observes that tourism is a multiple challenge activity, involving issues from dealing with stakeholder's conflicts of interests to the need to co-ordinate policies at all levels. Hence, stakeholders' perspectives cannot be ignored. In particular, such stakeholder involvement in tourism

development projects is considered a prerequisite to sustainable tourism development, according as it does attention to the diverse needs and attitudes of stakeholders in terms of social, environmental, political, cultural, and economic issues (Araujo & Bramwell, 1999). In other words, involving stakeholders in tourism planning and development gives voice to the issues that concern them and, although it inevitably extends and complicates the planning process, it may contribute to the more efficient and effective development of tourism in accordance with the necessary principle of equality (Jamal & Dredge, 2015).

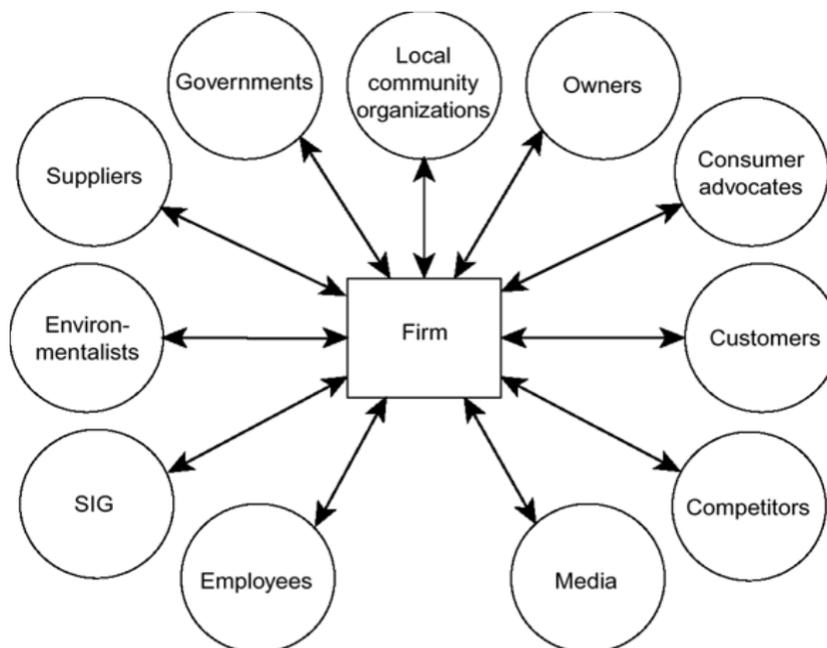
A full consideration of the CBT / collaborative tourism planning literature is beyond the scope of this chapter (but, see Simpson, 2008; and, for a thorough review, Jamal & Stronza, 2009). However, it is important to note that the potential benefits of stakeholder involvement are evident of course in many forms of project planning, not only tourism, but that a number of factors must be taken into consideration when engaging the involvement of stakeholders. For example, Reed (2008), drawing on evidence from a number of empirical studies, lists a number of benefits of stakeholder's involvement in environmental projects:

1. It improves the quality of long-term management planning (Brody, 2003). However, stakeholders have varying abilities to contribute and, thus, only those stakeholders considered able to deliver a major impact on the quality of planning should be included. This will restrict the number of players to those who are key actors.
2. It improves the quality of policy. This quality is determined by the extent to which it responds to stakeholder's concerns, how it draws on stakeholders' connectedness in social networks, what the stakeholders' ultimate goals are, and how much effort will be given to accomplishing these goals. In other words, each stakeholder should participate in the process of communication and negotiation by creating a network to achieve consensus, shared-awareness, commitment and common goals.
3. It reduces potential conflict between stakeholders and improves oversight of policy implementation. This emerges directly from the collaborative planning process because stakeholders are involved in shared decision-making, including resolving conflicts between them (Araujo & Bramwell, 1999; Jamal & Getz, 1995).

4. It supports the generation of information, ideas and analysis for better decision making (Beierle, 2000). This support dependent upon the degree of actor participation and, therefore, it is necessary that planning is collaborative from the outset of the project by involving stakeholders from different backgrounds and knowledge bases.

One approach to determining which stakeholders to involve is to do so on the basis of identifying the organisation's various activities, particularly those which have an influence on or may be influenced by different stakeholders. Fundamental to this approach is the need to focus on stakeholders' issue (Maignan & Ferrell, 2004) which commonly arise from the exchange relations that result from the organisation's activities (Anttila & Kretzschmar, 2010; Solomon, 2004). Thus, the organisation should identify and link with external parties in this exchange relationship; such external parties are then referred to as stakeholders. Figure 3.1 below shows the categories of potential stakeholders who may have an influence on the organisation. As can be seen, such potential stakeholders may include groups as diverse as consumer advocates, competitors, the media, special interest groups and environmentalists.

**Figure 3.1:** The map of stakeholders in an organisation



**Source:** Adapted from Freeman (2010: 25); Freeman and McVea (2001: 10)

An alternative approach to identifying or defining stakeholders is on the basis of considering three characteristics of stakeholders, namely, their power, legitimacy and urgency (Freeman & McVea, 2001; Mitchell, Agle & Wood, 1997). Each characteristic can be recognised as either absolute or relative (functional). On the one hand, from the 'absolute' perspective, the indicators of power, legitimacy and urgency are constructed and then applied to those parties that are considered as potential stakeholders. On the other hand, from the 'relative' perspective, all parties can become stakeholders owing to their function in a network. That is, they have an interest without direct influence. For example, a restaurant is a stakeholder in a tourism network by providing food for tourists, but tourism would still continue to exist even if the restaurant was not there, and *vice versa*. However, both methods have their strengths and weaknesses. For example, the 'absolute' method may be considered subjective, in as much as it focuses more on the type of stakeholders and less on the practical issues that concern stakeholders. As a consequence, the choice of stakeholders may be limited to those with particular roles in local communities, but who might be able to make only a minor contribution to the process, whilst those with significant practical concerns might be overlooked. Conversely, the relative approach may be considered an objective method which overcomes the challenge of identifying 'hidden' stakeholders, but it requires a long and ongoing analysis stakeholder functions and interactions in the network (Freeman, 1984).

An additional challenge evident in engaging stakeholders in planning is that, owing to the often significant number of parties that may be involved as stakeholders, issues of fairness, the sharing information and extent of participation frequently arise (Dal Bo, Foster & Putterman, 2008; Henisz & Levitt, 2011). For example, although some stakeholders may have legitimate interests or concerns, they realise that these may not be fully facilitated by the process or even blocked by others (Arnstein, 1969; Jap, 2001; Krick *et al.*, 2005). Thus, they must depend on the hope that their 'sacrifice' is not abused by opportunists amongst the other stakeholders. In other words, the issue of fairness is fundamental. Similarly, the full and transparent sharing of information is essential to effective stakeholder involvement (Henisz & Levitt, 2011). As long as the information can flow properly and honesty is maintained, stakeholders are able to understand and adapt to others. Thus, information, such as opinions, should be delivered respectfully so that it contributes positively to the process and increases the confidence of stakeholders as much as they feel they are an equal participant in the group and that their interests and concerns are being heard, if not fully addressed (Adams & Anantatmula, 2010).

Thus far, this chapter has referred to those who have an interest in, or who may influence or be influenced by an organisation, as stakeholders. However, 'stakeholder' is a broad term that may be used to describe any person or group that is affected by or affects an issue (Liburd, 2006). Therefore, for the purposes of this study, and to identify those of more direct relevance to the research, the term 'actor' is adopted.

Here, an actor is defined as an individual or group of people who has a direct interest in an issue or problem and is directly involved in the system with a strong sense of relationality (Cohen, 1984; Law, 2009) through their social knowledge as well as their power within the system (Booth, 1994; Long, 2003). The term 'actor' has also been selected because, as intimated above, adopting the term 'stakeholder' would embrace too wide a diversity of individuals involved in the system (in the case of this research, the system being the Sebangau National Park and those with a direct interest in its management). As a consequence, the focus of the research may be diluted, leading to potential bias and limited or unclear outcomes that, in turn, would weaken the contribution of the research to informing decision making, particularly (in the context of this study) related to ecotourism policy. At the same time, the study also recognises the consumer, in this case the tourist, as the most important actor for the policy-making process because previous studies reveal that the consumer or, more precisely, customer satisfaction (or effective tourist experiences) must be a principal policy objective (Collins, Steg & Koning, 2007).

The importance of actors within the system indicates that the research must address the needs and attitudes of actors as part of management planning. Indeed, it is also recognised by a number of studies that actors play a significant role in management planning. For example, Marstein (2003) and Heninsz and Levitt (2011) suggest that the study of actors facilitates the prediction of the extent of their influence on the environment so that a strategic framework can be constructed to produce a successful partnership.

However, the potential utilisation of an actor framework also demands consideration. In other words, actor analysis, although delivering a number of benefits, has several weaknesses. That is, despite many positive results that may be demonstrated through the involvement of actors in management planning, as discussed above, the negative issues arising from such actor involvement must also be highlighted. For example, a

study by Reed (2008) reveals the potential risks of actor participation in management planning, including:

1. The emergence of potentially negative and destructive interaction, particularly when minorities are empowered as a result of pressure and intimidation from the dominant group (Kothari, 2001). This condition occurs when the initiator comes not from the respected and adhered power structures by the dominant group, but from low power structure actors.
2. Participation may actually reinforce inequalities when key actors build dysfunctional consensus to suppress certain members, including minority groups. This may occur when discussions reach a deadlock and voting necessarily ensues.
3. The prolonged consultation process mean that the project may not progress run because certain members may have a high standard of fairness (Burton *et al.*, 2004), followed by other members who feel aggrieved and hence will adopt delaying strategies if they are not able to stop the project.
4. Cynicism may be present amongst certain actors owing to the hierarchy of power between actors, particularly if the actor in the top position has veto rights (Broad *et al.*, 2007). Nevertheless, veto rights should sometimes be considered to avoid prolonged discussions and such cynicism is a dangerous condition. Ideally, the government, as the universally accepted authority, should be at the top, as supported by the studies of Bramwell (2005) and Tantisirak (2007). They identify four types of government power, namely:
  - (i) supporting power. The government power through the provision information, to influence public opinion through various media, and through education;
  - (ii) fund management power. Government has the power to encourage participation through increasing costs, tariffs and taxes, or by providing subsidies for the benefit of other actors.
  - (iii) fund raising power. Government has the ability to provide funds directly for certain activities which are undertaken through a participatory process;
  - (iv) regulative power. The most decisive form of power because it is based on the function of the legislature, executive and judiciary. Implementing

such power can be achieved through legislation, regulatory policy, licensing, prohibitions, quotas or standards.

5. A number of actors may have insufficient competence and expertise to address the existing problems (Fischer & Young, 2007). Therefore, their presence in the consultation process may be regarded as capital for other parties to influence and gain support in irrelevant ways.

The above discussion above provides straightforward insight into the importance of actors' involvement in management planning while also considering its potential risks. Therefore, the present study recognises more specifically the need to embrace the perspective of actors, and particularly their espoused (environmental) values, in a network to develop policy, especially ecotourism policy for national parks. However, the actor mapping shown in Figure 3.1 describes only a very simple form of actor network. In fact, the connections between all could establish a mutual and inter-relationship with and between all actors.

Actor networks also occur in and, arguably, are essential to the implementation of ecotourism (Fennell, 2002; Hultman & Cederholm, 2006). Indeed, a number of studies reveal the success of the ecotourism projects was facilitated by, if not dependent upon, cooperation, partnerships and participation programmes involving a wide range of different actors, such as the public sector, private businesses, interests groups, host communities and tourists (Fennel, 2003; Kruger, 2005). These successes prompted the emergence of new theories and understandings of collaboration and, as a consequence, a number of commentators argue that ecotourism has to be holistic in its outlook in order to create a common vision and produce strategies that recognise the contributions of all actors (see, for example, Bramwell & Lane, 2000; Halme, 2001; Vernon, 2005). In particular, a number of academic theories have been proposed to explain the relationship between actors, though most commonly actor network frameworks or social networking frameworks are the simplest manifestation of this (Timur, 2012, Timur & Getz, 2008). The two principal theories relevant to this study are Actor Network Theory and Collaboration Theory, and these are discussed in more depth in the following sections.

### 3.2 Actor Network Theory

Actor network theory (ANT) emerged during the early 1980s in Paris, where Michel Callon and Bruno Latour clearly formulated ANT as:

a unique approach to connecting heterogeneity (objects, subjects, human beings, machines, animals, 'nature', ideas, organisation, inequalities, scale and sizes, and geographical arrangements) into a social relationship and involves power and organisation as network effects (Czarniawska & Hernes, 2005; Law, 1992, 2009).

In other words, ANT assumes that every analysis of networks should involve all elements, both human and nonhuman, which must be viewed from social perspective because those elements deliver a mutual effect or influence each other in a web (Law, 2009; Madrid, 2012, Rhodes, 2009; Stanforth 2007). However, Law (2009) argues that the actor network approach is not strictly a theory because it does not explain why something happens; rather, it only describes 'how' relations between actors form or not. Thus, ANT is generally seen only as a toolkit to tell interesting stories and to explain who is involved in those stories.

Atamer *et al.* (2003) list the components of ANT, namely: the convergence node; framing; enrolment; a spokesperson; intermediaries; and extension. Thus, according to ANT, the formation of an actor network commences at the network convergence node, a point where relationships between human, institutions and inanimate objects converge and become the centre of the network. These relationships are limited only by the boundaries created by the network to define its own growth, referred to as the framing (Latour, 1996). The enrolment component refers to the rules determining the relations between the actors whilst the spokesperson is required as the network's representative to speak on its behalf and in accordance with its agreements but remaining aware the potential contradictory nature of this role given ANT's principle that all elements have the same role in a network (Clarke, 2002). The initiator is an actor who started the identity-making process and triggered other actors' interests that are consistent with the initiator's self-interest (Mahring *et al.*, 2004). The next component is intermediaries; these may be text, technical artefacts, funds or human skills that describe the network and give shape to it (Stanforth, 2007; Callon, 1991). In addition, Permanyer and Arlandis (2011: 9) state that the space or distance between humans can also be an intermediary as it impacts on the actor network. Lastly, the

extension, as the last component of the actor network, is a network extension that reflects the strength of initiator actors.

Even though ANT is descriptive rather than foundational in explanatory terms, it has been used in various fields ranging from organisational theory to human geography (Dicken *et al.*, 2001), from anthropology to political ecology (for example, Bijker & Law, 1992; Callon, 1986; Callon & Latour, 1981; Castree, 2002; Hillis, 1999; Kirsch & Mitchell, 2004; Latour, 1987, 1992, 1996; Law, 1987, 1992; Murdoch, 1998; Thrift, 1995; Whatmore, 1999). ANT focuses on 'the interaction through various types of instruments, inscriptions, forms and formulas, in the very local locus, very practical, and very small' (Latour, 1999; Revil, 2001). In practice, the network actors are 'the traces of relationships between human, institutions and inanimate objects, and connected by agreement and interchange' (Harvey, 2001: 30). Contentiously, perhaps, ANT considers inanimate objects to be able to react and act, thus, influence the network. More specifically, inanimate objects act on one the hand as intermediaries but, on the other hand, more as surrogates for particular human actors because such inanimate objects may demonstrate complex abilities and perform in certain ways like human beings, thereby influencing other actor. For example, answering machines may have interactional impacts within an organisation, money will deliver financial influence, law and agreements will deliver managerial influence, human skills will deliver communication influence, or the established social status (either written or verbal) could deliver agency / voice influence (Aberman *et al.*, 2010, Latour, 1992).

The existence of these inanimate objects becomes, according to Harvey (2001), the major distinction between ANT and pure social network theory although both theories emphasise the social relations within a network. Indeed, pure social network theory suggests limitations in several categories such as: macro / micro, subject / object, human / nonhuman, nature / society, local / global, and theory / method (Kirsch & Mitchell, 2004).

However, commentators have criticised ANT, for a number of reasons (Jones, 2008; Mirowski & Nik-Khah, 2007; Murdoch, 1998; Oudshoorn, Brouns & van Oost, 2005; Silva & Backhouse, 1999; Vollmer, Mennicken & Preda, 2009). Collectively, they identify at least seven criticisms that can be levelled at ANT. The principal and most common criticism is that human actors and inanimate objects are accorded the same status, whereas in reality it is different. That is, ANT establishes inanimate objects in the position of intermediaries but is criticised for considering such objects to be an

actor of equal status / influence as human actors. Second, ANT is considered to be conservative because it is limited to the description and narration. Third, it is criticised for being an 'ordinary' theory; that is, it is not quite so 'radical or *avant-garde*' as it might first appear or implicitly claim to be. Fourth, it is difficult if not impossible to identify the initiator in the network because each actor has a two-way relationship. Fifth, ANT cannot distinguish the actors' social level related to power issues because all actors are embedded together inside the process. Sixth, ANT ignores human social relativity by considering human actors as egocentric, whereas humans also have universal values which they draw on to evolve and develop their lives naturally. And finally, ANT is too focused on professionals as actors.

Nevertheless, such criticism is to an extent debatable because there may be positive outcomes at the practical level. For example, if ANT is indeed too focused on the 'professional' actors, then such criticism might inspire a shift in focus onto other actors, such as civilians or local people. In addition, the criticism regarding human being's self-centred values also can be challenged by studies that map the values adopted by each actor, as indeed this study will do, and moreover, whilst criticism of the failure to distinguish social relations, as well as difficulties in identifying the initiator, can also be addressed by qualitative research again such as that in this thesis. Nevertheless, the first three criticisms, namely, (i) the fact that some inanimate objects may be human-made and, therefore, become tools to be used by humans; (ii) the theory is descriptive; and (iii), ANT is intuitively conceivable so it does not have the element of surprise, are more ontological and hence, more valid. Moreover, ANT may deliver a more comprehensive perspective by assuming that humans use inanimate objects to influence each other compared with social network theories that provide a more exact approach regarding the relationship between human actors and inanimate objects (Silva & Backhouse, 1999). Hence, a number of indicators can be added to increase the richness of actor network information, such as the utility of inanimate objects, conflict and disagreement between actors, and potential problem solving (Bots, van Twist & van Duin, 2000).

Last but not least, both Law (1992) and Roep and Wiskerke (2012) also indicate that any network employing the ANT approach would develop broadly and continuously delivering several effects, such as: (i) power, revealed by the number of nets formed by the convergence node; (ii) measure, indicated by the strength of the institutional or non-human actors (Rangan & Kull, 2008); (iii) fame, determined by how certain actors are recognised by other actors, and (iv) organisation, concerned with how the form of

the actor network is built. Unfortunately, the uncertainty effect will be greater if the actor network continues to develop and, thus, the initial goal becomes obscure (Rhodes, 2009), not least because continual influences suggest that the network cannot be restored to its initial form (Azimont, 2010; Callon, 1986). Therefore, several studies also suggest collaboration theory as an alternative (and more effective) basis for building cooperative networks, particularly within the context of tourism development given the potential of tourism to incur socio-cultural and economic consequences on society (Aas, Ladkin, & Fletcher, 2005; Jamal, 2004; Jamal & Getz, 1995). Thus, collaboration theory is the focus of the next section.

### **3.3 Collaboration Theory**

Individuals have a variety of options with respect to others when seeking to achieve goals; they may choose to conflict / compete, work alone, or collaborate. Collaboration itself relates to interaction, commitment, integration and complexity (Thompson & Perry, 2006). It is defined as 'the interaction process of autonomous actors through formal and informal negotiation, creating rules and structures that govern their relationships mutually for how to act or to decide on issues that are shared, as well as a process involving shared norms and mutually beneficial interaction' (Thompson & Perry, 2006: 23). Alternatively, Gray (1989) perceives it as a process whereby each party sees the various aspects of a problem and constructively explores their differences as well as searching for solutions beyond their own limited vision of what is possible. Similarly, Eaker, DuFour and DuFour (2002: 26) suggest that collaboration is 'a systematic process by which individuals cooperate, in mutual dependence, to analyse and impact on professional practice to improve individual and collective results'. Ball, Rebori and Singletary (2004) define collaboration more simply as the cooperation of people with diverse interests to achieve a mutually satisfactory outcome whilst, last but not least, Grey (1999) defines collaboration as a process of shared decision-making among key autonomous actors in inter-organisational domains to solve problems or address identified issues.

There are a number of reasons for engaging in collaboration or collaborative activities, such as the need for reciprocity, stability, asymmetry, efficiency and legitimacy (Barringer & Harrison, 2000; Devine, Boyd & Boyle, 2010). Consequently, collaboration has been referred to variously, such as 'acting as a team', 'problem solving', 'interest-based negotiation', 'cooperation with others', 'mutual benefit', 'joining forces', 'consensus making', 'work in partnership', 'win / win solution', 'combining resources',

and 'principled negotiation' (Ball *et al.*, 2004; Burgess & Burgess, 1997; Fisher, Ury & Patton, 1991; Gajda, 2004). Nevertheless, not only are these names, definitions and concepts in essence relatively similar, but also there are just two fundamental characteristics of collaboration, namely, involvement and interconnectedness (Lawrence, Hardy & Phillips, 2002). Involvement reveals the internal dynamics of collaboration as characterised by the depth of interaction, the structure of the partnership and bilateral information flows (Lawrence *et al.*, 2002). Conversely, the interconnectedness reveals the dynamics between members who collaborate within the wider network, characterised by interaction with a third party, representative structures, and multi-directional information flows (Lawrence *et al.*, 2003).

However, the above characteristics might still be expanded into a larger set of principles in order to achieve successful collaboration. For example, in the context of conservation, the WWF (2000) suggests that collaboration should be characterised by: (i) inclusive and non-hierarchical participation; (ii) mutual purpose and problems definition; (iii) the identification and testing various options; (iv) participants being kept informed of the evolution of the situation; (iv) participants being responsible for ensuring the processes are successful; (6) participants mutually educating each other, and, (vii) participants sharing in the implementation of solutions.

Collaboration has been also accepted widely as the optimal form of relationship for achieving certain goals. Nevertheless, there are several implications both in the short- and long-term that demand consideration by the actor who initiates a collaborative process. Generally, any collaboration which is characterised by highly involved and attached members, often the inevitable effect of long-term collaboration, may become a proto-institution; that is, it adopts a set of practices, rules and new technology that exceeds the initial goals of the collaboration (Lawrence *et al.*, 2002). The definitions of 'institution' itself is, according Jepperson (1991), the embeddedness of social patterns in broad-scale contexts of meaning that exist in the community. Hence, the emergence of a proto-institution can be interpreted simply as a long-term collaboration will change its patterns and lead to new social patterns espoused by its members. When such rule-change is in evidence, achieving the initial objectives of the collaboration becomes more difficult whether because of adaptation over time or the emergence of a new group (new members) (McGuire, 2006).

Conversely, short-term collaboration will likely produce the so-called spill effect. In other words, shorter-term collaboration may deliver more unexpected results rather

than achieving the initial objective, such as the creation of new knowledge (Lee & Choi, 2003). In addition, from a resources perspective collaboration may provide more efficient and effective use of resources whilst several challenges, such as supply chain and human resource development, simply cannot be completed without collaboration (Betts & Tadisina, 2009; Kayani, 2008). However, collaboration should still have an end-point, particularly in a business context where quality cooperation aims to achieve optimal and positive results (Betts & Tadisina, 2009).

Another negative outcome of collaboration is that issues / challenges might be considered that require radical or innovative solutions, for it is recognised that radical innovation often requires individual problems-solving. In other words, radical innovation cannot arise under collaborative conditions because it radical ideas may be neutralised by other participants (Katila, 2007). This argument is also supported by Schwartz's value theory (see Chapter 4 in this thesis) that locates creativity and innovation under the individualist rather than collectivist perspective, primarily because radical innovation is considered to be high risk and not everyone is willing to take the risk. In addition, the history of science shows that radical innovations generally come from individuals while research teams tend to produce incremental innovations. Therefore, collaboration theory is more in line with actors that espouse Self-transcendence and Conservatism values rather than more individualistic values. This may also be a reason why collaboration theory is rarely used to explore power relationship issues owing to its characteristic values (Everett & Jamal, 2004; Greenwood & De Cieri, 2007). Last but not least, the actors' experience and age still need to be consider within collaborations (el Sayed & Sleem, 2011).

The collaboration approach also embraces the theory of choice collaboration that is in line with Schwartz's value theory, which is drawn on later in this study (again, see Chapter 4). The theory of choice collaboration identifies two types of collaboration namely, rational and social collaboration (Lynn & Hill, 2003). Similarly, Schwartz's value theory offers the value of conservatism that reflects the social concept of collaboration, whilst the openness-to-change value is in line with the rational type of collaboration. Rational collaboration, on the one hand, is typically contract-based and tends to be external; that is, beyond the collaboration, participants keep their distance from each other. The strength of this type of collaboration lies in the number of collaborating participants and is more often seen as a form of coordination (Kaiser, 2011). It is supported by a number of theories that explain rational-choice collaboration,

such as transaction cost economics theory, team theory, principal-agent theory, game theory, and the theory of collective action (Lynn & Hill, 2003).

Social-choice collaboration, on the other hand, is based on collaborative relationships and tends to be internal. Each actor tends to collaborate by creating relationships in new patterns of interaction. The strength of social-choice theory lies in the selection of actors. In comparison to rational collaboration, social-choice theory also suggests that social-choice collaboration does not require many as each actor involved has indigeneity. In addition, it bears similarities to the actor network theory which is also based on social collaboration, as well as resource dependence theory, organisational theory, institutional theory and the theory of structuration (Lynn & Hill, 2003).

Evidently, there are many other ways to distinguish forms of collaboration other than the rational-social dichotomy. For example, from the perspective of time and space, collaboration can be divided into open or closed collaboration, and synchronous or asynchronous collaboration that allows actors exist whenever they need (Macy & Thompson, 2011).

The characteristics of people and society (that is, individualist or collectivist) must also be considered before undertaking any collaboration. For example, productivity that results from collaboration in individualist societies tends to be noticeably faster, but on a smaller scale, than in a collective society (Miller, Duque, Anderson, Ynalvez, Marcus Palackal, Dzorgbo, Dan-Bright, Mbatia & Shrum, 2010). Moreover, this is also relevant to the characteristics of Schwartz's value theory. In a collectivist society, each collaboration is undertaken by dealing with other groups, whether to join or to create a new united group to collaborate. However, this process of individuals creating a union requires a process and, furthermore, may take longer for actors who were established in their original group. Commonly, such actors will struggle to build a new group identity to achieve goals; rather, the collaboration is likely to collapse when each actor decides to focus on self-interests and consumes collective resources (Miller *et al.*, 2010). Conversely, it is easier for actors from individualist societies to adapt more quickly because they tend to be more independent in new group situations. However, the collaboration in a collectivistic society may be more powerful even though it faces several challenges and takes a long time to build. Collaboration in a collectivistic society will also bring greater benefits when groups that are conflict start to act collaboratively. If these group collaborate and successfully establish a new identity, it will result in rapid moral development for the actors involved (Balakrishnan, 2009).

Furthermore, it will derive a values shift toward universalism which, according to Schwartz's theory, is normally present in individual societies.

### **3.4 Summary**

The process of ecotourism development, particularly in national parks, must necessarily involve stakeholders. Typically, however, not all stakeholders are involved in the process, particularly in the context of policy development. In other words, to become part of the policy-making process, stakeholders tend to be individuals who have direct influence and focus on particular issues. The general definition of stakeholder is no longer appropriate to describe individuals involved in the policy development because the term 'stakeholder' relates to all individuals who have an interest in the issues, whether directly or indirectly. Therefore, the term 'actor' is considered more appropriate to define individuals because of their active participation, and the likelihood of being affected directly by policy alterations. They need also to be identified comprehensively so that ecotourism policy is developed in accordance with its concept and desired goals.

The comprehensive identification of the actors as policy makers can be achieved by utilising an actor mapping theory, such as Actor Network Theory. As discussed in this chapter, this theory is contested owing to the involvement of non-human objects as actors, but this theory demonstrates that a strongly linked and sustainable network can be created if it is known to the public, thus delivering broad influence.

Other than non-human objects as actors, the network is also comprised of a group of humans, or individuals who have their own goals and interests. Therefore, a prerequisite in creating networks is the need to direct the majority of actors towards same goals (in this case, to develop policies for ecotourism), with an emphasis on a collaboration process that provides equality to each actor involved with regards to responsibilities, sharing information, sharing solutions and educating each other. Moreover, social relationships and long-term collaboration processes associated with the concept of ecotourism also demand that the actors' character should be considered before starting the process of collaboration. The actors' character can be assessed using the parameters of values and behaviours that are discussed in the following chapter, which completes the literature review of the actors as policy makers.

## **CHAPTER FOUR**

### **PERCEPTIONS, VALUES AND BEHAVIOURS**

#### **4.0 Introduction**

The preceding review chapters have considered national parks, ecotourism and the role of actors. Given the principal focus of this study on identifying and exploring the values and behaviour of actors in the context of developing ecotourism in the Sebangau National Park, this chapter now turns an issue fundamental to the research, namely human values and their relationship to perceptions and behaviours. The purpose of this chapter is not only to justify the use of the theoretical values based on Schwartz's values model as the fundamental theory in this research, but also to demonstrate how human values can influence or determine an actor's behaviours and perceptions.

#### **4.1 Perceptions**

Perceptions are a broad concept. Essentially, it is a specific component of the input in any situation initiating a cognitive process (Brunso, Scholderer & Grunert, 2004). Perceptions enable humans to become fully conscious of their environment. The environment itself generates signals which are captured by human senses and subsequently formed into a perception in the mind. However, not all signals from the environment can be processed into perceptions owing to the vast array of signals transmitted and the limitations of the human brain. A signal that has significant value to the individual is likely to be received and processed as an input, thereby becoming a perception. Therefore, the perception of something depends on the level of interest in that thing, which will differ between individuals (Akin, 2011).

The main factors that influence the significance of an input are the individual's social and cultural background which results from their social interaction with others (Aldiabat & Le Navenec, 2011; Strauss & Corbin, 1998). An individual's experiences will determine which signals become perceptions. If a signal from an environment is determined as a perception, then the perception will be judged as good or bad, right or wrong, and be manifested cognitively and emotionally. Therefore, a perception can be interpreted as a cognitive and emotional representation of an aspect of the

environment as perceived through the filter of an individuals' social and cultural background (Cabassa, Lesser & Zayas, 2007). Moreover, the perception will shape how people view the world around them. For example, when facing other people, the perception formed in an individual's mind may influence their interpretation of the other person's behaviour, even though this is based on very limited information (Hargie, 2006; Truong & King, 2006).

On the one hand, cognitive representation develops through conceptual information from the environment, mediated by cultural values derived from life experiences, and thus is more likely to be collective and mutually agreed. However, Zajonc (1980) and Ribe (2006) point out that this representation is not necessarily rational, but could depend on the mind of the individual who perceives it, as far as the representation is in line with the values that they espouse. Moreover, Converse (2006) claims that the sources of conceptual information are:

- (i) Frames: an explicit or implicit narrative, related to normative potential explanations and interpretations. A frame also could be present automatically from the environment depending on an individual's perspective. For example, a square can be a rectangle when viewed in a certain perspective or, in other words, in the right frame (Minsky, 1988; Ribe, 2006).
- (ii) Script: a perception of a narrative that shows other people's choices and actions connected with the individual's value. A script emerges when an individual sees another person acting in a certain way and, through their own perceptions, a judgement is made whether the act should be emulated or rejected. A script has a social character, unlike a frame, because it evolves in the context of human interaction (Ribe, 2006; Schank & Abelson, 1977).
- (iii) Metaphors: the basic principles that are formed within cultures. Metaphors are the fundamental components in the creation of human values, and so may be regarded as the filter tool for individuals to receive frames and scripts (Lakoff & Johnson, 2003; Ribe 2006). It can be said that the metaphor itself is a human value that results from social interaction and information.

However, these three sources will be continuously influenced by information over time to form an individual cognitive representation in perceiving the environment (Althaus, 1998; Ribe, 2006).

On the other hand, the emotional representation comes from sensory affections of something that is perceived, and previous studies have reported those sensory affections can be visual, auditory, olfactory, sensation or tactile, with visual considered the most powerful affection indicating something as beautiful or unattractive (Ribe, 2006; Slovic, Finucane, Peters & MacGregor, 2002). Emotional representation does not require any information other than that which is perceived directly by the senses. For example, in environmental studies, the visual affection has been found to have a significant impact on perceptions of a forest's condition (Ribe, 1989).

Perceptions, as a result of representations constructs, are the basis of interpretation which will lead to valuation, and vice versa. For example, perceptions may form socio-cultural values or, conversely, socio-cultural values will justify perceptions whilst, furthermore, the implementation of their relationship will generate behaviour. Commonly, people use socio-cultural values to justify perceptions, thus leading to bias confirmation (Borrie & Thornton, 2008), a condition in which individuals simply accept what is deemed right. Moreover, they are unlikely to change their human values even with additional new information that shows they are mistaken. Hence, it is widely accepted that values generate perceptions and create behaviours (Bagozzi, 1992; Brady & Cronin, 2001; Cronin, Brady & Hult, 2000; Hallowell, 1996). Bias confirmation itself is a form of cognitive bias and, according to Borrie and Thornton (2008), embraces:

1. Probability bias. Probability bias refers to the inability of humans to deal with non-linearity and randomness. An event in the real world, though perhaps accidental, is still seen by humans as having to have a causal relationship (Taleb, 2005). Similarly, humans will tend to simplify something that is complex in order to understand it. Both of these trends emerge from the strong role of values in human life. When values have been established, people find it difficult to revise them, even though many things are seen to dispute the established values. A common value accepted by human beings is that there must be a causal relationship and, therefore, they find it difficult to accept coincidental occurrence or no causal relationship. Similarly, human beings understand the world in non-complex terms and, therefore, consider any happenings in the world as relatively simple. As a result of this trend, people are surprised and often shocked when something that seemed to be impossible really happens, such as the success of Google or the September 11 incidents (Borrie & Thornton, 2008; Taleb, 2007).

2. Confirmation bias. Confirmation bias refers to the tendency of individuals to interpret something as a fact that supports their values or desires (Borrie & Thornton, 2008). People also tend to gather facts that support rather than reject their beliefs. For example, although there may be a lot of information available on the internet about the positive aspects of some particular subject or view, a person who believes that that subject or view is a bad thing will look to sources other than the internet to gather negative information to support their own views.
3. Excessive polarisation. Excessive polarisation refers to the human tendency to form an extreme view about any aspect of something, even though they may have only limited experience or information (Borrie & Thornton, 2008). When people are faced with someone's differing opinion they will assume that their opinion about the other issues will be also different.
4. Naïve realism. Naïve realism refers to the human tendency to assume that their perception is the truest and that other people's perceptions are biased because they lack information and, hence, need to be fundamentally reassessed (Borrie & Thornton, 2008; Sherman, Nelson & Ross, 2003). Individuals with this tendency will think they are always right and blame others if there is a problem.
5. Fixed-pie bias. Fixed-pie bias is the human tendency to judge conversely. It means that when someone gains then others must lose (Borrie & Thornton, 2008). For example, if a company increases its business other local businesses immediately perceive that they will in turn lose business and be harmed, despite the fact it is might not happen.

The discussion above provides an understanding of perceptions and its relationship with human values. However, another important relationship exists between perceptions and human behaviours; this is discussed further in the following section.

#### **4.1.1 The relationship between perceptions, behaviours and values**

There are three theories that can explain the relationship between perceptions and behaviours: (i) common coding theory; (ii) motor resonance theory; and (iii) the theory of enactive perception (Kirsh, 2013). Common coding theory proposes that behaviour and perception have the same rules (Prinz, 1997). Motor resonance theory argues that perceptions influence behaviours (Agnew, Bhakoo & Puri, 2007), while enactive perception theory considers that perceptions itself is a form of behaviour (Noë, 2004; Noë & O'Regan, 2002; O'Regan & Noë, 2001).

Firstly, the common coding theory adopts the point of view that perceptions are always accompanied by human behaviours. They are aligned; when humans behave they perceive, and vice versa. The weakness of this theory is that behaviours and perceptions appear to have no causal relationship and insights into how behaviours can lead to perceptions are difficult to understand because individual behaviour runs consciously and focuses, whereas perceptions absorb the environment as its information resources. For example, when human behaviour is initiated by giving focus on the right side it will lead to visual perception on the right and ignore the opposite side. Unfortunately, there are also cases in a similar situation, when it is possible to perceive something that comes from their left side although it is not desirable (for example, loud music while working). If the behaviour leads to perception, then perception will focus on what is desirable in line with the behaviour without any interruption. However, because the interruption always persists, a possible relationship is that perceptions lead to behaviours. For example, when people perceive the existence of a computer they might use it for work; similarly, when people hear noisy music while working they might react and show displeasure.

Secondly, the theory of motor resonance seems more reasonable because it suggests that perceptions cause behaviours. However, it still has potential weaknesses, such as if and when a perception does not produce any behaviour or is judged to be irrelevant by the human mind. The perception itself is a form of filtering, but another filtering process which is able to create behaviour can occur before the initial perception. For example, people who ride motorcycles on the road will perceive anything in front of them, but a moment later, the picture will be gone and be replaced by a new perception. It happens continuously until they reach their destination. When they arrive at their destination, all perceptions related to previous images are forgotten without any behaviour implementation, unless there is a significant moment that caught their attention and is retained. In this situation, the perception vanishes without any trace in people's minds, as does the possible behaviour.

Finally, the theory of enactive perceptions proposes that perceptions themselves are forms of behaviours and, therefore, just a special case of human behaviours. Therefore, 'seeing' is also an action and it is not an accidental condition. Furthermore, if a perception leads to physical behaviour it is conditional. This theory also proposes that a value will cause behaviour and behaviour will cause a value. Value-initiated behaviour can occur when people interpret perception, and behaviour leading to a

value can occur when people perceive something and filter it with their own values. Therefore, according to this theory, reality is a construction because behaviour always modifies the environment, and the action of 'seeing' could also act as a form of environment modification. This may be obvious, as in the case when one person becomes agitated when seeing another person. However, it is not as obvious when people see inanimate objects (e.g. a wooden object). Nevertheless, the theory of quantum mechanics argues that the observed behaviour ('seeing') can also modify the physical world, including inanimate objects, through the emitted brain waves (Conte, Todarello, Federici, Vitiello, Lopane & Khrennikov, 2003; Conte, Todarello, Federici, Vitiello, Lopane, Khrennikov, Zbilut & Joseph, 2007; Mumford, 2002). Even though macro manifestation towards inanimate objects has not yet occurred, there is the possibility that it could in the future because of its characteristic relationship to the micro world.

In the context of this study, the theory of enactive perceptions also raises the understanding that what is seen by the actors, for example, local people, will affect and influence others. Furthermore, local people will react not only to other actors' behaviours, but also to their own perceptions. This situation develops a causal network of interaction between each actor's perceptions and behaviours. Value then serves as a partner of perceptions in shaping behaviours because it always becomes a filter for perceptions. It forms an unbroken chain between the behaviours and the values.

However, enactive perception theory has been criticised for not considering the social influences on perceptions. Gallagher (2009) argues that perceptions should be socially constructed rather than by individuals; enactive perceptions theory states that perceptions as a behaviour is internally motivated, through human biology. Nevertheless, its understanding can be debated by looking at the source of internal motivation which is through both knowledge and social interaction. For this reason, the value, which is formed by social interaction, is engaged as a moderator between perceptions and behaviours. Since each person perceives something differently depending on their values and biological factors, so everyone will understand the world differently. The experience is not only unique to humans in general, but also unique to the individual (Gallagher, 2012).

## 4.2 A sociological perspective on values

The discussion above reveals that something filtering a perception into another perception or behaviour is referred as value. In other words, value is a quality that can be given or belong to something; value acts as a scale to measure good or bad as an entity for any action or things; it has been described as 'what a person consciously or unconsciously desires to obtain' (Noe, Hollenbeck, Gerhart & Wright, 2004: 309). If someone does not have a desire for something then it is considered to be worthless. Conversely, if someone needs something, then it is considered to have a value; therefore, there are two options, good or bad. Values then will provide guidance for several principals of life from several perspectives. However, the definition and classification of human values is challenging (Lockwood, 1999; Shields, Šolar & Martin, 2002, Wallace, 2012), whilst their classification can be established in various ways. For example, it can be compared with classifying flowers. If a flower is observed as a type of plant it could, for example, be a rose, tulip, poppy or daisy. However, if it is observed according to colour, then it can be red, yellow, white or purple (Sheng, 1998). Likewise, when classifying human values from, for example, a psychological perspective, they could be divided into healthy and unhealthy (Sagiv & Schwartz, 2000). A healthy value is the value that leads to well-being, whilst an unhealthy value may result in misery (Cohen & Shamai, 2010). Other ways of classifying values, especially from a sociological perspective, are discussed further below.

A number of studies have found that there are four groups of values espoused by humans: instrumental value, eudaemonic value, moral value, and absolute intrinsic value (Broring & Wiegleb, 2005; Krebs, 1996). Instrumental value is that based on usability. It is a general classification given to an object in exchange for money. Eudaemonic value is the value is associated with well-being and is divided into three value types, namely, aesthetic value associated with beauty in the present, sentimental value associated with the history of life, and religious value associated with the future identifying and exploring the values and behaviours of actors (Broring & Wiegleb, 2005). Moral value is associated with individuals' sense of responsibility beyond themselves. Absolute intrinsic value is the value that cannot be categorised within the previous values (Broring & Wiegleb, 2005) such as diversity or individuality. However, its definition as 'something that cannot be categorised' raises the question whether the categorisation has any true meaning.

In addition, Mill (1861) suggested there are only two values' categories based on utilities, namely, the instrumental and intrinsic (non-instrumental) value (Schroeder, 2012). Here, intrinsic value is the ultimate goal of life for example, happiness, virtue, fame, power or beauty), whilst instrumental value is the value used to gain the ultimate goal of life and acts only as an instrument (for example, wealth or any other material objects). However, Sheng (1998) rejects those categories for the following reasons:

First, intrinsic value is not defined clearly because of its subjective definition and unclear specification. Second, there is an unclear relationship between instrumental and intrinsic values (Sheng, 1998), particularly with regards to whether instrumental value becomes a tool towards intrinsic value (such as possessions being a tool to wealth) or the intrinsic value leads to the instrumental value (such as wealth causing a person to gain possessions). Overcoming this problem, however, Rokeach categorises values as instrumental and terminal, similarly suggesting that instrumental value is used to achieve terminal value (Baker, 2002). Instrumental values are, for example, logic, obedience or responsibility while terminal values can be happiness, pleasure, freedom and so on (Rokeach, 2008). Despite its wide adoption, however, Rokeach's theory must still be interpreted with caution; as Kahle, Beatty and Homer (1986) argue, there is still a category of value other than terminal or instrumental. These undefined values include self-respect, a sense of achievement, being well respected, security, warmth of friendship, sense of belonging, comfort and enjoyment in life, self-fulfilment, and excitement (stated as a List of Values). Gutman (1982) also criticises Rokeach, stating that value is something that cannot be categorised. Rather, he proposed a means-end model, based on the perspective that value has consequences that must be taken into account to achieve the final goal.

Third, according to Sheng (1998), value cannot objectively be instrumentally or intrinsically divided as suggested by Mill, because it needs to be seen subjectively based on humans' interest. Fourth, although intrinsic value is perceived to be higher than the instrumental value (Sheng, 1998), it nevertheless has no relationship with value classification, especially if it seen from the subjective "usefulness" of the object. Intrinsic value is only considered to have non-material characteristics, while instrumental value not. And fifth, if intrinsic value is only to be found in happiness, then it remains debateable since although happiness is still an objective, it is variously defined and experienced.

As a result of these criticisms, Sheng (1998) suggests that value should be classified based on a moral rather than utilitarian perspective, hence moral and non-moral values. Moral values include: (i) the moral value of a particular person (for example, the moral values of Jesus); (ii) the moral values of virtue; (iii) the moral value of actions; (iv) the value of motive or intention; (v) the value of the consequences of actions; and (vi) the moral value of the feeling of moral satisfaction. Conversely, non-moral values include: (i) material value; (ii) sentimental value; (iii) epistemic values; (iv) aesthetic values; (v) professional values; (vi) social values; (vii) historical values; and (viii) religious values. This classification, according to Sheng (1998), is free from the weaknesses arising from value classifications based on utilities.

Srivastava (2004) suggests an alternative sociological classification based on human relationships, such as: (i) the self-internal, such as cleanliness, hope, excellence, courage; (ii) the relationship towards others, such as patience, love, courtesy; (iii) the relationship towards society, such as sharing, team spirit, justice; and (iv), the relationship with God(s), such as prayer, worship, and righteous behaviour. However, this classification is deemed insufficient because it does not explain where environmental values belong, or how values can relate to nature (Wallace, 2012).

The value classifications discussed above within a social-psychological framework reveal the universal characteristic of values which arises because values are abstract in the sense of being beyond any situation (Nordlund & Garvill, 2002). Values are assumed to determine behaviour, but their description and definition still requires further analysis within different conceptual frameworks. Consequently, several values may be involved which act as filters of perceptions when designating behaviour, whilst, before a particular behaviour occurs, other factors may also be influential, such as beliefs, norms, and intentions (De Groot, 2008). Therefore, any quantitative study regarding the relationship between values and behaviours is a complex study (De Groot, 2008), and commonly will only show statistically weak associations.

In addition, psychologically, humans may suffer an identity disorder when values, behaviours and beliefs are inconsistent (Serafini & Adams, 2002) even though most behaviours or conscious decisions contain compromise on values (Anderson, 1993; Stocker, 1990; Wendel, 2000). Therefore, humans should use a value based on priority and their priority will depend on the situation as well as on inputs from perception. This becomes more difficult, however, in a collectivist context when socio-culture values also play a major role in an individual's outlook (Kitwood & Smithers, 1975; Tao, 2009).

From the discussion above, it can be seen that the concept of values remains contested within different disciplinary perspectives. Thus, this present study is faced with the challenge of selecting the most significant or appropriate theory of value categories to support it. Several value relationship theories, such as cognitive hierarchy theory, do provide a direct link from perceptions and values towards behaviours (Bright & Burtz, 2005; Homer & Kahle, 1988). However, this is difficult to show in a quantitative context. Additionally, several studies have attempted to clarify the effect of values on behaviours, but they reveal only a weak relationship between values and behaviours (Kim, 2002; Milfont, 2007; Tan & Yeap, 2011). In this study, it is concluded that the value classification based on Schwartz's value theory is the most appropriate framework for analysing values in the environment context. However, before the argument for this is made, it is necessary first to discuss the concept of values as related to the environment.

#### **4.2.1 Environmental values**

Many views exist on the definition and philosophical basis of values for the environment (Brown 1984; Fisher, Turner & Morling, 2009; Kellert 1997; Lockwood 1999; McIntyre, Moore & Yuan, 2008; Raymond & Brown, 2011; Rokeach 2008). In environmental philosophy, there are at least two radical perspectives regarding the relationship between humans and nature which may have implications for subsequent environmental values, attitudes and behaviour (Dobson, 2000; Grendstad & Wollebaek, 1998; O'Riordan, 1995; Raudsepp, 2001; Vining, Merrick & Price, 2008).

First, humans are part of nature. Therefore, human life is derived from nature and the physical barriers that exist to separate humans from nature, such as physical buildings, should be abolished. Humans also dwell with nature without boundaries because they live with it and they can partake freely of as much from nature as they need. Secondly and conversely, humans are separate from nature; therefore nature can be treated as an external instrument to be used for the benefit of humans (Holden, 2008).

From the perspective of capitalism, the first view is referred to as ecocentrism while the second view as anthropocentrism (Hoffman & Sandelands, 2005; Kortenkamp & Moore, 2001; Lamb, 1996; Raudsepp, 2001).

There is no significant argument against the ecocentrism perspective with respect to the environment although few researchers have yet succeeded in either supporting or defending it in a systematic way (Hwang, 2003). Several ecocentric environmental movements have been established, the best known of which are the 'deep ecology' movements motivated by love of nature, or humans, or both, and inspired by Arne Naess (Naess, Drengson & Devall 2010; Seed, 1988). These follow the philosophy that all creatures in this world enjoy the same right to live and flourish; thus, no living organism (including humans) is higher than others (Barry & Frankland, 2013).

Conversely, the anthropocentrism perspective reflects the history of human domination over nature as suggested by Aristotle (384–322 BC) who observed that nature provides other living creatures for the sake of mankind, by Christian creationist theory that implies the superiority of humanity over nature. Moreover, Western cultures that have dominated nature since ancient times (Coates, 2013; De & Nanda, 2015; Steiner, 2010) are more likely to exploit nature in an effort to build the economy (Grendstad, Selle, Strømsnes & Bortne, 2006). Humanity is seen to have turned its back on nature (Boddice, 2011; Fox, 1990). However, the opposite could also be argued. For instance, anthropocentrism creates barriers between people and nature by establishing national parks, nature reserves or protected areas. This action is based on the view that although humans must be separated from nature, they should not, for their future benefit, damage nature. Thus, anthropocentrism may reveal more subtle shades of environmentalism similar to conservationism (Eckersley, 1992; Hwang, 2003; Mosden, 2015).

From the ecocentrism perspective, the building of barriers is not desirable because it is equivalent to separating humans from nature, whereas humanity and nature need to be unified. This is referred to as radical or critical environmentalism, which seeks profound social change in the name of the environment (Bahro, 1994; Freeden, 2004; Raudsepp, 2001). Such circumstances exist, for example, when societies such as indigenous people dwell with nature in a national park. However, even though they may seem to be protecting their land from capitalism they still unconsciously be exploiting and threatening the nature by harvesting the forests to fulfil their needs (Margules & Pressey, 2000; Sandbrook, 2015).

In addition, within contemporary mainstream politics, debates and policies regarding environmentalism often remain anthropocentric (Koenigler & Papa, 2013). Therefore, Norton (1991) has argued that there is a need to reconcile both ecocentrism and

anthropocentrism less radically by offering a more pragmatic 'weak anthropocentrism'. In other words, anthropocentrism's position should be to protect all species, provided the human costs are not excessive, and to focus on the effectiveness of environmental conservation (Koenigler & Papa, 2013). However, some suggest that the development of conservation areas is rather apologist, particularly if anthropocentrists have already exploited nature with negative results (Callicot, 2004; Hargrove, 1989; Norton, 2014; Sagoff, 2007).

Ecocentrists are more sympathetic to nature and do not believe it requires further protection as they believe they have never exploited it. For instance, local communities living in protected areas do not believe they have destroyed nature so there is no need to build a conservation area. They have a mythological framework that controls their behaviour through beliefs in, for example, the forest guardian spirit or the ghost of the sea (Deb & Malhotra, 2001; Holden, 2008; Whitt, Roberts, Norman & Grieves, 2003). For example, in Central Kalimantan, Indonesia, in some locations, namely 'pahewan', defined as sacred forest areas, the local community have rights and obligations to protect the areas from any land use activity, particularly for economic benefit (Earth Innovation Institute, 2015; Usop & Kristianto, 2011)

Even though anthropocentrism may, on the one hand, transform into conservationism with subsequent positive impacts on nature there is, on the other hand, a radical form of anthropocentrism which is environmentally destructive, namely, the metabolic rift (Foster, 1999; Perey, 2013). The metabolic rift argues that economic-nature relations are non-reciprocal because, while nature continues to provide economic benefit for humans, humans do not give a significant return to nature. Humans deliberately, or inadvertently, deliver waste and destroy nature. Therefore, in order to find an appropriate action that can avoid this situation, a number of studies have sought to explain the relation between demographics and environmental behaviour. These consistently find that, in particular, young people, educated, female, liberal and high-income, tend to be more environmentally conscious than older, less educated, male and low-income people (Alibeli & White, 2011; Barkan 2004; Dietz *et al.* 1998; H'Mida, Chavez & Guindon, 2008; Kraus, Malmfors & Slovic, 2000; Raymond & Brown, 2011; Savage 1993; Slovic, 1998; Zelezny, Chua & Aldrich, 2000a, b). Although demographic variations are not a strong predictor for pro-environmental behaviours when compared to psychological variables (Hirsh, 2010), these results illustrate that there is a generational shift in environmental awareness. This is then reinforced by the education system as a cultural transfer tool which leads to free individual thought, sensitivity, and

a wish to begin paying their environment debts if it has a decent capital return (Hinojal & Aurrekoetxea, 2010).

The battle between proponents of these two philosophical positions, whether anthropocentrism vs. ecocentrism or conservationism vs. radical anthropocentrism, is based on their different environmental perspectives implied from their behaviour in social relationships (Zografos & Allcroft, 2007). Thus, the human values classification to a certain level is influenced by their perspectives on the environment. For instance, developing Schwartz's (1977) norm-activation model of altruism, Stern and Dietz (1994) suggest there are three human values that are the fundamental basis for environmental issues, each with a different orientation. These are: socio-altruistic values which, identifying and exploring the values and behaviour of actors, are interest-oriented; egoistic values tend to self-interest oriented; and biosphere values, which tend to be ecosystem-oriented (Siddiqui, 2014). Therefore, based on its orientation, it is evident that the most significant value in line with the spirit of conservation is the biosphere value; an individual with biosphere values would be more concerned about conservation of ecosystem than with cultural or economic benefits. Moreover, this value is likely to be associated with an individual's inner aspects such as responsibility, awareness of consequences, and personal norms for conservation action (Siddiqui, 2014; Stern & Dietz, 1994).

Both Zografos and Allcroft (2007) and Edwards-Jones, Davies and Hussain (2000) also attempt to classify environmental values based on philosophies ranging from anthropocentrism and biocentrism values to ecocentrism. These values can actually be reconciled with the previous classification. Anthropocentrism, that is, human oriented values, can be divided into egoistic and socio-altruistic values, while biocentrism values are oriented towards living things and ecocentrism values are similar to biosphere values as discussed above. There are, of course, differences between anthropocentrism and ecocentrism (biosphere) values. For example, anthropocentrism will consider ecocentrism, or biosphere values, as too radical in supporting the natural environment as they ignore local communities. Thus, the Group of Ten, the biggest biosphere environmental societies in the world including the National Parks Conservation Association, as ecocentrism value adherents, are allegedly ignoring local communities for the sake of the environment (Brisman, 2007, 2009). Pragmatically, anthropocentrism values always try to prioritise the economy or local community over conservation interests (Dunlap, van Liere, Mertig & Jones, 2000).

In addition, a number of attempts have been made to measure various environmental values. Dunlap (1978), for example, developed the New Environmental Paradigm scale within an ecocentrism framework, replacing the previous Dominant Social Paradigm (DSP) scale proposed by Pirages and Ehrlich (1974). The DSP scale is criticised because it tends to be more materialistic and anthropocentric, based as it is on a belief in the abundance of ecological resources and the resilience of nature (Raudsepp, 2001). However, general attitudes and beliefs measured by the NEP scale have weak correlation with more specific environmental attitudes and beliefs (for example, to waste recycling) or with environmentally friendly behaviour (Gardner & Stern 1996; Raudsepp, 2001). Therefore, Mayer and Frantz (2004) have proposed an alternative method for measuring anthropocentric-ecocentrism differences through a scale of 'Connectedness to Nature' (CNS). This scale follows Leopold's contention that people need to feel they are part of the broader natural world if they are to effectively address environmental issues. It revised the New Environmental Paradigm scale (NEP) by adding the inclusion of Schultz's (2001) nature-in-the-self (INS), thus measuring how individuals declare themselves to nature directly (Leopold, 1949). According to CNS, therefore, when people have a stronger feeling of being part of nature, they tend to adopt more sustainable lifestyles, behaviours and education (Bratman, Hamilton & Daily, 2012; Mayer & Frantz, 2004).

The theoretical systems discussed above all presuppose that environmental value systems are closely tied to beliefs and attitudes that concern the social world. However, whether and how these various forms of environmentalism are represented in lay consciousness remains a topical research question (Raudsepp, 2001). Moreover, several of the classifications of environmental values that have been discussed above look to simplify the problem because, generally, humans tend to be egoistic rather than thinking about nature. In other words, it would be very difficult to find individuals who are truly ecocentric in dealing with nature unless they have a very deep knowledge about the environment, something that is difficult in a society immersed in daily life remote from nature.

#### **4.2.2 Landscapes values**

The emergence of ecosystem management, especially for protected areas such as national parks, has demanded a new way of assessing the value of natural resources (Manzo, 2003) related to human values associated with places or landscapes (Brown, 2005; Hanley, Ready, Colombo, Watson, Stewart & Bergmann, 2009; Williams &

Patterson, 1996), and the personal bonds between them (Brown & Raymond, 2007; Williams & Vaske, 2003). Landscape value has been defined as a term to describe these relationships.

A simple definition of landscape value is proposed by Antrop (2000) who considers the environment to be divided into biotic and abiotic components. Landscape value is oriented to the abiotic components of the environment by focusing on non-living entities such as soil, water and climate. Conversely, Brown (2005) defines landscape values as a component of the 'sense of place' considerations that reflect an entire suite of thoughts (cognitions) and emotional (affective) sentiments held regarding a particular geographic locale (Altman & Low 1992; Jorgensen & Stedman 2001) and the meanings one attributes to such areas (Fishwick & Vining 1992; Kaltenborn 1998; Relph 1976; Stedman, 2003a, b). A large body of work has shown that people who are strongly attached to a place are more likely to show high levels of environmental concern (Kyle, Graefe, Manning & Bacon, 2004; Raymond & Brown, 2011; Vorkinn & Riese 2001).

Landscape values are generally viewed from the perspective of aesthetics, with the assumption that people assess the quality of landscape based on the values of beauty in it (Holden, 2008). Therefore, people in communities with a strong place attachment are more cohesive, enjoy a higher quality of life, and tend to identify more landscape values and special places near their communities (Brown, Reed & Harris, 2002; Brown & Raymond, 2007). Although there are many other perspectives on landscape values, such as economic, recreation, life sustaining, learning value, biological diversity, spiritual, intrinsic, heritage, future, therapeutic or wilderness perspectives (Brown, 2005; Brown & Reed 2000; Raymond & Brown, 2006, 2011), all are based on the perspective of aesthetics as suggested by Holden (2008).

Extending the landscape value discourse, a number of attempts have been made to develop scales that enable an integrated values assessment correlating to place attachment or the emotional bond people have with the place (Altman & Low, 1992; Williams & Stewart, 1998) or the meaning of attributes of such areas (Brown & Raymond, 2007; Fishwick & Vining, 1992; Kaltenborn, 1998; Relph, 1976; Stedman, 2003a). The spatial method (Zube, 1987), for example, proposes an assessment to explain human-landscape relationships, identifying three concepts: 'the human as an agent of biological and physical impacts on the landscape; the human as a static receiver and processor of information from the landscape; and the human as an active participant in the landscape - thinking, feeling and acting - a transactional concept'

(Zube, 1987: 37). In addition, in order to undertake a comprehensive and integrated assessment of individuals' values for natural areas, Winter and Lockwood (2004) suggested the Natural Area Value Scale to measure, distinguish between, and determine the relative strength of use, non-use, and intrinsic values for nature in order to guide decision-making in natural areas (Brown & Raymond, 2007).

Even though landscape value has a significant relationship to individual behaviour, especially when there is a land transformation (Brown, 2007; Lee, Kyle & Scott, 2012; Nassauer, 1995; Stedman, 2002; Takahashi & Selfa, 2014; Ulrich, 1986; Zenker & Petersen, 2014), for the purposes of this study its perspective is too narrow because it focuses only on non-living entities and is limited to the land use perspective. Hence, an alternative theory is required that can systematically reconcile both environment and human values. This is discussed in the following section.

#### **4.2.3 Schwartz's value theory**

This study not only highlights landscape values or broader environmental values, but also considers how the role of perceptions applies to other human behaviours. Hence, it must adopt a more holistic perspective than the value classifications discussed above. Sheng's (1988) value classification is relatively significant to this study because as it is human-oriented, putting morals as a basis of value classification. However, this human orientation tends to exclude environmental values in its classification.

Hence, Schwartz's theory, which builds on the work of Rokeach, could address this deficiency as it is universal in both classifying human values (Bardi, Calogero & Mullen, 2008; Schwartz, 1992; Shepperd, 2014; Steg & De Groot, 2012), and, at the same time, environmental values in its categorisation. This is supported by previous quantitative studies which demonstrate that at least two of Schwartz's four value groups are associated with pro-environmental behaviours (Collins *et al.*, 2007; Hirsh, 2010; Kalof, Dietz, Stern & Guagnano, 1999; Raymond & Brown, 2011; Steg & De Groot, 2012; Stern, 2000; Thøgersen & Olander, 2003). Additionally, this theory has also been validated in more than 60 nations (Schwartz, 1992, 2005, 2012; Schwartz & Sagiv, 1995). Thus, the values classification in Schwartz's concept is widely recognised in many cultures and can be used to demonstrate the priority of values and provide vigorous support to the structure and the theory itself. Moreover, a quantitative literature review by De Clercq, Fontaine and Anseel (2008) also demonstrates that Schwartz's theory offers a comprehensive model, is thorough, and has validated cross-

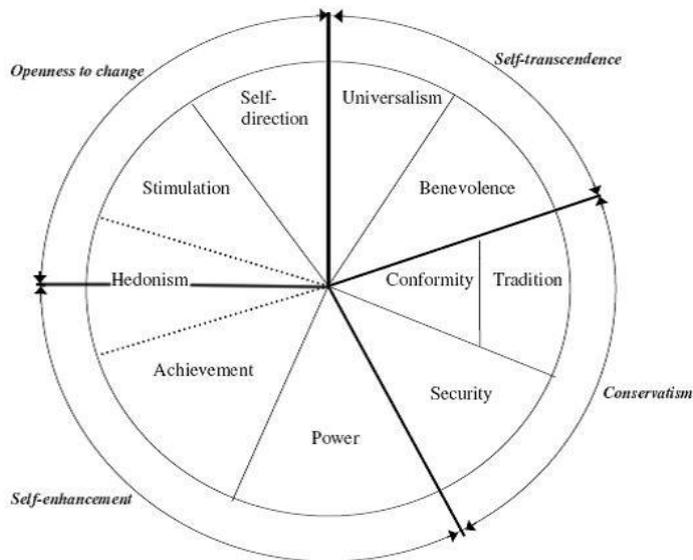
cultural values structure theory (Cohen, 2009; Schwartz *et al.*, 2012). Therefore, this study applies Schwartz's value theory as the fundamental theory relating to actor values assessment.

Schwartz's theory builds a classification value model by building the structure of dynamic relations among them and defining ten broad values according to the motivation that underlies each of them. It further classifies them into four value dimensions, namely, Self-transcendence; Conservatism; Self-enhancement; and, Openness-to-change (Bardi & Schwartz, 2003; Datler, Jagodzinski & Schmidt, 2013; Schwartz, 2012, Schwartz *et al.*, 2012). These four value dimensions are bipolar so they can be rearranged into two value poles, the first being Self-enhancement which is contrary to Self-transcendence whilst the second is Openness-to-change which is contrary to Conservatism (Schwartz, 2012). In this study, the first pole is considered to relate to human environment orientation, as supported by previous studies in the environmental domain (Collins *et al.*, 2007; Evans, Maio, Corner, Hodgetts, Ahmed & Hahn, 2013; Kalof, Dietz, Stern & Guagnano, 1999; Nordlund & Garvill, 2002, 2003; Schultz, Goveia, Cameron, Tankha, Schmuck & Franek, 2005; Stern, 2000; Steg & De Groot, 2012; Stern, Dietz & Guagnano, 1998; Stern, Dietz, Kalof and Guagnano, 1995; Thøgersen & Ölander, 2002). The second pole, which is Conservatism versus Openness-to-change, relates to human behaviours associated with changing ideas or new things (Steg & De Groot, 2012); for the purpose of this study, the 'new thing' is the transformation of the Sebangau National Park's use from fundamental conservation to ecotourism.

The circular structure in Figure 4.1 below shows a pattern of value relationship that can be conflicting or congruent. Values will conflict they are opposite each other in the circular structure; conversely, the closer that values are located in the structure, the more congruent they will be (Bardi & Schwartz, 2003; Schwartz, 1992). Therefore, it can be argued that an actor's behaviour can be predicted based on the value group combination (including basic values that follow) owing to its position (Bardi & Schwartz, 2003). For example, people may support ecotourism as new idea for national park management if they display Self-transcendence and Openness-to-change, whilst people will tend to be opportunistic if they display Openness-to-change and Self-enhancement. Conversely, therefore, it is possible for an opponent of ecotourism to be found in the conservatism group, reflecting a long-standing sense of nature preservation and a resistance to change (Schwartz, 2012).

Schwartz's value typology is further discussed in the following sections.

**Figure 4.1:** Schwartz value circular structure theory



**Source:** Schwartz (2012)

#### 4.2.3.1 Self-transcendence

Schwartz's first value dimension is Self-transcendence. In the psychology literature, Self-transcendence refers to the ability to be free from any self-external definitions and blurring of the boundaries between the self and others (Ammondson, 2009; Levenson, Jennings, Aldwin & Shiraishi, 2005). Self-transcendence increases interiority and spirituality by releasing self-boundaries; consequently, people can feel more connected with the wider environment whilst their sense of limitations or freedom are influenced by biological and social roles. Those who embrace Self-transcendence are inclined to appreciate the environment for the sake of future generations (Levenson *et al.*, 2005). Connectedness with the wider environment, however, does not diminish a person's individual values (Knapik, 2006) and occurs in three ways: first, by looking inside the individual through introspective experience; second, by going outside the individual and reaching the environment through space; and third, by going outside the individual and reaching the environment through time (past, present and future) (Knapik, 2006).

This dimension can also be regarded as the most obscure or intangible and is related to the concept of spirituality. An individual with Self-transcendence generally is seen by the community as an extreme person, which can mean either 'irrational' or, conversely, 'wise'. Specifically, from the spiritual perspective an individual with high Self-

transcendence is seen to be a wise individual (Levenson, Aldwin & Cupertino, 2001; Levenson *et al.*, 2005) and as 'being able to see behind the illusion' (Ammondson, 2009; Levenson *et al.*, 2005). Thus, it is likely that the process towards Self-transcendence has been found to help individuals in overcoming their problems, and when the process is complete individuals can achieve a new sense of self (Knapik, 2006).

Regarding this process, Schwartz, Melech, Lehmann, Burgess, Harris and Owens (2001) argue that age correlates positively with Self-transcendence. That is, the older the person, the more they feel a sense of connectedness resulting from of their life journey. In contrast, entrepreneurs tend to lack this dimension because they pursue Self-enhancement (Licht, 2010). Thus, older non-entrepreneurial people are likely to have high Self-transcendence; conversely, younger people and entrepreneurs will have low Self-transcendence. Schwartz's value theory also argues that the dimension of Self-transcendence contains two basic motivational values: universalism and benevolence. These are explained below.

#### 4.2.3.1.1 Universalism

According to Schwartz (1992), universalism is 'an understanding, appreciation and tolerance for people's welfare and the protection of nature'. Environmentalism is, therefore, strongly correlated with universalism given the reference to the protection of nature in this definition (Schultz & Zelezny, 1999). For example, Collins, Steg and Koning (2007) found that universalism had an effect on environmental beliefs and purchasing in an environmentally responsible manner. In addition, universalism has also been found to have a positive influence on ethical behaviour and prosocial behaviour (Arnaud, 2006).

Apart from the protection of nature, universalism also contains components that can motivate people to be concerned for the welfare of others and, therefore, is included in the category of moral values (Arnaud, 2006). Specifically, individuals with Universal values are more likely to help others and make public interest a priority rather than individuals who hold any other major value in their life (Schwartz, 1992).

In order to make it fit more closely to an individual's life goals, Schwartz sub-categorises universalism into a number of more specific values (Schwartz, 1992: 7), including 'equality, unity with nature, wisdom, a world of beauty, social justice, broad-

mindedness, protecting the environment, and a world at peace'. Previously, Schwartz also included a spiritual value in universalism, but he removed it because of doubts surrounding its universality dimension in different countries and cultures (Schwartz, 1992).

Universalism is also different to its 'partner' value within the Self-transcendence dimension, namely, benevolence, because cultures can be collectivistic or individualistic (Schwartz, 1992). In individualistic cultures, an individual's goals take priority over the group's goals. Individuals are entitled to behave independently and determine their own life. Conversely, collectivistic cultures consider that the group's needs are more important than the individual's; thus, social bonds and consensus are more likely to be in evidence (Hofstede, Hofstede & Minkov 2010). Therefore, according to Schwartz (1992), a collectivistic culture tends to distinguish the group from individuals and thus is accorded basic value of benevolence. In contrast, the individualistic culture does not distinguish the group from others, particularly in moral issues, so it more appropriate to be placed in universalism. In addition, it is also indicated that religion may be influential in benevolence, while the value of universalism will be driven by education (Schwartz, 1992)

In the circular structure in Figure 4.1, universalism is positioned next to the value of Self-direction (which falls within the Openness-to-change value dimension) because both show characteristics of self-assessment and the acceptance of diversity. Meanwhile, universalism is adjacent to benevolence because both emphasise the encouragement of others rather than self-interest (Schwartz, 1994).

It is also recognised that universalism correlates to other theories. For example, it is equivalent to the intellectual orientation element of Wicker, Lambert, Richardson and Kahler's (1984) value theory, whilst the social justice value of universalism is equivalent to Crosby, Bitner and Gill's (1990) idealism and the wisdom value of universalism is equivalent to Fromm's (2002) humanistic conscience, as well as the concept of actualisation within Maslow's hierarchy (Schwartz, 1994).

#### 4.2.3.1.2 Benevolence

As noted above, universalism shares the Self-transcendence value dimension with benevolence, which means 'a loving heart' (Littlejohn, 2011: 180). Benevolence refers to the ways in which people do their best to fulfil other's needs (Schumann, 2009;

Sirdeshmukh, Singh & Sabol, 2002). The keywords that emerge here are solidarity and services (Schumann, 2009), reflecting an additional definition of as ‘the support, protection and welfare of those with whom one is in frequent personal contact’ Schwartz (1992, 2012: 11).

Benevolence contrasts directly with selfishness, or the pursuit of best self-interest. That is, it favours subtle means to achieve goals and contrasts, therefore, with hostility. Even though hostility is sometimes needed to provide the energy to achieve results, benevolence is more effective in obtaining resources to achieve a goal through negotiation and collaboration (Helgeson, 2012). Benevolence also encourages reliance on human relationships, especially in Western and Latin cultures (Schumann, 2009; Sirdeshmukh *et al.*, 2002). It is also more likely to be present in feminine rather than masculine characteristics in some cultures (Schumann, 2009).

According to Schwartz (1992), benevolence as a motivator embraces a number of specific values, namely, loyalty, responsibility, meaning of life, true friendship, mature love, being helpful, honesty, forgiving and a spiritual life. This motivational value has been validated by the virtuousness type in Crosby *et al.*'s (1990) work and the interpersonal concern type in the Wicker *et al.*'s (1984) typology. Schwartz himself notes that benevolence equates to an egalitarian orientation (Schwartz, 1994). However, benevolence is likely to contradict the value of Achievement (see Figure 4.1) because when individuals seek to achieve personal success, they are unlikely to focus on improve other people's welfare. In other words, achievement is often followed at the expense of others (Schwartz, 1994).

#### **4.2.3.2 Conservatism**

The second value dimension to be considered here is Conservatism. This is defined as the tendency to give priority to traditions and social institutions that have survived from the past, and embraces the motivation values of conformity, tradition and security (Alsughayir, 2013; Sharma, Shimp & Shin, 1995). However, owing to variations in the values held by various cultures, the Conservatism dimension may also vary; moreover, it may also be related all other dimension values in the circle apart from Openness-to-change. Alsughayir (2013) also found that Conservatism is one of the factors that determines people's ethnocentrism and the more conservative people are, the more they will prioritise their ethnicity. Therefore, regarding its collectivistic characteristic, it is

not surprising that Schwartz locates Conservatism next to benevolence, prioritising social groups and ethnicity as one of the most powerful groups in society.

Conservatism appears to be correlated to human perceptions and probability bias. In other words, if people were entirely rational (which they are not), probability could be assessed fairly. For example, if an openness environment encourages positive feelings amongst people, they will move towards the Openness-to-change value dimension and be ready to change. Conversely, when if an openness situation encourages negative feelings, people will be more influenced towards the Conservatism value dimension. However, this causal effect does not always occur because probability bias allows people to have an initial position in Conservatism. Therefore, when an openness situation starts to provide positive signals, people do not automatically change; they will remain in Conservatism until the openness situation provides more positive evidence (Camerer, 1987). In other words, people tend to apply a smaller probability value if the information contradicts their tradition (Griffin, Gonzales & Varey, 2001). This suggests that ignorance is more deeply rooted than rationality in human life (Griffin *et al.*, 2001; Griffin & Tversky, 1992). This also occurs within collaboration, whereby all individuals involved have an initial expectation that the collaboration will help them to achieve their personal goals, but not to accept new things that can alter it (Ball, Rebori, & Singletary, 2004; Thompson & Perry, 2006). In other words, the tendency of collaboration is towards Conservatism rather than Openness-to-change. Thus, people in the Conservatism dimension will probably take avoiding action because of their conformity to the past, rather than compete when facing a conflict of interest (Kirkman, Lowe & Gibson, 2006; Morris, Williams, Leung, Larrick, Mendoza, Bhatnagar, Li, Kondo, Luo & Hu, 1998). Conformity, tradition and security, values within the Conservatism dimension, are discussed in the following sections.

#### 4.2.3.2.1 Conformity

Conformity refers to behaviour that is in accordance with a group's or society's norms (Gowola, Reddy & Gowola, 2011). However, conformity must be distinguished from obedience to a higher authority (Milgram, 1975; Schaefer, 2013). Conformity reflects the obedience of people in a group to unwritten agreements made by the majority of the group; that is, it is related to an individual's degree of acceptance of the structural elements within a group (Finch, 2013), including the values espoused by the group.

Conformity is clearly evident in communities or groups which have robust norms. Conformity to the norm will be rewarded either tangibly or intangibly (Schaefer, 2013). Conversely, individuals exhibiting behaviour that does not conform to the norm will be seen within the group as deviant; moreover, such deviations may be subject to sanctions ranging from isolation to physical punishment, although this may not always be the case. For example, if 'deviants' are able to demonstrate that their different behaviour results in a positive outcome, they may become a leader or a role model in society. Indeed, in modern society, there are a number of professions that, within the limits of certain norms, are not required to conform, such as creative industry workers (Schaefer, 2013).

There are several reasons why people are encouraged to create in-group conformity, such as the desire to avoid punishment should they deviate (Latane & Bourgeois, 2001). Conversely, it is possible that people reject conformity for a variety of reasons, such as their personal values conflicting with the values preferred by the group (Falomir-Pichastor & Mugny, 2013; Hornsey, Majkut, Terry & McKimmie, 2003), or where there is ambiguity in the task, where the group has internal disputes, or where there is an uncertain degree of 'punishment' if people disagree (French & Raven, 1959). However, Hogg (2001) suggests more precisely that conformity is caused by social categorisation, either from the group or by the individuals themselves.

Nevertheless, conformity is more likely to be espoused by people in collective cultures rather than in individualist cultures. Moreover, even though some people are sometimes classified as individualistic, they may originally have been collective; they become individualistic because of the philosophical notion that being conformist causes them to forego the opportunity to exploit fully their self-potential. This is supported by the 19th Century philosophy of radical individualism (Baumeister, 1987). However, conformity values can be ignored, even in a collective society, under certain conditions such as revolution, economic depression or sudden wealth, (Schaefer, 2013) because under these conditions, referred to broadly as anomie, social control becomes vulnerable (Schaefer, 2009; Durkheim, 1952).

In Schwartz's value circular structure, conformity is placed next with tradition because both values have the major goal of 'subordination of self in favour of socially imposed expectations' (Schwartz, 1992: 40). Schwartz (1991) also investigated the differential minor goal between them. He found that 'the aims of conformity are to obstruct any action, inclination, and impulses which are likely to make others unhappy, or hurt, or

which violate social expectations or norms, meanwhile, the aims of tradition are to respect, commit to, and accept the customs and ideas given by culture or religion of the self-individual' (Schwartz, 1992: 40). Furthermore, Schwartz also expressed conformity as a motivational value containing a number of specific values which are compliance, self-discipline, respecting parents and courtesy (Schwartz, 1992).

#### 4.2.3.2.2 Tradition

Essentially, tradition refers to the 'persistent cultural traits that exhibit continuity with the past and can be delineated in timespace grids' (Lightfoot, 2001: 238). Putting it another way, tradition refers to beliefs and practices that have been transmitted from generation to generation (Lewis & Hammer, 2007). In the context of Schwartz's Value Theory, tradition is interpreted as respect, commitment and acceptance of the customs and ideas embedded in people's culture or religion (Schwartz, 1992). Schwartz (1992) also identifies a number of specific 'tradition' values, including accepting fate (fatalism), humbleness, religiousness, respect for tradition, and to be moderate rather than excessive.

Tradition serves to standardise society by maintaining the desired condition and resisting any change that seeks to modify habits and longstanding ideas. Hence, the process of modernisation can be seen as something that violates tradition (Zoe, 2011), representing as it does a continuous effort to progress or develop. Indeed, according to Rostow's development theory, tradition should be abandoned for a society to become 'modern' (Gilman, 2003).

There is likely to be a conflict between desire and tradition within the individual in order to achieve a desired goal, their behaviour being limited by the tradition of generations (Marshall, 2010; Berger & Luckmann, 1991). Desire itself is defined as the motivation to act to produce something that has hedonic value (Marshall, 2010; Schwartz, 1992), and will be discussed further in section 4.2.3.3.3.

#### 4.2.3.2.3 Security

Security is a concept that is contextually bound and hence is variously defined (Murtonen, Jahi, & Rajala, 2012). Moreover, it can be considered from either a subjective or objective perspective (Jahi, 2012) and can be interpreted differently according to gender (Hara, 2007). Subjectively, security means freedom from risk and danger, whereas objectively security can mean 'protection of personal, property, or the

defence from an attack' (Kurtus, 2012: 1). Ratiu (2007) also suggests that security can be interpreted as either hard or soft, hard security referring to protection from terrorism, war and conflict, and soft security referring to protection from poverty, disease, unemployment and so on. More broadly, security can be defined as the protection of the vital core of human life from critical threats and can include environment, health, food, economic, personal and political security (Korany, 2010). Conversely, at the individual level, security may be seen in the context of interaction between people; when people feel secure they will they will feel comfortable and peaceful in their social environment. A sense of security is manifested in a person's desire to communicate with and to relate with others; hence, there is an evident relationship between security and the risk of loneliness (Miczo, 2004).

Generally, however, threats are at the core of security. Threats can be divided into immediate threats to the pattern of daily life and chronic threats, such as hunger, disease and repression (Stefanachi, 2011; UNDP, 1994). A significant body of work (for example, Maslow, 1943; Rokeach, 1973; Schwartz, 1992) demonstrates that Security is important as a human motivational value, not only individually but also collectively. Schwartz (2012:6) also suggests a comprehensive definition of Security as 'safety, harmony, and stability of society, of relationships and of the self'. This value consists of specific values such as a national security, a sense of belonging, kindness reciprocity, cleanliness, social order, family safety and health (Schwartz, 2012).

#### **4.2.3.3 Self-enhancement**

Self-enhancement can be defined as a picture of how people focus on their self-interest to ensure success for themselves and their dominance over others (der Hagen, 2000; Taylor and Golwitzer, 1995; Schwartz, 2012; Schwartz *et al.*, 2012). Thus, this dimension is directly opposed to the Self-transcendence dimension as it locates an interest in others or in nature subordinate to self-interest. A number of studies explore this distinction in contemporary society. For example, Torelli, Monga and Kaikati (2012), considering the relationship between luxury brands (Self-enhancement) and a sense of social / environmental responsibility (Self-transcendence concept), found that the luxury brand concept caused unease and a decline in the perceived value of the product amongst environmentally aware consumers - they felt something was 'not right' and their opinion of the brand declined (Torelli *et al.*, 2012; University of Chicago Press Journals, 2011).

Equally, Self-enhancement has been found to correlate to a third person effect in communication. That is, people tend not to be influenced by any unwanted 'message' even though they see other people affected (Davison, 1983; Shah, Faber & Youn, 1999) but when the message is attractive, people will react positively. This shows that some people consciously justify not to be affected by something beyond their consciousness (Stathi, Douglas & Sutton 2007). However, this effect will vary with others, so it seems the individuals' power of Self-enhancement also varies individually (Stathi *et al.*, 2007).

Additionally, Schwartz (1992, 2012) argues that the dimension of Self-enhancement contains three basic motivational values, namely, power, achievement and hedonism. These are now discussed below.

#### 4.2.3.3.1 Power

The traditional notion of power is 'a commodity used by an individual or group to dominate others' (Schrive, 2011: 28). It can also be defined as the ability to impose one's desires in a relationship through coercive, normative or utilitarian means (Buultjens, White & Neale, 2012; Mitchell *et al.*, 1997) in order to 'actualise certain desired benefits' (Boonstra & de Vries, 2005: 6). The existence of power allows change; something static does not require power (Madsen, 2001; French & Raven, 1959). Moreover, the potential of power lies in its application; although someone may be seen as powerful, they may not implement their power. Alternatively, power may be defined as 'the ability to gain access to external rewards' (Ridley-Duff, 2009: 179). That is, individuals are considered to have the power when they have privilege to utilise exclusive resources and their influence is recognised by the public. Therefore, power is something that can be owned by either groups or individuals (Davies and Gannon, 2005; Foucault, 1980).

Collins (2000) argues that power is not always used to dominate others; rather, empowerment can combat domination by manifesting power in the humanist visions of self-actualisation, self-determination and self-definition (Collins, 2000; Schriver, 2011). Similarly, feminist theory sees power not as domination of others but as 'energy, strength, effective interaction, and access to resource mobilisation for others and the individual' (Maguire, 2000: 65).

The three definitions discussed above imply three levels of power: the power-over (traditional definition), the power-with (feminist definition), and the power-from-within (empowerment definition) (Park, 2006). However, modern definitions of power within empowerment and feminist theory is more applicable to the concept of achievement; hence, the term power is considered here from the traditional perspective.

In general, the components of power that people possess include resources, participation, self-determination, competence and self-efficacy (Prilleltensky, Nelson & Pierson 2001). Resources embrace the ability to communicate, especially persuasion, economic resources, physical strength and the power of information (Jablonski, 1997). Those components of power other than resources play different roles. For example, participation enables an individual to see where the power should be directed (Bednash, 2000), while self-determination, competence and self-efficacy are psychological components that allow an individual to build and maintain power (Laschinger, Finegan & Shamian, 2001). Additionally, if power is directed towards the positive aspects of relationships with others then caring, empathy and compassion could also be components of power (Manojlovich, 2007).

Several commentators, including Galinsky, Magee, Jlnesi and Gruenfeld (2006), Keltner, Gruenfeld and Anderson (2003), Anderson and Galinsky (2006), Chen, Lee-Chai and Bargh (2001) also demonstrate that power has an exponential characteristic when it succeeds in achievement of objective desires. In other words, if people or groups see that their methods of applying power are successful in one area, they will then apply those methods in other areas. Consequently, the more people or groups that have power, the greater the number of areas where power is applied.

Additionally, power has an effect not only on resources and social group formation, as discussed above, but also on socio-psychological aspects. Social aspects include attribution and stereotyping (Fiske, 1993), while psychological aspects include smiling, touch, visual dominance (Hall, Coats & LeBeau, 2005), inhibition (Keltner *et al.*, 2003), and certain emotions (Berdahl & Martorana, 2006). These notions reveal that power influences almost every aspect of human life and, therefore, that individuals will see power as an important value (Schwartz, 1994).

The specific values that are held in this group include social power, authority, wealth, securing dignity in public and social recognition (Schwartz, 1992, 2012). Similarly,

Wicker *et al.* (1984) argue that power is competitive ambition whilst Fromm (2002) suggests that power belongs to the authoritarian.

#### 4.2.3.3.2 Achievement

Schwartz (1992) defines achievement from an outward-facing perspective as 'a personal success through demonstrating competence according to social standards' (Schwartz, 1992: 8). This includes any actions taken in order to show or demonstrate abilities to be admired by others (Schwartz, Melech, Lehmann, Burgess, Harris & Owens, 2001). Conversely, many definitions of achievement used in psychology are based on an internal human perspective. For example, achievement can be defined as 'a desire or inclination to do something as good as possible, resolve the problem and achieve high standards, outstanding, and compete or become the winner (Ang, Ng & Goh, 2005; Murray, 1938). Moreover, McClelland, Atkinson, Clark and Lowell (1976) suggests that achievement is the 'motivation to meet the excellence of internal standards' (Schwartz, 1992: 8). Thus, generally, 'internal' definitions suggest that achievement reflects something that becomes a 'booster for someone to approach, pursue and obtain a reward or incentive' (Ang *et al.*, 2005; Elliot, 1997). Nevertheless, classic theory considers that achievement contains two elements: the hope of success and the fear of failure (Ang *et al.*, 2005). Both of these act as a stimulant and a booster for individual excellence and, therefore, people who are trying to achieve something can be motivated by both (Elliot & Church, 1997).

Achievement is widely studied in the education field and, according to the standards of modern education, every student is encouraged to perform well or, in other words, achievement values are prioritised. However, education experts still have difficulty in explaining why some groups of students have a high achievement value while other groups have a low achievement value. A number of theories have been proposed to explain this (Nieto, 2010), ranging from inferior genetic and cultural causes (Jensen, 1969) or poverty and racism (Gay, 2010), to the failure of schools to shape the social identities of young people, a social class stratified by a caste system, and lack of teacher affection (Flores-Gonzalez, 2002). Although some achievement theories are based on the external human perspective, Schwartz (1992) argues that internal factors play an essential role in the preferential achievement values obtained by certain people and, furthermore, he identifies several specific values in the achievement group, such as intelligence, ability, success, ambition and becoming influential (Schwartz, 1992). Achievement's value position is located side by side with the value of power in the

circular structure because both emphasise social superiorities and social beliefs (Schwartz, 1994).

#### 4.2.3.3.3 Hedonism

The next motivational value within Self-enhancement value dimension is hedonism, a value that prioritises pleasure and the enjoyment of life and defined as 'self-pleasure and sensuous gratification' (Schwartz *et al.*, 2001: 521). Hedonism's location on the circular value theory structure is adjacent to achievement because both focus on self-centred satisfaction. Moreover, it is also located close to stimulation because both contain the desire for joyful pleasure (Schwartz, 1994). Therefore, hedonism is placed half in the Self-enhancement and half in the Openness-to-change value dimensions (Schwartz, 1994). Others also view hedonism as an important instrument in an individual's life. For example, Crossby's (1990) hedonism value is equivalent to the value of hedonism and stimulation proposed by Schwartz (1992), whilst Wicker *et al.*'s (1984) study suggest that Schwartz's hedonism value is equivalent to their dimensions of economic status value (Schwartz, 1994). Several philosophers also consider hedonism is the fundamental basis of human behaviour because humans essentially desire happiness and seek to avoid misery (Scholz, 2011). In utilitarian theory, hedonism is formulated and influenced by the intensity of pleasure, the certainty of pleasure, the possibility of repetition, the possible number of people affected by pleasure and pleasure duration (Scholz, 2011; Bentham, 2007).

However, a number of criticisms arise because of the presence of religion, tradition, or even environmentalism (Veenhoven, 2003). Religion may ultimately offer happiness, such as heaven, and serves to provide a sensation of happiness through prayer. Likewise, tradition can be seen as an effort to pursue happiness, even if contrary to desire, because of sacralisation. At the same time, environmentalists argue that hedonism encourages the human consumption of natural resources, which in turn accelerates environmental destruction (Veenhoven, 2003). However, the theory of evolution, which proposes survival as the basis of existence, contradicts that assumption and is able to justify hedonism. That is, evolution theory posits that individuals regard death as the culmination of pain and, thus, people seek to avoid death and will find ways to survive, even if means sacrificing nature (Blackburn, 1998).

#### 4.2.3.4 Openness-to-change

Openness-to-change is, on one hand, defined in traditional psychology as the eagerness to encourage amendment and positive emotions about the potential consequences of the amendment (Miller, Johnson & Grau, 1994; Bouckenooghe, 2008). On the other hand, Schwartz defines Openness-to-change as 'the values that emphasise their own thoughts and actions that favoured change' (der Hagen, 2000: 25). Furthermore, Schwartz (1992) also proposes that the Openness-to-change value group contains the hedonism, stimulation and self-direction value types. The definitions above reveal slight differences; Miller's *et al.*'s definition (1994) places more emphasis on the readiness to change, while Schwartz's definition (1992) emphasises the 'Openness to change' for the action perspectives (Duits, 2009; Wanberg & Banas, 2000).

Recent evidence suggests that Openness to change is one of the factors that determines innovation (Hornik, 2004; Thakadu, Irani & Telg, 2011). It has also been found to be associated with a short gap of power in society, in contrast to Conservatism that is associated with a wide gap of power (Fischer & Smith, 2006), the power gap itself reflecting the relationships between power holders and the common individual in society.

In another major study, Fischer and Smith (2006) found that people who were classified as Openness-to-change adherents are more vulnerable in commitment and in extra-role behaviour if they feel they are treated unfairly; that is, they recognise the importance of justice. Moreover, those who hold the Openness-to-change value complain less and are more ready to help others compared with those who associate with Conservatism values.

A number of external factors play a role in the Openness-to-change value, including the nature of change, belief in authority and participation in the change process (Bouckenooghe, 2008). Therefore, individuals who hold the Openness-to-change value are frustrated if the nature of change is not considered positive, if authority is not trusted, or if the individual is not included in the change process.

Unfortunately, in some respects Openness-to-change has a weak association with pro-environmental behaviour (Steg and de Groot, 2012; Kalof *et al.*, 1999; Karp, 1996; Schultz & Zelezny, 1999). For example, Poortinga, Steg and Vleg (2004) found an

inverse correlation between Openness-to-change and travel behaviour owing to the inevitable use of fossil energy for transport. Nevertheless, Schwartz (1992, 2012) still categorises Openness-to-change as an essential human life value dimension containing three basic motivational values, namely, stimulation, self-direction and hedonism. Stimulation and self-direction are explained further below.

#### 4.2.3.4.1 Stimulation

Schwartz (1992) defines the stimulation value as an individual's need to obtain diversity and stimuli to maintain optimal levels of activity; it prioritises several values, such as excitement, novelty and the challenges of life (Schwartz, 1992).

The types of stimulation can be different for each person based on either their physical or intellectual resources, but mostly stems from an intrinsic motivation to undertake activities in order to achieve sensory stimulation (Fairchild, Horst, Finney & Barron, 2005). For example, a desire to find a new approach to problem solving could work as source of stimulation for individuals who prioritise this value (Lvina, 2015).

Stimulation is also used as an organisational strategy and is applied in the form of transformational leadership that directs change (Kim, 2009) because there is a tendency for individuals holding the stimulation value to be more creative and innovative (Dimaculangan & Aguiling, 2012) and, furthermore, show commitment, whether affective and normative, to the organisation (Givens, 2011).

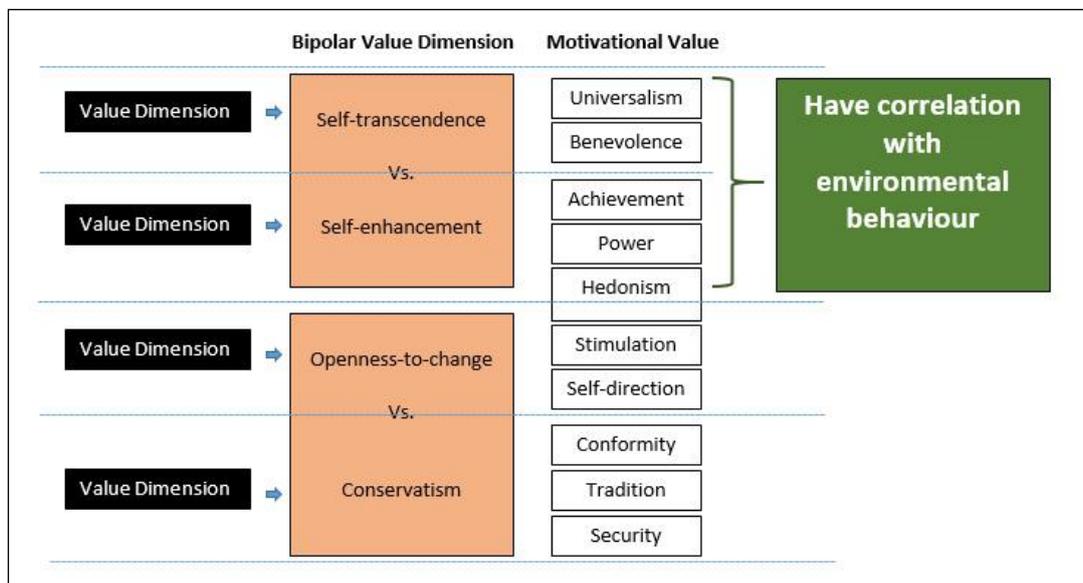
#### 4.2.3.4.2 Self-direction

The last of the ten motivation values in Schwartz's circular structure model is self-direction, also within the Openness-to-change value dimension. Schwartz *et al.* (2001) define it as 'a thought, action selection, creation, and independent exploration' (Schwartz *et al.*, 2001: 521). This value directly contradicts the value of security because those people who espouse security tend not to be independent thinkers or independent in any other aspect of self-direction. Religion also, as an implementation of tradition value, has a negative effect on the values of self-direction and stimulation (Schwartz *et al.*, 2001). However, education has a positive influence on self-direction because it encourages intellectual ability in terms of critical, flexible and broad thinking. Conversely, it has a negative effect on conformity and tradition (Schwartz *et al.*, 2001).

The location of the self-direction and stimulation values are adjacent in the Openness-to-change dimension because both are associated with the mastery of self-interest and the desire to create novelty, and also contain specific values such as creativity, curiosity, freedom, choosing one's own goals and independence (Schwartz, 1994).

All the aspects discussed above relate to the Schwartz's value theory in its circular structure and its relationship with environmental behaviour. However, it can be described in an alternative way as shown in Figure 4.2 below, which illustrates that Schwartz's theory has four dimension values, namely: Self-transcendence, Self-enhancement, Openness-to-change and Conservatism; two bipolar value dimensions, which are Self-transcendence vs. Self-enhancement, and Openness-to-change vs. Conservatism; ten motivational values which are: universalism, benevolence, achievement, power, hedonism, stimulation, self-direction, conformity, tradition, security; and one bipolar value dimension with its aspects that correlate and which can influence environmental behaviour.

**Figure 4.2:** The relationship between Schwartz's hierarchical value structure and environmental behaviour influence



**Source:** Adapted from Schwartz (1992, 2012); Steg and De Groot (2012); Collins *et al.* (2007); Kalof *et al.* (1999); Thøgersen and Olander (2003); Stern (2000); Hirsh (2010); Raymond and Brown (2011).

Therefore, the concept of behaviour needs to be discussed separately since Schwartz's theory underpins the importance of values that may influence or motivate behaviour.

### 4.3 Behaviours

The concept of behaviours can be defined in two ways: by its shape and by its function (Feierman, 2006). First, behaviours as shape are essentially a form of movement. In other words, it can be defined simply as 'a change in the position of body parts relative to other body parts and to environmental coordinates' (Feierman, 2009: 73). However, defining behaviours definition in terms of shape is too simple because behaviours will also include unconscious behaviours such as reflex movements, or instinctive behaviours such as motor body coordination (Lorenz, 1981), facial expressions (Ekman & Friesen, 1975), sexual behaviour, or aggressive behaviour (Morris, 1977) which reflect certain emotions (Feierman, 2009). Furthermore, basic needs and emotional desires, such as the need to eat, drink, have sex or sleep, could trigger behavioural disorders such as compulsive shopping, drug addiction, overeating or phobias, which may also be classified as unconscious behaviours (Loewenstein, 1996).

Second, behaviours can be seen from the function perspective as 'a non-structural outcome or output of one shape or structure that interacts with another shape or structure in time and space where at least one of the two shapes or structures are part of the individual who behaves' (Feierman, 2009: 73). In other words, it is a typical element of human existence because it requires interpretation of 'the non-structural output or outcome', and individuals need to interpret it cognitively, not merely instinctively or emotionally, thus giving rise to behaviours that result from association and imitation, learning, reasoning, strategy and creativity (Feierman, 2006).

Behaviours are not, then, immediate or instinctive, but triggered by several processes and influenced by a variety of factors. In addition, behaviours are mostly described as a causal outcome of attitudes, beliefs, traits or norms. However, all of these factors indirectly involve values in their process, so values are seen as the key motivator of behaviours and an important instrument for the guiding principles in life (Schwartz, 2012).

The correlation between behaviours, values and perceptions can be variously explained such as by the traditional framework of cognition-affect-behaviour (Holbrook, 2000). Sanchez, Callarisa, Rodriguez and Moliner (2006) describe the process as follows. The cognition stage corresponds to information processing activities as the rational component of behaviour decision making. This is followed by the affect stage,

an emotions assessing instrument, in which emotions are aroused, and thus behaviour arises as a consequence of both cognition and affective processes. Furthermore, the assessment stage may be followed by a conation stage before behaviour occurs (Huitt, 1999; Tallon, 1997). Conation is the motivational element that follows affection and cognition in order to allow behaviour to be implemented (Lazarova, Westman, & Shaffer, 2010) or in other words, conation is necessary for knowledge and emotion to be translated into behaviour in human beings (Bagozzi, 1992). Therefore, Trevino, Weaver and Reynolds (2006) suggest a more comprehensive framework, similar to the cognition-affect-conation-behaviour framework, namely: awareness-judgment-motivation-behaviour (see also Huitt, 1999; Tallon, 1997). Furthermore, the framework is not one-way but more of a circular connection for, as discussed previously, perception is actually part of visual processing in cognition (Raftopoulos, 2009). Thus, according to the enactive perception theory, cognition is also a form of behaviour (Noë, 2004; Noë & O'Regan, 2002; O'Regan & Noë, 2001).

Another approach to explain the correlation between behaviours, values and perceptions is suggested by Glasser's (2003) choice theory, which builds on Wubbolding's (1991) work that proposed four elements for understanding the role of doing in one's total behaviour; these are acting, thinking, feeling and physiology. The acting element is simply seen as behaviours which lead to the other three elements. Furthermore, choice theory also identifies the need-based behaviour as fundamental, consistent with Schwartz's theory in that it emphasises several values such as the necessity of love and ownership (universalism and Conservatism), power, pleasure (hedonism), and freedom (Openness-to-change) (Cameron, 2011; Glasser, 2003).

The behaviour approach, based on the processes outlined above, has been used to construct the theory of reasoned action to clarify the links between individual beliefs, attitudes, intentions and behaviours (Fishbein, Middlestadt & Hitchcock, 1994; Denison, 2002). However, this theory has not explained how conscious behaviours can turn into unconscious behaviours; for example, routine behaviour is a form of behaviour that is initially conscious but subsequently becomes much less conscious (Smith, Ferrier & Ndofor, 2006; Nelson & Winter, 1982). Nevertheless, in this context, routine behaviour remains classified as conscious behaviour because a conscious component, such as memory, is still operating.

Much research attempts to explain human behaviours based on its trigger factors. For example, Crain (2014) identified several factors that can trigger human behaviours,

including fear, rage and love as proposed by Watson (1878–1958), or environment factors, thoughts, feelings, and drives factors such as hunger or thirst proposed by Skinner (1905–1990). However, all of these factors can in fact be placed in two groups: control factors and self-factors.

The control factor is the factor that controls an individual's behaviours and reflects social institutions (Dobbin, 1994). A social institution, either structured or unstructured, guides the individual as to what is appropriate behaviour and what is not (Hall & Thelen, 2009). Therefore, according to Schwartz's value theory (1992), this factor identifies Conservatism and Openness-to-change as the control factors in the polarisation form. Furthermore, Tsamenyi, Noormansyah and Uddin (2008) suggest that the control factor can be both formal and informal, formal control factors being those that control behaviours directly through guidance on how to act, whilst informal control factors include professional and cultural factors. The latter (cultural factors) are characterised by the values of influence, norms and cultural practices inherent in a person's behaviours, whereas professional factors include law, ethics, etiquette and customs (Holowetzki, 2002).

Self-factors can be explained as those within an individual who declares 'I, me, mine, and myself' (Triandis, 1989; Cooley, 1992). Triandis (1989: 506) also states that the self is 'a collection of social motivations that includes attitudes, beliefs, intentions, norms, roles and values'. Even so, for the purposes of this classification, the factor of norms and roles are separated from self-factors and placed in the control factor's group because of their characteristics of social influence. For example, norm is linked with 'the rule in a group' while role is linked with 'personal role model in a group' (Triandis, 1989).

It would appear that rational human behaviour is primarily based on self-factors because many studies have identified their importance in human behaviours (Triandis, 1989; Kraut, 1973; Greenwald, Carnot, Beach & Young, 1987; Snyder, 1974). This reflects the fact that that behaviours are typically the implementation of an individuals' intent, even collective behaviour can be deconstructed as the individual behaviour of a group member. Nevertheless, behaviours may be caused not by self-factors but by pressure as the control factor. For example, people may not want to give something to others, but sometimes they may do because all other members of the group do so (Dobbin, 1994; Hall & Thelen, 2009; Tsamenyi *et al.*, 2008; Holowetzki, 2002). Similarly, even though the intention could be a self-factor (Triandis, 1989) and

independent from external control factors, Ajzen (1991) argues that one of the intention causes comes from the pressure of control factors through the subjective norm. The alternative discourse that separates intention and the control factors is more in line with Schwartz's value theory that places intention in a group of Openness-to-change with Self-enhancement, and control factors in a group of Conservatism with Self-transcendence (Schwartz, 1992).

However, Schwartz's value theory is not the only such theory to support this major grouping. That is, studies in the pro-environmental behaviour field also suggest that this behaviour is both individually motivated (intentions) and controlled (pro-social) (Bamberg & Möser, 2007; Robertson & Barling, 2013). For example, Gibson, Ivancevich and Donnelly (2009) refer to two groups of behaviour factors from an organisational perspective: environmental groups and individual groups. Environmental factors include work factors (job design, organisational structure, policies and rules, leadership, incentives and sanctions, and resources) and non-work factors (family, economic, resting, and hobbies). Individual factors include skills, abilities, family background, personality, perception, attitudes, values, attributions, learning capacity, age, race, gender and experience. Their study also proposes that organisational behaviour can be seen from several perspectives, such as: problem-solving behaviour, thought behaviour, communication behaviour, observing behaviour, and the behaviour of moving (Gibson *et al.*, 2009; Griffin & Moorhead, 2014; Nicholson, Audia & Pillutla, 2005). Thought behaviour, either intuitive or analytical, is internal so it cannot be observed. Thus, it may be said that it is not a type of behaviour if behaviours are understood to be a form of external movement. However, this current study considers the thought behaviour as a form of behaviours that is manifested as a perception as discussed in section 4.1.1.

Even though behavioural science research exists in various fields, many studies argue that scientific understanding of human behaviours is unattainable; therefore, no exact physical sciences can be applied to explain human behaviours (Schwab, 2011). However, this study considers that human behaviours can be identified and explored through observation, interviews, surveys and secondary information (Wilkinson, 1999), particularly using the organisational behaviour approach that emphasises understanding of individuals' perceptions, values and actions while working in groups (Cummings, 1978; Gibson *et al.*, 2009; Griffin & Moorhead, 2014; Nicholson, Audia & Pillutla, 2005). The organisational behaviour approach has been also shown in government policy-making processes that involve power and politics (Gibson *et al.*,

2009; Griffin & Moorhead, 2014). Therefore, the organisational behaviour approach will be used in order to classify the actors' behaviours into five perspectives, which are: problem-solving behaviour, thought behaviour, communication behaviour, observing behaviour and the behaviour of moving (Gibson *et al.*, 2009; Griffin & Moorhead, 2014; Nicholson, Audia & Pillutla, 2005).

#### **4.4 Summary**

This importance of Sebangau's conservation is demonstrated by the World Wildlife Fund's (WWF) active conservation campaigns and their participation in the drafting and establishment of development plans for Sebangau National Park. Indeed, the park is identified as one of the WWF's main achievements in Indonesia, having facilitated the process of obtaining the park's legal status through 'bottom-up and participative involvement of the local community and local government (Perez, 2008: 200).

However, participative management in Sebangau National Park has an uncertain future, not only because of an actor's statement that WWF has broken promises to provide 60 billion Euro for community empowerment (Kalteng Pos, 28 December 2005), but also because the forum has been established at the lowest level (Perez, 2008). Furthermore, the presence of the park is still questioned by some members of the communities bordering it even after several years of its establishment (Parlupi, 2007). In addition, an article in Tabengan Post, 22 January 2015 reported that the development of Sebangau National Park was not yet guaranteed because there was no stakeholder synergy for its development, particularly for ecotourism development. There were also different perceptions of the benefits of ecotourism between the stakeholders even though the government had declared it to be the ecotourism gateway in Central Kalimantan.

The researcher found the value theory developed by Schwartz could reconcile both environment and human values systematically. His theory is applicable through clarifying human values by building on the work of Rokeach (Schwartz, 1992; Steg & De Groot, 2012; Shepperd, 2014; Bardi *et al.*, 2008), and, at the same time, by classifying and categorising environment values. In this it is supported by previous quantitative studies which showed that at least two of the four value groups of Schwartz are associated with pro- environmental behaviour (Steg & De Groot, 2012; Collins *et al.*, 2007; Kalof *et al.*, 1999; Thøgersen & Olander, 2003; Stern, 2000; Hirsh,

2010; Raymond & Brown, 2011). Additionally, this theory has also been validated in 82 countries (Fontaine, Poortinga, Delbeke, & Schwartz, 2008; Schwartz 2012).

Furthermore, how the role of these values relates to the economic effort, apart from the paradox of park management, is not clear. However, it can be predicted that the Conservatism and the Openness-to-change value group will address this problem. In addition, Schwartz's theory suggests groups of values that contest each other in the management of national parks, such as conservation interests and economic interests, and between the poles of Self-transcendence and Self-enhancement, or between the poles of Conservatism and Openness-to-change.

In the end, values cannot be simply aligned to behaviour, but can be related to various processes through attitudes, beliefs, traits or norms where the value roles are the key motivator of behaviour and an important instrument for guiding principles in life (Schwartz, 2012; Holbrook, 2000; Sanchez, *et al.*, 2006; Huitt, 1999; Tallon, 1997; Lazarova *et al.*, 2010; Bagozzi, 1992; Trevino *et al.*, 2006; Glasser, 2003; De Groot, 2008). However, the value itself cannot be separated from human relationships, especially in a multi-actor context. Thus, human collaboration also plays a significant and important role (Betts & Tadisina, 2009; Kayani, 2008). Ecotourism efforts will fail if all participants do not collaborate and do not manage their needs effectively and collectively; therefore, actor network mapping and their espoused values will provide an overview of the national park's future.

This study will achieve that objective by providing a description of what occurs at Sebangau National Park. This new national park was recently proclaimed as an ecotourism destination and its utilisation has been rapidly transformed within two decades; from timber concession areas, then illegal logging lands, to a national park with underpinning on conservation, and finally as an ecotourism destination. Despite the legal framework that has been created and imposed by the government the actors' values cannot easily be changed. Thus, this study explores actors' perceptions and how their response changed because of their involvement. The research methods and philosophy selected for this purpose are discussed in the next chapter.

# CHAPTER FIVE

## RESEARCH METHODOLOGY

### 5.0 Introduction

The overall aim of this study is to identify and explore critically the varying perceptions, environmental values and behaviours of different tourism actors as a basis for informing the future development and management of ecotourism in Sebangau National Park, and for promoting effective collaboration between the Park's actors. It will also act as a test of Schwartz's value theory in relation to individual actor's behaviours and perceptions with respect to ecotourism by examining the extent to which actors' values, perceptions and behaviours may influence the development of ecotourism policies in the national park. In so doing, it will contribute to knowledge and understanding of ecotourism planning and management, both in Sebangau National Park and in protected areas more generally, through its focus on human (environmental) values as an important element in the development of ecotourism policy.

The purpose of this chapter is to introduce, describe and justify the methodological philosophy adopted in this study and the specific research methods used to address the research question. Specifically, it discusses the research strategy and design before going on to detail the data collection and analysis methods.

### 5.1 The philosophy of research

In general, the philosophical foundation of research consists of epistemological and ontological concepts that determine a set of principles for researchers with regards to the selection and use of their research methods (Sommer, 2011). Epistemology is defined as the branch of philosophy that studies the foundation of human knowledge while ontology is the branch of philosophy that studies the foundation of the nature of human existence (Benton & Craib, 2011; Crotty, 1998; Hollis, 1994). These philosophies embrace a distinct set of concepts or thought patterns that are used to justify the generation of knowledge, namely, research paradigms.

Historically, a number of researchers have proposed paradigms of research as the basis for developing knowledge. For example, Denzin and Lincoln (2011) divide the research justification into seven paradigms, namely: positivist / post-positivist; constructivist; feminist; ethnic; Marxist; cultural studies; and Queer theory. Others, however, such as Morgan and Smircich (1980) and Reid (2011), propose that paradigms for the social sciences are restricted to the parameters of the subjective-objective debate and can be divided into six segments, each characterising a different theory of knowledge. For example, pure subjectivism is a segment that proposes that reality is a projection of human imagination as its ontological assumption. This assumption is then followed by the epistemological position suggesting the phenomenological exploration of pure subjectivity as its methodology. Conversely, pure objectivism holds that reality is a concrete structure as its ontological perspective and its basic epistemological stance is positivist science. Thus, the methods commonly used are laboratory experiments and surveys.

Many researchers propose the paradigm as a basic justification to develop knowledge. For example, Crotty (1998) distinguishes three epistemologies, namely, objectivism, subjectivism and constructivism, whilst Willis (2007) claims there are just three major paradigms: postpositivism, critical theory and interpretivism. Others even suggest there exist macro categories of paradigms only in qualitative research, namely, naturalist (postpositivism, realism) and postmodern (critical theory, constructivism, postmodernism, feminism) (e.g. Denzin & Lincoln, 1994, 2011; Holliday 2007).

Given these varied positions, for the purposes of this study the paradigms discussed in recent tourism research were identified. For example, Pansiri's (2005) study supports Powell's earlier work (2001) which defines just three research paradigms, namely, positivism, anti-positivism and pragmatism. Conversely, Hollinshead (2004), referring to Guba's (1990) work, identifies four paradigms, namely, positivism, post-positivism, critical theory and constructivism. However, both Pansiri's (2005) and Hollinshead's (2004) paradigms can be used in as much as positivism and post-positivism (Hollinshead, 2004) can be combined into a single group in the Pansiri's (2005) classification as positivism, while critical theory and constructivism (Hollinshead, 2004) can fit into Pansiri's (2005) classification as anti-positivism. Pragmatism itself still stands alone as a distinct paradigm of knowledge. Based on this combined paradigm, therefore, Table 5.1 characterises the ontology, epistemology and methodology of each philosophical foundation. A brief discussion for each group level follows Table 5.1

**Table 5.1:** Comparison of research paradigms

<b>N a m e</b>	<b>Group of Paradigms</b>	<b>Ontology</b> <i>The researcher's view of the nature of reality or being</i>	<b>Epistemology</b> <i>The researcher's view regarding what constitutes acceptable knowledge</i>	<b>Methodology</b> <i>Whole process of collecting and interpreting data</i>	<b>Data Collection Techniques</b>	<b>Data Analysis</b>
<b>Pansiri</b>	Positivism	Tend to realism	Objectivism	Scientific methodology	Experiment, Survey, Observation	Mathematics
<b>Guba's Research Paradigms</b>	Positivism	Realism: Reality is exist and fully understandable	Objectivism: the inquirer adopts a detached, non-interactive position	Experimental / manipulative: use experiment methods and manipulative. Has been done in controlled background such as laboratory.	Experiment, quantitative methods, such as questionnaires	Common theory
	Post-positivism	Realist: reality exists but can never be fully apprehended, only incompletely understood, therefore critical realist	Objectivist: objectivity remains a regulatory ideal, but can only be approximated	Interventionist: modified experimental / manipulative methods emphasising 'critical multiplism'. Redresses imbalances by doing inquiry in more natural settings.	Experiment, observation, survey, quantitative	Statistics

<b>Pansiri</b>	Anti-positivism	Tends to relativism	Subjectivism	Participative and hermeneutic	Interview, focus group discussion	Qualitative
	Critical Theory	Realist: critical realist (as per post-positivism)	Subjectivist: values immediate inquiry which is participate and / or which reflects the values of human players	Participative: dialogue and transformative-seeking the elimination of false consciousness and the facilitation of a transformed world	Interview, focus group discussion	Analyses the discourse and other qualitative methods
<b>Guba's Research Paradigms</b>	Constructivism	Relativist: realities exist in the form of multiple mental constructions – socially and experientially based, local and specific, dependent for their form and content on the persons who hold them	Subjectivist: inquirer and inquired are fused into a singular (monistic) entity. Findings are the creation of a process of interaction between the two	Hermeneutic/dialectic: individual constructions are elicited and refined hermeneutically, and are compared and contrasted dialectically – with the aim of generating one (or a few) constructions on which there is general consensus	Interview, focus group discussion	Grounded theory and other qualitative methods

<b>Pansiri</b>	<b>Pragmatism</b>	Knowledge and social reality are based on beliefs and habits which are socially constructed by the processes of institutionalisation, legitimation and socialisation	Emphasis on choosing explanations that best produce desired outcomes	Combining or integrating different research methodologies	Combining or integrating different research techniques	Combining or integrating different research analysis
<b>Creswell</b>	<b>Pragmatism</b>	Truth is what works at the time, thus, the world is not an absolute unity	Orientation of research is not to seek the objectivity or to understand subjectivity, but to answer the research questions. Both subjectivity and objectivity can be used depending on the needs.	Mixed or multiple method designs, quantitative and qualitative	Look to many approaches for collecting data rather than subscribing to only one way (e.g., quantitative or qualitative).	Free to choose the methods, techniques, and procedures of analysis that best meet their needs and purposes

**Source:** Adapted from Creswell (2014); Guba (1990); Hollinshead (2004); Lincoln and Guba (1985); Pansiri (2005)

### 5.1.1 Positivism

It is recognised that positivism, or the positivist paradigm, has long been prevalent in both scientific and social scientific research. Hence, it is also referred to as the conventional research paradigm (Guba, 1990). In other words, positivism is considered to be the traditional paradigm of knowledge related to the development of human civilisation that sees scientific knowledge as the only form of knowledge while, in comparison, social science is seen as an art form (Becker, 1932; Stanfield, 1995). Nevertheless, Auguste Comte (1798-1857) argued against this perspective, proposing that the social sciences may be also considered a 'science' and, hence, both objectively and free from bias within the positivist paradigm (Lenzer, 2009). Therefore, the positivist paradigm treats the social sciences as a traditional science, in essence society becoming a laboratory for scientific enquiry (Forney, 2004).

Positivism is based upon realism or a realist ontology which holds that reality exists, is objective and can be fully understood by an individual. Thus, positivism is concerned with revealing the true nature of reality and, as such, demands an objective epistemology. Support for positivism is underpinned by the scientific progress since the Enlightenment and the increasing ability of society to develop technologies that increased human capacity to control nature. In other words, from a positivist perspective, the universe can be considered as a massive machine in that its mechanisms can be defined and explained through a wide range of mathematical formula (Yu, 2006). This implies that positivism relies on quantitative methods which, in turn, suggests that the positivist should be an unbiased researcher who studies the world from 'outside'. The data generated is manipulated and analysed by the use of statistical techniques, thereby uncovering the 'truth'.

Although the positivist paradigm is widely utilised within the social sciences it is widely criticised, not least because social scientific reality is considered to be much more complex and uncertain than scientific reality. Indeed, it is argued that, within the social world, multiple realities exist and, therefore, positivism may only offer a limited or single perspective on a complex phenomenon (Pritchard, Morgan & Ateljevic, 2011). At the same time, many commentators argue that researcher bias is unavoidable; all research will be influenced to some extent by intervention on the part of the researcher (Creswell, 2014; Goodson & Phillimore, 2004; Jamal & Hollinshead, 2001). As a consequence, many social scientists have adopted other paradigms which draw on

theories considered better able to explain uncertain or complex phenomena. One such paradigm is post-positivism, as discussed in the following section.

### **5.1.2 Post positivism**

Reflecting the limitations of positivism, the post-positivist paradigm is, in effect a modified version of positivism which recognises the uncertainties in social analysis. As such, the ontology of realism remains fundamental to the paradigm but, accepting that 'reality' cannot be fully understood, and that there is an inevitability of bias with research, the researcher adopts an ontological position of critical realism (Fernandez, 2003; Guba, 1990; Urquhart, 2011).

Researchers are aware that the knowledge of science cannot be truly understood, particularly when studying human behaviours. This encourages them to remain neutral but epistemologically, they still hold a modified objective perspective in order to reduce the bias with study (Creswell, 2014). The methodology used in post positivism paradigm is manipulative methods emphasising 'critical multiplism' (Cook, 1985). It implies the research has actually started the comprehensive method to answer the questions by implementing different perspectives in order to provide a better truth and eliminate bias in the research (Creswell, 2014). Correspondingly, the tool needed to analyse the uncertainty of social nature is not a mathematical theory but an approach technique such as statistics that can identify uncertain patterns (Doyle, 2008) based on quantitative data collection such as questionnaires.

### **5.1.3 Constructivism**

Both positivism and post-positivism are criticised on the basis that no single theory can explain the social world (Jonassen, 1991). Moreover, not only is the social world defined by complexity and uncertainty, as acknowledged by post-positivists, but also, significantly, it is perceived in different ways by different individuals. In other words, individuals may understand or interpret the same phenomenon in different ways according to their own reality, and indeed may feel confident in their own judgment although this may contradict the views of others (Radford, 2013). Hence, from a constructivist's epistemology, objectivity cannot be achieved because of the interaction between the researcher and the phenomenon being investigated (Guba, 1990); knowledge is, thus, constructed through human interaction.

For constructivists, therefore, reality results from the combination of human sensing, which is subjective, with an unknown universe. On the one hand, that universe is, for radical constructivists, purely subjective; on the other hand, for the interpretivist (another constructivist position), the universe is objective but the role of humans as interpreters retains the element of subjectivity (Hudson & Ozanne, 1988). Hence, constructionists typically adopt the relativist ontology, in which multiple realities are socially constructed.

As suggested by Bernard (2013), any branch of constructivism will, in turn, use a qualitative approach for data collection and analysis because, in comparison to quantitative approaches qualitative data is deeper and richer and reveals individual constructions of reality. Furthermore, through qualitative analysis, researchers are able to dismantle the construction of an individual's reality. This dismantling process, through interviews and focus group discussions, is referred to as hermeneutics (Bernstein, 1983; Guba, 1990). The hermeneutics is then processed further by dialectics, which is the comparison between the constructions in order to obtain a midpoint. Researchers can then reconstruct the reality of many parties into one single reality, though evidently from the perspective of the researcher, through the grounded theory method (Kanning, 2008).

#### **5.1.4 Critical theory**

Critical theory does not dispute the ontology of post-positivism; that is, it accepts that reality exists but can only be understood incompletely because humans are limited in space and time (Einstein & Calaprice, 2005). At the same time, however, critical theory views society in terms of conflict and inequality; for critical theorists, the problem is how the social sciences can provide benefits to humankind in an unequal, unbalanced social world. Thus, ontologically, a reality exists but it is always changing simultaneously and naturally because it is formed and influenced by its history of social, political, cultural, economic, ethnic or gender factors (Guba & Lincoln, 1994).

A number of factors that affect a reality direct a subjectivist epistemology because of the different values that exist amongst inquirers. The methodology adopted by the inquirer to find the truth in a society is a participative approach that prioritises the identification of the root problems. This methodology compares human issues through interviews and focus group discussions, critical discourse analysis, or content analysis

to uncover the ideology, imbalance, or the other things that are hidden by groups of people (Denzin & Lincoln, 1994).

### **5.1.5 Pragmatism**

Pragmatism is a research philosophy that, in some respects, is similar to critical theory. However, compared to critical theory, pragmatism emphasises the benefits of knowledge for humankind and, hence, seeks to reconcile the philosophical differences between quantitative (positivists) and qualitative (constructivists and interpretivists) purists (Johnson & Onwuegbuzie, 2004). For the pragmatist, it matters not whether reality is single or multiple, or whether it is understood or not. What does matter is that research should deliver benefits for humanity because, for pragmatists, reality exists. Therefore, it becomes a subject that can be used, whether subjectively or objectively, for the benefit of humanity (Johnson & Onwuegbuzie, 2004).

Pragmatists understand that critical theory can be extended not only to the ontological realm, but also the methodological realm (Isac, 2011). Rather than employing just one method, whether qualitative or quantitative, the pragmatist uses either or both methods, dependent on the nature of the problem. For example, if the problem is about the relationship between concepts, then a quantitative approach may be utilised. Conversely, if the problem is about the meaning of something, then a qualitative approach will be more appropriate. The core of all things, from the pragmatism point of view, is the presence of a problem (Barrow, 1995; Morris, 2003) rather than a particular methodology to solve that problem and, therefore, typically employs a mixed (qualitative-quantitative) methods approach (Bryman, 2007; Johnson & Onwuegbuzie, 2004).

Given the focus of this study, addressing as it does a specific problem (that is, the challenges facing actors' collaboration in developing ecotourism policy as an element of ecotourism management in national parks), pragmatism is adopted as the philosophical and mixed methods as the methodological approach. The justification for both is considered in more detail in the following section.

## **5.2 Research methods**

A large number of studies concerned with environmental values have been undertaken within the post-positivism framework, characterised by the use of a questionnaire to measure the environment values and for the accompanying statistical analysis.

Nevertheless, a more appropriate paradigm would appear to be constructivism, one reason being that environment values are based on abstract concepts that can have different meanings in different cultural contexts (Dominy, 2001; Lawrence & Low, 1990; Xu, Bengston & Fan, 1997). For example, the same questionnaire employing a Likert scale will be answered differently by different respondents. In other words, a scientific (positivistic) perspective suggests that all people have the same reality, but individuals interpret the world differently. This situation particularly applies to the multicultural background that will be analysed in this study, in which data are generated not only from the local community who have a traditional background but also from practitioners such as the WWF and from international tourists who come from different backgrounds with a broader view of the world. In short, the use of only quantitative methods is insufficient to achieve the research objectives.

The use of the interpretivist paradigm, which relies solely on qualitative methods, is one alternative. However, there are at least two major drawbacks, namely: confirmation bias and generalisation (Johnson & Onqwegbuzie, 2004). Confirmation bias is present when researchers tend to justify what they assume rather than critiquing their own conclusions, and is unlikely to occur in quantitative studies where researchers build hypotheses and are unable to deny the statistical analyses results if these produce results contrary to the hypothesis. Nevertheless, a form of confirmation bias is possible in quantitative methods, such as through manipulation of numerical data, but even if quantitative researchers do not manipulate numeric data, there are many types of questionnaires or statistical methods that can be chosen to justify the hypothesis of the dependent variable (Ioannidis, 2005).

According to Johnson and Onqwegbuzie (2004), the researcher recognises that confirmation bias can be avoided by following a reflective strategy (both at the level of data collection and data analysis) and employing dialogue (either with speakers or with a team of academics) that justifies why something is selected as a conclusion that supports or rejects their assumption. However, confirmation bias avoidance will be subject to the researcher's motivations and eventually reverts to the researcher's own issues. In other words, confirmation bias still possible exists because of subjectivity.

The second drawback, generalisation, means that qualitative methods produce findings that are too general and so are impractical or not worth using (Johnson & Onqwegbuzie, 2004). This weakness comes either from a too small a sample, or from

the efforts to build a common agreement based on conflicting values from general respondents.

These weaknesses are taken into account in this study. Even though all the research was conducted at a single location, it involved people from various cultural backgrounds and it is not thought that undue concentration problems were experienced. Excessive generalisation can also be avoided by establishing clear boundaries on each respondent's perspective and what conditions restrict or allow generalisation. These conditions were established in the information obtained through interviews and focus group discussions.

However, although the above argument supports the use of qualitative methods, quantitative methods were also required. Quantitative methods in this study were not employed to remove the confirmation bias (because it has been argued that this can be overcome by the researchers) or increasing the generalisation. Rather, they were used to examine the theoretical strength of the relationship between values and beliefs as well as perceptions that would be difficult to measure from a qualitative perspective. Furthermore, quantitative methods are preferred if a large number of respondents are involved (Johnson & Onqwegbuzie, 2004) and, hence, it is impractical to conduct interviews individually. It then becomes a pragmatic argument that quantitative methods were also required for this research.

Based on the above discussion, the position of pragmatism was adopted as the philosophical foundation of this research and hence, mixed methods were employed. On the one hand, qualitative methods were used, given that the research sought to explore the environmental values and behaviours of actors from multicultural backgrounds, not only from the local community but also from state government and members of the 'global community', such NGOs and foreign tourists.

On the other hand, this study examined the theoretical strength of the relationship between values and behaviours that would be difficult consider if viewed only from a qualitative perspective. The qualitative perspective can be used to explain, but it would be difficult to ascertain the strength of the relationship, especially if the number of respondents is very large. Quantitative methods, therefore, were employed in this context. The use of both qualitative and quantitative methods was considered essential to this study and these methods are discussed below.

### **5.2.1 Qualitative methods**

Qualitative methods are generally manifested in rich and thick data collection through self-sustainable involvement, continuous observation or interviews (Onwuegbuzie & Leech, 2005). The strength of qualitative methods lies in their ability to recognise the context and background; they are responsive to the current situation and are useful for complex phenomena. However, they are weak in making quantitative predictions, the results can be influenced by the personal biases of researchers, and their use as a tool for hypothesis testing and theory is limited (Johnson & Onwuegbuzie, 2004). It could also be said that the qualitative research is the interpretation of reality (Sale, Lohfeld, & Brazil, 2002).

The qualitative methods in this study took the form of interviews and focus group discussions and addressed three questions. The first question was addressed by asking individuals, who were selected purposively, to fill out a value questionnaire at the end of each interview. Although expressed in the form of questionnaires, Schwartz's Value Survey is not classified as quantitative because the researcher explored the respondents' selection further through qualitative methods. All actors, except tourists, were the target of this qualitative method, reflecting the limited sample size and the hierarchical nature of the sample (including village heads, local government officials and NGO leaders). The hierarchy is important because leadership will transfer its values to subordinates due to an imbalance of power (Rokeach, 2008). This is also supported by the Asian traditional culture of respect for leaders or the elderly (Cochrane, 2007; Nault & Stapleton, 2011).

The second research question was addressed through semi-structured interviews with the assumption that the sample represents the actors concerned. This assumption can be justified because the study sample was at the top of the social hierarchy.

The third research question was addressed through focus group discussions that brought together all parties in one forum. The discussions produced a significant amount of data that was processed qualitatively to determine the implications of values, perceptions and behaviours for ecotourism policy development at Sebangau National Park.

Furthermore, as in all qualitative research, it is necessary to explain the researcher's role. To address this, the researcher also completed the Schwartz survey, administered

by a fellow researcher, who then assessed the value owned by the researcher, which tended a value of Power (Score 5.8). In addition, the researcher also appreciated the value of patience, fairness and accuracy in the context of this study, and these are briefly explained as follows. The value of patience became vital when confronting significant volume of qualitative data that was sometimes not clearly patterned. It took much time to read, re-read and re-listen to the interview transcripts in order to recognise the patterns which arose. This value is consistent with accuracy values as the basis for evaluating the data. However, the accuracy is relativistic from a qualitative point of view as manifested in a compromise in interaction between the researcher and participants in order to deliver the value of justice. The researcher also attempted to be as fair as possible in analysing the data, even though participants had similar value (based on Schwartz's universal classification value). Therefore, NVivo software was used not only to support the value of fairness and accuracy because of its data transparency or the easiness for trace back the data, but also to maintain the objectivity of the results and to provide a clear and more rigorous analysis process (Bazeley & Jackson, 2013).

### **5.2.2 Quantitative methods**

Quantitative methods were carried out using multivariate analysis techniques (Onwuegbuzie & Leech, 2005). These are believed to be a powerful method for obtaining quantitative predictions and the results are recognised as an accurate reflection of reality (Sale, Lohfeld, & Brazil, 2002). Furthermore, the results are relatively independent from the researcher who can construct a situation that eliminates outside influences. However, this method is not free from weaknesses, such as the difficulty in understanding the local situation and the knowledge generated potentially being too abstract (Johnson & Onwuegbuzie, 2004).

Quantitative methods can be used to address research questions in three models: case studies, surveys, or experiments (Balnaves & Caputi, 2001). They were used in this case study to complement the existing qualitative methods and to explore the data as richly as possible. The first research question sought to uncover the values held by the actors, especially tourists, who were approached using quantitative methods because of their large number and their similar degree of interest. In this situation, a quantitative method was more advantageous because it did not require the purposeful selection of participants. Therefore, questionnaires were delivered according to a sample that had been calculated.

The second research question related to the study of perceptions and behaviours resulting in the interaction with the environment and other actors in Sebangau National Park. The tourists targeted by the quantitative method were actors and, thus, their perceptions also required evaluation. The perceptions of tourists' interaction with other actors were captured by questionnaires. In this case, the research focused on the local community as the other actors. Tourists' perceptions of interaction with the environment were captured by a questionnaire focusing on beliefs about nature. The assumption was that natural beliefs are confirmed by the experience of tourists in interacting with the environment. Nevertheless, the researcher was aware that the environment could influence tourists' experiences in different ways. For example, their presence in an unfamiliar and remote environment, the extensive biodiversity, the space and quiet could all result in bias confirmation. This could have affected the tourists' responses so that the values underpinning their beliefs about nature may possibly vary.

Quantitative data analysis utilised a method of ANCOVA to compare the four study variables: Schwartz Value (10 categories values / 56 values), demographic (6 items), environmental beliefs (19 items / 4 dimensions), and the benefits perception of interaction with local communities (13 items). The significant differences that were detected are assumed to indicate the presence of an inherent relationship between two connecting variables.

### **5.2.3 Emic and etic approaches for ecotourism research**

The study of the culture system can be approached from two perspectives: etic and emic (Junginger, 2009). The emic perspective is an explicit element of the cultural system that is recognised by researchers, while the etic perspective is an implicit element of the cultural system which is not expected, but emerges as a result of the research (Longhurst & Seyfang, 2011). Qualitative research tends to be emic, especially with grounded theory analysis that seeks to develop the theory of the data (Demenge, 2011). Conversely, quantitative approaches tend to be etic because they often rely upon theory that has been established from a scientific perspective. In the context of tourism, including ecotourism, an emic perspective refers to the perspective of the local community, while the etic perspective refers to the perspective of guests (tourists) (Pettegrew, 2006).

In line with mixed methods research and reflecting the selected actor theory, a holistic approach embracing both the emic and etic perspective was applied in this study. This is acceptable if viewed in terms of pragmatism as discussed above. One person may adopt the etic position to rely on a theory; conversely, another may adopt an emic position by relying on observation. In other words, one is rational while the other is empirical. However, the reconciliation between them has been revealed in the preceding discussion. Furthermore, even though the fundamental basis of modern science is the rationalist-empirical by its logical positivism approach, pragmatism does not conflict with logical positivism in reconciling rational vs. empirical, nor conflict with the epistemology of positivism vs. interpretivism. Therefore, the researcher was free to shift the perspective to gain the maximum knowledge as long as one perspective is more relevant than others, in order to answer the research questions appropriately and effectively.

#### **5.2.4 Primary versus secondary data**

Primary data is data collected specifically for the purpose of answering specific research questions, while secondary data is the data generally available which may be used for research (Carroll & Rothe, 2010). Generally, primary data include measurement results and data from interviews, questionnaires, observations and focus groups. Conversely, secondary data include existing (published) research data, photographs, visualisation (Eaves & Walton, 2013), news from mass media, or internal reports. Secondary data offer a broader perspective to support primary data in order to generate a conclusion (Giddings & Grant, 2006).

Secondary data collection in this study was for the purpose of theory construction as well as providing a support instrument for completeness of primary data. Secondary data were collected from various sources including relevant journals, books, conference proceedings, articles, reports, print media and web pages, as well as recorded documents from each actor.

#### **5.3 The research participants**

This research involved a number of actors in Sebangau National Park, who provided data in the form of individual interviews, the focus group discussions (FGD) and the survey. There were 25 actors involved in semi-structured interviews, 14 of whom were invited to two subsequent FGD sessions. At the same time, more than 100 tourists

were involved in answering the questionnaire. The groups of actors involved are described in more below.

### **5.3.1 Local communities**

Local people were the most important actors in the participatory paradigm. However, it is likely that they had little understanding of the scientific aspects of the national park, that is, an understanding of the flora and fauna inside the national park (Chairiyah, 2013). The foremost local livelihoods around Sebangau National Park are those of fishing and tapping of latex of *jelutung* (*Dyera costulata*) (WWF, 2012). Some of the local people were selected by their village leader to be involved in the management of Sebangau National Park in areas such as the process of changing the status of the area to a national park, assisting with planning, design and implementation of biodiversity conservation, and the restoration process of 568.700 hectares of peat swamps in Sebangau (WWF, Sebangau National Park & Winrock, 2012).

Five members of the local community participated in the interviews as well as in the FGD. Respondents were selected based on the diversity of functional groups such as fishermen, community leaders, *jelutung* latex tappers, village leaders, *damangs* (cultures village leaders), *camats* (district leaders) and traditional elders.

### **5.3.2 NGOs and research institutions**

WWF-Indonesia is an institution that actively encouraged the Indonesian government to designate Sebangau as a national park (Perez, 2008). Other NGOs conducting research in the Sebangau area are CIMTROP (Centre for International Cooperation in Sustainable Management of Tropical Peatland) and OUTROP (The Orangutan Tropical Peatland Project). Representatives of each organisation acted as interview respondents and participated in the FGD.

### **5.3.3 Sebangau National Park and ecotourism management**

There are two national parks in Central Kalimantan, Tanjung Puting National Park and Sebangau National Park. The Sebangau National Park Office has fewer human resources than the Tanjung Puting National Park Office with only 53 staff (42 men and 11 women), compared to 85 in the Tanjung Puting National Park (Ministry of Forestry 2013). Their rank classification, from highest to lowest, is, 1 person at class IV as head manager, 20 at class III, and 32 at class II. Two members of staff participated in interviews and FGD. From the private sector concerned with ecotourism management,

one person was selected to participate as an interviewee and one person to engage in the FGD. Therefore, 3 respondents as the organisation leaders of Sebangau National Park and Ecotourism Organisation were involved in the process of interview and FGD.

#### **5.3.4 Domestic and foreign tourists**

In terms of ecotourism, non-tax government revenues in Sebangau National Park are relatively small, generating Rp.9.5 million or just 0.3 % of the total government non-tax revenue from all national parks in Indonesia in 2010. This is well below the contribution of other national parks, such as Komodo National Park (28%), Bantimurung Bulusaraung National Park (28%) and the Bromo Tengger Semeru (23%) (Ministry of Forestry, PJLKHL, 2010). However, this situation is understandable because Sebangau is a relatively new national park and, hence, visitor numbers are low. Currently, it attracts fewer than 500 visitors annually and these are primarily domestic tourists, although international tourists also visit the Park (Sebangau National Park, 2014). This study involved over 100 visitors in total, both domestic and foreign, as questionnaire participants.

#### **5.3.5 Infrastructure providers**

Tantisirirak (2007) argues that infrastructure providers are important actors in the development of sustainable tourism, including those who provide basic needs, such as roads to provide access to and within the national park. This is normally the responsibility of the Park management and the government. However, other infrastructure providers within a service role, such as travel bureaux and accommodation providers, are also concerned with the development of Sebangau National Park. Therefore, three representatives of accommodation providers and travel bureaux were involved in interviews and the FGD in this study.

#### **5.3.6 Government**

In Indonesia, the government operates at the national (central) and regional levels. At the national level, there are two Ministries relevant to this study: the Ministry of Environment and Forestry, and the Ministry of Tourism. The regional government consists of four groups consisting of one provincial, two district and one city government. Each area has agencies that liaise with the above national Ministries, these being the Nature Conservation Office, the Central Kalimantan Environmental Agency, The Central Kalimantan Tourism Agency, Palangka Raya Tourism Agency,

Katingan Tourism Agency, and Pulang Pisau Tourism Agency. Nine actors were chosen from the above ministries and regional groups to participate in the FGD.

#### **5.4 Data collection methods**

Data collection was undertaken in three phases. The first and second phases involved the collection of qualitative data as discussed above (see section 5.2.1). The third phase involved the quantitative survey (see section 5.2.2). The process of data acquisition is discussed in more detail below.

##### **5.4.1 Phase one: Interviews**

An interview can be defined simply as a conversation between two people; however several attempts have been made to deliver a more robust definition. For example, an interview is an opportunity to hold a conversation, with an objective, between two or more people and directed by one of the people involved to obtain specific information (Ely, 1991; McGean, 2004). Alternatively, an interview is a form of exchange between two people on a specific theme (Kvale, 1996; Zaragoza, 2009). These definitions suggest that both the interviewers and interviewee(s) influence each other in such interactions, but that the only the party that provides information is the interviewee.

In general, there are three types of interview: structured, unstructured and semi-structured (Jennings, 2005; Jennings, 2001; Park & Oh, 2012; Robson & McCartan, 2016; Zaragoza, 2009). Structured interviews are used in surveys or quantitative research although in some cases, they can also be used in qualitative research (Bryman, 2006). Direct questions are characteristic of this, and short answers are generally given by respondents because researchers are usually deliver closed questions to them (Qu & Dumay, 2011). Thus, this method is believed to enable more control over interviewing time as well as providing immediate answers to a case because a list of questions and answers have been provided. However, this method is prioritised for finding an explanation of a phenomenon scientifically rather than to understand it narratively (Jennings, 2005).

In order to understand a phenomenon, therefore, the unstructured interview is proposed to obtain comprehensive information. It provides greater flexibility (e.g, timing, questions types and structures) (Fontana & Frey, 1994); however, the process of data mining using this method will be too far-reaching. Thus, it is possible to lose the focus on an issue because the method allows the conversation to develop without

limitation on the questions (Robson & McCartan, 2016). Therefore, this method is more appropriate to the context of informal interviews, talk-shows and seminars that produce a narrative writing research report style (Jennings, 2005).

Semi-structured interviews reconcile the two methods above. In contrast to the structured interview that has a firm interview structure, is inflexible and maintains a distance that is intentionally created between researchers and respondents, the semi-structured interview gives freedom to researchers to deliver questions, regulates the interview structure and setting but still follows its interview guideline in order to obtain rich information or data (Jennings, 2005; Robson & McCartan, 2016). This method is also more appropriate for qualitative research that aims to obtain deep and thick descriptions in order to understand a phenomenon (Jennings, 2005). Thus, it represents the most appropriate interview method for this study.

The interviews in this study were designed to have four sections: background, behaviours, perceptions, and values. Values, as the principal concept in the study, were discussed at the end to enable the interview to commence with an easy and friendly conversation and to build rapport between the interviewer and interviewee. Details of the interview frameworks are provided in Table 5.2.

In the Table 5.2., the background section seeks to elicit unique information from each respondent both as individuals and as a representative of a group. This provides significant additional data to deliver a better understanding of the anomalies that may occur in data collection or to complete the information for the study.

The perceptions section was developed based on the literature review (see Chapters 2-4) amended to reflect the research context. Specifically, following the general introductory / background questions the discussion was directed towards the specific research context to seek relevant responses from interviewees. Several questions were asked in order to critique other actors' perceptions. This seemed inappropriate but was required in order to obtain the precise actor's value by comparing it indirectly with other relevant actors. Therefore, the researcher took a gentle approach in delivering each questions so it flowed smoothly. Subsequently, the part of the interview focusing on behaviours included several questions related to either the individual's and the organisation's utilisation of the national park, the open questions structured in such a way as to elicit data that were as rich as possible.

**Table 5.2:** Interview frameworks

Section	Section Summary	Addressed to Research Question No.	Scale Development	Respondents and Research Themes
Background	Data Supplement	-	-	Local Communities : since when living there, source of living, significant living experience
				NGO and research institutions: since when working there, why working there, any struggle, organisational objectives, sources of funds
				Park and Ecotourism Management: since when working there, native or not, working experiences, duties, significant working experience
				Infrastructure provider: why working there, any struggle, how to provide, source of investment, trade history, experience, field of business
				Government: difficulties in management, human resources and other resources (finance, physical, relational), relations to other government agency, informants job, agency duty, informants history
Section 3: Behaviours	Actor's behaviours	2	-	The importance of NP, opinions about the NP, activities in NP
Section 2: Perceptions	Actor's perceptions	2	Bangarwa (2006)	Functions of Sebangau NP management for themselves and for other actors

			Marion and Leung (2001)	Effects of their interventions and others actors interventions on NP
			-	Potential effects of ecotourism for themselves and for other actors
			-	Views on other actors activities in NP
			-	Before and after NP status?
			-	Before and after ecotourism?
			Fennell (2008)	To Conserve or to Consume?
			Pimbert and Pretty (1995)	For satisfaction or for profit?
			Timko and Innes (2009)	Manage by Expert or manage by all?
			-	Evaluating easiness, ecology, or actor's interests?
			-	Ecotourism within zonation
			-	What to do with buffer zones?
Section 1: Values	Actor's values	1	Ferrell, Mata, Norman and Olges (2011); Schwartz (1992)	Administer Value Questionnaire to the informants, either verbally or written by themselves

The verbal questions regarding perceptions and behaviours were administered first, followed by completion of the value questionnaire. Following Schwartz (1992), this questionnaire consisted of 56 items, each representing a value in Schwartz's value group. The 56 items were listed on two pages, 30 items on the first page and 26 items on the second. The administration of the questionnaire followed the steps outlined by Ferrell, Mata, Norman and Olges (2011), as follows:

1. The respondents were given the first sheet and asked to give a maximum score of 7 on the most important values as a guiding principle of their life for no more than two values.
2. The respondents were asked to choose the most opposite value to their life principle guidance and give a score of -1. If none, the interviewee could give a value of 0 or 1.
3. The respondents were asked to fill in a score ranging from 0 to 6 on the remaining items, which indicated their importance values as a guiding principle in individuals' lives.
4. The first step was then repeated for the second page.

#### **5.4.2 Phase two: Focus Group Discussion (FGD)**

A focus group is an 'organised discussion (with an objective, structure, time frames and specific procedures) by a homogeneous group of people on a subject of concern' (Holland, 2007: 182); the nature of discussion is unstructured, free-flowing and carried out by a small group of approximately 6 to 12 people (Holland, 2007; Hyun, 2009; Zikmund, Babin, Carr & Griffin, 2010). The FGD sought to provide an answer to the third question in this study, related to the implications of values, perceptions, and behaviour of respondents for ecotourism policy development in Sebangau National Park, within a broader context of sustainable tourism development. The FGDs were held only after the interviews results had been analysed.

FGD allows thought sharing between group members through mutual response interaction but if moderator is unable to manage the discussion, the potential exists for some group members to monopolise the conversation (Pitney & Parker, 2009). Equally, other members may lack confidence to state their opinions. Therefore, the role of the moderator is fundamental to managing the discussion in a participative and reflective manner to encourage the development of ideas and mutual understanding (Dublin

Ministry of Education and Skills, 2012) If the moderator is not experienced, careful preparation is required and guidance for the question or inquiry topic should be provided from the outset (Berg, 2001).

Several organisational issues need to be considered and defined prior to the start of the FGD (Mack, Woodsong, MacQueen, Guest & Namey, 2005), including:

- Who will host the FGD
- Who will be the moderator
- Who will be the secretary and take the minutes
- Who will be the facilitator
- The number of participants
- Recruitment strategies
- Individual markers
- The discussion progress (how to open a discussion, how to encourage the participants' comments, how to deal with silence or encourage reflection, and the boundaries of research participation)
- The researcher's self-presentation
- The discussion period
- The rights and obligations of outsiders who want to observe
- The process if there is a participant who wants to leave in the middle of the discussion
- The process if the discussion is interrupted
- How to ask participants for help
- Incentive problems for participants
- Documentation of discussion
- The potential failure of documentation
- Documentation analysis
- And sharing of data with other researchers

In this study, several of the issues listed above demanded consideration. There were two FGDs, each attended by at least six active participants representing the groups involved in the first phase. The steps undertaken in the FDGs were as follows:

1. Preparation of refreshment and equipment
2. Opening the discussion by welcoming the participants and delivering an explanation of:
  - a. Self-identity and the university
  - b. The purpose of the study
  - c. The findings of the first research interview
  - d. The purpose of the FGD
  - e. The importance of speaking freely. Each participant should not be afraid to speak honestly, even if there is no agreement, because it will help the research.
  - f. Ask each participant to introduce themselves
3. Explanation of actor values and ask for comments
  - a. From the actors concerned
  - b. From other participants
4. Explanation of actor perceptions and ask for comments
  - a. From the actors concerned
  - b. From other participants
5. Explanation of actor behaviours and ask for comments
  - a. From the actors concerned
  - b. From other participants
6. Explanation of the second session
7. Break
8. Opening of the second session discussion
9. Ask the opinion of each actor on ecotourism policy in Sebangau National Park
  - a. Currently
  - b. In the future
10. Summary of the discussion
11. Close
12. Each FGD consisted of two sessions of approximately two hours duration each, with a 15 minutes break in between.

#### **5.4.3 Phase three: Questionnaire**

The questionnaire consisted of four parts: demographic; environmental beliefs (Frost, 2000); tourists' perceptions of benefits linked to interaction with the local community (Martin, 2012); and, the Schwartz values survey based on Ferrell *et al.*'s study (2011).

Environmental beliefs can be measured using the New Ecological Paradigm (Dunlap, 2008; Dunlap, van Liere, Mertig & Jones, 2000). However, the scale is difficult to transpose to the Indonesian context because many scientific terms utilised cannot be easily understood by local tourists, potentially leading to invalid results. Hence, in line with the pragmatism paradigm adopted in this study, an environmental scale more easily translated into the Indonesia language was sought. The Frost Scale (2000) was considered an appropriate alternative because it could be interpreted easily for domestic tourists. This scale also measures beliefs, such as humanism, scientism, naturalism, utilitarianism, dominionism, moralism and negativism. Furthermore, Frost (2000) himself has conducted tests of reliability and validity of those variables and found four dimensions: HSN (Humane-Scientific-Naturalism), UD (Utilitarian-Domionistic), Moralistic and Negativistic.

The next instrument that was used in this study to measure the perceptions of benefits by tourists linked to interaction with local community was the scale by Martin (2012). Originally, this scale was employed to explore the links between government intervention and the desired outcomes by tourists. His study was conducted particularly to identify the communication programme of the National Park Service related to desired visitor outcomes so that individual parks can improve their stewardship and the support for environment. Therefore, it was considered that no obstacles existed to modifying this scale to look at the local community intervention link to the tourists' perception of benefits.

#### **5.4.3.1. Pre-Test Instrument and Pilot Survey**

A pre-test was conducted to check the reliability and validity of the questionnaire in this study by requesting comments from five subject experts in: tourism, anthropology, sociology, environment and methodology. A revised questionnaire was then distributed to 50 mock tourists (e.g. colleagues). They were questioned about what they found difficult to understand in the questionnaire, be it from the text, the presentation or the structure, and were invited to suggest where improvements could be made.

The difficulties identified in the pilot study related mostly to the understanding of questions which had been translated from the original in English to 'Bahasa'. However, no principal changes were required to the original questionnaires that become the benchmark for this study. After some adjustments and no substantial revisions

suggested from the pre-test (e.g. translation), the questionnaires were assessed using Cronbach alpha and analysis factor to confirm their reliability and validity.

#### 5.4.3.2 Population and sample

This study is using the software G\*Power (selected command: F-test family, One-Way ANOVA statistical test, a priori power analysis type, 0.25 effect size, 0.05 error probability, 0.80 power) to calculate the sample needed. The number of groups required in order to run the GPower Software was missing and needed careful consideration. The questionnaire used five alternative answers for perceptions and beliefs, nine alternative answers for universal values, and seven alternative answers for the level of education. By taking the largest alternative answer, which is nine in 'universal value', the group in this study consisted of 9 groups. Even so, the actual alternative to Schwartz value answer was two alternatives only (espoused value or non-espoused value). Therefore, the highest alternative answer was an education level which has 7 alternatives and it resulted in a number of 231 respondents ideally needed, as shown in the calculation below.

**F tests - ANOVA: Fixed effects, omnibus, one-way**

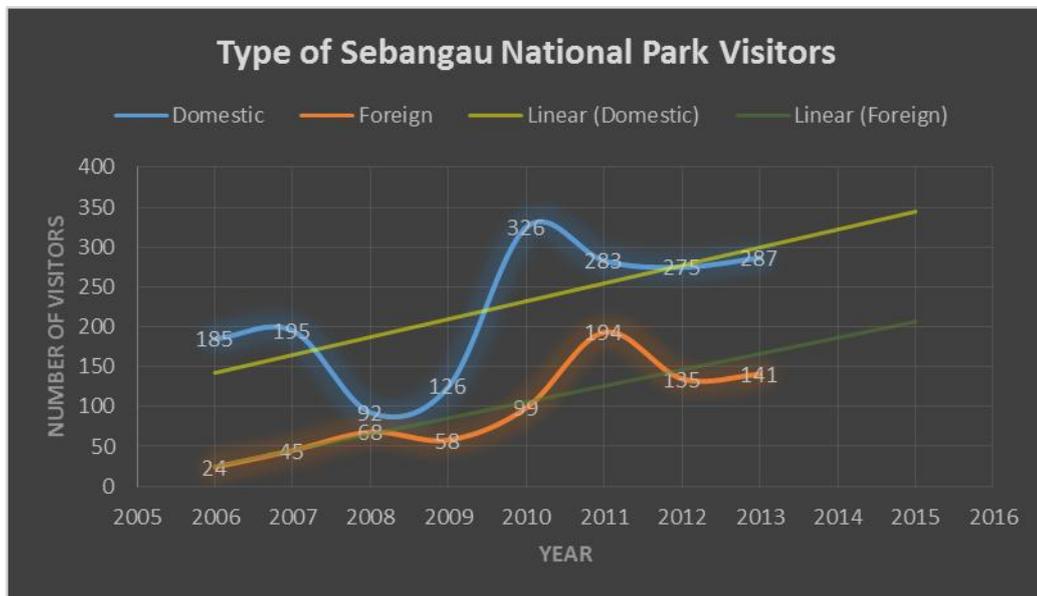
**Analysis:** A priori: Compute required sample size

<b>Input:</b>	Effect size f	= 0.25
	$\alpha$ err prob	= 0.05
	Power (1- $\beta$ err prob)	= 0.80
	Number of groups	= 7
<b>Output:</b>	Noncentrality parameter $\lambda$	= 14.437500
	Critical F	= 2.139210
	Numerator df	= 6
	Denominator df	= 224
	Total sample size	= 231
	Actual power	= 0.813833

This total of 231 visitors is a relatively large number considering that, as already noted, Sebangau National Park has attracted fewer less than 500 visitors in a year since its establishment, on average two-thirds being domestic tourists (see Figures 5.1 and 5.2 below. Moreover, quantitative data collection could only be undertaken effectively in 2014 because of the large forest fires which occurred over several months in 2015, greatly decreasing visitor numbers (Bachyul & Gunawan, 2015; Henschke, 2015). This

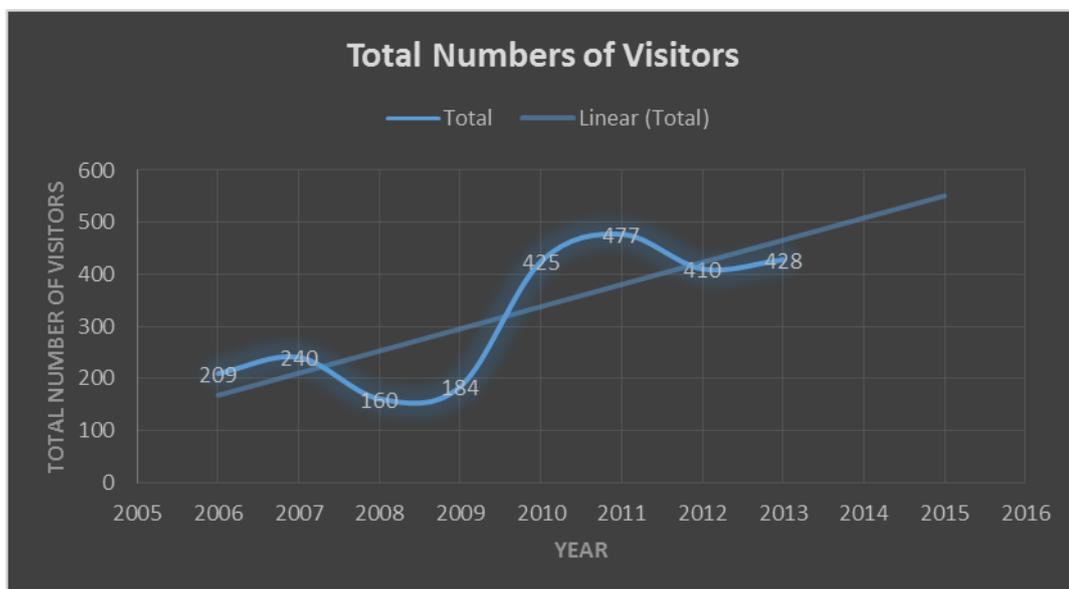
study therefore generated 154 responses from Sebangau National Park's visitors in 2014-2015.

**Figure 5.1:** Type of Sebangau National Park visitor



Source: BTN Sebangau, 2015

**Figure 5.2:** Total numbers of Sebangau National Park visitor



Source: BTN Sebangau, 2015

## 5.5 Analysis and data presentation

As discussed in the previous section, mixed methods were employed to address the research questions in this study. Thus, different strategies were required to analyse the data sets, both quantitative and qualitative, in order to obtain the necessary accuracy

and justification. The step approach for analysis of each type of data is discussed in detail below (section 5.6.1 for qualitative analysis and section 5.6.2 for quantitative analysis).

### **5.5.1 Qualitative data analysis and presentation**

The qualitative data generated in this research are analysed and interpreted using grounded theory techniques and procedures. A grounded theory is 'a theory derived from data systematically collected and analysed throughout the research process' (Fulgencio, 2012: 203), and it can be tested quantitatively by further research (Tharenou, Donahue & Cooper, 2007). Grounded theory is first discussed in 1967 Glaser and Strauss's book, *The Discovery of Grounded Theory* (Lamsa, 2008). It is a method suitable for exploratory research because it prioritises credibility, plausibility and honesty in the process of data collection and analysis (Davies, 2006).

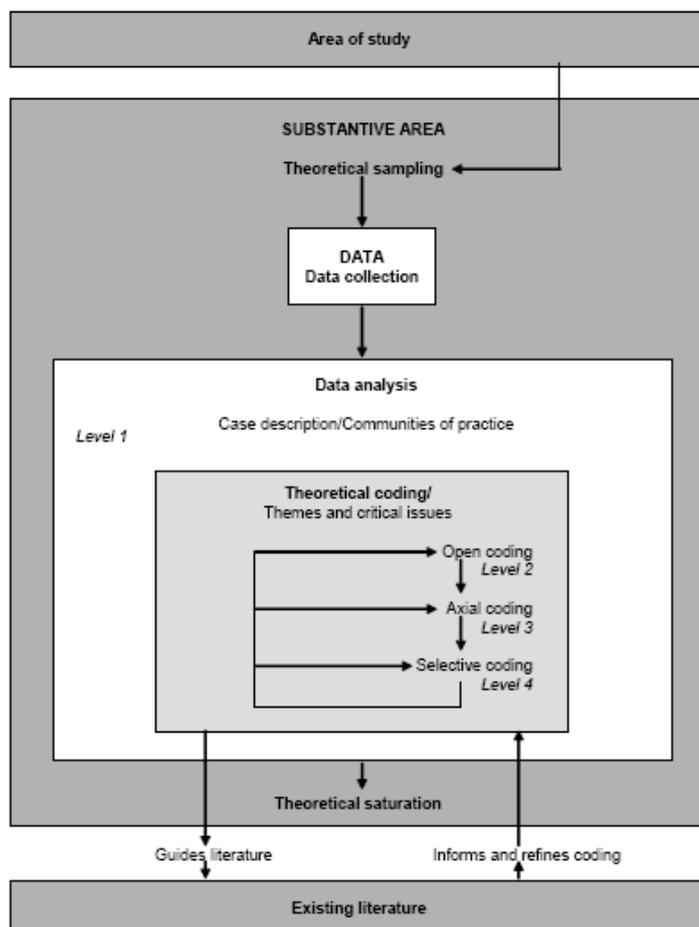
Grounded theory can in fact be employed within either the positivist, post-positivist or constructivist paradigms, although there are differences in its application. Specifically, in positivist / post-positivist research, the data collection process is not considered in the data analysis. Conversely, within constructivism paradigm, grounded theory prioritises the phenomenon that is being studied and the analysis of data emerging from experiences and relationships with participants (Charmaz, 2006). However, both paradigms are suitable for applying grounded theory to analyse the data obtained.

Grounded theory has several elements such as concepts, categories and propositions. The concept is 'the basic unit of analysis since the conceptualisation of data becomes the foundation of theory development' (Lamsa, 2008: 88). The concept is created by gathering events that have a similar phenomenon and then applying a single name to those accumulated events. For example, when a researcher considers a group of people who are in the process of talking in order to exchange ideas, this phenomenon can be labeled as a concept of discussion. Similarly, it could be given the label of seminar, meeting, conference or training. The category, conversely, is the unit of analysis that is more abstract and at a higher level than the concept but generated through the same analytical process as the concept (Corbin & Strauss, 1990). For example, several concepts such as discussion, workshop, team building activity, or exhibition can be linked under a more abstract heading, category: 'How to Develop Human Knowledge'. Finally, the proposition is 'a general relationship between categories and concepts and across various categories' (Lamsa, 2008: 88) which looks

similar to a hypothesis, but emphasises more the conceptual relationship than measuring its relationships (Whetten, 1989; Lamsa 2008). For example, the 'proposition' for the category and concepts (e.g. discussion, workshop, team building activity, or exhibition) might be considered as 'Knowledge Cannot Be Revealed Independently and It Influenced by the Environment'. The detailed process of developing these three elements is shown in Figure 5.3.

As can be seen in Figure 5.3, the process of grounded theory data analysis begins with the data being transcribed into text form for analysis, which can be based upon three techniques: open coding, axial coding and selective coding. First, open coding is the use of code 'in vivo' by using the participant's own words (Bluff, 2005). The codes with the same meaning are inputted into a single group and named as a concept (a result of labelling and categorising). Traits or characteristics of participants is part of a continuum and each participant can then be placed in the appropriate continuum.

**Figure 5.3:** Analysis methods based on grounded theory



**Source:** Lamsa, 2008: 90

Second, axial coding is a thorough analysis of a category according to paradigmatic items such as terms, consequences or effect. (Strauss, 1987). This allows for the possibility of cumulative knowledge of the relationship between categories. This coding process is so-called because it connects and combines the categories in axial form.

Selective coding is the final core of category and becomes the focus of how the theory will be delivered (Furniss, 2008); hence, it is important to ensure that all categories have a robust relation with core categories. In order to support this activity, grounded theory analysis requires a tool such as a memo which is a note attached to deliver and explain the theory comprehensively. It may include small diagrams as an aid to clarify the theory (Furniss, 2008; Strauss & Corbin, 1998). However, the concepts of memo and coding need to reflect how the data collection process itself is in line with its paradigm, which is constructivism (Charmaz, 2006). Therefore, to accomplish the coding process efficiently and effectively, the researcher used NVivo software which is used for managing qualitative data in several ways, such as data management, idea management, data query, data visualisation and data reports, or even for finding a new theme in the ongoing research (Bazeley & Jackson, 2013).

In addition to these coding elements, the grounded theory process also offers a theoretical sampling method and a fixed comparison method, as well as theoretical saturation. Theoretical sampling is a method that is present in any type of coding for finding similarities and differences in the data (Tharenou, Donohue & Cooper, 2007) while a fixed comparison method, illustrated in Figure 5.3 above as an arrow, inter-acts between the three types of coding. This illustrates the process of analysis being used continuously to compare meanings, codes, segments and relationships in the data, both within a single transcript, inter-transcript and between interviews-FGDs.

When the theory is finally formed, theoretical testing can then be undertaken. The test is carried back through the fixed comparison method by reanalysing the data. The process of data analysis will continue until the theory cannot be contested by its own data. If this is achieved, then it is said that the saturation theory is reached (Furniss, 2008).

### **5.5.2 Quantitative data analysis and presentation**

Quantitative data analysis uses a method of ANCOVA to compare the four study variables: Schwartz Value (10 group values / 56 values), demographic (6 items),

environmental beliefs (19 items, 4 / 6 dimensions), and the benefits perception of interaction with local communities (13 items). The significant differences detected are assumed to indicate the presence of an inherent relationship between two connecting variables.

### **5.6 Methodological limitations**

The methodology selected for use in any study is not free from weakness and, according to Johnson and Onwuegbuzie (2004), the weaknesses of mixed methods could lead to unresolved issues for of several reasons, such as the implementation of multiple methods not being undertaken appropriately, a lack of research funds because it is more time consuming or requires a complex research team, and the difficulties in performing a qualitative analysis on quantitative data or vice versa.

There were two methodological limitations in this study. First, the design of the focus group discussion in order to answer the research question does not contain the triangulation element from the quantitative method aspect. However, it is not expected that this would be a problem since the questions answered by the focus group discussions is a recommendation for future improvement.

Secondly, interview participants answered the Schwartz value surveys at the end of the interview, which may have made them feel they were being evaluated. However, there are difficulties in finding a better way to examine the respondents based on Schwartz values. Their values could have been evaluated based on the interview, but the interviews were unable to reveal exact values. Altering the list of Schwartz values into verbal questions would also have been far more time consuming than issuing the questionnaire directly. Therefore, the researcher spent more time with the respondents and in the review process so they felt comfortable and responded honestly.

In addition, the researcher is aware that ethical issues may have a negative impact on the study, resulting in weaknesses in reliability and validity. The possible impact related to ethical issues will be explained in more detail in the following section.

### **5.7 Ethical considerations**

Ethical considerations should to be taken into account to avoid negative impacts on participants or informants, whether cognitive, emotional, or behavioral. There are four ethical principles, namely autonomy, no harm, gives benefit and fair (Coughlan, Cronin

& Ryan, 2007). In quantitative research, ethical considerations may arise when informing participants about the nature of the research, in guaranteeing the anonymity or autonomy of the participants, in protecting participants against hazards, and in seeking the necessary permissions required to conduct the research (Coughlan *et al.*, 2007). In qualitative research, ethical considerations could also arise in the protection against hazards, in the effect of the benefits of research on participants and the community, in the empowerment aspects of the research process, and in the technical competence of the researchers (Peled & Leichtentritt, 2002).

To address this problem, the researcher attached consent forms for every respondent so they were aware of, and in agreement, with their role in the study. In addition, ethical approval from the University of Central Lancashire ethics committee, Unique Reference Number: BAHSS 184 was granted for this study with the provisos that:

- a. Anonymity was given to all participants.
- b. The researcher maintained his neutrality in collecting the data. Thus, he may not be considered to represent a particular actor.
- c. Each respondent participated voluntarily and without any pressure.
- d. All participants were informed that their data was secure and confidential and would be used for education purposes only.
- e. All participants were given the right to request a summary of the results of the study when it was completed.

### **5.8 Research credibility**

The credibility of the research was strengthened by the involvement of the researcher in the field work, the peer review and in the involvement of a research colleague to do assessment work (Fossey, Harvey, McDermott & Davidson, 2002; Shah & Corley, 2006). The research could also be generally beneficial by providing support for other studies and by building a bridge of good understanding between the researcher and readers through its clear data presentation and robust description related to the social context (Shah & Corley, 2006).

The researcher is aware of the data challenges inherent in data processing in this study, whether in encoding, analysing, or arranging the data. Therefore, if related difficulties arose in the qualitative method processes, the researcher asked for clarification from the respondents. Alternatively, the interview results could be

considered by an expert group. However, if related difficulties arose in the quantitative method process in the respondents' responses, such as questions not answered or double answered, the researcher removed the respondents' total contribution from the data.

Problems could also have occurred if a participant recognised the researcher from his role outside this study. The researcher is also an ecotourism service provider and so his identity as such may have been revealed between participants. In this had happened, the respondents' feedback may have been profoundly affected. There were two options to avoid this problem. First, the researcher could collect data with the help of an assistant who is not recognised by participants, especially in obtaining quantitative data. Secondly, the researcher could convince respondents of his neutrality in the study and emphasise the benefits he sees for the development of tourism, particularly in Central Kalimantan.

## **5.9 Summary**

From the discussion above, it is acknowledged this study adopts the philosophy of pragmatism. This paradigm has been chosen because it is focused on the research problem and the goals identified, not the world ontology. It is recognised that an advantage in this study is involving actors who are also policy-makers. Therefore, the samples are selected from various actors such as local communities, NGOs, Sebangau National Park Management Office, foreign and local tourists, infrastructure providers, and governments.

In order to answer the research questions, the study was carried out in three phases: interview, focus group discussions and a survey. Questionnaires were distributed to the tourists to examine several variables, such as values based on Schwartz (1992, 2012), environmental beliefs based on Frost (2000), benefits perceptions of interaction with local community based on Martin (2012) and demographic aspects. All data were then analysed by appropriate methods, such as performing ANCOVA for quantitative data and performing grounded theory to analyse qualitative data from interviews and focus group discussions, supported by NVivo software. The brief methods of answering the research questions, whether qualitatively or quantitatively are summarised in Figure 5.4 below.

**Figure 5.4:** Summary of methods for answering the research questions

Questions			Answering Methods				
			Qualitative		Quantitative		
			Target: Respective Actors	Software	Target: Tourists	Software	
Phase 1	1	What values are espoused by the actors in Sebangau National Park ecotourism?	Schwartz Value Survey (SVS)	Qualitative NVivo	Phase 3	Schwartz Value Survey (SVS)	examine the theoretical relationship strength between values and beliefs as well as perceptions using: <b>SPSS (Ancova)</b>
	2	What actor perceptions and behaviours result from these values in their interaction with the environment and with other actors/actors at Sebangau National Park?	Semi-structure interview			Survey: Demographic, Kellert, Frost (HSN, UD, Moralistic, Negativism)	
Phase 2	3	What are the implications of these values, perceptions and behaviours for Sebangau National Park Ecotourism Policy Development, within a broader context of sustainable tourism development, for the development and management of ecotourism in national parks / protected areas more generally?	FGD		N/A		

# CHAPTER SIX

## FINDINGS AND DISCUSSION

### 6.0 Introduction

The preceding chapters of this thesis have presented the background to the research, a literature review, the methodology used and, within the context of the aims and objectives, an overview of the results expected from this study. As detailed in the thesis structure described in Chapter One, this chapter will discuss the research context and present, analyse and interpret the data that have been collected employing the methods described in Chapter Five.

**Figure 6.1:** Researcher's field study



As set out in Chapter Five, the data collection for this study comprised three phases. The first phase was conducted using semi-structured interviews and Schwartz Value Survey (SVS) questionnaires. The aim of the first phase was to address the first and second research questions, namely, what were the most important values espoused by each actor and how the interpretation of the perceptions-behaviours generated by these values related to the environment and other actors. The second phase involved two focus group discussions (FGDs) to address the third research question regarding

the implications of actors' values-perceptions-behaviours on the development of ecotourism policy, specifically in Sebangau National Park. The third phase was conducted to elicit information from the perspective of tourist's values in order to enable the study to answer the first and second research questions more comprehensively. This was carried out using questionnaires focusing on tourists' values and examined the theoretical strength of the relationship between their values and beliefs as well their perceptions of Sebangau National Park. Figure 6.1 above shows some of the researcher's field study activities carried out during the three phases and the data collection processes and outcomes are discussed in the following Sections 6.1 to 6.3.

### **6.1 Phase 1: The values espoused by the actors and the resulting perceptions and behaviour**

As noted above, Phase 1 consists of two data collection methods: Part A – the Schwartz Value Survey, the implications of which can be analysed qualitatively following calculation of using Microsoft Office Excel; and Part B – semi-structured interviews that allow in-depth data analysis using NVivo software. These methods will be discussed separately in section 6.1.1 and 6.1.12.

#### **6.1.1 Part A: Analysis of values**

The respondent sample used in this study is representative of the actors involved in the policy-making process, particularly in the ecotourism sector. A total of twenty-six actors including the researcher and twenty-five respondents, representing five actor groups (local community, NGOs and research institution, Sebangau National Park Office, infrastructure providers and government) were invited to complete the Schwartz Value Survey (SVS) to identify their most important human values. The 9 scales used in SVS range from -1 (reject value opposed to the principles), 0 (not at all important), 3 (important), 6 (very important) and 7 (principle value) (Schwartz, 1992, 1994).

The value analysis used in this study is based on the manual use of the Schwartz Value Survey compiled by F. Romie Littrell (Schwartz, 2009). In accordance with this, several screening calculation steps are necessary before proceeding with the value analysis proper, as follows:

1. Clean the sample. Cleaning should be undertaken because there may be an indication that a respondent is not trying to show differences for each value

espoused, is not giving a score for many values in the survey, or is intentionally giving a score that does not represent the values espoused.

In response to these possibilities, therefore:

- a. A respondent was not included in the analysis if they did not give scores on 15 sub-value items or more.
  - b. A respondent was not included in the analysis if they gave the same score for 35 sub-value items or more because they were then deemed unable to distinguish those value or had not attempted to distinguish those values
  - c. A respondent was not included in the analysis if they did not give a score on more than 30% of sub-value items in the same value group because this could not describe their orientation on the concerned main value.
2. Calculate the degree of importance group value scores by calculating the average of the ratings given to the sub-value items in accordance with ten Key SVS Individual Level Value Scales in accordance with Table 6.1. For example: The degree of importance of Stimulation is the sum of sub-values number 9, 25, 37 in SVS divided by 3, since there are three sub-values items.

**Table 6.1:** SVS items

Values	Numbers of Sub-value items
Conformity	11, 20, 40, 47
Tradition	18, 32, 36, 44, 51
Benevolence	33, 45, 49, 52, 54
Universalism	1, 17, 24, 26, 29, 30, 35, 38
Self-Direction	5, 16, 31, 41, 53
Stimulation	9, 25, 37
Hedonism	4, 50
Achievement	34, 39, 43, 55
Power	3, 12, 27, 46
Security	8, 13, 15, 22, 56

**Source:** Schwartz (2009)

Based on the calculations above, the cleaning results data for this study revealed that eight people who responded to the SVS questionnaire did not pass the screening and so were not included in the value analysis. These respondents are shown in Table 6.2 below.

However, the failure of eight respondents to provide valid data in the screening process did not automatically remove all information obtained, although there are limitations in the analysis. The data collected from the survey were not included in the calculating process, (missing data), but these respondents remained included in the qualitative analysis based on the results of a structured interview. The results of calculation of the first and second steps of the screening process above are presented separately in Appendices 3 and 4.

**Table 6.2:** List of respondents who failed in the data cleaning process

No	Respondent	Reason
1	Jahanjang Resident (JR) 1	Not gives score for 1 out of 2 sub-value items in Hedonisme group. Therefore, the losses percentage is 50% or more than 30%. (c)
2	Jahanjang Resident (JR) 2	Gives score 6 on 45 sub-value items therefore respondents is deemed unable to distinguish the value or does not attempt to distinguish those values. (b)
3	Sebangau National Park Office (SNPO) 2	Gives score 6 on 41 sub-value items therefore respondent is deemed unable to distinguish the value or does not attempt to distinguish those values. (b)
4	Center for International Cooperation in Sustainable Management of Tropical Peatland (CIMTROP)	Gives score 6 on 41 sub-value items therefore respondents is deemed unable to distinguish the value or does not attempt to distinguish those values. (b)
5	Pulang Pisau Regency Forestry Agency (PPRFA)	Gives score 6 on 38 sub-value items therefore respondent is deemed unable to distinguish the value or does not attempt to distinguish those values. (b)
6	Katingan Regency Tourism Agency (KRTA) 1	Gives score 6 on 37 sub-value items therefore respondent is deemed unable to distinguish the value or does not attempt to distinguish those values. (b)
7	Ecotourism Guide (EG)	Gives score 6 on 36 sub-value items therefore respondent is deemed unable to distinguish the value or does not attempt to distinguish those values. (b)
8	Indonesia Ministry of Tourism (IMT)	Gives score 6 on 35 sub-value items therefore respondent is deemed unable to distinguish the value or does not attempt to distinguish those values. (b)

To obtain a comprehensive description of the values espoused by the respective actors in Sebangau National Park, the analysis of values was mapped using the model of actor classification which can explain each actor's values and the position of their relationship with other actors.

According to Bowker and Star (2000: 10), a classification is 'a spatial, temporal, or spatio-temporal segmentation of the world' and, furthermore, at the level of public policy, classifications such as interests, institution activities and authority regions play a significant role. In this study, the researcher sought to include interviews with representatives of all actors' groups that may be involved in the survey over several classifications so that the study could deliver comprehensive results. For

completeness, the discussion related to actor classification includes the respondents who did not pass the screening process. The details are explained in sections 6.1.2 to 6.1.5 below.

### 6.1.2 Actors classification based on interest

The first classification is based on the orientation of interest (see Table 6.3 below). Here, the researcher classified actors into four groups: conservation, general, ecotourism and tourism. The general group members did not have any orientation in the other three groups but did so in how to enhance well-being. The ecotourism group had interests in conservation but could also deliver benefits for people through tourism activities.

**Table 6.3:** Actors classification based on interest orientation

No	Actors	Interest	Institution
1	Sebangau National Park Office (SNPO)	Conservation	Government
2	World Wildlife Fund Central Kalimantan (WWFCK)	Conservation	NGO
3	Orangutan Tropical Peatland Project (OUTROP)	Conservation	Research
4	Center for International Cooperation in Sustainable Management of Tropical Peatland (CIMTROP)	Conservation	Research
5	Kereng Bengkirai Resident (KBR)	General	Civil Society
6	Jahanjang Resident (JR)	General	Civil Society
7	Sebangau Kuala Resident (SKR)	General	Civil Society
8	Indonesia Ministry of Tourism (IMT)	Tourism	Government
9	Ecotourism Guide (EG)	Tourism	Private
10	Researcher (RES.)	Ecotourism	Research
11	Katingan Regency Tourism Agency (KRTA)	Tourism	Government
12	Pulang Pisau Regency Forestry Agency (PPRFA)	Conservation	Government
13	Palangka Raya City Tourism Agency (PRCTA)	Tourism	Government
14	Pulang Pisau Regency (PPR)	General	Government
15	Central Kalimantan Natural Resource Conservation Authority (NRCA)	Conservation	Government
16	Central Kalimantan Environmental Agency (CKEA)	Conservation	Government
17	Central Kalimantan Tourism Agency (CKTA)	Tourism	Government
18	Swiss Bell Hotel Palangka Raya (SBHPR)	Tourism	Accommodation
19	Bukit Raya Guesthouse (BRG)	Tourism	Accommodation
20	Sustainable Management Group (SMG)	Ecotourism	Private

Based on the classifications above, actors could reveal the same interests though from different institutions, or vice versa. The actors chosen were people who were either a leader, a chief, a head, or some other position as the most influential person in their group in accordance with Indonesian culture which is still dominated by the traditional

social hierarchy (Hofstede, Hofstede & Minkov, 2010; Sumantri & Suharnomo, 2007; Timothy, 1999).

The results of the analysis show that the value of Benevolence is considered an important value by all actors group. The only different maximum priority value is shown by the tourism group which prefers Conformity before Benevolence, as shown below in Table 6.4.

The results for the least important values are shown to be Universalism for the ecotourism group but Power for the other groups. However, this pattern should be viewed with caution because it does not mean that the ecotourism group does not care for the environment, or in other words, is more tourism-oriented than other groups. The possible reason is that this group only had two actors, namely the researcher and SMG

**Table 6.4:** The values espoused based on actors' interest

No.	Values	Interest			
		General	Conservation	Tourism	Ecotourism
		Scores			
1	Universalism	4.94	5.18	5.15	3.63
2	Benevolence	5.20	5.60	5.24	5.50
3	Conformity	5.04	5.30	5.30	5.25
4	Tradition	5.00	4.96	5.14	4.90
5	Security	5.13	4.60	4.92	4.40
6	Power	2.79	2.45	3.25	4.38
7	Achievement	4.67	4.40	3.90	4.63
8	Hedonism	4.50	4.80	4.75	4.25
9	Stimulation	4.11	5.07	4.70	3.83
10	Self Direction	4.20	4.92	4.58	4.80

Note: see section 6.1.1 for the calculation steps

	Most important value
	Least important value

who currently feel strongly that the national parks should be an ecotourism centered destination. For an example, the respondent said:

‘.....SMG starting on May 22<sup>nd</sup>, 2012 has been become a consultant for the Government of Central Kalimantan Province in community development, implement conservation and nature tourism planning, especially ecotourism activities including Sebangau National Park.’

The value of each actor based on their interests will be discussed sequentially in score order alongside another actor's values at the next column in the table in order to compare and analyse clearly. This will be detailed in the following sections 6.1.2.1 to 6.1.2.4.

### **6.1.2.1 Conservation actors**

Conservation actors are characterised by their daily activities which have the primary objective of preserving the environment, whether through forest protection, wildlife reserves monitoring, biodiversity research or empowering people to live in harmony with nature. The involvement of the conservation actors is discussed in the next section.

#### **6.1.2.1.1 Sebangau National Park Office (SNPO)**

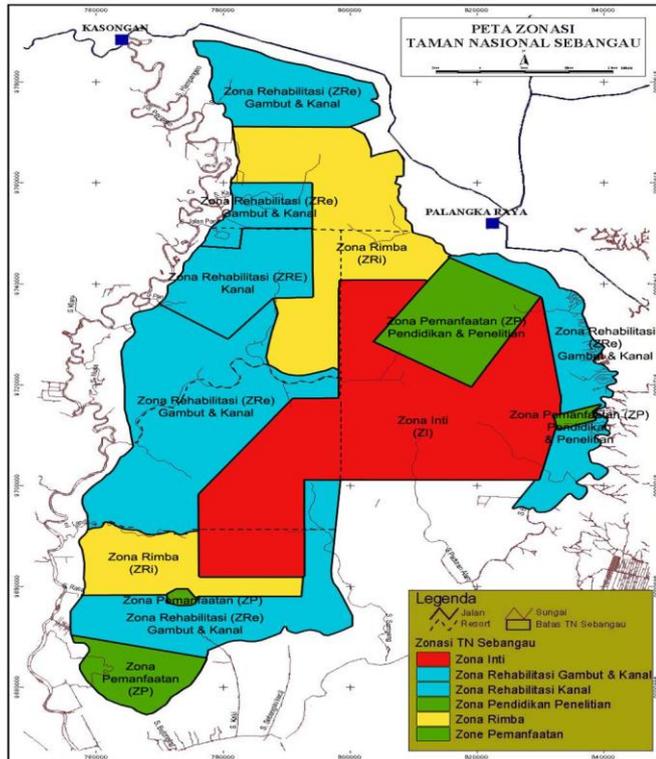
Sebangau National Park Office is the agency commissioned by the Indonesian Ministry of Forestry to manage Sebangau National Park. It is independent and reports directly to the Ministry so it cannot be affected or influenced by other agencies in the province, region or city (local government). So far, Sebangau National Park Office has not had a zoning map for the Sebangau National Park; they are still awaiting the process of regional reconciliation between various parties to agree acceptable zoning. The process is still ongoing because each party has different suggestions for the area's utilisation. Indeed, in an interview with SNPO, it was stated that:

'differences of opinion between the local government and Sebangau National Park Office often occur, especially in the process of determining the zones associated with the process of determining its boundaries',

'there are still differences of perception with local people, especially when discussing the utilisation zone.'

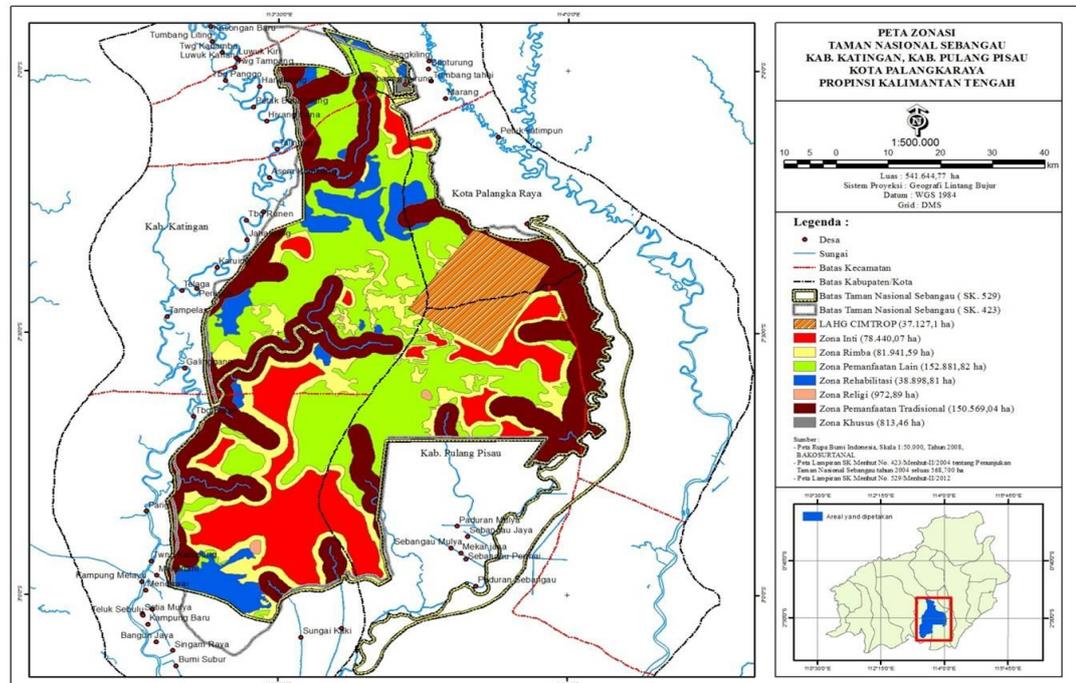
On the one hand, the SNPO propose a draft zoning map based on the effectiveness of the park management and supervision to relevant parties including the community (Figure 6.2). On the other hand, WWF propose a draft zoning map based on communities' interest in order to accommodate their will (Figure 6.3).

**Figure 6.2:** The draft of the national park zoning according to SNPO based on the National Park Management Plan (RPTN)



**Source:** Sebangau National Park Office (2015)

**Figure 6.3:** Indicative draft zoning map of Sebangau National Park, according to WWF



**Source:** WWF (2013)

The differences between the versions are clearly visible. The zoning map proposed by WWF is complex with the zones spread without consideration of each zones' carrying capacity, thus pointing to potential management challenges. Conversely, the SNPO's proposal simplifies the zoning map in accordance with the management's efficiency and effectiveness.

The determination of the zoning map was not decided until 2015, but the limited park management, such as supervision and protection, still remain to be done by establishing several resorts in different locations in the borders of Sebangau National Park, as shown in Table 6.5.

At the same time, those resorts are also implementing the park's function as an ecotourism facility in a limited capacity, as was explained by two SNPO respondents involved in this study either in interviews or Schwartz value surveys. However, one respondent failed the screening process so their data is excluded from the value analysis. The values shown by the other SNPO respondent indicate that the main values espoused are Conformity, with a high score of 5.75, and Power as the least important value with a score of 3,00 (Table 6.6). This is consistent with the respondents' choice of sub-values by choosing the 'honouring of parents and elders' as the most important sub-value, which is an item in Conformity, and 'preserving my public image' as the least preferred sub-value in the Power group. Another value that needs to be considered is Universalism, which is usually espoused by conservation adherents (e.g. Schultz & Zelezny, 1999; Collins, Steg & Koning, 2007) but in this case is not the main value of the respondents. Thus, it could be interpreted that ecotourism has a chance to be developed in Sebangau National Park. However, the value of Hedonism, which reflects the characteristics of recreation and travel related to its consumption behaviour (Bocock, 1993; Crouch, 2006; Sharpley, 2008; Woodside & Dubelaar, 2002; Schwartz, 1994; Schwartz *et al.*, 2001) has a low score. It could be concluded that SNPO is open to ecotourism but with reservations, as stated by the respondent in identifying tourism as the least preferred function of the park:

'This park is a nature conservation area managed by the zoning system which is used for educational purposes, research, science, and supporting the development of flora and fauna breeding, tourism and recreation, However, not all of its functions are optimally running at the moment.'

**Table 6.5:** Sebangau National Park (SNP) resorts

No.	Resort		Area (Ha)	Detail Information
	National Park Section Management (SPTN)	Resort		
1.	Palangka Raya	Habaring Hurung	21.480,9	A border guard post is established at Habaring Hurung.
2.	Palangka Raya	Sebangau Hulu	25.281,7	The nearest village is Kereng Bengkirai. It has a Visitor Center, Koran River as ecotourism destination, a camp for vegetation analysis and watchtowers at the border
3.	Pulang Pisau	Mangkok	99.153,5	There is a guard post at Bakung River; and a watchtower, a camp for vegetation analysis nearby Mangkok River, namely SSI ( <i>Sanitra Sebangau Indah</i> ). The villages bordering with this resort are Oles, Rasau, Timba, Katanen, Mangkok, Pakuyah, dan Uyah. This resort share supervision with Bangah resort for orangutan monitoring.
4.	Pulang Pisau	Bangah	48.813,7	There is a guard post at Bangah and bordering Bendera River village. It has Pematang Ruhau hill as an ecotourism site and the project location for forest and area rehabilitation 2010-2011.
5.	Pulang Pisau	Paduran	26.929,5	There is a guard post in Sebangau Permai but far from the border.
6.	Kasongan	Baun Bango	105.749,8	Bordering with the village of Tumbang Runen, Asem Kumbang, Baun Bango, Talingke, Hiang Bana, Petak Bahandang, Handiwung. The guard post is at Baun Bango village.
7.	Kasongan	Muara Bulan	141.079,6	There is Bulan hill ecotourism site and the project location for forest and area rehabilitation 2012-2013. There are two villages that located inside this resort which are Musang River and Muara village. The guard post and watch tower are located at Musang River and Tumbang Bulan village. These resorts are sharing supervision with Baun Bango resort for orangutan monitoring and has visitor center as well as camp for analysis vegetation.
8.	Kasongan	Mendawai	73.112,7	Bukit Kaki Hill is an ecotourism site; there is a guard post as well as watch tower at Mendawai. Bordering with the village of Mekar Tani and the project location for forest and area rehabilitation 2010-2011.

Source : SNPO working scheme, 2015

**Table 6.6:** The values of Sebangau National Park Office

No.	Group of Values	Scores
1	Universalism	4.25
2	Benevolence	5.40
3	Conformity	5.75
4	Tradition	5.00
5	Security	5.40
6	Power	3.00
7	Achievement	4.50
8	Hedonism	3.50
9	Stimulation	4.67
10	Self-direction	4.20

Note: see section 6.1.1 for the calculation steps

#### 6.1.2.1.2 WWF Central Kalimantan (WWFCK)

WWF is an international organisation dedicated to wildlife conservation. It has a long history of presence in Central Kalimantan and is recognised as the primary institution for promoting the Sebangau area as a national park. WWF then supported SNPO in initial operations, such as meetings with other actors and, in particular, in the empowerment of local communities; as stated in their interview:

‘WWF as part of civil society works to deliver any information for people as well as delivering the peoples’ needs to be submitted to the government. We become a facilitator and implementer, bridging the gap. We support the strengthening of the community forum so people could have the opportunity to talk to the government regarding their needs.’

WWF was represented in the research by the WWFCK project leader. For the individual items, the respondent gave a score of 7 to several sub-values that align with environment, such as ‘broadminded’ and ‘protecting the environment’ (Universalism group), ‘honest’ (Benevolence), and ‘honoring of parents and elders’ (Conformity). The lowest score sub-value of 0 (zero), was given to ‘preserving my public image’ (Power), similar to the respondent from SNPO.

Table 6.7 shows a comparison of values priorities between WWFCK and SNPO. It is seen that Benevolence is the most preferred value espoused by WWFCK, while SNPO chose Conformity. These do not contradict each other and show that both have respect for their community or group. However, WWFCK possess another main value of

Achievement which contradicts the pro-environment supporter (Collins *et al.*, 2007; Kalof *et al.*, 1999; Stern, 2000; Thogersen & Olander, 2003). This situation can be explained by the fact that the WWFCK currently focus on how to deliver a solution which not only seeks to save the environment but also to protect local people and increase their prosperity, as shown in the actor statement:

‘We never use saving the orangutan as our goal when dealing with local people... there must be a consensus and a tolerance in managing conflicts related to the environment. For example, no rejection from people and other relevant actors regarding the canal blocking programs to decrease forest fires while it also provides more fish; thus, it can be said that the actors are aware of the importance of protecting the environment.’

**Table 6.7:** The values of WWF and Sebangau National Park Office

No	Group of Values	Scores	
		WWF	SNPO
1	Universalism	5.75	4.25
2	Benevolence	6.00	5.40
3	Conformity	5.75	5.75
4	Tradition	5.40	5.00
5	Security	4.20	5.40
6	Power	2.50	3.00
7	Achievement	6.00	4.50
8	Hedonism	4.50	3.50
9	Stimulation	4.67	4.67
10	Self-direction	5.40	4.20

Note: see section 6.1.1 for the calculation steps

The table above also shows that the group value that is not prioritised by WWF is Power, which is similar to SNPO, and this value is in line with the pro-environment adherent.

#### 6.1.2.1.3 Central Kalimantan Natural Resource Conservation Authority (NRCA)

The next actor involved with conservation issues is Central Kalimantan Natural Resource Conservation Authority (NRCA). The NRCA has been recognised in Indonesia as an institution that often successfully combats the smuggling of endangered species (Wahyudi, 2013; Setiawan, 2015). The NRCA has authority over Nature Reserves, Nature Tourism, and Wildlife; the National Park Office has authority

over the national park. The involvement of NRCA in this study is expected to provide an alternative overview of conservation actors' values, particularly from another central government institution. Furthermore, NRCA is an important organisation because it initially helped Sebangau National Park management in 2004 when the infrastructure was inadequate for SNPO to run the park effectively: As the NRCA representative stated:

'Sebangau National Park Office was not active in the period 2004-2007, so their office was joined with NRCA lead by Mr. Ino as the first Sebangau NP Office head. They also did not have any staff so we also helped with his jobs. We provided the services and support needed because NRCA and SNPO are both in one forestry ministry, namely the Directorate General of Forest Protection and Nature Conservation. The initial management focus in that year was to provide the main infrastructure for the SNPO administration.'

The survey results of NRCA values is shown in Table 6.8.

**Table 6.8:** The values of Central Kalimantan Natural Resource Conservation Authority, WWF and Sebangau National Park Office

No	Group of Values	Scores		
		NRCA	WWF	SNPO
1	Universalism	5.00	5.75	4.25
2	Benevolence	5.80	6.00	5.40
3	Conformity	5.25	5.75	5.75
4	Tradition	5.60	5.40	5.00
5	Security	4.80	4.20	5.40
6	Power	2.00	2.50	3.00
7	Achievement	4.25	6.00	4.50
8	Hedonism	5.50	4.50	3.50
9	Stimulation	5.33	4.67	4.67
10	Self-direction	5.40	5.40	4.20

Note: see section 6.1.1 for the calculation steps

The table above shows that the NRCA Central Kalimantan embraces Benevolence and rates Power as the least important value. There are similarities in the values espoused by NRCA when compared with the WWFCK and the SNPO. All three avoid the value of Power. The value of Benevolence, which reflects solidarity with and services to whom one is in frequent personal contact (Schumann, 2009; Sirdeshmukh, Singh & Sabol, 2002), is also in accordance with the results of interviews, as stated:

'The priority of our office is to manage the nature reserve area, nature tourism parks, and wildlife, similarly with Sebangau NP Office who have managed national park... thus, we were to provide the service and support because NRCA and SNPO are within one ministry, namely PHKA directorate general.'

However, further analysis based on the 56 items of value options shows NRCA to mostly agree with the sub-value items of 'devout' from the Tradition group and, conversely, to not agree with the sub-value items of 'preserving my public image' and 'social power' (both on the Power group value), by giving a score 0 (zero) for all.

#### 6.1.2.1.4 Central Kalimantan Environmental Agency (CKEA)

The Central Kalimantan Environmental Agency (CKEA) is an actor that is aligned with environmental quality, particularly through the UN-REDD+ program (United Nations-Reducing Emissions from Deforestation and Forest Degradation) under the Ministry of Environment. This information was obtained from the CKEA respondent in the interview:

'The issue that connected Sebangau National Park directly to the Environmental Agency is REDD+ program and SNPO always been invited to any REDD+ meetings.'

This institution's characteristics are similar in context with forestry and, therefore, from 2014, both ministries (Environment and Forestry) were combined as the Ministry of Forestry and Environment.

CKEA has an interest in Sebangau NP in terms of environmental management, especially in terms of peat lands management. In the interviews and survey, the CKEA representative chose the sub-value of 'wisdom', part of the Universalism value, and resisted 'ambitious' in the group value of Achievement.

The comparison Table 6.9 shows that the CKEA agrees with the value of Conformity as the main value and, conversely, rates Achievement as the least important value. Conformity is also evident as seen from the respondent's statement:

‘local governments should not touch the park development program directly because of the central government’s authority...’

or

‘The environmental agency is a governor’s or regent’s subordinate. Therefore it is common if each environmental agency policy depends on the elected leader..’

Other important values, such as Benevolence and Universalism, espoused by CKEA are also in line with those of SNPO, WWFCK and NRCA. However, the less important value placed on Achievement by CKEA contradicts WWFCK, and again, shows the uniqueness of WWFCK as a pro-environment supporter by espousing that value.

**Table 6.9:** The values of Central Kalimantan Environmental Agency, Central Kalimantan Natural Resource Conservation Authority, WWF and Sebangau National Park Office

No	Group of Values	Scores			
		CKEA	NRCA	WWF	SNPO
1	Universalism	5.00	5.00	5.75	4.25
2	Benevolence	5.20	5.80	6.00	5.40
3	Conformity	6.00	5.25	5.75	5.75
4	Tradition	4.60	5.60	5.40	5.00
5	Security	4.80	4.80	4.20	5.40
6	Power	4.00	2.00	2.50	3.00
7	Achievement	3.75	4.25	6.00	4.50
8	Hedonism	4.50	5.50	4.50	3.50
9	Stimulation	5.00	5.33	4.67	4.67
10	Self-direction	4.00	5.40	5.40	4.20

Note: see section 6.1.1 for the calculation steps

#### 6.1.2.1.5 Pulang Pisau Regency Forestry Agency (PPRFA)

The region of Pulang Pisau Regency lies partly within the national park under SNPO. Sebangau NP borders Pulang Pisau Regency in the Southeast, the city of Palangka Raya in the Northeast, and Katingan Regency in the West. Pulang Pisau Regency is notable, however, because (i) it borders the core zone of Sebangau NP based on the SNPO zoning map; and (ii) it also borders many utilisation zones of Sebangau NP based on the indicative zoning map by WWF (see Figures 6.2 and 6.3), thus, Pulang Pisau Regency will be an important actor involved in determining the utilisation zoning in the park, including that for ecotourism.

In this study, the Pulang Pisau Regency was represented by an officer of the Pulang Pisau Regency Forestry Agency (PPRFA). The result of the data screening analysis indicated that the data obtained were not valid because the respondent gave a score of 6 on 38 sub-value items (Table 6.2). Therefore, the value analysis cannot be undertaken using the SVS; however, interview outcomes can be taken into account in order to reveal the actor's opinion regarding collaboration for ecotourism development in Sebangau National Park. The interview results implied that the PPRFA can easily compromise with any issues related to Sebangau NP management. This was also supported by local people in Pulang Pisau Regency who belong to a plural society (immigrant or non-indigenous people) so it is not difficult to explain the function of the park to them, whether for conservation or tourism, as the respondent observed:

'Local people already understand the importance of conservation issues and are always compliant with government regulations.'

#### 6.1.2.1.6 Center for International Cooperation in Sustainable Management of Tropical Peatland (CIMTROP)

CIMTROP is a research institute under the auspices of the University of Palangka Raya and is engaged as a coordinator for international research related to the issues of tropical peatlands. CIMTROP operated a natural laboratory (NLPSF) in the Sebangau area before the area was designated as national park. The determination of part of the Sebangau region including NLPSF as national park (Figure 6.2), however, raised a contradiction because NLPSF has existed since 1993 and has produced much significant research in the academic world. The Sebangau NP designation, on one hand, implies their loss of academic acknowledgment because their name will not be appear in future academic research. On the other hand, two managements are inappropriate in a single area. Therefore, CIMTROP chose to refuse to recognise the designation of Sebangau NP (Limin, 2007). Moreover, they boycotted any collaboration with WWF, assuming that it had been responsible for planning the initial map of the park. As the interview respondents stated:

'The initial map of Sebangau National Park has not been done professionally by WWF and leads to overlapping management as a result.'

The information regarding values cannot be generated further because the data failed the screening process. The respondent gave a score of 6 on 41 sub-value items and therefore was deemed unable to or did not attempt to distinguish those values (Table 6.2). However, the highest and lowest sub-value item can still be used to indicate the most and the least important values. Interestingly, the most important and the least important sub-value items chosen were 'self-respect' and 'mature love', which both are in the dummy values group category. The dummy item value in the questionnaire is used by Schwartz to eliminate the possibility of common-source bias and, therefore, has no influence on group values (Schwartz, 1992); equally, no conclusions regarding the values held and rejected by CIMTROP can be drawn. Nevertheless, based on the interview, the researcher concluded that the actor emphasised his self-respect by focusing only his institutions interests as a group of academics and conservationists. This is supported by the statement:

'I do not care about the government policy for ecotourism because our location is not part of Sebangau National Park. Go ahead if Sebangau National Park Office wants to deliver the ecotourism program. CIMTROP location is in the Forest Land Use Agreement (TGHK) and its activities are research and scientific nature tourism with a focus on environmental education.'

Furthermore, the overview of CIMTROP's value might still be seen through OUTROP as their partner in research. Therefore, it is essential to examine the values of OUTROP which did in fact pass the screening data process.

#### 6.1.2.1.7 Orangutan Tropical Peatland Project (OUTROP)

OUTROP is an international organisation that focuses on primate research, conservation and biodiversity partnerships with CIMTROP (OUTROP, 2016). One respondent for OUTROP was involved in this study which was conducted at their camp site in Sebangau peatland forest nature laboratory (Figure 6.4).

**Figure 6.4:** The researcher (second from left) at OUTROP Camp Site / Natural Laboratory of Peat Swamp Forest



In both the interview and surveys process, the actor demonstrated a professional attitude and explained the position in Sebangau of OUTROP as CIMTROP long-term partners:

‘OUTROP has been working together with CIMTROP for 15 years and will collaborate only with CIMTROP in research and conservation as well as any social aspects.’

Furthermore, the data obtained from the survey passed the screening process and, therefore, can be used to analyse their values, as shown in table 6.10 below:

**Table 6.10:** The values of OUTROP, Pulang Pisau Regency Forest Agency, Central Kalimantan Environmental Agency, Central Kalimantan Natural Resource Conservation Authority, WWF and Sebangau National Park Office

No	Group of Values	Scores				
		OUTROP	CKEA	NRCA	WWF	SNPO
1	Universalism	5.88	5.00	5.00	5.75	4.25
2	Benevolence	5.60	5.20	5.80	6.00	5.40
3	Conformity	3.75	6.00	5.25	5.75	5.75
4	Tradition	4.20	4.60	5.60	5.40	5.00
5	Security	3.80	4.80	4.80	4.20	5.40
6	Power	0.75	4.00	2.00	2.50	3.00
7	Achievement	3.50	3.75	4.25	6.00	4.50
8	Hedonism	6.00	4.50	5.50	4.50	3.50
9	Stimulation	5.67	5.00	5.33	4.67	4.67
10	Self-direction	5.60	4.00	5.40	5.40	4.20

Note: see section 6.1.1 for the calculation steps

The results of values analysis reveals that OUTROP considers Hedonism as their main value, a surprising result given that this institution is in the conservation group that is supposed to underpin environmental preservation (Brisman, 2007, 2009). However,

deeper analysis shows that the value of Hedonism was not used to satisfy themselves by neglecting the environment, but the desire to fulfill personal satisfaction by showing something new, in this case the finding of new primates in the area of SNP. Therefore, this condition delivers an indirect impact on environmental conservation activities in order to support the sustainability research process, as revealed by the respondent's statement:

'There have been many research projects, much information, and many scientific publications based on this laboratory which has produced more than 100 publications annually... formerly, our project focused on primates but gradually we are also doing a project biodiversity and conservation...'

At the same time, as might be predicted, the value of Power was chosen as the least important value because OUTROP is an institution that is isolated from the public (Madsen, 2001; French & Raven, 1959), including from the SNPO and WWF. This situation means there is no relationship between OUTROP and those two institutions:

'OUTROP are researchers that working with CIMTROP only and are not related to the other party.'

OUTROP's isolation is not a result of pressure from CIMTROP but, rather, from the nature of the organisation, which is focused on non-social in-forest research. However, OUTROP still has involvement with multi-ethnic (people) and multi-species (primate) issues. In a limited social environment, OUTROP interacts with a diverse social community such as local residents, academics and researchers from other countries as well as interacting with numerous species, such as orangutans and gibbons. However, as a natural science researcher, OUTROP is less concerned with social issues, explaining why the organisation rates Power as the least important value.

OUTROP also emphasised the Universalism value as the foundation of relationships with other parties. This is demonstrated by their selection of 'equality' as an important sub-value item (Universalism), while the most avoided sub-value item was 'social power' (Power). According to Schwartz (1992), the values espoused by OUTROP are in line with the values espoused by other global research institutions because they all prioritise education. This also supports previous research (e.g. Collins *et al*, 2007; Kalof, Dietz, Stern & Guagnano, 1999; Olander, 2003; Steg & De Groot, 2012;

Thøgersen & Stern, 2000) which concludes that environmental supporters tend towards the Self-transcendence value dimension, of which Universalism value becomes a part, and deny Self-enhancement value dimensions, such as Power. Therefore, it can be reasoned that, CIMTROP shares similar values to OUTROP and that, despite the crucial issue that initially arose, both are able to collaborate with other actors, such as SNPO or WWF, based on their similarity in prioritising the Self-transcendence value dimension.

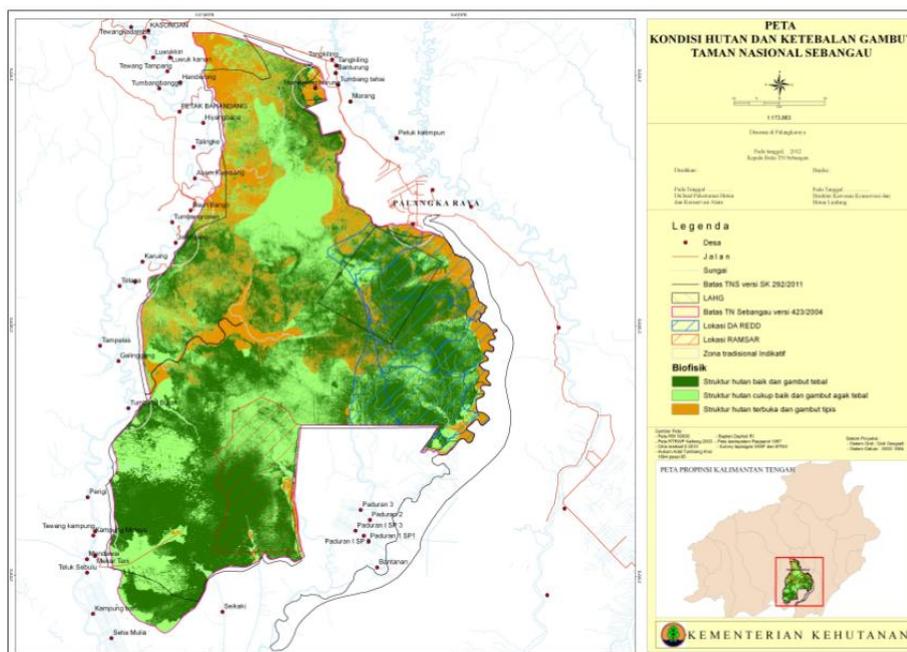
#### **6.1.2.2 General actors**

The primary data obtained shows that several villages are scattered around SNP; however, there were differences in the total number of villages identified by each respondent. Verbal information from the SNPO suggested there are 62 villages while the respondent from Sebangau Kuala claimed there are 96 villages around SNP. In the second focus group, SNPO stated more generally that Sebangau NP was surrounded by dozens of villages.

Further information was found in the Barbara's (2014) study, which suggests that there are 38 villages in seven districts bordering Sebangau NP directly. However, a complete perspective on the number of villages can be gained from the WWF map of the spread of villages around Sebangau National Park (Figure 6.5). Fifty villages are indicated to be potentially involved in the utilisation of Sebangau NP based on the rural communities' spatial positions for area management and cruising range (Maulida, 2012).

The four General actors for this study were Kereng Bengkirei village, Jahanjang village, Sebangau Kuala Residents and Local Government of Pulang Pisau. The Local Government of Pulang Pisau was also designated as the representative of the community because it does not yet have a tourism agency in the region. The value of each actor is, therefore, discussed in the sections below.

**Figure 6.5:** The scatter of villages nearby Sebangau National Park



**Source:** Maulida (2012)

#### 6.1.2.2.1 Kereng Bengkirei Resident (KBR)

Kereng Bengkirai, a village in the Sebangau District, is part of the city of Palangka Raya. The district is well-known because it is a hub that connects Palangka Raya with other villages along the Sebangau River. A SNPO guard post and Visitor Center are also located in Kereng Bangkirei and, thus, it functions as the main entrance to the Park for visitors from Palangka Raya, the capital city of Central Kalimantan Province.

The representatives of Kereng Bengkirai residents (KBR) in the research were also members of the CIMTROP patrol team and so the results of value analysis were expected to be interesting. Both respondents agreed that the most important sub-value item in life is 'protecting the environment' (Universalism). However, they differed in their choice of sub-value items that must be avoided, these being 'preserving my public image' (Power) and 'choosing own goals' (Self-direction).

The value analysis from both respondents indicated their most important group values were Benevolence (Table 6.11.). This is in line with their role as local residents and members of the CIMTROP patrol team, a role in which they seek to protect the environment through persuasive action and, hence, to ensure that the presence of a research institution does not generate negative perception on the part of the local community. The respondents also indicated that they have no conflicts with WWFCK

and SNPO, so the presence of both institutions is accepted by the people in Kereng Bengkirei:

‘local people understand and respect the Sebangau National Park regulations. We are also happy to help doing several activities for the purposes of research, such as opening transects / open pathway, and identifying vegetation’

**Table 6.11:** The values of local people from Kereng Bangkirei

No	Group of Values	Scores
1	Universalism	5.56
2	Benevolence	5.80
3	Conformity	5.63
4	Tradition	5.40
5	Security	5.60
6	Power	3.13
7	Achievement	5.25
8	Hedonism	5.00
9	Stimulation	4.33
10	Self-direction	3.60

Note: see section 6.1.1 for the calculation steps

#### 6.1.2.2.2 Jahanjang Resident (JR)

Jahanjang village is in the administrative area of Katingan Regency and is located west of Sebangau NP (Figure 2.8). The data obtained failed to pass the cleaning data procedure (Table 6.2) although the researcher had translated the questionnaire into the local language. There is a possibility that this is because the respondent had difficulties in understanding and differentiating the values owing to their low education (Schwartz *et al.*, 2001), or perhaps did not consider the ecotourism research as important for Sebangau National Park development:

‘There is no change in tourism for Jahanjang Village before or after the establishment of the Sebangau National Park.’

and,

‘There is no positive behaviour from SNPO towards Jahanjang people if it does not involve WWF.’

However, several values of the respondent can still be seen by the avoidance of the sub-value items ‘ambitious’ (Achievement) and ‘independent’ (Self-direction) but the acceptance of ‘social order’ (Security). The selection of those sub-values shows that the actors are more concerned for a neutral relationship with others party by displaying some apathy, particularly in their communication relationship (Miczo, 2004).

#### 6.1.2.2.3 Sebangau Kuala Resident (SKR)

The Sebangau Kuala residents were deemed important to this study because their area bordered Sebangau National Park both in the West and the East in 2004. But, according the Forestry Ministry Decree No. 529, 2012, the area of the park was reduced from 568,700 to 542,141.7 hectares, as a consequence of which the District of Sebangau Kuala currently only borders Sebangau National Park to the West (see Figures 2.8 and 6.2).

The value analysis reveals that the Sebangau Kuala actor espoused the values of Benevolence and Conformity (Table 6.12). These values can be interpreted to the effect that they have respect for others, avoid conflicts, and engage in no activities that could offend others. As the respondent confirmed:

‘Our people are very open-minded and always favour discussion.’

**Table 6.12:** The values of local people from Sebangau Kuala and Kereng Bangkirei.

No	Group of Values	Scores	
		SKR	KBR
1	Universalism	4.50	5.56
2	Benevolence	5.00	5.80
3	Conformity	5.00	5.63
4	Tradition	4.80	5.40
5	Security	4.60	5.60
6	Power	2.25	3.13
7	Achievement	3.75	5.25
8	Hedonism	4.00	5.00
9	Stimulation	4.00	4.33
10	Self-direction	3.80	3.60

Note: see section 6.1.1 for the calculation steps

Those priority values may reflect the fact the population in Sebangau Kuala are migrants from Java Island and consequently recognise not only their position as the immigrants, but also need to preserve their culture of tolerance (Chaer, 2015; Geertz,

1957; Rahardjo, Sanjaya & Untari, 2012). Furthermore, the actor rejected the sub-value item 'authority' (Power) while prioritising the sub-value item of 'broadminded' (Universalism). This reveals that people of Sebangau Kuala's orientation towards individualism can be a factor in their survival in locations far from their original home.

#### 6.1.2.2.4 Pulang Pisau Regency (PPR)

The alterations to Sebangau National Park, particularly the area reduction in the administrative area of Pulang Pisau Regency, can be seen as the successful outcome of government lobbying to improve the forest management rights for people, and is evidence of the importance of the local government's role as a negotiator in representing their people at central government level (see section 6.1.2.2.3. above)

In this context, the actor who represented Pulang Pisau Regency was not seen as an officer in government but more as the representative of Pulang Pisau people. The survey also shows that the actor avoided the value of Power, while putting Security as their main value (Table 6.13). This is actually a reflection of the government's goals of the creation of safety, harmony and the stability of society (Schwartz, 2012).

**Table 6.13:** The values of Pulang Pisau Regency Government, Sebangau Kuala Resident and Kereng Bangkirei Resident

No	Group of Values	Scores		
		PPR	SKR	KBR
1	Universalism	4.75	4.50	5.56
2	Benevolence	4.80	5.00	5.80
3	Conformity	4.50	5.00	5.63
4	Tradition	4.80	4.80	5.40
5	Security	5.20	4.60	5.60
6	Power	3.00	2.25	3.13
7	Achievement	5.00	3.75	5.25
8	Hedonism	4.50	4.00	5.00
9	Stimulation	4.00	4.00	4.33
10	Self-direction	5.20	3.80	3.60

Note: see section 6.1.1 for the calculation steps

Interestingly, the actor also prioritised the value of Self-direction which is opposite to the Security value; however, this situation is unlikely to occur because both have a contradictory characteristic, especially in the way of thinking. Self-direction is based freedom of thought whereas, conversely, Security implies collective thought and consideration for the social environment and stability of society (see Chapter 4).

However, as previously discussed, this may be influenced by the actor's high position in government so the value of Security sometimes arises as it is a governmental value. In fact, the responses prioritise change:

‘most of the strategic decisions taken by the Regents / Mayor in Central Kalimantan, maybe also by the Governor, never consider public policy theory but a theory of power, thus we need to change the process.’

Moreover, the sub-value item that was mostly rejected is ‘social power’ which is part of the value of Power, similar to other actors in the general group. The most important sub-value item is ‘a world at peace’, which is part of the Universalism value. These sub-value choices are quite interesting for two reasons. First, Universalism is not included in the three most important values espoused by the actor. This indicates that the actor separates ‘a world at peace’ as an essential item that is independent from other Universalism's sub-values. Second, the choice of ‘a world at peace’ sub-value item may show that the actor chose to compromise in order to keep the peace in case the desired changes are the cause of conflict. In other words, the actor may prefer to keep silent if he disagrees with any opinions rather than face any confrontation.

### **6.1.2.3 Ecotourism actors**

Ecotourism actors are characterised by their main goals which focus on the ecotourism managerial activities of marketing strategy and research. In this case, two actors involved: the researcher himself and the Sustainable Management Group. These actors are discussed separately in the following section.

#### **6.1.2.3.1 Researcher (Res.)**

The researcher is a lecturer in the Department of Social and Political Science, University of Palangka Raya, an institution under the authority of the Ministry of Research, Technology and Higher Education of the Republic of Indonesia. The researcher is also a travel advisor at PT Barama Intercity Tourism and Travel, a member of ASITA (Association of the Indonesian Tour and Travel Agencies). This initial description illustrates the tendency of the researcher to embrace the typical values held by private institutions, such as ‘comfort’, which is oriented more towards Hedonism than Universalism.

The researcher needed to evaluate his own values in order to protect the research subjectivity. In other words, the researcher needed to be cautious of any influences sourced from himself whether directly or indirectly. Even though this phase of the study, particularly identifying the score of human values, employed a quantitative analysis that is supposed to be free from subjectivity, the quantitative analysis results still need to be analysed further using qualitative data so the research bias that may occur can be anticipated.

Therefore, the researcher completed the SVS before other respondents involved in this study did so. The researcher's most important sub-value item is 'social recognition', which is a dummy item, and avoided the sub-value item of 'ambitious' which is in the value group of Achievement. However, the results of value analysis show that the researcher upholds the value of Power, and avoids the value of Universalism. The researcher also shows several significant differences from other actors, for example: (i) considering Power to be the main value, a value avoided by the majority of actors thus far, (ii) avoiding the value of Universalism which is widely embraced by others, especially conservation actors, and, (iii) scoring Hedonism higher than Universalism, which can be interpreted as the researcher being orientated more tourism than conservation (Table 6.14.).

**Table 6.14:** The values of Researcher

No	Group of Values	Scores
		Researcher
1	Universalism	3.25
2	Benevolence	5.40
3	Conformity	4.50
4	Tradition	5.40
5	Security	4.40
6	Power	5.50
7	Achievement	4.25
8	Hedonism	5.00
9	Stimulation	3.33
10	Self-direction	4.80

Note: see section 6.1.1 for the calculation steps

Nevertheless, the researcher's low score accorded to the Universalism value can be tolerated for several reasons, such as: (i) The SNPO which acts as a conservation agency did not identify Universalism as their main value. This suggests that Universalism does not always underpin conservation, but can also be concerned with

the welfare of others through activities that are safe and non-exploitative inside the national park (Arnaud, 2006). This perspective is also supported by the researcher's Universalism score of 3.25 (above the important level) that may be interpreted that he does not neglect the environment. And (ii), the researcher's low score on Universalism may actually be an advantage as a counter-balance to the idealism of conservation organisations which quite often ignore people in the environment management, particularly through ecotourism activities (see Chapter 4.2.1). Therefore, rejection of the Universalism value can motivate the researcher's critical opinion towards respondents, especially the conservation group, during the interviews, thus, eliciting more varied information.

The high score given to the Power value by the researcher appears to contradict the other actors. Nevertheless, the choice on Power can actually have two meanings, either as an obstacle to or a benefit for the research process. On the one hand, the researcher may tend to dominate the discussions or interviews, so affecting the respondents' perspective and unconsciously influencing their values (Schriver, 2011). On the other hand, the researcher may have a deeper thought process than the respondents and is able to direct the discussion or interview in accordance with the research objectives (Collins, 2000). Both possibilities have been realised by Beuthin (2014) who observes that there conflict may occur between power and equality in qualitative research, so its success is dependent on the ability of researchers to socialise. However, the high social hierarchy of respondents representing each actor is expected to counter the dominance of the discussion by the researcher, so the orientation of the value of Power actually becomes an advantage for this study.

#### 6.1.2.3.2 Sustainable Management Group

The Sustainable Management Group (SMG) is a private consultant or advisor which advises and assists the government in implementing sustainable development, especially ecotourism. This institution had undertaken a feasibility study to develop ecotourism in Sebangau National Park and, furthermore, the respondent had developed a research-related ecotourism marketing strategy at Sebangau National Park.

In this study, the respondent chose the sub-value item of 'moderate' (Tradition) as a value that should be avoided and considered 'self-discipline' as important sub-value item (Conformity). This suggests that the respondent avoids any extreme action and

that everything should be done regularly and with discipline (Gowola, Reddy & Gowola, 2011; Schwartz, 1992). This is in line with the concept of sustainability that requires long-term commitment (Harris *et al.*, 2002; Sharpley, 2009; UNCED, 2012; Wight, 2002)

Table 6.15 shows that SMG considered Conformity as the main value; conversely Power was considered the least important value. The choice of Conformity illustrates that the actor considers that social or group regulations are important, which is more or less influenced by his former background as a civil servant:

‘I was a Head of an Investment Agency of Central Kalimantan Province and observed that tourism would improve the welfare of local people, especially in the Sebangau NP area ...the local people who feel the benefit of Sebangau NP will protect the park’s environment voluntarily even though no physical boundaries exist. The approach is better made by an *adat* leader to their people because they still have the traditional customs; and for them, the traditional agreement has an important meaning and they will obey it because they are very honourable people.’

**Table 6.15:** The values of SMG and Researcher.

No	Group of Values	Scores	
		SMG	Researcher
1	Universalism	4.00	3.25
2	Benevolence	5.60	5.40
3	Conformity	6.00	4.50
4	Tradition	4.40	5.40
5	Security	4.40	4.40
6	Power	3.25	5.50
7	Achievement	5.00	4.25
8	Hedonism	3.50	5.00
9	Stimulation	4.33	3.33
10	Self-direction	4.80	4.80

Note: see section 6.1.1 for the calculation steps

Furthermore, the important values espoused by the SMG have similar scores to the researcher in Benevolence and Self-direction; thereby, both actors can easily collaborate in supporting the implementation of ecotourism as a new discourse at SNP.

#### 6.1.2.4 Tourism actors

Tourism actors might be anticipated to prioritise the value of Hedonism because they are looking for pleasure and, in principal, pleasure is without limitation to the sacrifice environment issues (see chapter 4). However, this study reveals that the tourism group actors' values in Indonesia and Central Kalimantan in particular is not oriented to Hedonism; rather, their values implicitly provide room for ecotourism development to support conservation as discussed further in the following section.

##### 6.1.2.4.1 Indonesian Ministry of Tourism

The Indonesian Ministry of Tourism has national authority in the tourism sector, including ecotourism. However, as previously explained there are different definitions of ecotourism within each ministry. The Ministry of Tourism defines ecotourism as not only the natural environment on land and sea but also the physical (built), social, cultural and economic environment, as revealed by the respondent:

‘The Ministry of Tourism and Creative Economy assumes ecotourism could be undertaken in historical sites, urban city and marine’

The respondent explained that the Ministry of Tourism had produced a draft of The Criteria and Indicators for Ecotourism in Indonesia; unfortunately, it had not yet been established as a Ministerial Decree by 2015.

The result of the survey shows that the respondent gave a score of 6 to many sub-value items and, therefore, failed to pass the screening process (see Table 6.2). However, based on the SVS, the researcher identified that the respondent's highest and lowest scored values were ‘a world at peace’ (Universalism) and ‘sense of belonging’. Nevertheless, those choices are inconclusive because the sub-value item ‘sense of belonging’ is a dummy variable and cannot be compared with other sub-values. Thus, a complete analysis of the value cannot be undertaken. The failure of data to pass the data cleaning process was not caused by a lack of knowledge on the part of the respondent; rather, it is possible that this current study was considered less relevant by the actor because ecotourism has since 2013 no longer been a main program of the Ministry of Tourism:

‘The Ministry of Tourism and Creative Economy’s focus on ecotourism terminated in 2013 and it is now focusing on diving, surfing, culinary and cultural awareness.’

#### 6.1.2.4.2 Central Kalimantan Tourism and Culture Agency (CKTA)

The agency of Culture and Tourism of Central Kalimantan (CKTA) is a tourism authority at the provincial level. Two respondents from the organisation were involved in this study, both holding high managerial positions as tourism policy makers.

The value analysis results are shown in Table 6.16 and show that the main value of CKTA is Conformity and Hedonism, with Power as the least important value.

**Table 6.16:** The values of Central Kalimantan Tourism and Culture Agency

No	Group of Values	Score
		CKTA
1	Universalism	4.81
2	Benevolence	4.50
3	Conformity	5.50
4	Tradition	5.20
5	Security	4.90
6	Power	4.13
7	Achievement	4.25
8	Hedonism	5.50
9	Stimulation	4.83
10	Self-direction	4.90

Note: see section 6.1.1 for the calculation steps

The Conformity value for both actors shows a lack of initiative and the tendency to assign importance to government bureaucracy (Schwartz, 1992). Thus, ecotourism has not become a special issue and the development of ecotourism in the Sebangau NP is only viewed as one of several work programs, as suggested by both respondents:

‘To be honest, I have never been to Sebangau National Park because I joined only two years ago and I am currently prioritising internal developments such as office infrastructure because of our limited funds...’

‘The coordination to develop ecotourism in Sebangau NP was once considered important but because of leadership rotation there is now a different policy and therefore the previous coordination has been

lost. Furthermore, coordination with Sebangau NP Office is limited at the moment and, therefore, we do not have actual cooperation with them...’

#### 6.1.2.4.3 Katingan Regency Youth, Sport, Culture, and Tourism Agency (KRTA)

The tourism sector in Katingan is under the authority of the Agency of Youth, Sports, Culture and Tourism (KRTA). A section of the Katingan administrative area is included in Sebangau National Park whilst 60% of the area of Sebangau National Park is located within the Katingan area (see Figure 2.8 and section 2.4).

The results of the value analysis based on respondent’s survey shows that Benevolence is identified as the main value whilst the respondent avoided the value Achievement (Table 6.17). Prioritising Benevolence can be interpreted as the respondents standing with their people and trying to enhance their welfare through their institutions (Schumann, 2009; Sirdeshmukh *et al.*, 2002). Similar scores of Power and Achievement to CKTA show that both actors’ natural response was that the process should be undertaken in accordance with government regulations, as evidenced one of respondent’s statement:

‘We know our position and we had been a mediator between WWF and local people in order to avoid conflict a long time ago, .....we always makes sure the government’s will to increase people welfare is in accordance with the regulations.’

**Table 6.17:** The values of Katingan Tourism Agency and Central Kalimantan Tourism & Culture Agency

No	Group of Values	Scores	
		KRTA	CKTA
1	Universalism	5.63	4.81
2	Benevolence	5.80	4.50
3	Conformity	5.25	5.50
4	Tradition	5.40	5.20
5	Security	5.60	4.90
6	Power	4.25	4.13
7	Achievement	3.75	4.25
8	Hedonism	5.50	5.50
9	Stimulation	5.00	4.83
10	Self-direction	4.80	4.90

Note: see section 6.1.1 for the calculation steps

The table above shows that the cooperation between actors in tourism is in line with their responsibility in tourism by showing the same score for Hedonism, even though the value should be treated with caution in order not to exploit the environment.

#### 6.1.2.4.4 Palangka Raya City Tourism and Culture Agency (PRCTA)

The agency of Culture and Tourism of the City of Palangka Raya (PRCTA) has the authority to establish the tourism guidance and development policy in Palangka Raya. However, the responsibility for tourism development lies outside the Sebangau National Park with different government (central and regional) authorities.

There were two respondents involved in filling out the questionnaire and in the structured interview process. Those data have been analysed and the results show that the actors espoused Hedonism as the main value and Power as the least important (Table 6.18).

The choice of Hedonism as the main value is in line with their natural trait as a tourism agency with an ultimate goal to please society and increase local revenue (Schwartz *et al.*, 2001). The value of Hedonism is also supported by the value of Stimulation which shows more clearly that PRCTA focus on mass tourism characteristics. This is in accordance with the desires of the city of Palangka Raya government to raise local revenues in the tourism sector as much as possible (Radar Sampit, 2015; Ramadan, 2014; Ronny, 2014; Tumon, 2013).

**Table 6.18:** The values of Palangka Raya Tourism Agency, Katingan Tourism Agency and Central Kalimantan Tourism and Culture Agency

No	Group of Values	Scores		
		PRCTA	KRTA	CKTA
1	Universalism	4.56	5.63	4.81
2	Benevolence	4.50	5.80	4.50
3	Conformity	5.00	5.25	5.50
4	Tradition	4.50	5.40	5.20
5	Security	4.70	5.60	4.90
6	Power	2.88	4.25	4.13
7	Achievement	4.50	3.75	4.25
8	Hedonism	5.75	5.50	5.50
9	Stimulation	5.00	5.00	4.83
10	Self-direction	4.20	4.80	4.90

Note: see section 6.1.1 for the calculation steps

Conformity with rules or regulations before taking any action is seen as the natural trait of Government, as observed by one respondent:

‘Each local government that is adjacent with Sebangau National Park should make their RIPPARDA / RIPPARKOT (Local Tourism Development Master Plan) refer to RIPPARNAS (National Tourism Development Master Plan) in order to synchronise the development of Sebangau National Park as a tourist attraction.’

#### 6.1.2.4.5 Tourism Guide (TG)

Private institutions in the tourism sector are involved as part of the tourist service to describe the real situation in the field. The respondent involved had a lot of experience in tourism activities in Sebangau National Park. Unfortunately, the data obtained from the survey did not pass the data cleaning process because the respondent gave a score of 6 on many sub-value items (see Table 6.2). Even the selection of the most important sub-value item is also blurred because the respondent considered a dummy variable (inner harmony) as an important value. Nevertheless, the respondent clearly avoided ‘moderate’ (Tradition), and based on this the researcher can only conclude that the actor is willing to take risks or even ignore the rules for the right reasons, as illustrated in the statement:

‘Personally, the entrance fee should be eliminated for a while until its facility is decent. As long as the entrance fee still applies, I would find the opportunity to enter the park, such as at the closing time of the Sebangau National Park Office, so I do not need to pay such a cost.’

#### 6.1.2.4.6 Swiss-Belhotel Danum Palangka Raya (SBHPR)

Swiss Belhotel Danum (SBHPR) is an international hotel chain and was selected to represent accommodation providers active in the development of tourism in Palangka Raya. The respondent’s result of value calculation has passed the cleaning process so the data are displayed in Table 6.19.

The table shows that the actor considers Tradition as the main value, and rates Power as the least important value. The acceptance and rejection of values shown by SBHPR are similar to other tourism actors, but the score of this actor’s Hedonism value is less than others. This suggests that the actor does not agree with mass tourism and considers the preservation of nature important:

‘Our management has made it a long-term mission to support the environment consistently through concrete actions such as providing support to NGOs that focus on the environment’

**Table 6.19:** The Values of Swiss-Bell Danum, Palangka Raya Tourism Agency, Katingan Tourism Agency and Central Kalimantan Tourism & Culture Agency

No	Group of Values	Scores			
		SBHPR	PRCTA	KRTA	CKTA
1	Universalism	5.50	4.56	5.63	4.81
2	Benevolence	5.60	4.50	5.80	4.50
3	Conformity	5.25	5.00	5.25	5.50
4	Tradition	5.80	4.50	5.40	5.20
5	Security	4.60	4.70	5.60	4.90
6	Power	3.00	2.88	4.25	4.13
7	Achievement	3.50	4.50	3.75	4.25
8	Hedonism	4.00	5.75	5.50	5.50
9	Stimulation	4.33	5.00	5.00	4.83
10	Self-direction	4.60	4.20	4.80	4.90

Note: see section 6.1.1 for the calculation steps

This situation is also supported by the selection of ‘honest’ as an important sub-value (Benevolence) and the avoidance of the ‘influential’ sub-value (Achievement). Both choices show similarity with previous research on values related to the environment (see Chapter 4).

#### 6.1.2.4.7 Bukit Raya Guesthouse (BRG)

The other respondent selected as a respected actor for accommodation providers is Bukit Raya Guesthouse (BRG) which is based on the concept of an Eco Lodge. The respondent bluntly revealed their character as environment-oriented in all daily activities. The actor also considers ‘wealth’ as an important sub-value (Power) and conversely, chose ‘meaning in life’ (a dummy variable) as a sub-value that must be avoided.

The result of the actor value analysis shows that their values are mostly similar with SBHPR, including the avoidance of Hedonism. Both are private companies providing tourism accommodation (Table 6.20). Conversely, the prioritisation of the value of Hedonism is espoused by the government tourism agency. These results more or less

**Table 6.20:** The values of Bukit Raya Guesthouse, Swiss Bell Danum, Katingan Tourism Agency, Palangka Raya Tourism Agency, Central Kalimantan Tourism and Culture Agency, and Sebangau National Park Office

No	Group of Values	Scores				
		BRG	SBHPR	PRCTA	KRTA	CKTA
1	Universalism	5.25	5.50	4.56	5.63	4.81
2	Benevolence	5.80	5.60	4.50	5.80	4.50
3	Conformity	5.50	5.25	5.00	5.25	5.50
4	Tradition	4.80	5.80	4.50	5.40	5.20
5	Security	4.80	4.60	4.70	5.60	4.90
6	Power	2.00	3.00	2.88	4.25	4.13
7	Achievement	3.50	3.50	4.50	3.75	4.25
8	Hedonism	3.00	4.00	5.75	5.50	5.50
9	Stimulation	4.33	4.33	5.00	5.00	4.83
10	Self-direction	4.40	4.60	4.20	4.80	4.90

Note: see section 6.1.1 for the calculation steps

describe the situation of tourism in Central Kalimantan in that private actors understand that the concept of sustainability of tourism depends on nature, while the government is more focused on tourism as a factor to increase local revenue (Radar Sampit, 2015; Ramadan, 2014; Ronny, 2014; Tumon, 2013). Actor statements support this analysis. For example:

‘The government concept of eco-tourism has so far seemed to be equated to mass tourism, and it is actually not very eco, it is only good for marketing purposes.... The collaboration with the government might be necessary, but for several reasons I would have done it by myself if I could, rather than cooperate with the government.’

### 6.1.3 Actors classification based on authority

The second classification that can be made is based on authority coverage. In this classification, actors can be classified into local actors (district / city), provincial, national, and international. Table 6.21 shows the influence coverage of each actor, including an explanation of their activities. In total there are ten actors based on local coverage, four on provincial coverage, three on national coverage and another three on international coverage.

**Table 6.21:** Actors classification based on their coverage activities and influence

No.	Actor	Coverage	Information
1	Pulang Pisau Regency Government	Local	Leading government agency including tourism of the four regions directly bordering SNP
2	Pulang Pisau Regency Forestry Agency	Local	Forestry agency of one of the areas directly bordering SNP
3	Katingan Regency Tourism Agency	Local	Tourism agency of one of the areas directly bordering SNP
4	Palangka Raya City Tourism Agency	Local	Tourism agency of one of the areas directly bordering SNP
5	Tourism Guide	Local	Tourism service providers for Central Kalimantan destination, including SNP
6	Researcher	Local	The person who conducted the research
7	Bukit Raya Guesthouse	Local	Accommodation service providers for Central Kalimantan visitor, including Sebangau NP visitor
8	Kereng Bengkirai Resident	Local	Local people of one of the villages bordering SNP
9	Jehanjang Resident	Local	Local people of one of the villages bordering SNP
10	Sebangau Kuala Resident	Local	Local people of one of the villages bordering SNP
11	Central Kalimantan Natural Resource Conservation Authority (NRCA)	National	Another central government conservation agency that have the same level with SNPO and was provided initial support for SNP
12	Central Kalimantan Environmental Agency	Province	Environment agency in Central Kalimantan
13	Center for International Cooperation in Sustainable Management of Tropical Peatland (CIMTROP)	Province	The research unit under the State University of Palangka Raya
14	Central Kalimantan Tourism Agency	Province	Tourism agency in Central Kalimantan
15	Sebangau National Park Authority	National	Sebangau National Park manager and representative of central government that focuses on a national park
16	Indonesia Ministry of Tourism	National	Central government agency that focuses on Indonesia tourism
17	Sustainable Management Group	National	Private institutions that provide consulting services for the management of sustainable activities especially ecotourism
18	Orangutan Tropical Peatland Project (OUTROP)	International	British research organisation that is oriented towards forest conservation and its biodiversity in Borneo
19	Swiss-Bell Hotel Palangka Raya	International	Accommodation service providers for Central Kalimantan visitors, including Sebangau NP visitors
20	World Wildlife Fund Central Kalimantan	International	International NGO that focuses on wild-life and conservation

The results of the values analysis show that all authorities have a different selection for their most important value. Local and international authorities prioritise the value of Benevolence, while the provincial and national authorities prioritise Conformity.

However, all authorities including the actors that have national and international authority, agreed in considering Power as the least important value (Table 6.22).

**Table 6.22:** The values espoused by actors based on their authority

No.	Values	Coverage			
		Local	Province	National	International
1	Universalism	4.79	4.91	4.42	5.71
2	Benevolence	5.30	4.85	5.60	5.73
3	Conformity	5.05	5.75	5.67	4.92
4	Tradition	5.01	4.90	5.00	5.13
5	Security	4.99	4.85	4.87	4.20
6	Power	3.29	4.06	2.75	2.08
7	Achievement	4.29	4.00	4.58	4.33
8	Hedonism	4.68	5.00	4.17	4.83
9	Stimulation	4.29	4.92	4.78	4.89
10	Self Direction	4.40	4.45	4.80	5.20

Note: see section 6.1.1 for the calculation steps

	Most important value
	Least important value

The results of the value calculations can also be interpreted as showing that actors that have local and international authority generally favour their own objectives (Benevolence), while national and provincial authorities favour legal-formal regulation (Conformity).

#### 6.1.4 Actors classification based on institution

The third classification is based on the types of institutions that the actors come from. Based on this, the actors can be classified as academics, private, NGO, government, and civil society. Table 6.23 shows the categorisation of the actors in this research. There are three academics actors, three civil society actors, nine government actors, one NGO actor, and four actors from private sector.

The calculation of actors' values based on institutional background deliver similar results to the previous classification (Table 6.24), particularly regarding the value of Power that is assumed not to be important by all actors. There are other findings that can be interpreted from the table, including:

- (1) Government institutions prioritise the Conformity value which shows they adhere to the legal-formal tradition, or in other words, everything must be done according to the regulations (refer to section 4.2.3.2.1).

(2) Academics interestingly rate Hedonism as a main value, perhaps considering that excitement about their own research would fulfill their satisfaction (refer to section 4.2.3.3.3). Their other choice of Benevolence as a main value also underpins their group's interests, similarly for Private, Civil society and NGO.

**Table 6.23:** Actors classification based on institution background

No.	Actor	Types	Information
1	Orangutan Tropical Peatland Project (OUTROP)	Academics	A group of researchers oriented towards forest conservation and its biodiversity in Borneo
2	Researcher	Academics	The person who conducted the current research related to ecotourism in SNP
3	Center for International Cooperation in Sustainable Management of Tropical Peatland (CIMTROP)	Academics	A group of researchers focusing on on peatland forests in Sebangau
4	Kereng Bengkirai Resident	Civil society	Local people
5	Jehanjang Resident	Civil society	Local people
6	Sebangau Kuala Resident	Civil society	Local people
7	Katingan Regency Tourism Agency	Government	Regency / Local government
8	Pulang Pisau Regency Forestry Agency	Government	Regency / Local government
9	Palangka Raya City Tourism Agency	Government	City / Local government
10	Pulang Pisau Regency Government	Government	Regency / Local government
11	Sebangau National Park Authority	Government	Central Government
12	Indonesia Ministry of Tourism	Government	Central Government
13	Central Kalimantan Natural Resource Conservation Authority (NRCA)	Government	Provincial / Local Government
14	Central Kalimantan Environmental Agency	Government	Provincial / Local Government
15	Central Kalimantan Tourism Agency	Government	Provincial / Local Government
16	World Wildlife Fund Central Kalimantan	NGO	Initiator of the Sebangau NP establishment and central government partner in Sebangau NP management
17	Swiss Bell Hotel Palangka Raya	Private	Accommodation provider
18	Tourism Guide	Private	Tourism service provider
19	Bukit Raya Guesthouse	Private	Accommodation provider
20	Sustainable Management Group	Private	Ecotourism consultant

**Table 6.24:** Actors' values based on institution background

No.	Values	Type of institution				
		Government	Academics	Private	Civil Society	NGO
1	Universalism	4.86	4.56	4.92	5.03	5.75
2	Benevolence	5.14	5.50	5.67	5.40	6.00
3	Conformity	5.32	4.13	5.58	5.31	5.75
4	Tradition	5.01	4.80	5.00	5.10	5.40
5	Security	5.06	4.10	4.60	5.10	4.20
6	Power	3.32	3.13	2.75	2.69	2.50
7	Achievement	4.29	3.88	4.00	4.50	6.00
8	Hedonism	4.96	5.50	3.50	4.50	4.50
9	Stimulation	4.83	4.50	4.33	4.17	4.67
10	Self Direction	4.67	5.20	4.60	3.70	5.40

Note: see section 6.1.1 for the calculation steps

	Most important value
	Least important value

An alternative approach is to split the institutional background classification shown in Table 6.24 above into three groups, namely: (i) a group of government, (ii) a liaison group of government-community, consisting of WWF and SMG which is characterised by being based on their social relationships and activities, and (ii) the remaining of actors as a community group (Table 6.25).

**Table 6.25:** Actors' values on group of institution background

No.	Values	Institution Group		
		Government	Community	Liaison
1	Universalism	4.86	4.99	4.88
2	Benevolence	5.14	5.53	5.80
3	Conformity	5.32	4.94	5.88
4	Tradition	5.01	5.07	4.90
5	Security	5.06	4.63	4.30
6	Power	3.32	2.77	2.88
7	Achievement	4.29	3.96	5.50
8	Hedonism	4.96	4.50	4.00
9	Stimulation	4.83	4.33	4.50
10	Self Direction	4.67	4.47	5.10

Note: see section 6.1.1 for the calculation steps

	Most important value
	Less important value

There are minor changes shown in Table 6.25; particularly, the liaison group now seems to be in line with the main value of government which is embracing Conformity as their main value. This is actually a positive sign because both groups will respect each other, either by consensus or regulations, to achieve goals (Finch, 2013). For

example, the actor for WWFCK stated that they have already followed government regulation:

‘WWF has been making communication, consultation, and regular reports on our activities to the central and local governments for sixty years.’

The Community group put Benevolence as a main value and it is a natural response that its members or actors do not hesitate to sacrifice anything for the sake of the group (Schumann, 2009; Schwartz, 1992; Sirdeshmukh *et al.*, 2002). Conversely, there is no change in the views on the value of Power that is still regarded as not important by all groups as in the previous analysis.

#### **6.1.5 Actors classification based on the strength of influence on the Sebangau National Park management**

The fourth actors’ classification is based on the strength of influence in the Sebangau NP management (Table 6.26). In this classification, there are three categories: High, Moderate and Low. An institution is categorised High if the institution is involved directly in the management of SNP, Moderate if it has relationship with Sebangau NP and is involved indirectly in the park management, and Low if it has a relationship with Sebangau NP but does not have any influence in the park management. There are two institutions with High influence, the SNPO and the WWF as the park initiator, seven institutions with Moderate influence, comprising research institutions and local people, and eleven institutions with Low influence, including provincial and local government agencies that do not have formal authority in the management of SNP.

The data processed based on the classification of actors’ influence on the Sebangau NP management generated Table 6.27, which shows that all actors have similarity in the avoidance of the Power value. For the value that is considered the most important, the groups with the Moderate and Low influence have chosen the value of Benevolence, and the group of High influence considered Conformity as the main value.

**Table 6.26:** Actor's classification based on the strength of influence on the Sebangau National Park management

No.	Actors	Influence	Information
1	Sebangau National Park Authority	High	Park Manager
2	World Wildlife Fund Central Kalimantan	High	Sebangau National Park development partner and initiator
3	Center for International Cooperation in Sustainable Management of Tropical Peatland (CIMTROP)	Moderate	Research institution that has nature laboratory in Sebangau area
4	Kereng Bengkirai Resident	Moderate	Local people who depend on the park for their livelihoods
5	Jehanjang Resident	Moderate	Local people who depend on the park for their livelihoods
6	Sebangau Kuala Resident	Moderate	Local people who depend on the park for their livelihoods
7	Indonesia Ministry of Tourism	Moderate	The ministry that created ecotourism guidance such as carrying capacity and criteria for ecotourism destination
8	Tourism Guide	Moderate	Tourism service provider
9	Orangutan Tropical Peatland Project (OUTROP)	Low	A group of researchers in the Sebangau area
10	Researcher	Low	Researcher who conducted the current study
11	Katingan Regency Tourism Agency	Low	Local government
12	Pulang Pisau Regency Forestry Agency	Low	Local government
13	Palangka Raya City Tourism Agency	Low	Local government
14	Pulang Pisau Regency Government	Low	Local government
15	Central Kalimantan Natural Resource Conservation Authority (NRCA)	Low	Provincial government
16	Central Kalimantan Environmental Agency	Low	Provincial government
17	Central Kalimantan Tourism Agency	Low	Provincial government
18	Swiss Bell Hotel Palangka Raya	Low	Accommodation provider
19	Bukit Raya Guesthouse	Low	Accommodation provider
20	Sustainable Management Group	Low	Ecotourism consultant

**Table 6.27:** The values espoused based on the strength of influence on the park management

No.	Value	Influence		
		High	Moderate	Low
1	Universalism	5.00	5.03	4.88
2	Benevolence	5.70	5.40	5.33
3	Conformity	5.75	5.31	5.14
4	Tradition	5.20	5.10	4.97
5	Security	4.80	5.10	4.73
6	Power	2.75	2.69	3.16
7	Achievement	5.25	4.50	4.11
8	Hedonism	4.00	4.50	4.80
9	Stimulation	4.67	4.17	4.65
10	Self-Direction	4.80	3.70	4.79

Note: see section 6.1.1 for the calculation steps

	Most important value
	Less important value

The above results show that all groups, whether High, Moderate or Low, reject the Power value. The actors in the Moderate and Low groups have Benevolence as their main value. This indicates that they are aware of the Sebangau NP situation and condition, but it is limited to issues that they consider important and have a relationship with their own goals. The avoidance of the Power value also shows that all groups actually support the participatory model that has the character of equality (Pimbert & Pretty, 1997; Eghenter, 2006) but, unfortunately, in a passive manner, meaning that each actor is waiting for another to take the initiative in managing the park.

#### 6.1.6 The highest score of each value

To complete the analysis in this study a general value analysis was undertaken through a collection of values obtained by the respective actors involved. Table 6.28 shows the highest score for each value and the actors who provide this value. The highest score of 6.00 is given to the values of Benevolence, Conformity, Achievement and Hedonism by several actors. The least high score is given to the value of Power by the researcher. The table also shows that OUTROP gives the highest scores to the values of Universalism, Hedonism, Stimulation and Self-direction. The orientation towards Universalism can be understood since OUTROP is a Western organisation that has a culture of individualism (Schwartz, 1992). In addition, the individualistic values of Self-direction, Stimulation and Hedonism could be preferred for several reasons, such as the internal satisfaction for a researcher when they discover something new, and their

organisation's focus on research of primates in the forest; so they are independent from any social relationship with other actors (see section 6.1.2.1.7 above).

**Table 6.28:** The highest score of each value

No	Values	Score	Actor
1	Universalism	5.88	OUTROP
2	Benevolence	6.00	WWF
3	Conformity	6.00	CKEA, SMG
4	Tradition	5.80	SBHPR
5	Security	5.60	KRTA, KBR
6	Power	5.50	Researcher
7	Achievement	6.00	WWF
8	Hedonism	6.00	OUTROP
9	Stimulation	5.67	OUTROP
10	Self-direction	5.60	OUTROP

Source: Adapted from section 6.1.2

The actor which gave highest value score on both Achievement and Benevolence is WWFCK with a score of 6.00. This can be interpreted that the WWFCK is willing to give their best to fulfil others' needs such as nature and community. This attitude appears to be the result of long experience by the WWF in conserving nature without neglecting the welfare of the community, suggesting they can become a communication bridge between the community and the government:

'WWF, as part of civil society, is working to connect the information between people and government. We will make sure what the people need and what government wants related to nature take into account, in other words, we become a facilitator and implementer, bridging the gap.'

The highest score for the value of Power shown by the researcher can be interpreted as the researcher's needs to utilise all resources to support the objectives that need to be achieved (Boonstra & de Vries, 2005; Bultjens *et al.*, 2012; Mitchell *et al.*, 1997).

The highest scores for the value that has a collectivism character are shown by accommodation providers, such as the international institution Swiss-Belhotel, that gave score 5.80 for Tradition. CKEA and SMG give the highest score for Conformity and also high scores for Tradition (Conservatism). Both actors showed similarities on normative behaviour in running agreed programs and avoiding extreme alterations that

might occur in their activities because both actors have a long-term mission, particularly for the environment.

There is only one of twenty government actors that show domination in the value espoused. KRTA shows their alignment to the value of Security by giving a score of 5.60. This suggests that government actors are generally moderate in their alignment. The high score given to the value of Security by KRTA as well as KBR is a typical value of government or social groups that want to maintain social welfare.

### 6.1.7 The lowest score of each value

Similar to the analysis of highest score in the previous section, the analysis of the lowest score of each value can provide a prediction of those actors that may possibly disagree with others in collaboration. Table 6.29 shows the lowest score given by OUTROP is for the values of Power and Achievement, which implicitly shows idealism of conservation of nature in support of their research. OUTROP also gave a low score for the value of Conformity, Tradition and Security, which can be understood as they are a foreign non-social institution conducting research on primates in Indonesia and so they rarely interact with the local community and do not embrace the values of collectivism (see section 6.1.2.1.7).

**Table 6.29:** The lowest score of each value

No	Values	Score	Actors
1	Universalism	3.25	Researcher
2	Benevolence	4.50	PRCTA, CKTA
3	Conformity	3.75	OUTROP
4	Tradition	4.20	OUTROP
5	Security	3.80	OUTROP
6	Power	0.75	OUTROP
7	Achievement	3.50	OUTROP, BRG, SBHPR
8	Hedonism	3.00	BRG
9	Stimulation	3.33	Researcher
10	Self-direction	3.60	SKR

Source: Adapted from section 6.1.2

The lowest score on the value of Benevolence was given by PRCTA and CKTA. The low score of Benevolence can be understood because there is continual public pressure on government agencies to meet their obligations regarding the welfare of society, as one actor acknowledged:

‘... the people that I met, I am sorry to say, tend to do this (showing his hands up).’

Another actor also said:

'Local people are also clever at seeing any opportunity to get money. If we arrive wearing this government uniform, any of their activities must be paid for. It is true that we have a budget to pay it, because it is the government's obligation to enhance people's welfare, but the people are sometimes spoiled and lazy.'

The low score of the value of Hedonism from by BRG reveals that the business conducted by the actor does not put profit as main goal like a regular tourism business. Rather, it promotes the education of people into caring for nature by presenting the concept and design of Eco Lodge accommodation and by establishing a foundation that cares for nature:

'We also have a foundation that is engaged in ecotourism particularly visiting the primary forest, the heart of Borneo...we need to change peoples skewed mindset, such as their activities in covering their yards with paving stones and, in addition, the artificial decoration made from cement that resembles felled tree stumps. It was weird because we, people from Switzerland, need to cover the remains of trees felled to the ground so we cannot see them. There is a sense of feeling guilty, and needing to apologise to the forests and the environment because we are cutting down them'

Therefore, that part of Hedonism which causes neglect to nature cannot be tolerated because nature is an important asset and a major component for the actor to pursue his activities.

Table 6.29 also reveals that the researcher scored the values of Universalism and Stimulation lower than the other actors. On the one hand, these low scores can be interpreted that the researcher does not sympathise nature conservation issues. On the other hand, however, a score of 3 in the SVS's scale indicates that the value is still important, so the impartiality of the researcher on the conservation value is expected to be used as an explanation for the researcher's neutral position in this study.

### 6.1.8 The most important value of each actor

The value analysis calculations show that the Benevolence value is held as most important by four actors, Conformity is held by three actors, Hedonism is held by two actors and Power and Tradition are each held by one actor. Uniquely, there are four actors that gave two different main values in their life, as shown in table 6.30.

It has been predicted previously that the value of Conformity and Benevolence will be favoured by government agencies, as shown in table 6.30; these agencies are: SNPO, KRTA, NRCA and CKEA. The value of Conformity is also favoured by SMG which gave it the highest score among the remaining actors, although this actor is not a government agency (see section 6.1.6). However, SMG is a consultant organisation that actively advises the government regarding sustainable development,

**Table 6.30:** The highest value's score of each actor

No	Actors	Value	Score
1	Sebangau National Park Office (SNPO)	Conformity	5.80
2	World Wildlife Fund Central Kalimantan (WWFCK)	Benevolence, Achievement	6.00
3	Orangutan Tropical Peatland Project (OUTROP)	Hedonism	6.00
4	Center for International Cooperation in Sustainable Management of Tropical Peatland (CIMTROP)	N / A	N / A
5	Kereng Bengkirai Resident (KBR)	Benevolence	5.80
6	Jahanjang Resident (JR)	N / A	N / A
7	Sebangau Kuala Resident (SKR)	Benevolence, Conformity	5.00
8	Indonesia Ministry of Tourism (IMT)	N / A	N / A
9	Ecotourism Guide (EG)	N / A	N / A
10	Researcher (RES.)	Power	5.50
11	Katingan Regency Tourism Agency (KRTA)	Benevolence	5.80
12	Pulang Pisau Regency Forestry Agency (PPRFA)	N / A	N / A
13	Palangka Raya City Tourism Agency (PRCTA)	Hedonism	5.75
14	Pulang Pisau Regency (PPR)	Security, Self-direction	5.20
15	Central Kalimantan Natural Resource Conservation Authority (NRCA)	Benevolence	5.80
16	Central Kalimantan Environmental Agency (CKEA)	Conformity	6.00
17	Central Kalimantan Tourism Agency (CKTA)	Conformity, Hedonism	5.50
18	Swiss Bell Hotel Palangka Raya (SBHPR)	Tradition	5.80
19	Bukit Raya Guesthouse (BRG)	Benevolence	5.80
20	Sustainable Management Group (SMG)	Conformity	6.00

Source: Adapted from section 6.1.2

and the chosen value is influenced by the actor who is a former government official and is, therefore, of similar value to the governments. Another government agency, NRCA, is also more oriented to Benevolence, which is similar to Conformity with collectivist

characteristics. Thus, it can be interpreted that the actor is willing to make sacrifices so that the interests of the actor's group, or of other actors that are in line with the actor's vision, can be achieved successfully (Schumann, 2009; Schwartz, 1992; Sirdeshmukh *et al.*, 2002). Furthermore, despite the conservation of natural resources being their primary objective, NRCA remains orientated towards the public interests, similar to the general characteristics of government institutions.

However, not all government institutions favoured the value of Benevolence or Conformity as was predicted. PRCTA are probably embracing the Hedonism value because their focus is tourism; that is, driven by consumerism or pleasure (Bocock, 1993; Crouch, 2006; Schwartz, 1994; Sharpley, 2008; Woodside & Dubelaar, 2002). Another interesting result is that PPR, as local government, favoured Security as the main value. Their Security value is actually more concerned with delivering prosperity to their communities and has a correlation to the area that can be managed; the wider the area, the more assured they are that they can deliver the prosperity to the public (Korany, 2010). The PPR administrative area has extensive forests but there are some parts of the forest area which are determined as being areas protected by the central government such as Sebangau National Park. This is seen as limiting their objectives to increase the welfare of the community. This is implicit in the actor's following statement:

'the area was formerly farmlands, especially rice fields, but the village cannot develop its livelihood because the area became part of SNP. But local people, who are transmigrationary people from Java Island, still require those lands for the development of their children.'

Table 6.30 also shows that community reflects the collective character values, as shown by SKR and KBR who have Benevolence and Conformity as their main value. The collective values are also favoured by WWFCK which implicitly shows that this actor dwells in communities to undertake any conservation activities, so their programs are easily accepted by local people.

The priority of Hedonism shown by OUTROP and PRCTA, despite the resulting impact on the environment, is different in each case. The high value given to Hedonism by OUTROP reflects their desire to find something new through their research that will give a return in nature conservation. Conversely, the high value of Hedonism for PRCTA is likely to cause excessive environmental exploitation as a result of mass

tourism. Therefore, the value of Hedonism can deliver both positive and negative behaviours for the environment.

The Tradition value shown by SBHPR can also be taken to suggest that the actor, as the accommodation provider, emphasises local knowledge and understands the long-term vision of the company in its commitment to the preservation of nature (see section 6.1.2.4.6).

Another accommodation provider, Bukit Raya Guesthouse, has a collectivism trait by placing Benevolence as a main value with a score of 5.8 even though not being an actor from the government and society background. It implies that the actor assumed he is part of the local community, which he implemented by setting up a foundation to improve the welfare of local people through environmental conservation activities.

#### **6.1.9 The least important value of each actor**

Low scores are given by the majority of the actors involved in this study for the value of Power (Table 6.31). Even though the representatives of KRTA and CKEA did not put Power as the least important value, they selected Achievement which has the same character as Power and lies within the same dimension values. The value of Power being avoided by the majority provides a positive signal for a collaboration in which all parties are ready to participate (Huxham & Vangen, 2005; Jamal & Getz, 1995). However, the avoidance of Power does tend to give a negative signal for collaboration on ecotourism policy development in Central Kalimantan. No actor would want to take the lead and start a collaboration which is seen as a big challenge across all authorities. All actors may just wait for others to take the initiative, in all likelihood producing a limited and fragmented policy. This is supported by several actors' statements:

'...no networking between the related governments agencies, all agencies run their program depending on their own needs so it never reaches any single conclusion'

'The local government is weak in coordination and integration aspects. It is likely each government agency will run independently and have bureaucracy constraints.'

'The slogan to make Sebangau National Park an ecotourism gateway was taken when ecotourism activities were vigorous, especially because of the Heart of Borneo program. The slogan was also established hastily in the hope of attracting a high number of tourists visiting the Tanjung Puting National Park located in another region because they need it to stop over in Palangka Raya (in which the Sebangau National Park lies) because there was no direct flight to their original destination.'

'Sebangau National Park Office may have an ecotourism development program but they never communicated it because they have autonomy being managed by central government and, furthermore, we as local government did not see any potential in the park and we have another issue that is more important'

'There is no collaboration program with local governments directly to make Sebangau NP an ecotourist destination. However, if the local government did have such promotional activities, we would certainly welcome them.'

'The implementation of Sebangau NP as a tourist destination should be done together by actors and it would be better if a third party or investor came in with the principles of ecotourism as a trigger.'

'... it is common that the officials in the Indonesian government usually only run what is written in the vision of their leader. If the leader changes, thus the vision and mission change, so there is no sustainable program because of different priorities.

'... we also see the tension between the central and local government. I notice that the personnel of Technical Operational Unit (UPT) under the Indonesia Ministry of Forestry do not show any respect for the speech of Governor Central Kalimantan Teras Narang'

'WWF had proposed a collaborative management forum that is planned under the leadership of Mr. Ahmad Diran as vice governor which would consist of local government, private sector, associations,

banks, etc. and which would become a bridge between the state government and local governments. Unfortunately, the forum has never been formed because each actor has its own ego and takes less notice of our leader.'

'All actors were cooperative when asked to take a part in collaboration. All also attend any invitation, but unfortunately the implementation stage has not occurred'

'The program, specifically in the area of Sebangau NP, should also be communicated with the SNPO. However, sometimes the sense of disagreement between the central government and local governments is still there.'

The low scores for Power given by the majority of actors points to behaviours that will obstruct the development of an ecotourism policy because of the lack of leadership,

**Table 6.31:** The lowest value's score of each actor

No	Actors	Value	Score
1	Sebangau National Park Office (SNPO)	Power	3.00
2	World Wildlife Fund Central Kalimantan (WWF)	Power	2.50
3	Orangutan Tropical Peatland Project (OUTROP)	Power	0.75
4	Center for International Cooperation in Sustainable Management of Tropical Peatland (CIMTROP)	N / A	N / A
5	Kereng Bengkirai Resident (KBR)	Power	3.13
6	Jahanjang Resident (JR)	N/A	N/A
7	Sebangau Kuala Resident (SKR)	Power	2.25
8	Indonesia Ministry of Tourism (IMT)	N / A	N / A
9	Ecotourism Guide (EG)	N / A	N / A
10	Researcher (RES.)	Universalism	3.25
11	Katingan Regency Tourism Agency (KRTA)	Achievement	3.75
12	Pulang Pisau Regency Forestry Agency (PPRFA)	N / A	N / A
13	Palangka Raya City Tourism Agency (PRCTA)	Power	2.88
14	Pulang Pisau Regency (PPR)	Power	3.00
15	Central Kalimantan Natural Resource Conservation Authority (NRCA)	Power	2.00
16	Central Kalimantan Environmental Agency (CKEA)	Achievement	3.75
17	Central Kalimantan Tourism Agency (CKTA)	Power	4.13
18	Swiss Bell Hotel Palangka Raya (SBHPR)	Power	3.00
19	Bukit Raya Guesthouse (BRG)	Power	2.00
20	Sustainable Management Group (SMG)	Power	3.25

Source: Adapted from section 6.1.2

for collaboration in participatory management requires a leader to provide direction; as Reed (2008) suggests, the absence of power is also a disadvantage in participatory

management because no actor will lead or have the power of veto. Moreover, the political structure in Indonesia employs a system of decentralisation (the delegation of government authority regionally but not across ministries or sectors), which only supports the actor or group of actors in developing sectorial policy so that it becomes a challenge for the development of ecotourism in Sebangau National Park.

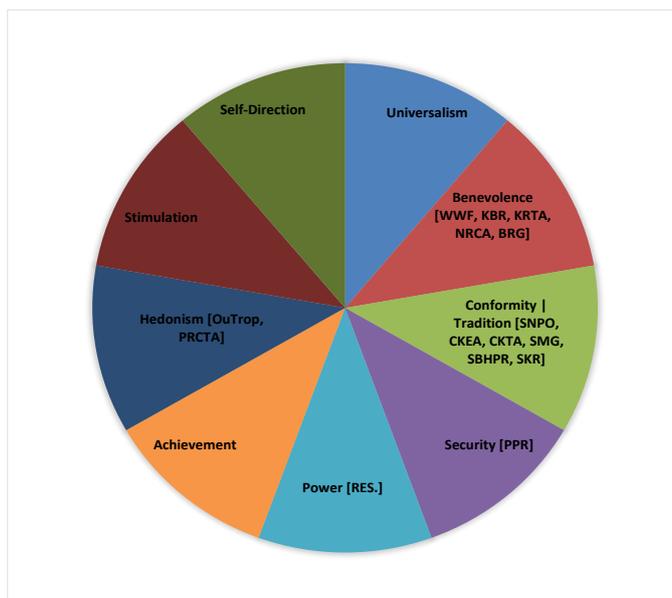
The low score for Universalism shown by the researcher can be interpreted as his perspective that the conservation of nature has currently been achieved optimally, so the time is right to use nature properly to improve the welfare of the community through ecotourism activities.

### 6.1.10 The circle structure of actor's most important values

In order to identify the main value held by respective actors in ecotourism policy development at Sebangau National Park, and to see which actors can work together optimally in accordance with their main value held, the Schwartz Value Circle Structure was implemented. The Schwartz Value Structure can identify the actors' most important values by their position in the circle and contradicting values would be opposite each other (see Chapter 4).

Therefore, those actors who can work together easily will be seen from their grouping together in their main espoused values (Figure 6.6).

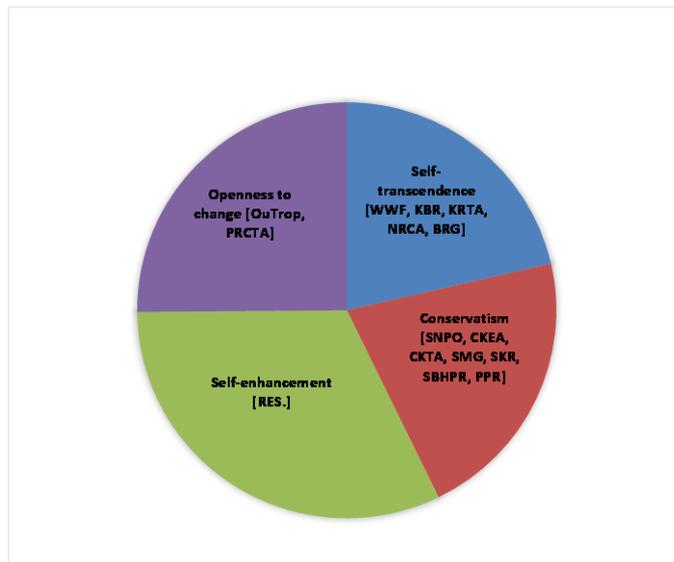
**Figure 6.6:** The position of actors in accordance with the Schwartz Value Circle Structure



Source: Adapted from section 6.1.8 and Figure 4.1

The position of actors shown in Figure 6.6 should then be transferred to the value dimensions because, according to Bardi and Schwartz (2004), these dimensions show the motivational goals of the 10 basic values and major conflicts that guide the attitudes and behaviour of actors in collaboration (Figure 6.7). This is also supported by Rohan's study (2000) that showed these dimensions will illustrate the personality, beliefs and temperament of each actor.

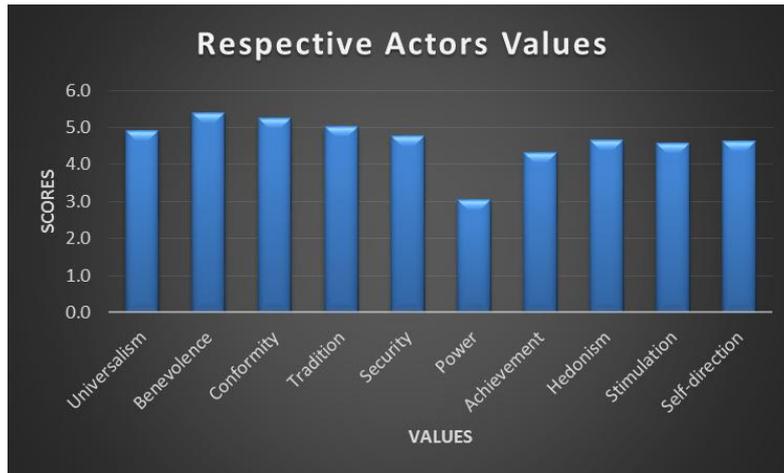
**Figure 6.7:** The position of actors in accordance with the Schwartz Value Dimension Circle Structure



Source: Adapted from Figure 6.6 and Figure 4.1

The figures (6.6 and 6.7) classify all actors according to their espoused values and show the grouping of actors who can work together easily. However, to clarify the dimensions of value that should be used as the basis for the collaboration, the values of all major actors need to be analysed simultaneously and these results show that the value of Benevolence in the dimensions of Self-transcendence is the main value that is held by all actors (Figure 6.8). This suggests that the collaboration for the development of ecotourism policy in Sebangau NP should proceed using the Self-transcendence dimensional approach without excluding the involvement of actors who espoused the value of Power.

**Figure 6.8:** Respective actors' values



Scores remarks: 0 (not at all important), 3 (important), 6 (very important) (Schwartz, 1992, 1994)

To support the above analysis, the consistency of the Schwartz Value Circle structure is evaluated by comparing the main value with the least important value, as shown by their positions contradicting each other (Table 6.32). The results of the comparison

**Table 6.32:** The value dimension comparison between Schwartz Value Structure and empirical result

No	Actors	Main Value Dimension	Schwartz Opponent Values Dimension	Empirical Conflicting Values Dimension	Confirmation
1	SNPO	Conservatism	Openness-to-change	Self-enhancement	Compatible
2	WWF	Self-transcendence	Self-enhancement	Self-enhancement	Yes
3	OUTROP	Openness-to-change / Self-enhancement	Self-transcendence / Conservatism	Self-enhancement	Compatible
4	CIMTROP	N / A	N / A	N / A	N / A
5	KBR	Self-transcendence	Self-enhancement	Self-enhancement	Yes
6	JR	N / A	N / A	N / A	N / A
7	SKR	Conservatism	Openness-to-change	Self-enhancement	Compatible
8	IMT	N / A	N / A	N / A	N / A
9	EG	N / A	N / A	N / A	N / A
10	RES	Self-Enhancement	Self-transcendence	Self-transcendence	Yes
11	KRTA	Self-transcendence	Self-Enhancement	Self-enhancement	Yes
12	PPRFA	N / A	N / A	N / A	N / A
13	PRCTA	Openness-to-change / Self-enhancement	Self-transcendence / Conservatism	Self-enhancement	Compatible
14	PPR	N / A	N / A	N / A	N / A
15	NRCA	Self-transcendence	Self-enhancement	Self-enhancement	Yes

No	Actors	Main Value Dimension	Schwartz Opponent Values Dimension	Empirical Conflicting Values Dimension	Confirmation
16	CKEA	Conservatism	Openness-to-change	Self-enhancement	Compatible
17	CKTA	Conservatism	Openness-to-change	Self-enhancement	Compatible
18	SBHPR	Conservatism	Openness-to-change	Self-enhancement	Compatible
19	BRG	Self-transcendence	Self-enhancement	Self-enhancement	Yes
20	SMG	Conservatism	Openness-to-change	Self-enhancement	Compatible

show that the conformity with Schwartz's theory is met by six actors and another eight actors are compatible with Schwartz's theory. The remainder could not be analysed because of missing data or by the actor providing two main values in different dimensions.

#### 6.1.11 The rule of values distance between actors

Further analysis of the empirical data can be undertaken to measure the potential challenges in influencing other actors to have similar missions, by utilising the position range of value in the Schwartz value circle structure (Bardi & Schwartz, 2003; Schwartz, 1992) where the distance can range from 1-4 (see Figure 6.6). For example, if the value of Benevolence is used as an anchor because it is the main value of the majority of the actors, then the distance 1 is for those values that are adjacent with Benevolence (Universalism, Conformity and Tradition). Distance 2 are the values of Self-direction and Security. Distance 3 are the values of Stimulation and Power, while distance 4 are the values of Hedonism and Achievement. However, in order to avoid bias, this concept excludes any actor who has more than one main or least important value and, accordingly, the actors of WWFCK, SKR, PPR and CKTA are excluded from the analysis.

**Table 6.33:** The distance range of actors' value to Benevolence

Anchor and Actors	Values	Distance	Actors
<b>Benevolence (KBR, KRTA, NRCA, BRG)</b>	Universalism	1	
	Benevolence	0	
	Conformity and Tradition	1	SNPO, CKEA, SMG, SBHPR
	Security	2	
	Power	3	RES.
	Achievement	4	
	Hedonism	4	OUTROP, PRCTA
	Stimulation	3	
	Self-Direction	2	

Source: Adapted from Figure 6.6

The results of the value range concept analysis are shown in Table 6.33 by using the anchor of Benevolence values espoused by KBR, KRTA, NRCA and BRG. This shows: (i) distance 1 is shown by SNPO, CKEA, SMG and SBHPR, (ii) distance 3 is shown by the RES and (iii) distance 4 is shown by OUTROP and PRCTA. The results show that the actors in distance 1 will find it easier to work together, as compared to the actors in distance 4, because they do not have contradicting values.

#### **6.1.12 Part B: Analysis of perceptions and behaviours**

The values mapping of each actor in ecotourism policy development in Sebangau National Park has been discussed in Part A (section 6.1.1) above. Part B now seeks to recognise the impact of values on actors' perceptions and behaviours by analysing their responses in interviews. The semi-structured interviews were conducted in the Indonesian language. These have been translated and transcribed into English and validated by a professional translator from Palangka Raya University. Thus, they can be analysed using the software NVivo (QSR International, 2011).

NVivo allows a comprehensive description of the results of interviews by maintaining the correlation between sources to find a theme (Munoz-Luna, 2015). The themes that need to be found in this study are those of perceptions and behaviours of actors according to the theory Gibson *et al.* (2009), such as: (i) problem-solving behaviour; (ii) communication behaviour; (iii) observing behaviour; (iv) moving behaviour; and (v) thought behaviour (perception) (see Chapter 4). Each of these behaviours is discussed in more detail in the following section in accordance with the grounded theory approach.

#### **6.1.13 Problem-solving behaviour**

Problem-solving behaviour can be interpreted as behaviour that indicates that the actor would be responsive to the development of ecotourism in Sebangau National Park and so could provide suggestions for future development. This particular behaviour is demonstrated by 23 respondents and their suggestions on the issues, such as:

'There should be coordination and the establishment of MoU for the formulation of ecotourism policies in Sebangau National Park, particularly between three government regions which are Palangka Raya, Katingan and Pulang Pisau'

'We must frequently share ideas with someone else who really understands the concept of ecotourism and more often put forward the promotion of tourism that could dwell with nature and not least, appreciate what is owned'

'The park boundaries and management zones should be determined as soon as possible'.

All actors involved showed this behaviour, thus implying that the actor's choice of one of Schwartz's motivational values did not prevent them giving advice on the development of ecotourism policy in Sebangau National Park.

#### **6.1.14 Communication behaviour**

Communication behaviours can be identified by observing how the actors create a relationship with another party, either verbally or in writing. Communication behaviours that were detected in this study can be divided into positive and negative behaviours, as follows:

1. Positive behaviour

Implementing openness in providing information was suggested by 8 actors through public counseling, discussions, written information such as brochures for tourists, and by providing a guide service for visitors in SNP.

2. Negative behaviour

- a. Sectorial ego

Sectorial ego can be described as apathy towards other groups so that communication with them is not well established. Four respondents identified this problem, as revealed statements such as:

'central government officials do not respect the local government and there is a lack of coordination at each government agency'

b. Hierarchy communication structure

Since 1999, Indonesia has embraced a decentralised political system which allows every region local authority to develop and reduce their dependence on the central government (Darmawan, 2008; Patlis, 2005). However, the central government still maintains authority in several areas that are important to national interests, such as the management of national parks (Jepson & Whittaker, 2002; Peraturan Menteri Kehutanan, 2007). Consequently, SNPO is a central government agency that is independent of the influence of local government, and is located in the specific area. There are 3 actors that reveal the lack of coordination owing to the above factors, illustrating the complex communication structure needed to develop ecotourism policy at SNP. For example, it was stated that:

‘each government agency follows the vision and mission of the leader of a region who is elected every five years, so the regional policy is often changed and determined by their leader’s strategy’

‘the frequent changes of leadership at SNPO quite often introduces different policies’

c. Weak communication

Figure 6.9 below clearly illustrates the position of the actors involved in the development of ecotourism policy and the complexity which obstructs the communication process. Nine respondents also stated that communication between them was infrequent so that each party was not aware of some activities being undertaken in the SNP.

d. Limited information

The majority of actors considered that the disclosure of information was a positive factor. However, 7 actors still state that there is limited information available related to the activities in the SNP, such as: the promotion of Sebangau NP was minimal, there was no clear information about the entrance fee, no clear information on the boundaries for the Sebangau NP area and there are information differences about the potential in SNP.

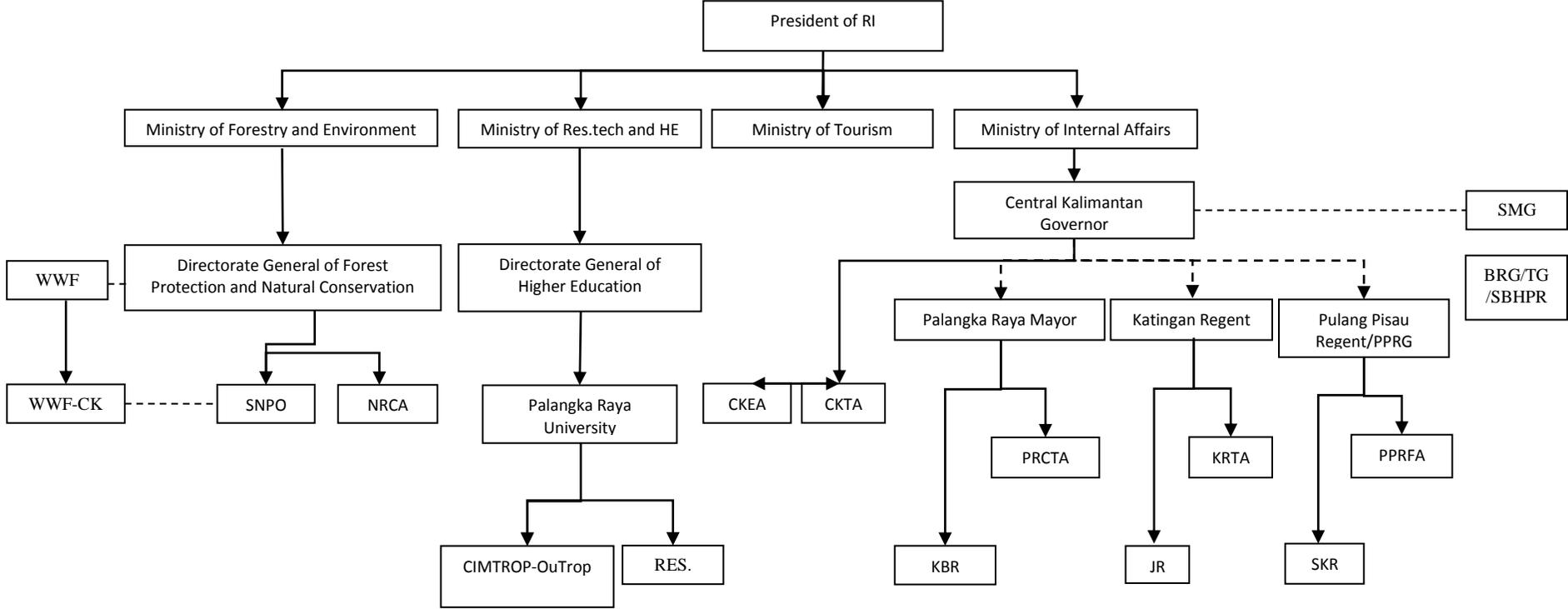
e. Unclear network communications

Six respondents recognised that the development of ecotourism in the Sebangau NP suffers from the lack of communications network, so it cannot be expected deliver maximum benefits for all actors.

f. Passive communication from local people

Local people were considered by three actors to have passive communications, for several reasons. Amongst these were: the perspective that local people have a low level of education and the local people's perspective that if the government was responsive to current issues, particularly in providing welfare for local people, local people would not be consulted.

Figure 6.9: Actor hierarchy



### **6.1.15 Observation behaviour**

Observation behaviour on the actors is identified through interviews by posing questions related to the development of SNP. There are two categories of behaviour that are recognised: (i) focused observation, where actors monitor the development of Sebangau NP; and (ii), general observation where the actors are aware that Sebangau NP exists but are less concerned with its development.

#### **1. Focused observation**

Sixteen actors showed monitoring behaviour in the development of Sebangau NP as implied by delivering some information, such as: no harmful activity has disturbed SNP; some conflicts occurred at the beginning of the park's establishment but are now well resolved; the national park should be able to provide other benefits, such as tourism, rather than focus on conservation only; the border of the park area should be determined with careful consideration; and, there should be equality in every aspect in the management of national park.

#### **2. General observation**

Six actors demonstrated this type of behaviour implied by their overview of Sebangau NP, such as: how local people should behave in the park, the negative impact of forest fires, and the constraints to develop tourism in the national park due to its conservation mission.

### **6.1.16 Moving behaviour**

This behaviour is the easiest to observe because it is related to the actor's real activities undertaken on Sebangau NP. This behaviour can be divided into positive and negative behaviour, as follows:

#### **1. Positive behaviour**

##### **a. Local people's activities as part of life:**

Local people's activities inside the Sebangau NP related to their livelihood are still seen as a positive activity. Two actors identified community activities such as fishing, gathering rattan or small wood and tapping *jelutung* (indigenous rubber sap).

##### **b. Collaboration between several actors related with Sebangau NP:**

Collaboration between actors is mainly conducted by SNPO and WWFCK (Perez, 2008; Stockdale & Ambrose, 1996; WWF *et al.*, 2012). However, there are also other actors involved in the development of Sebangau NP, such as OUTROP (NGO) or the tourism agency. Nineteen actors have been identified in the activities undertaken in the development of Sebangau NP, such as: providing a space for Sebangau NP environmental promotional activity in a hotel; providing an area to be used as a farm field in Sebangau NP; protection from forest fires by forming a patrol team; reforestation; a canal unblocking project; creating 'beje' (traditional fish ponds which utilise the flood area in peat lands); setting up several campsites to support both protection and tourists visits; provision of service guides; collaboration in the Heart of Borneo programme; establishment of an environment foundation; involvement in and support for several research projects, such as identification of flora and fauna; seeking funds to support the environment; regular coordination between actors; lobbying the government to enclave one village out from the park area; regular informal meetings; developing an initial plan of Sebangau NP; performing sustainable activities; and student visitation.

c. Physical development

Physical activities can be interpreted as activities that provide material components which can be perceived directly by the community. Six actors revealed that physical development had been implemented through several activities, such as: providing sewing machines for local people as an alternative livelihood away from the forest; canal blocking; boats donated by the government for local people; the creation of ponds for fish cultivation; and a port renovation as the entrance to Sebangau NP.

d. The conservation of forest, orangutan and peat lands

Forest and biodiversity protection is the main goal of the Sebangau NP, initially managed by SNPO (see section 6.1). Two actors explained the Park's goals and function and suggested its protection should be a public responsibility in order to provide long-term benefits.

Even though saving the orangutan still be part of the WWF's concern, their protection can no longer be used as the main theme for forest conservation considering the current difficult conditions endured by local people.

Emphasising the protection of the orangutan will cause much ill feeling. However, preservation of the orangutan is still needed because approximately 750 to 3100 orangutans per year are being killed in Kalimantan. They attack people and are considered to be a pest, and are killed for food or for traditional medicine by poachers (Meijaard, Buchori, Hadiprakarsa, Utami-Atmoko, Nurcahyo, Tjiu, Prasetyo, Christie, Ancrenaz, Abadi, 2011; Davis, Mengersen, Abram, Ancrenaz, Wells & Meijaard, 2013).

e. Training to empower local people

Sixteen actors defined this behaviour through several implementation activities, such as: teaching local people to make bags, slippers and souvenirs from local plants *purun* (*Eleocharis dulcis*) that grow in the area of Sebangau NP; management training for local people regarding rural development planning; training related to farms, fisheries and tourist guiding; sponsorship for study for local people living near the parks; mentoring in creating village development plans; and many other community development activities.

2. Negative activities

a. Forest fires

Forest fires are a theme associated with negative activity at Sebangau NP that emerged regularly in interviews. Six actors explained that forest fires can occur unintentionally owing to natural factors in the dry season. However, it is more likely that fires are caused intentionally by people in order to make it easier to reach locations for fishing. There is also still a belief that burning peat nearby the river will provide a lot of fish.

b. Poaching and illegal logging

Poaching and illegal logging are common themes that are often raised as forest conservation issues. Several papers regarding the quality of forests in Kalimantan also highlight illegal logging (Gaveau, Kshatriya, Sheil, Sloan, Molidena, Wijaya, Wich, Ancrenaz, Hansen, Broich, 2013; Gaveau, Sloan, Molidena, Yaen, Sheil, Abram, Ancrenaz, Nasi, Quinones, Wielaard, 2014; Meijaard, Abram, Wells, Pellier, Ancrenaz, Gaveau, Runting, Mengersen, 2013). However, both activities have taken place for a long time in providing the livelihood for local people living near the forest. Sometimes these

activities can be considered ecologically harmless because traditional methods and tools are used.

In this study, six actors revealed that the establishment of Sebangau NP is an initiative to save the forest from poaching and illegal logging. However, the definition of 'illegal' is debatable if the activity is carried out in order to fulfill the daily needs of the people. Moreover, SNPO does not clearly identify the areas that allow timber harvesting and animal hunting because its management zoning is still in the process of development. This uncertainty raises more concerns about the risk of forest exploitation by the local people.

c. Illegal mining

Another negative activity is the illegal mining of natural resources, particularly gold and stone. Two actors explained that the activity is carried out in the national park area, but that the miners were not local people.

d. Environmental negligence

One actor provided claimed that ecotourism guides sometimes do not care enough about the environment. Negligence was identified when the actor was informed by several guides that most of them do not carry bags for collecting the modern waste that may be disposed of by their guests when they visit the park.

e. Strong regulation

The regulations issued by SNPO were seen by two actors as being negative. SNPO has issued rules that restrict the activities of local people within Sebangau NP, even though they still have to go into the park to fulfill the basic needs of their lives. Moreover, SNPO does not offer any solution to this problem for local people

#### **6.1.17 Thought behaviour (perception)**

Perception is an abstract behaviour derived from interviews with respondents. Interview questions were designed to elicit actors' perception on three variables, namely: Sebangau NP; other actors in the ecotourism development in the Sebangau NP; and, an actor network collaboration. Several perceptions that emerged from the interviews are described below:

1. The perception of Sebangau NP functions

- a. Economy function

Two actors highlighted the functions of the Sebangau NP, especially ecotourism, as laying emphasis on economic aspects, as implied by the visitor revenue target set for all activities within the park. Thus, in general, ecotourism is still regarded as a marketing tool for increasing tourism activities and associated revenue (Holden & Fennell, 2012; Honey, 2008; Lück & Kirstges, 2003; Sharpley, 2006; Wall, 1997).

Similarly, other actors explained that the Sebangau NP is supposed to provide direct benefits for local communities and improve the welfare of their life. However, these beneficial activities must be conducted consistently, without neglecting the environment, in order to deliver long-term benefit.

- b. Conservation function

Six actors defined the main function of the Sebangau NP as conservation. However, they were also aware that conservation should not rule out local people and they supported using the forest for the benefit of local people, regardless of forest conservation, protection or production.

2. The perception that local people distrust other actors

Local people assume that other actors take advantage of their existence around the park by making false promises. This perception was explained by two actors as reflecting the non-fulfillment of commitments made in earlier collaboration; hence, the trust of local people had been lost.

3. The perception that local people depend on other actors

Two actors commented that local people held the perception that the government obligation was to improve the welfare of people, and that all such government activities should provide the community with money immediately.

4. The perception on Sebangau NP management

Three actors understood that shared management (participation form) introduced to improve the ecotourism program should go hand in hand with community empowerment in each actors' authority. However, this makes the sharing of management limited between actors (refer to Figure 6.9), and all these three

actors suggested that there should be a separate independent forum to discuss ecotourism.

5. The perception on actor's social relationship

Seventeen actors had the perception that actors' social relationships are normal as long as they do not touch on sensitive issues with which they can be identified, such as discussing the topic of conservation or the restriction of people entering Sebangau NP. Based on Figure 6.9, the development of ecotourism policy requires active involvement and leadership by the SNPO as the actor who has direct responsibility for the park.

6. The perception that Sebangau NP has several urgent issues

Twenty-two actors gave their opinion on several issues in the park, such as including:

- a. The change of the leadership of the region or the government agency often results in a subsequent change in policies and existing collaborative networks often become redundant
- b. Limitations on the number of SNPO personnel causes problems in monitoring the area
- c. Ecological problems in Sebangau NP are not considered to be a public issue
- d. Sebangau NP boundaries are unclear; thus, local people face difficulties in utilising the park
- e. The decrease in the income of local people due to the presence of Sebangau NP
- f. Forest fires in the Sebangau NP area
- g. Collaboration between central and local governments can trigger revenue-sharing issues
- h. Access to the potential tourism area in Sebangau is quite difficult

7. The perception of negative thoughts from other actors

Nine actors expressed an opinion on the perception of other actors, whether positive or negative. Of these only four felt that others displayed negative thoughts against them.

### 6.1.18 Values and behaviours summary

Taking into account the number of actors involved (after data cleaning) in the value analysis in Section 6.1.1, the relationship between each actors' main value and their behaviours and perceptions can be determined and is presented in Table 6.34.

Using the results shown in Table 6.34, the correlation between Schwartz's values and behaviours related to the development of ecotourism policy in the Sebangau NP can be interpreted as follows.

The value of Benevolence can influence problem solving behaviour, communication behaviour, observing behaviour, moving behaviour and perceptions. The actors' perceptions showed similarity regarding the function of the national park, the community's dependency on other actors while at the same time not believing them, the good relationship between actors, the national park's problems and the negative thoughts of other actors against themselves.

Conformity can influence problem solving behaviour, communication behaviour and moving behaviour. It can also have an effect on observing behaviour, especially focused behaviour, because of its characteristics that emphasise solidarity, support and a willingness to sacrifice for the group (Schumann, 2009; Schwartz, 1992; Sirdeshmukh *et al.*, 2002). Thus, this value will tend to encourage focused behaviour rather than general behaviour. In addition, the value of Conformity will also affect the perception of the function of Sebangau NP, distrust and dependence of local people on the other actors, Sebangau NP management, the good relationship between actors, problems in Sebangau NP and their negative perceptions of other actors.

Hedonism will influence problem solving behaviour, observing behaviour and communication behaviour. Sometimes it can create negative communication, as shown by the actor PRCTA, through a lack of coordination with other actors and hence no networking to develop an ecotourism policy for Sebangau NP. In addition, the value of Hedonism will also have an influence on moving behaviour, which is generally seen as positive behaviour, such as built infrastructure to support ecotourism and community empowerment around Sebangau NP, or behaviour to protect forests, orangutans and peat lands performed by OUTROP.

Despite this positive behaviour in the short-term, however, caution must be applied to the long term view because of the nature of Hedonism which tends to promote self-pleasure and sensuous gratification (Schwartz *et al.*, 2001). Perceptions may also be influenced by the value of Hedonism. In particular, the actors have shown their perceptions on the function of Sebangau NP, Sebangau NP management, good relations between actors and Sebangau NP problems.

Tradition has an influence on problem solving behaviour, but less influence on communication behaviour. It has the characteristics of respect, commitment and acceptance of the customs and ideas embedded in people's culture (Schwartz, 1992) in line with the actor of SBHPR who showed moderation, humility and respect for others.

The value of Security and Self-direction can have an influence on problem solving behaviour but less so on communication behaviour because both values motivate actors to create safety, harmony, stability of society, relationships and the actors' personality (Schwartz, 2012). Therefore, the actor tends to avoid conflicts, such as shown by PPR, and prefers to keep silent if disagreeing with any opinions rather than engaging in confrontation in a forum. Both values can also influence observing behaviour, particularly in focused observations, either because of the characteristic of the prudence of Security value or the Self-direction's characteristic which is underpinned on exploration (Schwartz *et al.*, 2001). In addition, both values motivate positive behaviour in moving towards the development of an ecotourism policy. This was demonstrated by the actor who was always willing and ready to participate in any activities related to the Sebangau NP. In thought behaviour the value of Security and Self-direction influenced how the actor perceived the problems in Sebangau NP and also tended to have positive effects on relationships between actors.



There were several values not selected as the main value by the respective actors. Among these were the values of Achievement, Stimulation, Universalism and Power. Those values rarely become main values of Indonesian people, for several reasons including:

1. The value of Universalism was not selected by the actors in the ecotourism policy development in the Sebangau NP, perhaps because owing to their collectivistic culture, Indonesian people have not reached the stage of Universalism that will allow them to show understanding, appreciation and tolerance for people's welfare and the protection of nature (Schwartz, 1992; Hofstede *et al.*, 2010). Supporting factors are the low level of income and productivity of society and, thus, the management of the environment is still regulated by the government (Hays, 2008; The World Factbook, 2016; Tosca, Randerson, Zender, Nelson, Diner & Logan, 2011; Miranti, 2010).
2. The value of Stimulation was not selected owing to its relationship with the development of tourism in protected areas which faces many constraints; thus, all actors choose to behave neutrally or passively. The absence of the value is supported by Indonesia culture that emphasises 'normality'; Indonesian people tend to be low-risk takers and quite often moderate in outlook and action (Hofstede *et al.*, 2010). Therefore, the value of Stimulation is rarely embraced.
3. The value of Power and Achievement are values that embrace the individualism characteristic which again is highly contradictory with the culture of Indonesia. Hofstede, Hofstede and Minkov (2010) also suggest that the Indonesian people who have a collectivistic culture will not consider these values as a main value because both are gender related and are generally assumed to belong to men.

The above discussions regarding the relationship between values and behaviours, as well as perceptions, provide justification for the argument that values will motivate and guide the behaviours of actors. Therefore, the subsequent impact on the development of ecotourism policy in the Sebangau NP needs to be analysed further, and is discussed as Phase 2 in section 6.3 below.

## **6.2 Phase 2: The influence of values and behaviours on the development of ecotourism policy**

Phase 1 (Part A and B) above provides a preliminary conclusion that the differences in the main values, particularly those of Self-transcendence and Conservatism and their consequential behaviours, do not point to significant challenges for effective collaboration on ecotourism policy development in the Sebangau NP. Moreover, the

results of the analysis also suggest that the value approach that should to be used for all actors is Benevolence (see Figure 6.8). Therefore, it was deemed necessary to speak with all actors, through focus group discussions, to confirm their values and behaviours that had been discussed previously on an individual basis, and also to reconcile the understanding between actors so that a new initiative could be taken for ecotourism policy development in the Sebangau National Park.

Phase 2 was underpinned by focus group discussions (FGD) as planned in Chapter Five. Two sessions were undertaken (FGD1 and FGD2) on 30 October 2014 and 13 November 2014, attended by 24 participants (6 active participants) and 11 participants (6 active participants) respectively, with 120 minutes duration for each (Table 6.35). The large number of participants who attended the group discussions arose because the actors invited, being leaders of organisations, are generally accompanied by members of their staff in order to have access to comprehensive information. However, staff cannot express their opinion without permission; therefore the ideal target number of participants in these FGD (6 to 12 people) was still be met.

**Table 6.35:** FGD Key Information

	<b>Location</b>	<b>Participants</b>	<b>Topic</b>
<b>FGD1</b>	Swissbell Hotel, Palangka Raya	Central Kalimantan Economic Development Agency, Palangka Raya Tourism Agency, Central Kalimantan Tourism Agency, Sebangau National Park Office, University of Palangka Raya, Pulang Pisau Regency.	Ecotourism in Sebangau National Park as an integration tool of tourism collaboration in Central Kalimantan
<b>FGD2</b>	Central Kalimantan Tourism Agency Office, Palangka Raya	Sebangau NP Office, Palangka Raya Tourism Agency, Central Kalimantan Tourism Agency, Katingan Regency Tourism Agency, Guide Association, CIMTROP	The synergies and understanding of ecotourism policy development in Sebangau National Park

The discussions were guided by seven topic questions:

1. What are the differences that arose when the Sebangau area achieved the status of a national park and an ecotourism destination, as designated by the government, compared to its previous status?
2. What factors can affect potential collaboration in developing ecotourism in Sebangau National Park?
3. What values should become preferences in creating ecotourism policy at Sebangau National Park (nature conservation, cultural conservation, uniqueness, tourism, safety, empowerment, economic development, physical development, international standards, local prestige, cleanliness, beauty, humanity, kindness, etc.)?
4. What factors can help the above values to be achieved?
5. What strategies can be used to encourage the successful of value being prioritised?
6. Is there any situation that could interfere between the value and the collaboration in the future?
7. How to solve the problems that may arise?

These questions were used to observe the interaction between actors in the FGDs and to identify themes that emerged so that the implications of values and behaviours for ecotourism policy development could be identified clearly.

### **6.2.1 Focus group discussion results**

A number of themes emerged from the FGDs, as follows:

1. Parochial interests constrain communication channels between actors so ecotourism policy development is not clear. As one respondent noted:

‘The majority of local people in Kereng Bangkirei do not know there is a research site in the park, some people thought that the site was used to assemble a bomb because of its deep location in the forest’

Another participant stated:

‘I feel that each actor has a big ego, therefore all parties run their own policies’

Following the previous statement, another participant argued:

'there is no synergy between stakeholders, and their programs run independently so the actors work plans often overlap and do not support each other'

Although all actors are aware of the need of collaboration, they just react to the issues faced by their own established short-term policies. The actors' independent reaction to solve the issue is no different to that found in the study conducted by Mangundjaya (2011, 2013) and Cochrane (2006) in national parks of Indonesia. (See chapter 1)

2. All actors are waiting for each other to take the initiative and there is no collaboration; this is implied in the statements from several actors in the FGDs, such as:

'we will wait for other actors to show us their best programs, then we can collaborate so that the tourism program can be promoted'

'In this forum we hope that the Central Kalimantan Tourism Agency, who coordinate tourism in the province, can lead us by encouraging synergies to develop ecotourism in Sebangau NP'

However, one actor responded:

'We are worried there will be a ministerial regulation for the preservation or conservation of the Sebangau area, so we need to wait for clarity on this before we participate in tourism development in order to avoid any future problem.'

As discussed previously, the main difference in values (related to environmental values) and behaviour followed by the actors actually does not restrict them in collaborating. Unfortunately, the fact that the Power value is the least important for most actors can obstruct the occurrence of collaboration (see section 6.1.10). In other words, because all actors tend to avoid Power, no one wants to initiate and lead the collaboration network which is needed in order to develop an ecotourism policy for Sebangau National Park.

Nevertheless, the Ministry of Forestry in 2010 tried to build an actor network collaboration for developing ecotourism in Sebangau National Park (Indonesian Ministry of Forestry, 2010). Unfortunately, however, there was no continuity and,

thus, a master plan for the nature tourism development in the park is still only a plan waiting to be implemented, as one actor observed:

‘The development plan of Sebangau National Park is supposed to be used as guidance for developing nature tourism in Sebangau NP’

3. Ecotourism policy still seeks to achieve the target revenue from entrance fees or activity fees in Sebangau NP (Kalteng Pos, 2015; Radar Sampit, 2015). This is implied from the statement of one actor:

‘the fees are regulated by the government and the money is not for us because the money must be sent to the state treasury within two days.... Sebangau NP has a target to reach 80 million Rupiahs next year but I think this will not be achieved. But I am optimistic when we all have the same goals then hopefully each of us can make a good contribution to ecotourism, particularly in Sebangau NP and Central Kalimantan in general.’

In fact, the fees are still deemed too expensive by other actors:

‘I also want to suggest bluntly to the SNPO, it should have a smaller entrance fee, or no fee at all. 150,000 Rupiahs for a single entry is expensive, because the park is not the main objective for tourists and they do not spend all day in the park.’

4. Even though differences existed between the values prioritised by actors, they showed similar behaviour by stating that the protection of nature can run alongside tourism. Therefore, ecotourism in national parks needs to be supported. This theme attracted much attention in the FGDs, the actors in general revealing themselves as ready to collaborate:

‘I am ready to perform the task given and ready to synchronise our program for ecotourism in the park’

‘I agree that Sebangau NP should be open for environmental education and research as an implementation of sustainable tourism’

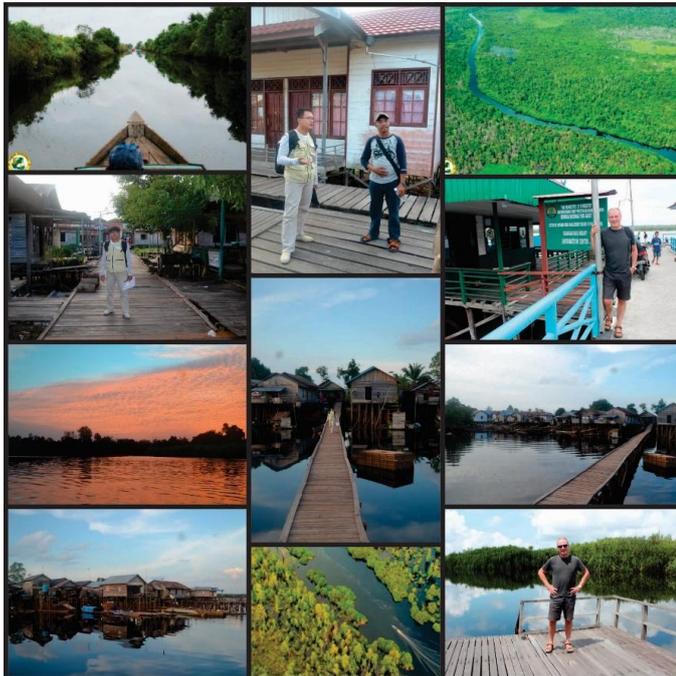




### 6.3 Phase 3: The theoretical relationship strength between values and beliefs as well as perceptions

Phase 3 was conducted to complete the identification of values espoused by Sebangau NP's visitors because they are main actors directly affected by the development of ecotourism policy (Eder, 1996; Stamou & Paraskevopoulos, 2004). However, their direct involvement as a policy maker is a challenge because of their numbers and the absence of a representative tourist. Therefore, it was necessary to conduct a quantitative study to understand their values and behaviours, information that would be significance to the policy-making process.

**Figure 6.12:** The highlight of Sebangau National Park



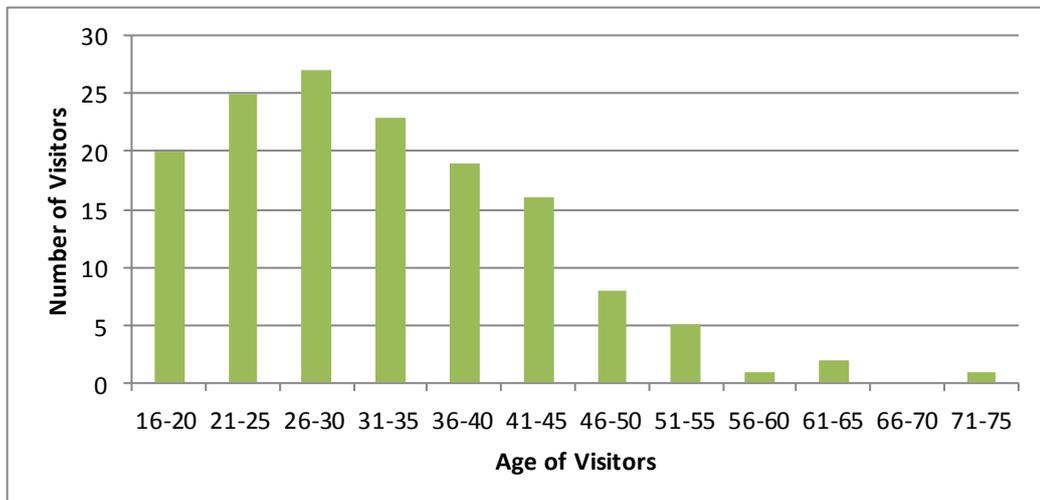
**Source:** Sebangau National Park Office (2015), Field study (2015)

The relatively low visitor attendance at Sebangau NP is visualised in Figure 6.12, even though the park has potential high biodiversity (see Chapter 5). Nevertheless, 154 domestic and foreign visitors participated in the survey and their demographic details are shown as follows:

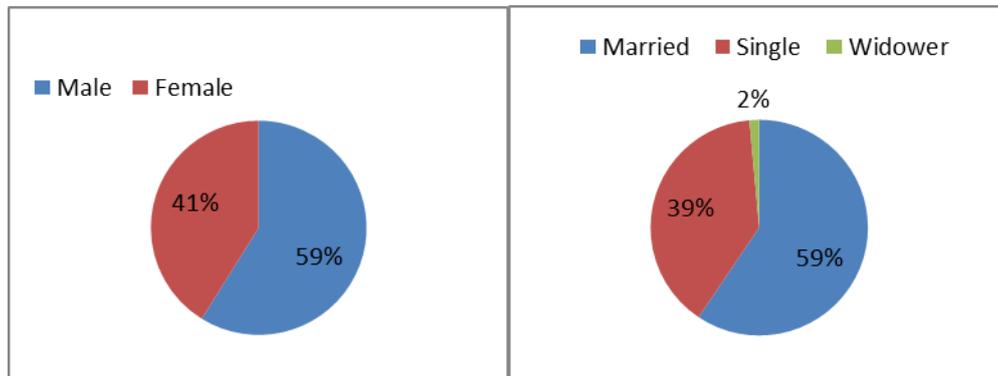
1. The age of the respondents was between 16 and 71 years, with the majority of respondents between 26-30 years with an average age of 32.5 years, as shown in Figure 6.13.
2. The gender distribution was 59% for men and 41% for women, with marital status 59% married, 41% single and 2% widowed (Figure 6.14).

- 20% of respondents did not work and the remaining 80% were employed (Figure 6.15).
- The education levels were Doctor (1%), Master (11%), Bachelor / Diploma (54.5%), Senior school (26%) and Junior School (2%) (Figure 6.16).
- The majority of respondents, 88%, were originally from Central Kalimantan, 8% were from other regions in Indonesia and 4% from abroad. The proportion of respondents from abroad was quite low because the overall number of foreign tourists who visit the park is low, and some foreign tourists did not want to be categorised as tourists. Most of these were researchers, and declined to participate (Figure 6.17).

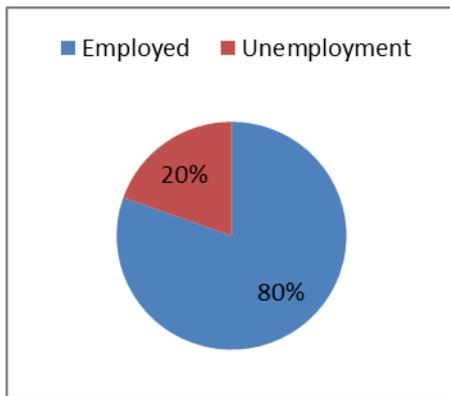
**Figure 6.13:** The tourists' age distribution



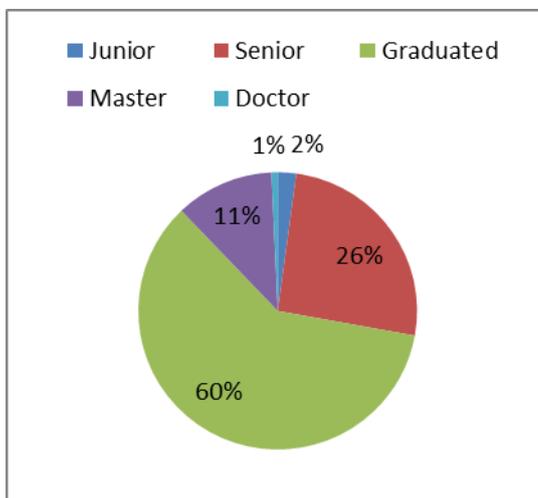
**Figure 6.14:** The tourists' gender and marital status distribution



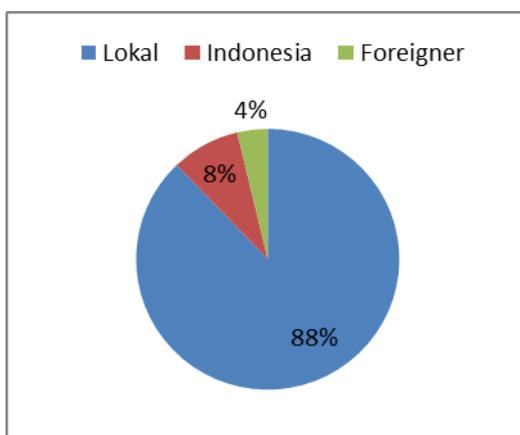
**Figure 6.15:** The tourists' employment distribution



**Figure 6.16:** The tourists' education level distribution



**Figure 6.17:** The tourists' origin distribution



### 6.3.1 Quantitative analysis of tourists' perceptions

As discussed previously in Chapter Five, the perception of tourists was obtained using a questionnaire adopted from Martin (2012), which has five scales (strongly disagree, disagree, neutral, agree and strongly agree). Accordingly, Table 6.36 shows a summary of responses related to the perceptions regarding local people. There are several sets of information that can be obtained based on the questionnaire results, among others:

1. A total of 143 respondents provide complete answers to the questionnaire
2. A total of 143 respondents answered questions 4 and 9.
3. A total of 147 respondents answered questions 7, 11 and 13.

**Table 6.36:** The tourists' list of perception questions and its responses

No.	Interactions with local people in Sebangau National Park ...	N	Min. score given	Max. score given	Mean	STD
P1	Made me think deeply about the importance of local people	146	1	5	4,33	,676
P2	Made me reflect on my own life	144	2	5	3,94	,582
P3	Enhanced my appreciation for this local people	146	2	5	4,10	,698
P4	Enhanced my appreciation for the local people services	143	1	5	3,99	,750
P5	Made me more likely to avoid harming local people's life	146	1	5	3,94	,904
P6	Increased my knowledge about local people's life	146	3	5	4,32	,607
P7	Made my visit to this park more enjoyable	147	2	5	4,15	,666
P8	Made my visit to this park more meaningful	146	2	5	4,10	,625
P9	Changed the way I will behave while I'm in this park	143	2	5	3,90	,679
P10	Changed the way I will behave after I leave this park	145	2	5	3,63	,715
P11	Made me want to tell others about what I learned	147	3	5	4,22	,594
P12	Made me care more about this park's resources	146	1	5	4,38	,676
P13	Made me care more about protecting places like this	147	2	5	4,37	,654

4. The tourists' responses to question No. 12, with the highest average score of 4.38, implies that interaction with the local communities can encourage them to be more concerned about the importance of Sebangau NP's resources.
5. The response with the lowest score, 3.63, to question No 10, indicates that interaction with the local community is unlikely to make the respondents alter their behaviour after leaving the park. The low score may be because it was their first visit to the park or because the questionnaire was completed before they had left the park. However, since the respondents' answers to all 13 questions had an average of 4.10, it can be interpreted that the responses lie between 'agree' and 'strongly agree' for all statements in the questionnaire.
6. The responses are consistent with the concept that ecotourism promotes a good relationship with the local community (Chambliss *et al.*, 2007; Fennell, 2008; Honey, 1999; TIES, 2006). Moreover, the responses given to question Nos. 6 and 11, with a lowest score of 3, indicate that tourists were willing to interact and share knowledge with local people during their visit to the park and also consistent with Honey's (1999) study.

### **6.3.2 Quantitative analysis of tourists' beliefs with respect to nature**

To measure the tourists' concern for nature, this study distributed a questionnaire on environmental beliefs adopted from Frost (2000) (see Chapter 5). The questionnaire consisted of 19 statements, 8 of them being negative statements to validate the consistency of the respondents to the questionnaire, with 5 selection scales (strongly disagree, disagree, neutral, agree and strongly agree). Table 6.37 shows the responses with the score for the negative statements still 'as given', so a further calculation needs to be done by reversing these scores in order to correct the data. For example, for the statement B5r, 'Learning how trees produce oxygen would be boring' has an original mean of 3.57 and if reversed the mean will be 1.43 (from the total score of 5) so that the respondents were actually in a position between 'strongly disagree' and 'agree' for this statement.

Additional information was obtained from the questionnaire responses:

1. A total of 134 respondents provided complete answers to the questionnaire.
2. A total of 142 respondents answered question no. 4.
3. No respondents either 'strongly agreed' or 'disagreed' to statement No. 15.

4. Statement No. 12 was given the lowest mean score (1.99). However, this statement is a negative statement so its mean reverse is 3.01 which can be interpreted as the respondent being in the range of 'neutral' to 'agree' with the statement.
5. Statement No. 14 had the highest mean score (4.71). Furthermore, the low standard deviation also reflected the consistency of responses to the statement. Therefore, it implies that the majority of respondents were concerned and believe in this statement.

**Table 6.37:** The tourists' list of beliefs to nature questions and its responses

No	I do understand that...	N	Min. score given	Max. score given	Mean	STD
B1	My love of forests is one of my strongest emotions	147	1	5	3,82	,777
B2	I would like to know how a tree makes leaves	147	1	5	3,47	,770
B3	I need to spend time in nature to be happy	146	2	5	3,53	,911
B4	I feel a strong sense of fondness for certain types of trees and plants	142	1	5	3,57	,757
B5r	Learning how trees produce oxygen would be boring	147	1	5	3,56	,922
B6	It would be interesting to know how some creatures live by eating only the leaves of trees	146	2	5	3,68	,787
B7	I feel a sense of wonder when I am in a forest.	146	1	5	4,08	,747
B8r	The idea of loving the trees in a forest seems silly	143	2	5	4,16	,757
B9r	It would be a waste of time to hike many miles into a forest just to see an endangered plant	147	2	5	4,16	,768
B10r	A forest that produces wood products is more important than one that is just beautiful	145	1	5	3,82	,863
B11r	The most important tree's species are ones that provide some useful product for people	146	1	5	2,90	1,128
B12r	Trees exist primarily for the benefit of humans	147	1	5	1,99	1,014
B13	People should strictly control the trees and plants in a forest near where they live	145	1	5	4,26	,926
B14	Wildlife, plants, and humans all have rights to live on the earth	147	2	5	4,71	,513
B15	It is important to keep a place where the animals and plants can live	146	3	5	4,45	,564
B16	Trees have a right to exist just like humans	147	2	5	4,28	,738
B17	If I were alone in a forest, I would not be afraid	146	1	5	3,14	1,041
B18r	There is a good chance I will get hurt if I go into a forest	147	1	5	3,14	,881
B19r	Forests are frightening, scary places	147	1	5	3,84	,817

6. The questionnaire item with the highest standard deviation was Statement No. 11 (1,128). This score can imply two possibilities: (i) the respondents were confused by the statement or, (ii) scores this particular statement confirm a big difference between each respondent.
7. However, it can be concluded generally that the respondents agreed with all statements about beliefs in nature because the average mean of the total score for this questionnaire was 3.71.

### 6.3.3 Quantitative analysis on tourists' values

Before conducting a descriptive value analysis, a visitor data cleaning process was undertaken in order to validate the data (see section 6.1.1); as a result, only 119 out of the 154 respondents could be included in further analysis. The results of descriptive statistical analysis for sub values can be seen in Table 6.38.

**Table 6.38:** The descriptive statistic on tourists' values

No	Sub Values	N	Min. score given	Max. score given	Mean	STD
V1	EQUALITY (equal opportunity for all)	119	0	7	4,67	1,547
V2	INNER HARMONY (at peace with myself)	119	0	7	4,39	1,637
V3	SOCIAL POWER (control over others, dominance)	119	-1	6	1,53	2,049
V4	PLEASURE (gratification of desires)	119	0	7	4,27	1,533
V5	FREEDOM (freedom of action and thought)	119	-1	7	4,48	1,578
V6	A SPIRITUAL LIFE (emphasis on spiritual not material matters)	119	-1	7	3,71	1,966
V7	SENSE OF BELONGING (feeling that others care about me)	119	-1	7	3,92	1,762
V8	SOCIAL ORDER (stability of society)	119	0	7	4,17	1,398
V9	AN EXCITING LIFE (stimulating experiences)	119	0	7	4,31	1,407
V10	MEANING IN LIFE (a purpose in life)	119	2	7	5,42	1,266
V11	POLITENESS (courtesy, good manners)	119	2	7	5,45	1,163
V12	WEALTH (material possessions, money)	119	0	7	3,86	1,617
V13	NATIONAL SECURITY (protection of my nation from enemies)	119	0	7	4,21	1,604

No	Sub Values	N	Min. score given	Max. score given	Mean	STD
V14	SELF-RESPECT (belief in one's own worth)	119	-1	7	4,73	1,505
V15	RECIPROCATION OF FAVORS (avoidance of indebtedness)	119	-1	7	3,78	1,678
V16	CREATIVITY (uniqueness, imagination)	119	1	7	4,86	1,361
V17	A WORLD AT PEACE (free of war and conflict)	119	-1	7	4,97	1,546
V18	RESPECT FOR TRADITION (preservation of time-honoured customs)	119	1	7	4,97	1,381
V19	MATURE LOVE (deep emotional and spiritual intimacy)	119	-1	7	4,08	1,653
V20	SELF-DISCIPLINE (self-restraint, resistance to temptation)	119	2	7	4,84	1,328
V21	DETACHMENT (from worldly concerns)	119	-1	7	4,35	1,655
V22	FAMILY SECURITY (safety for loved ones)	119	3	7	5,54	1,170
V23	SOCIAL RECOGNITION (respect, approval by others)	119	-1	7	3,87	1,556
V24	UNITY WITH NATURE (fitting into nature)	119	-1	7	4,02	1,610
V25	A VARIED LIFE (filled with challenge, novelty, and change)	119	0	7	4,39	1,574
V26	WISDOM (a mature understanding of life)	119	0	7	4,79	1,419
V27	AUTHORITY (the right to lead or command)	119	-1	7	3,35	1,680
V28	TRUE FRIENDSHIP (close, supportive friends)	119	0	7	4,71	1,304
V29	A WORLD OF BEAUTY (beauty of nature and the arts)	119	0	7	4,66	1,367
V30	SOCIAL JUSTICE (correcting injustice, care for the weak)	119	2	7	4,85	1,382
V31	INDEPENDENT (self-reliant, self-sufficient)	119	-1	7	3,99	1,768
V32	MODERATE (avoiding extremes of feeling and action)	119	-1	7	3,67	1,541
V33	LOYAL (faithful to my friends, group)	119	0	7	4,23	1,515
V34	AMBITIOUS (hardworking, aspiring)	119	-1	7	3,57	1,858
V35	BROAD-MINDED (tolerant of different	119	1	7	4,71	1,386

No	Sub Values	N	Min. score given	Max. score given	Mean	STD
	ideas and beliefs)					
V36	HUMBLE (modest, self-effacing)	119	2	7	4,87	1,321
V37	DARING (seeking adventure, risk)	119	0	7	4,50	1,419
V38	PROTECTING THE ENVIRONMENT (preserving nature)	119	0	7	5,05	1,413
V39	INFLUENTIAL (having an impact on people and events)	119	-1	6	3,70	1,655
V40	HONORING OF PARENTS AND ELDERS (showing respect)	119	1	7	5,64	1,118
V41	CHOOSING OWN GOALS (selecting own purposes)	119	-1	7	4,18	1,747
V42	HEALTHY (not being sick physically or mentally)	119	1	7	5,45	1,300
V43	CAPABLE (competent, effective, efficient)	119	2	7	5,03	1,207
V44	ACCEPTING MY PORTION IN LIFE (submitting to life's	119	0	7	4,51	1,625
V45	HONEST (genuine, sincere)	119	3	7	5,57	1,078
V46	PRESERVING MY PUBLIC IMAGE (protecting my "face")	118	-1	7	2,96	2,040
V47	OBEDIENT (dutiful, meeting obligations)	119	0	7	4,65	1,394
V48	INTELLIGENT (logical, thinking)	119	2	7	4,89	1,261
V49	HELPFUL (working for the welfare of others)	119	1	7	4,58	1,387
V50	ENJOYING LIFE (enjoying food, sex, leisure, etc.)	119	-1	7	4,44	1,774
V51	DEVOUT (holding to religious faith and belief)	119	0	7	5,55	1,448
V52	RESPONSIBLE (dependable, reliable)	119	0	7	5,34	1,181
V53	CURIOUS (interested in everything, exploring)	119	-1	7	4,45	1,511
V54	FORGIVING (willing to pardon others)	119	0	7	4,78	1,502
V55	SUCCESSFUL (achieving goals)	119	1	7	5,39	1,172
V56	CLEAN (neat, tidy)	119	0	7	4,94	1,392

From Table 6.38 a number of points emerge may be explained, as follows:

1. None of the respondents gave a score on 'family security' and 'honest' less than 3; this implies that all respondents considered these two sub-values important.
2. The two sub values 'social power' and 'influential' have only a maximum value of 6. This suggests that all respondents consider them important, but not sufficiently so to dominate their lifestyle decisions (Ferrell *et al.*, 2011). This is also supported by the mean of the sub value 'social power' which has the lowest mean sub value (1.53). Conversely, the sub value with the highest mean is the 'honoring of parents and elders' (5.64) which is in line with Indonesia eastern culture (Mulder, 2005; Trommsdorff, 2006; Trommsdorff & Schwarz, 2007).
3. The sub value of 'honest', which has the lowest standard deviation (1.078) indicating the closeness of the scores given by the respondents, implies that they agree this sub value is important in their lives. In contrast, the sub value 'social power' shows the highest standard deviation (2,049) indicating significant differences in scores given. However, this does not alter the interpretation that the majority of respondents did not consider this sub value as a priority for lifestyle guidance.

**Table 6.39:** Tourists' value based on Schwartz

Values	N	Minimum Score Given	Maximum Score Given	Mean	Std. Deviation
Achievement	119	1.5	6.5	4.449	0.965
Benevolence	119	2.4	6.6	4.916	0.830
Conformity	119	2.8	7.0	5.167	0.841
Hedonism	119	1.0	6.5	4.353	1.196
Power	119	-0.3	6.3	2.962	1.160
Security	119	2.4	6.8	4.539	0.886
Self-direction	119	1.6	6.4	4.409	0.975
Stimulation	119	1.0	6.3	4.406	1.067
Tradition	119	2.3	6.6	4.739	0.837
Universalism	119	1.9	7.0	4.742	0.901
Valid N (listwise)	119				

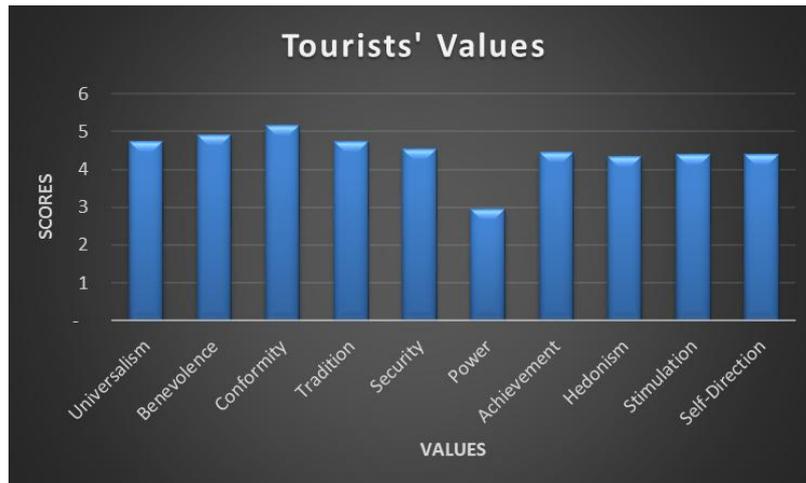
Note: see section 6.1.1 for the calculation steps of the values' score given

To describe the tourists' main value based on Schwartz, the above sub values can be analysed further using SPSS in the mode of descriptive statistics by grouping them into 10 key motivation values. The results of this are displayed in Table 6.39. This shows that the majority of respondents chose Conformity as their main value in life with the highest mean score (5,167) followed by Benevolence (4,916) and Universalism (4,742). The least important value was Power (2.962), followed by Hedonism (4,353) and

Stimulation (4,406). Thus, in general, all these values are considered important by tourists except, of course, Power which is considered unimportant by some actors. The low values for standard deviation (<1.2) reflect that the majority of respondents gave closely grouped scores which leads to realistic mean values.

To clarify the distribution of values espoused by tourists, they are presented in a bar chart (Figure 6.18) which shows that the values tend to the collectivist values of Benevolence, Tradition and Conformity.

**Figure 6.18:** Tourists' values

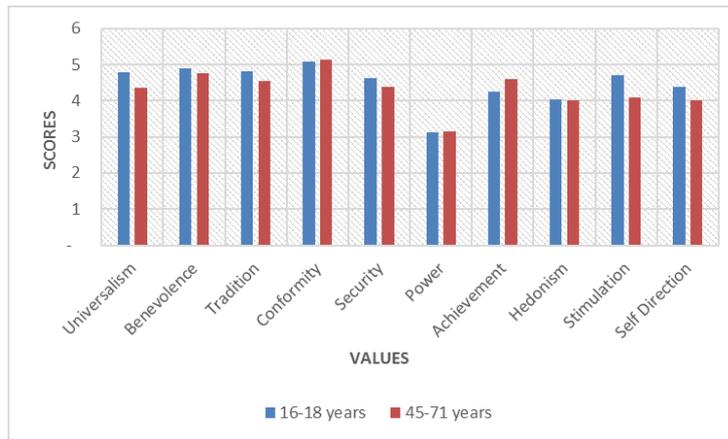


Scores remarks: 0 (not at all important), 3 (important), 6 (very important) (Schwartz, 1992, 1994)

In addition, the Schwartz motivation values based on the tourists' demographics can be shown in alternative bar charts as below.

1. The values difference based on the respondents age was analysed by taking 10% of the lowest and highest ages of the respondents (age 16-18 years and 45-71 years). The difference is clearly seen in the selection of individualistic values (Stimulation, Self-direction and Universalism) by the respondents aged 16-18 years, while the respondents aged 45-71 years were more concerned with the value of Achievement (Figure 6.19). These findings were in line with Schwartz's (1992, 2006) study, but less consistent with his study that said age correlated positively with giving priority to Security value. However, these findings might be occur because the meaning of security for the younger generation is different. Security for them places emphasis

**Figure 6.19:** Tourists' espoused values differences between 16-18 and 45-71 years old

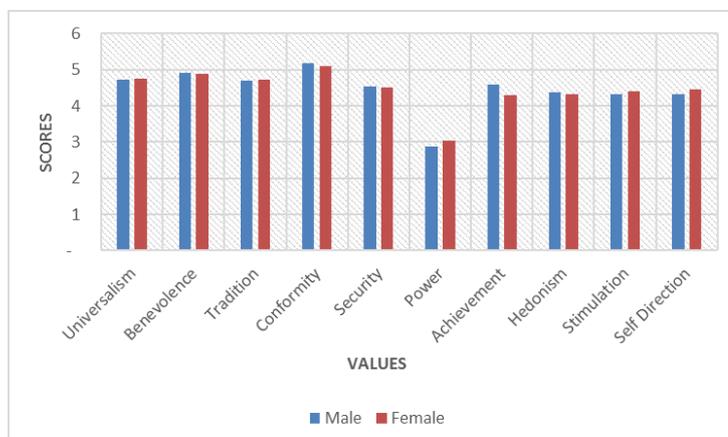


Scores remarks: 0 (not at all important), 3 (important), 6 (very important) (Schwartz, 1992, 1994)

on the extent of their social network level with others, thereby avoiding the risk of loneliness, as manifested in a the high use of social media (Miczo, 2004).

- The differences in values based on gender did not show a significant difference. Slight differences are shown on the selection of the Benevolence, Conformity, Achievement and Hedonism values which tend to be favoured by men, while women have a higher score in Universalism, Power, Stimulation and Self-direction. There were no gender differences with respect to Security and Tradition. This findings are in contrast to Schwartz and Rubel's (2005) studies, particularly when women attribute more importance than men did to Power and Self-direction. This could be because gender inequality still exists in Indonesian culture where men automatically have power and are free to direct their own life, but this is not so for women (Hofstede *et al.*, 2010), and therefore the pursuit of Power and Self-direction reflects their desire for equality (Figure 6.20).

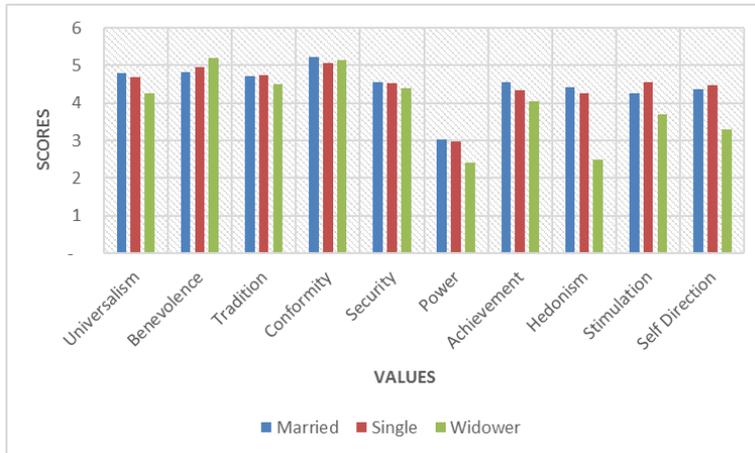
**Figure 6.20:** Tourists' espoused values based on gender



Scores remarks: 0 (not at all important), 3 (important), 6 (very important) (Schwartz, 1992, 1994)

3. There is little difference in the values between single and married status respondents. However, the respondent with the status of widower showed a significant difference with the other actors in the values of Power, Hedonism, Stimulation and Self-direction (Figure 6.21).

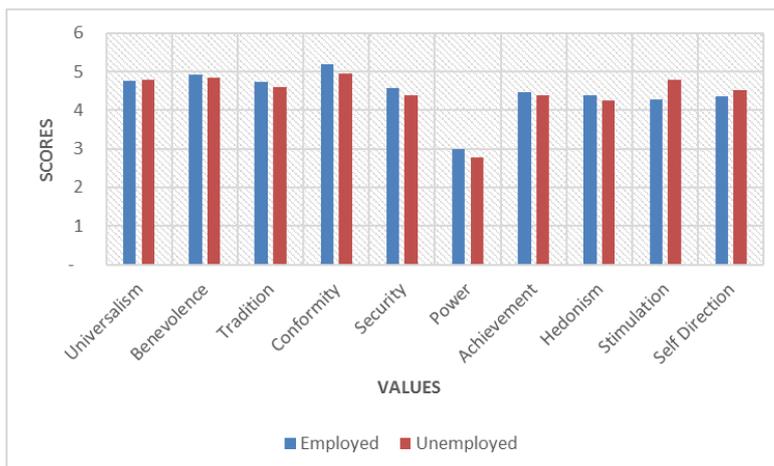
**Figure 6.21:** The tourists' espoused values based on status



Scores remarks: 0 (not at all important), 3 (important), 6 (very important) (Schwartz, 1992, 1994)

4. The difference in the values based on employment is shown in Figure 6.22. The difference was seen in the value Stimulation and Self-direction, where respondents who were unemployed considered this values more important than employed respondents.

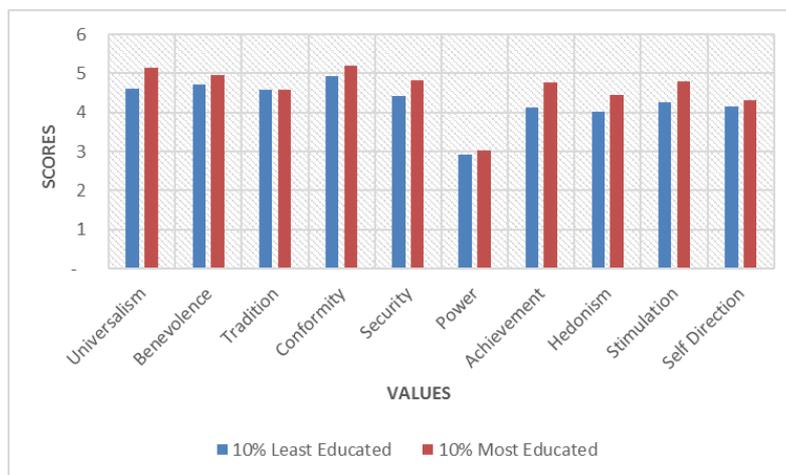
**Figure 6.22:** The tourists' espoused values based on employment



Scores remarks: 0 (not at all important), 3 (important), 6 (very important) (Schwartz, 1992, 1994)

5. To observe differences in the values based on the respondents' education, 10% of respondents from the highest and lowest educational groups were taken as an instrument of analysis. The results show that low education respondents had lower scores for all human values compared to respondents who have a higher education level. However, both show similarity in putting Conformity as a main value and Power as the least important value for their life (Figure 6.23). These findings are also consistent with Schwartz's (1992, 2006) study that in which education correlated positively with emphasising Self-direction values and negatively with emphasising Tradition value.

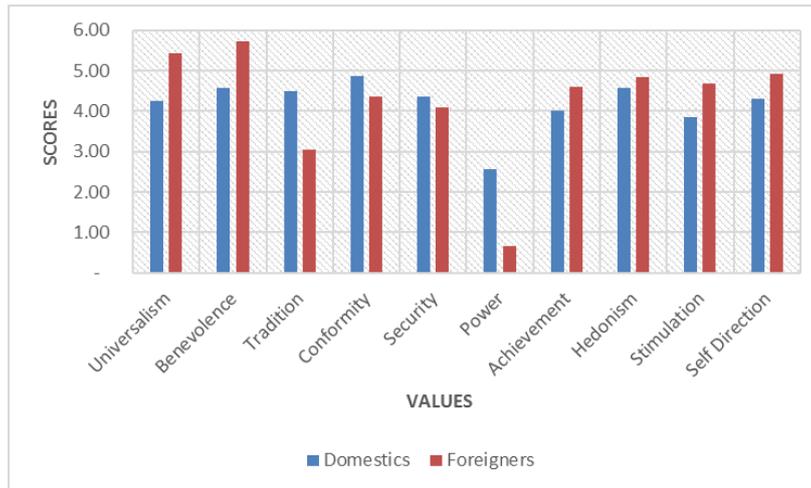
**Figure 6.23:** The tourists' espoused values based on education



Scores remarks: 0 (not at all important), 3 (important), 6 (very important) (Schwartz, 1992, 1994)

6. The difference value based on the origin of tourists, domestic or foreign, can be seen clearly, especially on the selection of pro-environment values (Self-transcendence value dimension). These are more clearly shown by foreign tourists, but domestic tourists are more dominant in the values of Tradition and Power (Figure 6.24). However, all groups of respondents were similar in orientation to the value of Hedonism. Hedonism value's score, almost reaching 5, can imply that respondents underpin and seek pleasures in their activities at Sebangau NP. It also indirectly confirmed the previous studies (e.g. Bocock, 1993; Crouch, 2006; Sharpley, 2006, 2008; Woodside & Dubelaar, 2002) that ecotourism activities are also consumer activities involving economic transactions (e.g. entrance fee, guide fee) so the tourists expect pleasure in return.

**Figure 6.24:** The tourists' espoused values based on tourists' origin



Scores remarks: 0 (not at all important), 3 (important), 6 (very important) (Schwartz, 1992, 1994)

### 6.3.4 The theoretical strength test of the relationship between values and behaviours

To test the strength of the relationship between the values and behaviours, a statistical analysis method – Univariate Analysis of Covariance (ANCOVA) – was applied. It involves an independent variable that uses two different sets of data; quantitative data (values) and qualitative data (demographic). Sections 6.4.4.1 and 6.4.4.2 below discuss the ANCOVA test results in more detail.

#### 6.3.4.1 The ANCOVA test results

There are two models that need to be applied; each is used to test the tourists' values relationship with another actor and with the environment. The first model is used to see if the demographic data and the human values together have an influence on the perception of the local community as another actor. In this case, the Schwartz Values are determined as a Covariate (quantitative data on independent variables). Demographic data are determined as a Treatment (qualitative data on independent variables) and the perception of actors on the local community is the dependent variable (quantitative data). The results obtained using SPSS ANCOVA program are shown in Table 6.40.

The results table processed by ANCOVA is then interpreted in accordance with the procedure hypothesis below.

1. A test of the hypothesis to find the linear relationship between covariate and dependent variable

H0:  $\beta = 0$  (There is no linear relationship between the covariate and the dependent variable)

H1:  $\beta \neq 0$  (There is linear relationship between the covariate and the dependent variable)

Decision:

- If number of Sig. > 0.05 we accept H0, it means there is no linear relationship between the covariate and the dependent variable.
- If number of Sig. < 0.05 we reject H0, it means there is linear relationship between the covariate and the dependent variable.

Thus, the output above shows that the variable of values, especially Benevolence, shows a linear relationship with the perception of tourists (Sig. Benevolence 0.007 < 0.05, H0 is rejected) on the local community and indicate that the ANCOVA assumptions have been met.

2. A test of the hypothesis to find the influence of the strength of covariate on the dependent variable

H0:  $\tau_1 = \tau_2 = \dots = \tau_a = 0$  (There is no influence of different treatment on the dependent variable).

H1: at least one  $\tau_i \neq 0$ ,  $i = 1, 2, \dots, a$  (There is influence of different treatment on the dependent variable)

Decision:

- If number of Sig. > 0.05 we accept H0, it means there is no influence of different treatment on the dependent variable.
- If number of Sig. < 0.05 we reject H0, it means there is influence of different treatment on the dependent variable.

The output below shows the significance on the Corrected Model is 0,034. This means H0 is rejected (Sig. 0.034 < 0.05, H0 is rejected). Furthermore, it can be concluded that the actors' values, particularly Benevolence, and demographic instruments simultaneously give an influence of 17.5% (Adjusted R Squared = .175) on the perception of the local community with a level of confidence level 95%.

**Table 6.40:** ANCOVA analysis results in determine the influence of demographic data and human values simultaneously on actors' perceptions to local communities

**Tests of Between-Subjects Effects**

**Dependent Variable:** The perception of actors on the local community

Source	Type III Sum of Squares	df	Mean Square	F	Sig.
Corrected Model	4,277 <sup>a</sup>	16	,267	1,953	,034
Intercept	,783	1	,783	5,722	,020
<b>Schwartz Values</b>					
Achievement	,005	1	,005	,036	,851
Benevolence	1,061	1	1,061	7,753	,007
Conformity	,189	1	,189	1,379	,245
Hedonism	,037	1	,037	,269	,606
Power	,011	1	,011	,077	,782
Security	,033	1	,033	,243	,624
Self-Direction	,030	1	,030	,223	,639
Stimulation	,004	1	,004	,030	,863
Tradition	,002	1	,002	,014	,907
Universalism	,025	1	,025	,184	,669
<b>Demographic</b>					
Age	,050	1	,050	,365	,548
Sex	,069	1	,069	,506	,480
Status	,040	1	,040	,293	,591
Employment	,176	1	,176	1,289	,261
Education	,290	1	,290	2,122	,151
Origin	,022	1	,022	,158	,692
Error	7,666	56	,137		
Total	1281,968	73			
Corrected Total	11,943	72			

a. R Squared = .358 (Adjusted R Squared = .175)

The second model was used to determine if the demographic data and the human values together have an influence on the actors' beliefs about the environment. The same procedure of ANCOVA was run to analyse the data and the output is shown in Table 6.41.

The same analysis was used as in the first model and the results in Table 6.41 were interpreted as follows.

1. The output again shows that the variable of human values, especially Benevolence, has a linear relationship with the tourists' beliefs on the environment (Sig. Benevolence 0.020 < 0.05, H0 is rejected) and indicates that

the assumption of ANCOVA have been met. In addition, a significant number of demographic instruments, particularly employment, are also less than 0.05, so it can be concluded that employment influences environment beliefs even though the human values variable is not present.

2. Furthermore, the output also shows that the significance number for the Corrected Model is 0.012, which means we reject H0 (Sig. 0.012 < 0.05). It can be interpreted that the actors' values, particularly Benevolence, and demographics instruments, particularly employment, simultaneously have an influence of 22.3% (Adjusted R Squared = .223) on the actors' environment beliefs with a confidence level of 95%.

**Table 6.41:** ANCOVA analysis results in determine the influence of demographic data and human values simultaneously on actors' beliefs to environment

**Tests of Between-Subjects Effects**

Dependent Variable: Beliefs on the environment

Source	Type III Sum of Squares	df	Mean Square	F	Sig.
Corrected Model	6,803 <sup>a</sup>	16	,425	2,293	,012
Intercept	,022	1	,022	,119	,731
<b>Schwartz Values</b>					
Achievement	,013	1	,013	,072	,790
Benevolence	1,071	1	1,071	5,777	,020
Conformity	,000	1	,000	,002	,964
Hedonism	,088	1	,088	,473	,494
Power	,033	1	,033	,179	,674
Security	,011	1	,011	,060	,808
Self-direction	,050	1	,050	,267	,607
Stimulation	,009	1	,009	,049	,826
Tradition	,133	1	,133	,717	,401
Universalism	,093	1	,093	,501	,482
<b>Demographic</b>					
Age	,622	1	,622	3,353	,072
Sex	,425	1	,425	2,295	,135
Status	,142	1	,142	,768	,384
Employment	,993	1	,993	5,353	,024
Education	,523	1	,523	2,820	,099
Origin	,134	1	,134	,724	,398
Error	10,384	56	,185		
Total	953,851	73			
Corrected Total	17,187	72			

a. R Squared = .396 (Adjusted R Squared = .223)

#### 6.3.4.2 ANCOVA's results: Discussion

The results of the analysis show that the value of Benevolence influences the tourists' perception on the local communities. This has important implications for ecotourism policy development in Sebangau NP because it means there is a sense of solidarity and empathy shown by tourists towards local communities (Schumann, 2009; Schwartz, 1992). In other words, tourists are ready to implement the concept of ecotourism based on the reliance on the socio-economic condition of local communities (Sharpley, 2006).

The influence of Benevolence on environment beliefs can be understood because the tourists think the environment has an important role for humans, especially for local people near to the park (Schumann, 2009; Schwartz, 1992). Tourists had also had social contact with local people, whether directly or indirectly, before entering the national park so they could compare their life differences. Therefore, tourists' concern for the environment also indirectly become concern for local communities.

Employment can also affect the actors' environment beliefs. However, the ANCOVA results above cannot define directly who will be more sympathetic to the environment, employed or unemployed tourists, but there are several possibilities; among these being:

1. Employed status allows greater consumption patterns and, therefore, more exploitation of nature (related to tourism). Employed people can be located in a building that limits their contact with the nature and sometimes their job is to exploit nature in order to create economic benefits. Conversely, unemployed people have low incomes and low expenditure so are more likely to depend on nature to fulfill their needs. Thus, employed people tend to have less sympathy with the environment than unemployed people.
2. Jobs can isolate tourists from the environment because, in general, jobs rely on social relationships (human relations), and so allow little time for environmental matters. However, this is not a strong possibility because it assumes that employed people are less likely to pursue ecotourism activities in national parks. In fact, attention restoration theory suggests that they may experience mind fatigue and may require a different atmosphere, such as a national park, for relaxation. In other words, they consider nature to be important (see chapter 2). Conversely, unemployed people have more time to give attention to the social and the natural environments, and furthermore, have a high dependency on nature. However, because of access difficulties in trying to meet their needs,

in this case because there are national park regulations, then nature becomes less beneficial and so they put less value on it.

3. The possibility of a correlation between age-education and employment status can also affect the process of analysis. For example, respondents could give an answer of 'unemployed' because they are students (a possibility was not catered for in the questionnaire); however, it still can be extrapolated from the data. Respondents who were students can be seen from their age in accordance with the Indonesian education system, namely: (i) primary school: 7-12 years, (ii) junior school: 13-15 years, (iii) high school: 16-18 years, (iv) college: 19-23 years, (v) university/master: 24-26 years, (vi) university / doctoral: 26-31 years. Therefore, the analysis can be recalculated by revisiting the responses of those indicating they were unemployed. If their education level was in line with their age as defined above, it was assumed that they were employed. In this analysis, the value of 2 was given to respondents who are students (employed) and the value of 1 for respondents who are not students (unemployed). The ANCOVA was re-run and the result showed a significant value of 0.789 for the instrument in-Education which can be interpreted that it had no significant influence on beliefs on the environment (Table 6.42). Furthermore, this result can also be interpreted that the demographic instrument of employment that is represented by education is not the main factor for determining the tourists' degree of beliefs on the environment.

Therefore, it can be concluded that the first possibility, 1 above, suggesting that employed people tend to have less belief in the environment than unemployed people, has a greater probability than the other two possibilities. This is supported by the comparison of the value of Hedonism for employed and unemployed people as shown in Figure 6.22 and has further support from the perspective of tourists' consumption behaviour as the most logical explanation (e.g. Bocoock, 1993; Crouch, 2006; Sharpley, 2006, 2008; Woodside & Dubelaar, 2002); especially ecotourism activities that are usually expensive to undertake, so that tourists generally have a high income (Drumm & Moore, 2002; TIES, 2006).

**Table 6.42:** ANCOVA analysis results in determine the influence of education difference as representatives of employed people and human values simultaneously on actors' beliefs to environment

**Tests of Between-Subjects Effects**

Dependent Variable: Beliefs on the environment

Source	Type III Sum of Squares	df	Mean Square	F	Sig.
Corrected Model	6,817 <sup>a</sup>	17	,401	2,127	,018
Intercept	,028	1	,028	,149	,701
Sex	,421	1	,421	2,232	,141
Status	,153	1	,153	,814	,371
In-Education	,014	1	,014	,072	,789
Origin	,142	1	,142	,754	,389
Achievement	,017	1	,017	,089	,767
Benevolence	1,036	1	1,036	5,496	,023
Conformity	5,986E-7	1	5,986E-7	,000	,999
Hedonism	,086	1	,086	,455	,503
Power	,028	1	,028	,150	,700
Security	,009	1	,009	,049	,826
Self-direction	,047	1	,047	,248	,620
Stimulation	,012	1	,012	,065	,800
Tradition	,121	1	,121	,640	,427
Universalism	,090	1	,090	,477	,493
Age	,635	1	,635	3,365	,072
Employment	,417	1	,417	2,210	,143
Education	,416	1	,416	2,208	,143
Error	10,370	55	,189		
Total	953,851	73			
Corrected Total	17,187	72			

a. R Squared = ,397 (Adjusted R Squared = ,210)

#### 6.4 The correlation of qualitative and quantitative analysis results

The interview responses in this study were analysed qualitatively based on perspective actors and themes using NVivo software that shows on the one hand, the majority of the actors had similar perceptions with regards to the problems facing Sebangau NP, ranging from boundaries and zoning to exclusive management. This perception needs to be recognised and considered because the initial objective of Sebangau NP, to save the forests through conservation, will rely upon regulations being applied strictly, but with an understanding and persuasive approach.

On the other hand, some actors had a perception that the activities of the local people were obstructing the park's development because they were conducting opportunistic activities and abusing the tolerance given by the management of Sebangau NP, for example, by taking more wood than they needed, poaching, illegal fishing and illegal mining. There was also the danger that these activities could trigger forest fires.

However, it has been confirmed that the damage to nature because of local community activities are not be as bad as some actors might think because they are mostly traditional activities, although there is still the idea that the traditional human activity can disturb the park's ecology (see chapter 4). This is unlike the damage caused by large companies that prioritise economic benefit and use modern equipment to exploit nature. Moreover, local people also have their own traditional knowledge that influences them culturally to behave sympathetically towards nature (Massawe, 2010; Pearl, 1994; Smyth, Yunupingu, & Roeger, 2010; Susan, 2010; Usop & Kristianto, 2011). It is implied that significant damage arising from people activities, such as forest fires and illegal mining in the Sebangau NP, is most likely caused by people who live away from the park, not the local people.

The quantitative analysis that has been undertaken for the tourists' values shows that their dominant espoused values are Conformity and Benevolence. It implicitly shows that Sebangau NP's tourists are willing to obey written and unwritten regulations in the park and are eager to create positive interaction with other actors, particularly local people (Finch, 2013; Schwartz, 1992). Furthermore, the effect of the Benevolence value on tourists influenced their perceptions of the local people as verified by the results of ANCOVA. Therefore, the task of connecting the tourists and local people through an ecotourism policy is actually not too difficult because the tourists are ready to make positive interaction with the local people, which is in line with the concept of ecotourism itself.

However, the actors must, as a matter of policy, take care with regards to tourists' consumerism because the Hedonism value shown in this study, at a score of 4.35, is quite high, and above the important level. Tourist consumerism has the potential to damage the environment but it can be controlled and managed by providing consumer goods such as packaged local food and refreshment or souvenirs to take away from the park.

Consumer behaviour in ecotourism activities can also be addressed through education (Hinojal & Aurrekoetxea, 2010). SNPO has an ecotourism master plan, and some

actors have already implemented some nature education activities which need to be supported by all actors, whether through the practical provision of infrastructure or through environment-oriented education work programs, particularly in Central Kalimantan.

## **6.5 Summary**

Originally, the aim to develop the Sebangau area into a national park was to be achieved using a blueprint model (top-down strategy, see section 2.2) because the park's initial goals of saving the Sebangau forest required immediate and decisive action from the government. However, the model has evolved into a participatory model regarding management issues, such as the process to determine boundaries and zoning with the assistance of WWF, with the aim of reducing conflicts between local people and the government. The participatory process and local knowledge is so complex that sometimes participants contradict each other (White, 2005), but the involvement of local communities is seen as essential to add to the park's value and achieve the optimal goals which are conservation and improving the welfare of people (Colchester, 1994; Pimbert & Pretty, 1997).

Drumm and Moore (2002) showed that the implementation of ecotourism often highlights the natural aspects, and one of the tourists' primary motivations is to enjoy the scenic features, but traditional culture also has much potential in ecotourism. Hence, the presence of local culture should also be featured so the perception of tourists can be expanded to enjoy both nature and culture. This should not be too difficult as ecotourists tend to be better educated, as shown in this and other studies (e.g. Drumm & Moore, 2002; TIES, 2006).

The concept of ecotourism in the Sebangau NP is ready to be implemented comprehensively considering, amongst other things: the concept of ecotourism has been present in Indonesia for 20 years (Dalem, 2003); SNPO has the ecotourism master plan developed and there are actors who have commenced ecotourism activities in the park. In addition, MEI (Indonesia Ecotourism Society) could also be involved in Sebangau NP initiatives, thus, allowing the ecotourism concept to be fully implemented nationally.

However, implementation is a long process that needs to be supported by actors having a positive perception of ecotourism. This perception is formed by both the level

of interest in something (Akin, 2011) and socio-cultural background (Aldiabat & Le Navenec, 2011) which have a significant influence on perceptions if the information is limited (Truong & King, 2008). Furthermore, this study verifies that the perception of tourists to the local people is affected by the value of Benevolence which has a significant value in the collective culture. Thus, in order to develop ecotourism policy in the Sebangau NP the social culture of the local people should be included as a tourist attraction, so that the activities of ecotourism get positive perceptions from all the actors. Several traditional cultures examples that could be adopted in ecotourism implementation in Sebangau NP are:

- (i) Traditional ceremonies such as *wadian* (ritual treatment), *tiwah* (ritual of delivering the spirits of the dead) and *wara* (ceremonial death) on a regular basis,
- (ii) Respecting local wisdom on how and where they shape the shrines (see Usop & Kristianto, 2011).

The choice of Benevolence as the actors' main value, especially for the member of the policy maker, should be used as the foundation of collaboration because it is a value espoused by majority actors and, thus, will support effective collaboration (Huxham & Vangen, 2005; Jamal & Getz, 1995); it also supports the ecotourism activities that are pro-environment, as shown in previous studies (e.g. Steg & de Groot, 2012). This value is also considered to be more effective in obtaining resources to achieve a goal through negotiation and collaboration (Helgeson, 2012). The actors' choice of Benevolence as their main value can also be interpreted as allowing the ecotourism concept in Sebangau NP to be accepted as a conservation priority management change, but it must be conducted with caution and much consideration. The low values in the dimension of Self Enhancement, especially shown by the low score for Power, provides, on the one hand, positive conditions because no actor has extreme ambition but, on the other hand, negative conditions because no actor is shown to be a leader willing start the collaboration process, preferring to limit their input to their own organisations.

The above overall picture of actors' values and behaviours analysis shows that the actors are generally pro-environment. Therefore, the opportunity exists for this study to suggest further conclusions and suggestions for the development of ecotourism policy in Sebangau National Park. This is the focus of the following, concluding chapter.

## CHAPTER SEVEN

# CONCLUSION, RECOMMENDATIONS AND FUTURE RESEARCH

### 7.0 Introduction

The initial inspiration for this thesis lay in the desire expressed by the government of Central Kalimantan in 2010 to develop Sebangau National Park into what was described as an ecotourism gateway. However, up until 2013, there was no evidence of any action to support the development of ecotourism in the Park; indeed, there has been no formal government policy as a legal basis for implementing ecotourism activities. The principal reason for this lack of an ecotourism policy was the fact that, traditionally, tourism in Indonesia's National Parks has been managed spontaneously in response to market demand, whilst it has also been generally considered that tourism activities may affect nature conservation in national parks (Cochrane, 2006; Sensudi, 1997).

At the same time, however, the lack of policy reflects the conflicts of interest that are generally present in the process of ecotourism policy development in national parks, conflicts of interest that are created by the accumulation of individuals' values that collectively form the the desires of a particular group. Although such values are core to the group policy-making process, this is often overlooked by researchers (Hall & Frost, 2009b; Hall & Jenkins, 1995; Henning, 1974; Hall, 1995).

Therefore, the overall purpose of this study has been to identify which values are espoused by actors, and how these values affect their behaviours in developing ecotourism policy in Sebangau National Park in Central Kalimantan. More specifically, through the employment of Schwartz's value theory as the fundamental conceptual framework, this study has sought to develop knowledge and understanding of the values that have a significant influence on the ecotourism principals related to local communities and nature in a national park.

The purpose of this final chapter is to draw conclusions from the research. It is divided into six sections. The first section provides a brief summary of each chapter of the thesis, whilst the second section reviews the thesis objectives as outlined in the first

chapter. The third section then goes on to consider the implications of the research findings, followed by recommendations arising from these in the fourth section. The fifth section then provides suggestions for further studies and the sixth and final section discusses the limitations of the study. The six sections are detailed below.

## **7.1 Thesis summary**

Chapter One describes the research fundamentals that specifically address the research background, the research sites, the problems encountered and the objectives to be achieved (that is, the identification of human values that influence collaborative behaviour in developing ecotourism policy in Sebangau National Park based on Schwartz values theory), as well as the thesis structure.

The second chapter discusses national parks, ranging from their history to their utilisation, and notes that each country has different policies with respect to managing their national parks. For example, the management of UK's national parks, where admission is free, is different from that of the national parks in Indonesia. The Indonesian government treats national parks as protected areas that prioritise conservation based on their established history, so restrictions are placed on human access and entrance fees are imposed. However, almost all countries also have similarities in national park management and recognise the difficulty in maintaining a balance between conservation and recreation; so national parks are required to be managed holistically through a collaborative management arrangement.

To facilitate the collaborative management necessary to promote the national parks, ecotourism has emerged as a concept that offers solutions to balance conservation and recreation which also includes stakeholders' interests such as social, economic and environmental values. However, not all stakeholders are involved in collaborative management, especially in the ecotourism policy-making process. Therefore, this study considers actors being involved in collaboration, rather than stakeholders, particularly in creating an ecotourism policy.

The background to Sebangau National Park is also discussed in Chapter 2, the purpose being not only to focus the discussion of national parks and ecotourism on the context of Sebangau, but also to provide a rational explanation for the selection of this national park as an atypical case study.

Chapter Three identifies the actors in the ecotourism policy-making process by using Actor Network Theory. This theory suggests that the actors in a strong and sustainable

network must be individuals who are known by the public so that the resulting policy has broad influence and acceptance (Freeman & McVea, 2001; Mitchell *et al.*, 1997). In addition, the collaboration network should also recognise the social relationships among its members (Booth, 1994; Long, 2003; Lynn & Hill, 2003) through their characters, which can be assessed using the parameters of values and behaviours, especially those related to nature.

Chapter Four specifically reviewed the literature that is concerned with values that can motivate the behaviour of actors and then provided a justification for the use of Schwartz's value as the conceptual framework in this study. This is also supported by several previous studies that have applied the Schwartz value theory model; these studies indicate that human values have a correlation with people's behaviour with respect to nature, especially the values of Self-transcendence and Self-enhancement. Although human values do not deliver direct impacts on how individuals behave they, nevertheless, become key motivators and represent a significant influence on behaviour. Therefore, it is necessary to understand human values in order to explore how collaboration between actors, in the context of ecotourism policy development in national parks, may be achieved.

Chapter Five specifically explained the philosophy of the research and justified the adoption of the philosophy of pragmatism, which in general emphasises ontology practice without arguing whether reality can be explained completely or if it is relative. More specifically, this study is not concerned with objectivity or subjectivity, but with answering the research questions and, furthermore, both subjectivity and objectivity can be used depending on the needs (epistemology). Therefore, this study used mixed methods, both qualitative and quantitative. The qualitative study involved 25 selected actors through the use of semi-structured interviews and focus group discussions; the data generated were analysed with the use of NVivo software. Conversely, the quantitative study took the form of a questionnaire survey of 154 visitors to Sebangau National Park, the results of which were subsequently analysed using SPSS software.

The research findings were presented in Chapter Six, structured into three phases in accordance with the data collection process. Phase 1 comprised a qualitative study employing semi-structured interviews and a Schwartz values survey by dividing the actors into four categories: Conservation, Ecotourism, Tourism and General. Analysis of the results of Phase 1 data collection revealed that the majority of the actors espoused the Benevolence value that lies within the Self-Transcendence value dimension. This value implies that collaboration should be possible and conflict

reduced because the common value being shared indicates a similar approach life's goals; thus, this value should facilitate cooperation (Helgeson, 2012; Huxham & Vangen, 2005; Jamal & Getz, 1995). In addition, the NVivo program used in phase 1 to identify the behaviour of the actors suggested that although their values do not identify specific behaviours, human values still motivate and guide them.

Phase 2, which was also a qualitative study based on focus group discussions, was undertaken in order to verify each actor's values, previously analysed independently, and also to gather information with respect to potential collaboration on ecotourism policy development in Sebangau National Park. The group discussions revealed that the actors are able interact positively. Hence, the research results from Phase 1, which found that the different main value held by each actor could affect their behaviour, thus resulting in contradictory behaviour, were validated. In addition, the analysis of the group discussions implied that the majority of the actors agreed that it is the government's responsibility to develop ecotourism and to implement related tourism activities in national parks in order to provide benefits for people living in the surrounding areas.

Phase 3 was a quantitative questionnaire-based survey which sought to identify the extent to which visitors to the Park hold human values that are in line with the ecotourism concept and are revealed in their behaviour towards local communities and nature. The analysis of results showed that the majority of tourists embraced the value of Conformity which implied that they consciously follow regulation and consensus (Finch, 2013; Schwartz, 1992). In addition, further analysis using SPSS (ANCOVA) showed that only one value out of ten, the value of Benevolence, was significant in influencing behaviour that was consistent with the concept of ecotourism.

The above discussion provides a brief overview of the thesis. However, the results of the study demand further, more detailed explanation in order to deliver comprehensive insight into their meaning. This is the focus of the following section.

## **7.2 Thesis objectives: Review**

The research questions posed in Chapter One are addressed below in accordance with the literature review and empirical research carried out in this thesis.

### **7.2.1 The values espoused by actors in Sebangau National Park**

The actors involved in ecotourism policy development in Sebangau NP hold different values which are spread across the four Schwartz value dimensions. However, both the qualitative and quantitative study results revealed that, for the majority of actors, their values lay within the dimensions of Self-transcendence and Conservatism (see Figures 6.8 and 6.18). In particular, the majority of the policy-making actors embrace the value of Benevolence which suggests that they are willing to protect and deliver prosperity to their environment (Schwartz, 1992) which, in this case, is the national park's natural resources and indigenous communities. In addition, the results of the quantitative analysis show that tourists tend to embrace Conformity; a distinction exists between the principal value espoused by the tourists compared and that of the policy making actors. However, this distinction should not to be seen as an obstruction. Rather, it is evidence of the positive manner on the part of tourists in which they respect any practises that already exist in the park. In other words, it is evidence of their environmental concern for nature and / or society (Finch, 2013; Gowola, Reddy & Gowola, 2011).

Moreover, the principal value espoused by the tourists is positioned adjacent to the principal value espoused by the policy making actors within the Schwartz values circle structure (see Figure 4.1). The proximity of these values should facilitate collaboration because it indicates similar goals and visions and the active contribution from all actors that is needed to develop holistic ecotourism policies in the national park (Bramwell & Lane, 2000; Halme, 2001; Vernon, 2005; Simmons, Davis, Chapman & Sager, 1974). The reservations on the part of the local government regarding collaboration in developing an ecotourism policy is discussed in the next section.

### **7.2.2 The perceptions and behaviours performed by actors, based on the values espoused.**

The NVivo-based analysis contributed to the qualitative analysis process by identifying the behaviour of actors and then connecting it with their values. The theme of their behaviours is identified through the application of Gibson *et al.*'s (2009) theory approach which defines five classifications of human behaviours related to the management, namely: problem-solving behaviour, thought behaviour, communication behaviour, observing behaviour and moving behaviour. According to Reed (2008), both the problem-solving and the communication behaviours shown by actors are significant elements relating to active contribution and social relationships in collaboration.

Furthermore, both of these behaviours tend to be shown by actors who embrace the value of Benevolence, Conformity and Achievement.

Using the ecotourism concept approach, the correlation of the tourists' values with their behaviours can be found by analysing both their behaviour against other actors (local people) and their perceptions of nature identified through the quantitative studies. The results of the quantitative analysis revealed that the tourists were ready to share knowledge with local people and to consider nature as something important; thus, their behaviour correlates with the concept of ecotourism (e.g. Chambliss *et al.*, 2007; Fennell, 2008; Honey, 1999; TIES, 2006). Furthermore, based on quantitative analysis using ANCOVA, Benevolence is seen as a significant value affecting ecotourism, based on the Fennel's (2008) definition of the concept. That is, there is a positive correlation between behaviour of the local community for sharing knowledge that supports the conservation of nature. Thus, the value of Benevolence should be the reference value for collaboration, especially in the ecotourism context.

However, the value of Benevolence also has the potential to motivate negative behaviours. This is shown in the behaviour of policy making actors, the majority of whom espouse Benevolence, because each of these groups are only willing to make sacrifices for the parochial environment that they encounter in their daily life (Schwartz, 1992).

### **7.2.3 The Implications for the success of the ecotourism policy-making process in Sebangau National Park, and, where relevant, for protected area / national parks management more general?**

The results of this research have shown that actors in Sebangau National Park development support ecotourism as a new idea for its management, whilst the value of Benevolence held by many actors should be considered as a foundation value for collaboration because it is in line with the concept of ecotourism. Indeed, policy making actors are expected to espouse the value of Benevolence as their main value or, at least, assign it as an important value and also to remain alert to the negative behavioural effects that may occur, such as the adoption of a parochial outlook.

The analysis of the policy making actors shows that the majority do not consider the value of Power as a priority – the overall average actors' score value of 2.66 indicates that Power as a value is regarded as unimportant. In other words, there is potentially a lack of the leadership behaviours necessary to trigger collaboration; all actors are seen

as passive and as having a 'wait-and-see' approach (see Chapter 6.3.1). The implementation of participatory management requires leadership, which in turn requires actors to hold Power as an important value (Bramwell, 2005; Reed, 2008; Tantisirak, 2007). In addition, according to Michel Callon and Bruno Latour (1890), good collaboration and effective broad influence should involve power and social relationships.

In this case, however, the low value assigned to Power can not be separated from the context of Indonesian culture that tends to be embedded (Schwartz, 2008) and restricts actions that might disrupt the status quo. This is also supported by Hofstede *et al.* (2010) who identify Indonesian people, in the collaboration context, with a high level of uncertainty avoidance, which suggests that they are more passive and tend to accept the current situation. Thus, the low value of Power revealed in this research leads to the passive behaviour of the actors and, perhaps, provides an answer as to why the process of ecotourism policy development at Sebangau NP has been inhibited, even though all actors have embraced the values that support the concept of ecotourism.

### **7.3 Contribution of the study**

This study principally contributes to knowledge and understanding of national park development through an ecotourism approach. In order to implement the concept of ecotourism in Sebangau National Park, supported by all parties, a legal foundation needs to be delivered by government through a written policy. However, such a policy would require a collaborative policy-making process and, as noted earlier, the role or influence of human values in the policy-making process is often overlooked by researchers. Therefore, this study had the important objective of addressing this gap in the literature by providing an insight of the ecotourism policy development in Sebangau National Park through the human values' perspective. Moreover, this case study is expected to provide additional knowledge as well as initiating further research and discussion about ecotourism policy in national parks more generally. The contribution of this study in both the academic and practical context is discussed in the following section.

#### **7.3.1 Contribution to knowledge and methodologies**

Schwartz's value theory has been applied in a variety of different contexts and target groups, but mostly involving both teacher and university student as its respondents (Liem, Martin, Nair, Bernardo & Prasetya, 2011). In this study, the theory has uniquely

been applied to tourists, and the results are similar to those conducted by Schwartz (2008) in Indonesia. These also show that the Indonesian people, from the tourists' perspective, embrace the culture of embeddedness with a tendency towards collective values and the dimension of Conservatism (refer to section 6.4.3.).

Moreover, the study results also show that the value of Benevolence exerts a more significant influence on the concept of ecotourism in comparison with the other nine Schwartz's values (refer to Section 6.4.4). This provides additional support to the argument that the value dimension of Self-transcendence, existing in Benevolence, is a value dimension that is pro-environment in accordance with other previous studies (e.g. Collins *et al.*, 2007; Hirsh, 2010; Kalof *et al.*, 1999; Raymond & Brown, 2011; Steg & De Groot, 2012; Stern, 2000; Thøgersen & Olander, 2003).

### **7.3.2 Contribution to policy**

This study suggests there are three significant values that are involved and should be understood in the policy-making process, namely: (i) the value of Benevolence should be the value espoused by policy makers because it is in line with the concept of ecotourism (refer to section 6.4.4); (ii) the value of Conformity that has been demonstrated by tourists is a supporting factor that implies they are willing to follow regulations because they are aware of the importance of the local community and of the natural resources in the park (refer to Section 6.4.3); and (iii), the value of Power has its own role in collaboration in ecotourism policy development (refer to Section 6.1.9). Thus, the involvement of actors who embrace these values is required to demonstrate leadership, participation, self-determination, competence and self-efficacy behaviour (Prilleltensky, Nelson & Pierson 2001).

Furthermore, considering to the complexity of the existing governance structure in Indonesia, effective collaboration in ecotourism policy development in national park, particularly at Sebangau NP, requires actors who embrace the Power value and who, thus, would be willing to commence the collaboration process and implement cross-coordination (Tantisirirak, 2007). It would be desirable for the national park manager to be such an actor and become an active leader in collaboration initiatives, supported through the participation of the other actors who have already made improvements to the welfare of the local community.

## **7.4 Recommendations**

Findings relating to values and behaviours that may have implications for the development of ecotourism policy has been generated in this study. Therefore, a number of recommendations that can be made both specifically for Sebangau National Park and for the management of other national parks more generally. These are presented below in sections 7.4.1 and 7.4.2.

### **7.4.1 Recommendations for Sebangau National Park**

The practical initiatives which can be taken to develop ecotourism policy in Sebangau National Park are:

1. SNPO, as a central government agency, should be the leader in the development of ecotourism activities by initiating collaboration with local governments that administer people in the surrounding area. They should promote the concept of ecotourism for implementation in a sustainable manner and emphasise activities that focus on nature but still support the local community.
2. Any leadership change of SNPO must be accompanied by a clear target mission. In addition, the leader should be selected from existing local staff in order to continue the previous leader's policy and avoid contradiction or abandonment of that policy or mission. Future SNPO leaders should also embrace the Power value in order to provide the leadership necessary to initiate collaboration with other actors. It should be noted that the SNPO has achieved the target of establishing zoning in Sebangau National Park through the decree No. 97 / KSDAE / SET / KSDAE.0 / 3 / 2016 issued in March 2016. Therefore, following this, the focus on and the implementation of the ecotourism concept should be easier.
3. The park entrance through Kereng Bangkirei Village should be considered as a pilot project of the SNPO Ecotourism Master Plan because the location is near to the capital city of Palangka Raya and, therefore it would facilitate collaboration and the monitoring and evaluation of ecotourism development.
4. The actors, whether tourists or policy makers, should be re-educated regarding the concept of ecotourism in the national park because the majority of them think that ecotourism is similar to nature tourism, without realising that ecotourism involves socio-cultural elements. Collaborative activities to re-educate actors regarding the concept of ecotourism can be initiated by SNPO through requesting other actors with the value dimension of Self-transcendence, especially those that espouse

Benevolence, to use their influence in promoting the concept of ecotourism (e.g. WWF, KBR, KRTA, NRCA & BRG).

5. The CIMTROP natural laboratory, located inside the Sebangau NP area is, and should continue to be, under different management than the park. The reasons are not only because of its historical location (Pimbert & Pretty, 2007), but since it has similar objectives to the national park through its research activities, it will not obstruct the principal status of the national park as a protected area (Bangarwa, 2006). Any necessary reconciliation can be achieved through the cooperation of three ministries, namely, the Ministry of Affairs, Ministry of Research & Higher Education, and Ministry of Forestry & Environment. The involvement of these ministries is necessary because both institutions (CIMTROP and SNPO) are the representatives of the central government agencies in the area.

#### **7.4.2 Recommendations for national parks in general**

Several general recommendations regarding the development of ecotourism management in national parks arise from the study, including:

1. The development of ecotourism policy should be undertaken by actors who, on the one hand, espouse the Benevolence values that motivate behaviour in line with the concept of ecotourism and, on the other hand, also espouse the value of Power as this is an important value in order to create a 'spark' in collaboration.
2. The concept of ecotourism management by 'processes' must be given priority, and not only because the value of Benevolence (which is in line with the concept of ecotourism) emphasises negotiation, collaboration and social relations (Helgeson, 2012; Schumann, 2009; Sirdeshmukh *et al.*, 2002). It should also be prioritised because ANT demonstrates that good networking interaction requires collaborative processes that provide equality to every actor so the network objectives become known to the public and it can deliver effective broad influence (Fennel, 2003; Jamal & Dredge, 2015; Kruger, 2005).
3. The score of 4.35 for the Hedonism value espoused by visitors to ecotourism is above the 'importance' level of the value scale. This can imply that the tourists have the potential to behave in an anti-conservation manner for the sake of personal satisfaction. This study concurs with previous studies suggesting that tourists purchase 'experiences' and this will lead to consumptive behaviour at tourist locations, even for ecotourism destinations. Ultimately ecotourism is just another type of mass tourism where all the supporting tourist facilities are there only to give pleasure to the visitors (e.g. Bocock, 1993; Crouch, 2006;

Kontogeorgopoulos, 2005; Sharpley, 2008; Weaver, 2001; Woodside & Dubelaar, 2002).

### **7.5 Future research**

Several instruments can be used to implement the Schwartz value theory, such as PVQ (Portrait Values Questionnaire), the Best Worst Scale and Short Schwartz's Value Survey (SSVS). However, in this research the traditional Schwartz's Value Survey (SVS) was used for assessing values because the use of tourists as respondents is a novel approach that requires a thorough and comprehensive understanding. Nevertheless, further studies to confirm or develop tourists' values can be performed using the short SVS approach proposed by Lindeman and Verkasalo (2005) that are claimed to be more effective over filling out the questionnaire time because it is only administer ten Schwartz's values in comparison with traditional SVS (56 values) but still can provide insight in broad values of the respondents.

The results of the study also show that human values, especially those of Indonesian tourists, are still influenced by culture. Thus, further study is required to explore the extent to which human values transform in line with with the development of global culture. Further studies can also be undertaken by re-applying the Schwartz value theory in different contexts, such as agrarian and economic conflicts in other National Parks or other categories of nature conservation area, such as Geoparks.

In addition, the use of NVivo software as an instrument to support the qualitative analysis can be simulated in advance, especially for new words. For example, in this study, the word ecotourism was entered as two words, namely, eco-tourism so it could be analysed by NVivo. The number of word changes in the analysis using the NVivo program certainly has significant impact on the results.

### **7.6 Study limitations**

The limitations of this study can be viewed from two aspects. First, the study was conducted specifically at the Sebangau National Park where visitors are mostly local people who were possibly influenced by the local culture (Dayak), while Indonesia itself is a country with a multi-ethnic background. Hence, the study might produce different results when applied in other national parks in different locations.

Second, in general, the results of the study suggest that human values are key motivators and guide individual behaviours, though they cannot directly influence

individuals to perform in a certain way because there are other factors that influence them such as beliefs, norms and culture (Schwartz, 2012; Holbrook, 2000; Sanchez, *et al.*, 2006; Huitt, 1999; Tallon, 1997; Lazarova *et al.*, 2010; Bagozzi, 1992; Trevino *et al.*, 2006; Glasser, 2003; De Groot, 2008).

Nevertheless, this study has provided a justification that the values espoused by actors have a significant role in the policy-making process. Therefore, it is believed that this study can make a significant contribution to the development of ecotourism policy and management in a national park based on the perspective of human values.

### **7.7 Final thoughts**

Many suggest that ecotourism provides enormous benefits for all parties as long as it is carried out in accordance with the principles of sustainable development. However, this is easier said than done because ecotourism benefits can only be achieved through a lengthy process. In recent times a desire to obtain results instantly has become commonplace, especially when nature and technology are supportive. Therefore, this 'instant desire' becomes a challenge that must be faced in developing ecotourism. Similarly for this study, some may think that a PhD can be achieved instantly but the researcher believes that the focus of a PhD study is a process aimed at developing knowledge and skills, not only an end result. Through this study, the researcher has developed several skills such as time management, the thinking process, field study, research methods, analysis and evaluation of data, as well as academic writing and presentation. Acquiring these skills has indirectly influenced the researcher's personal development in thinking more maturely, especially in working effectively and efficiently in everyday life. PhD students go through the process of 'standing on the shoulders of giants to see further', but their individual process and journey is unique, it affects their lives and cannot be done instantly.

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# APPENDICES

## APPENDIX 1 - LETTER AND QUESTIONNAIRE (English version)

**Study Title** :The Implications of the Values and Behaviour of Actors for Ecotourism Policy: A Case Study of Sebangau National Park, Central Kalimantan, Indonesia

**Researcher** : Bhayu Rhama

**Ethics Committee Ref.** : BAHSS 184

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Dear Sir/ Madam,

You are being invited to take part in a research study. Before you decide whether or not to take part, it is important for you to understand why the research is being done and what it will involve. Please take time to read the following information carefully.

This Participant Information Sheet will help you decide if you'd like to take part. It sets out why we are doing the study, what your participation would involve, what the benefits and risks to you might be, and what would happen after the study ends. We will go through this information with you and answer any questions you may have.

If you agree to take part in this study, you will be asked to sign the Consent Form on the last page of this document. You will be given a copy of both the Participant Information Sheet and the Consent Form to keep.

### **What is the purpose of the study?**

This study is conducted as part of requirement to complete PhD thesis in UCLan. It's focusing on national parks policy especially in Sebangau National Park.

This study aims to map stakeholders' values and behaviour in managing the ecotourism objectives of the National Park. Through this, different environmental values and consequential attitudes towards government policies for ecotourism may emerge. Thus, there is an inevitable political element to the research. However, the nature of the research itself is such that it will be of no political value / influence.

### **Why have I been chosen?**

You are being recruited on the basis of being members of identified stakeholder groups in the development of ecotourism policy and in a good position to offer insight into this topic, as well as express views especially at Sebangau National Park.

### **What will participation involve?**

There are three methods of collecting data which are interview, Focus Group Discussion (FGD) and questionnaires (especially for tourists). You are free to choose any option.

The first method which is interview can be carried out in your office or at the civic centre in Dandang Tingang Meeting Office whichever would be more convenient for you. The interview will be based around a semi structured interview pattern and will take approximately 30-40 minutes. It is intended as an opportunity for you to express your views on the environmental values and how it will affect the development of ecotourism policy.

The second method which is FGD will be conducted at Dandang Tingang Meeting Office and it will take approximately 2 hours. It is intended to have thought share of group members through mutual response interaction between members of the discussion regarding the ecotourism concept in Sebangau National Park. The interview and FGD will be tape recorded, and later transcribed into text form. You would be very welcome to a copy of the final report.

The third method which is questionnaire is aimed to tourists who visit Sebangau National Park and have objectives to see their environmental beliefs and their perceptions of interactions with local people in National Park

### **What are the advantages and disadvantages of taking part?**

You may find the project interesting and enjoy answering questions how values could encourage human behavior and how it will affect your daily life. However, it could be challenging if you talk about other stakeholder's values in order to make Sebangau National Park implement ecotourism concept appropriately.

### **What will you have to do if you agree to take part?**

You can contact me so that I know you are interested.

1. We will arrange a time to meet, which is convenient for you depending your chosen methods
2. When I have completed the study I will produce a summary of the findings which I will be more than happy to send you if you are interested.

As part of the presentation of results, your own words may be used in text form. The information you provide will be used to write reports and may be seen publicly, however, only people with a legitimate professional need will see your actual completed questionnaire. In addition, you would not be identified in these reports because the information we give will be numerical and will be information about the group of participants to which you belong, rather than about you personally.

All of the research data will be stored on UCLan network. The files containing the information will be password-protected, and, furthermore, the Encrypting File System (EFS) from Windows program will be used to store information in an encrypted format.

Please note that:

- You can decide to stop the interview at any point
- You need not answer questions that you do not wish to

Your participation is voluntary and your responses to the questions will be used for educational research purposes only. If you decide to take part you are still free to withdraw at any time and without giving a reason. If you withdraw from the study all data will be withdrawn and destroyed.

If this study has harmed you in any way you can contact University of Central Lancashire using the details below for further advice and information:

Supervisor's name : Professor Richard Sharpley  
Department address: Greenbank Building, GR137  
School of Sports, Tourism and the Outdoors  
University of Central Lancashire  
Preston,  
Lancashire, UK  
PR1 2HE  
Email : [rajsharpley@uclan.ac.uk](mailto:rajsharpley@uclan.ac.uk)

Thank you for your time and kind consideration.

Sincerely,

Bhayu Rhama, ST. MBA  
Postgraduate Research Student University of Central Lancashire, UK  
Lecturer at FISIP, University of Palangka Raya  
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**QUESTIONNAIRE “THE IMPLICATIONS OF VALUES AND BEHAVIOUR  
OF ACTORS FOR ECOTOURISM POLICY: A Case Study in Sebangau National  
Park, Central Kalimantan, Indonesia”**

1. Age : \_\_\_\_\_ Year
2. Gender : Male  
Female
3. Status : Married  
Single  
Widow
4. Job Status : Employed  
Unemployed  
In Education
5. Education Level : Uneducated  
Primary School  
Secondary School  
High School  
Bachelor/Diploma  
Master  
Doctor
6. Nationality : \_\_\_\_\_

**TOURISM PERCEPTIONS TO LOCAL PEOPLE IN NATIONAL PARK**

SD: Strongly Disagree D: Disagree N: Neutral A: Agree SA: Strongly Agree

No	Interactions with local people in Sebangau National Park ...	Alternative Responses				
		SD	D	N	A	SA
1	Made me think deeply about the importance of local people					
2	Made me reflect on my own life					
3	Enhanced my appreciation for this local people					
4	Enhanced my appreciation for the local people services					
5	Made me more likely to avoid harming local people's life					
6	Increased my knowledge about local people's life					
7	Made my visit to this park more enjoyable					
8	Made my visit to this park more meaningful					
9	Changed the way I will behave while I'm in this park					
10	Changed the way I will behave after I leave this park					
11	Made me want to tell others about what I learned					
12	Made me care more about this park's resources					
13	Made me care more about protecting places like this					

## BELIEFS TO NATURE

SD: Strongly Disagree   D: Disagree   N: Neutral   A: Agree   SA: Strongly Agree

No	I do understand that...	Alternative Responses				
		SD	D	N	A	SA
1	My love of forests is one of my strongest emotions					
2	I would like to know how a tree makes leaves					
3	I need to spend time in nature to be happy					
4	I feel a strong sense of fondness for certain types of trees and plants					
5	Learning how trees produce oxygen would be boring					
6	It would be interesting to know how some creatures live by eating only the leaves of trees					
7	I feel a sense of wonder when I am in a forest.					
8	The idea of loving the trees in a forest seems silly					
9	It would be a waste of time to hike many miles into a forest just to see an endangered plant					
10	A forest that produces wood products is more important than one that is just beautiful					
11	The most important tree species are ones that provide some useful product for people					
12	Trees exist primarily for the benefit of humans					
13	People should strictly control the trees and plants in a forest near where they live					
14	Wildlife, plants, and humans all have rights to live on the earth					
15	It is important to keep a place where the animals and plants can live					
16	Trees have a right to exist just like humans					
17	If I were alone in a forest, I would not be afraid					
18	There is a good chance I will get hurt if I go into a forest					
19	Forests are frightening, scary places					

## VALUE AS A GUIDING PRINCIPLE IN MY LIFE

You will ask is to rate how important each value is for you as a guiding principle in your life. Use the scale below:

**0** - means the value is not at all important, it is not relevant as a guiding principle for you.

**3** - means the value is important.

**6** - means the value is very important.

The higher the number (0, 1, 2, 3, 4, 5, and 6), the more important the value is as a guiding principle in YOUR life.

Rate **7** is for rating a value of supreme importance as a guiding principle in your life.

Ordinarily, there is only one value given by 7, and conversely, rate **-1** is for any values opposed to the principles that guide you.

### **Steps:**

1. Respondents are asked to read the whole value lists
2. Chose the one value item that is most important and rate its importance as 7
3. Chose and rates that is most opposed to their values and rate it as -1 or, if there is no such value item, to rate the least important value item as 0 or 1.
4. Rate 0-6 for the remaining value

1. ....EQUALITY (equal opportunity for all)
2. ....INNER HARMONY (at peace with myself)
3. ....SOCIAL POWER (control over others, dominance)
4. ....PLEASURE (gratification of desires)
5. ....FREEDOM (freedom of action and thought)
6. ....A SPIRITUAL LIFE (emphasis on spiritual not material matters)
7. ....SENSE OF BELONGING (feeling that others care about me)
8. ....SOCIAL ORDER (stability of society)
9. ....AN EXCITING LIFE (stimulating experiences)
10. ....MEANING IN LIFE (a purpose in life)
11. ....POLITENESS (courtesy, good manners)
12. ....WEALTH (material possessions, money)
13. ....NATIONAL SECURITY (protection of my nation from enemies)
14. ....SELF-RESPECT (belief in one's own worth)
15. ....RECIPROCATION OF FAVORS (avoidance of indebtedness)
16. ....CREATIVITY (uniqueness, imagination)
17. ....A WORLD AT PEACE (free of war and conflict)
18. ....RESPECT FOR TRADITION (preservation of time-honored customs)
19. ....MATURE LOVE (deep emotional and spiritual intimacy)
20. ....SELF-DISCIPLINE (self-restraint, resistance to temptation)
21. ....DETACHMENT (from worldly concerns)
22. ....FAMILY SECURITY (safety for loved ones)
23. ....SOCIAL RECOGNITION (respect, approval by others)
24. ....UNITY WITH NATURE (fitting into nature)
25. ....A VARIED LIFE (filled with challenge, novelty, and change)
26. ....WISDOM (a mature understanding of life)
27. ....AUTHORITY (the right to lead or command)
28. ....TRUE FRIENDSHIP (close, supportive friends)
29. ....A WORLD OF BEAUTY (beauty of nature and the arts)
30. ....SOCIAL JUSTICE (correcting injustice, care for the weak)

31. ....INDEPENDENT (self-reliant, self-sufficient)
32. ....MODERATE (avoiding extremes of feeling and action)
33. ....LOYAL (faithful to my friends, group)
34. ....AMBITIOUS (hardworking, aspiring)
35. ....BROAD-MINDED (tolerant of different ideas and beliefs)
36. ....HUMBLE (modest, self-effacing)
37. ....DARING (seeking adventure, risk)
38. ....PROTECTING THE ENVIRONMENT (preserving nature)
39. ....INFLUENTIAL (having an impact on people and events)
40. ....HONORING OF PARENTS AND ELDERS (showing  
respect)
41. ....CHOOSING OWN GOALS (selecting own purposes)
42. ....HEALTHY (not being sick physically or mentally)
43. ....CAPABLE (competent, effective, efficient)
44. ....ACCEPTING MY PORTION IN LIFE (submitting to life's
45. ....HONEST (genuine, sincere)
46. ....PRESERVING MY PUBLIC IMAGE (protecting my "face")
47. ....OBEDIENT (dutiful, meeting obligations)
48. ....INTELLIGENT (logical, thinking)
49. ....HELPFUL (working for the welfare of others)
50. ....ENJOYING LIFE (enjoying food, sex, leisure, etc.)
51. ....DEVOUT (holding to religious faith and belief)
52. ....RESPONSIBLE (dependable, reliable)
53. ....CURIOUS (interested in everything, exploring)
54. ....FORGIVING (willing to pardon others)
55. ....SUCCESSFUL (achieving goals)
56. ....CLEAN (neat, tidy)

## APPENDIX 2: GUIDE FOR INTERVIEW QUESTIONS

(Example: The questions towards indigenous people)

- Q1: What is your opinion on government programs for making Sebangau National Park as an ecotourism object?
- Q2: What are the controversial situation and the activities that you feel as indigenous people<sup>1</sup> in Sebangau National Park?
- Q3: What do you think of steps should be taken so that situation and activity would give benefit and does not harm the indigenous people<sup>1</sup>?
- Q4: Could you explain your relationship with (a) Sebangau National Park environment, (b) the WWF, (c) NGOs, (d) Sebangau National Park Manager, (e) Ecotourism Travel Service Bureau, (f) Domestic tourists, (g) Foreign tourists, (h) Accommodations and other service Provider, and (i) Local Government<sup>2</sup>
- Q5: Have you ever felt that there was a tendency that other actors sometimes are not agree with the indigenous people's<sup>1</sup> behaviours?
- Q6: What are the positive behaviours that you find in your interactions with other actors in Sebangau National Park?

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<sup>1</sup> Substituted the actors who were asked

<sup>2</sup> Each question is proposed to each actor one by one. A combination of letters depending on the actor who asked, therefore each actor will be asked his behaviour towards other actors, not a fellow actor he represents. For another example, if the actor is asked is WWF, then that he will be asked what has been done by his relationship so far to (a) Sebangau National Park environment, (b) the indigenous people, (c) NGOs, (d) Sebangau National Park Manager, (e) Ecotourism Travel Service Bureau, (f) Domestic tourists, (g) Foreign tourists, (h) Accommodations and other service Provider, and (i) local government

A	B	C	D	E	F	G	H	I	J	K	L	M	N	O	P	Q	R	S	T	U	V	W	X	Y	Z	AA	AB	AC	AD	AE	AF
Item	Code Key for SPSS	Valueur	Sub-Valueur (Indonesiaan Versiina)	Sub-Valueur (English Versiina)	All (Pulpis)	Adik (S)	Joko (E)	Etisia)	Herrie	Suida	Tedydy	Mida (K)	Yara (K)	Yayri (I)	Yalis (F)	Daya (O)	Yuel (K)	Aqur (C)	Hak (In)	(B)hary	Bernie	Thama	Handri	Idwar (K)	Ardinat	Jannet	Harmat	Anona	Zen (Su)	Rianda (W)	
1	Univertalium	Univertalium	KESETARAAN (keadilan yang sama untuk semua orang)	Equality	3	6	6	4	5	6	6	5	3	6	3	5	6	6	6	5	5	4	4	6	5	6	4	3	5	6	
2	22	Univertalium	KEDAHAIAN PRIBADI (keadilan dengan diri sendiri)	Inner harmony	4	4	6	3	6	6	4	4	6	7	3	6	1	6	3	5	5	4	4	4	4	4	4	4	4	3	
3	Puuar	Puuar	KEKUSAAN SOSIAL (mendukung orang lain, dominasi)	Social puuar	3	2	4	2	2	4	0	0	0	4	0	3	4	5	4	4	4	1	3	1	3	3	3	3	2	3	
4	Haduim	Haduim	KEGEMBIIRAN (mempereah apa yang diinginkan)	Pisura	5	3	4	6	4	5	6	6	5	6	6	5	6	6	6	6	6	6	4	5	5	3	6	4	4	3	
5	Self Direction	Self-direction	KEBEBASAN (kebebasan dalam berpikir dan bertindak)	Freedom	6	4	6	6	5	6	6	5	5	5	6	6	6	6	6	6	6	6	5	5	0	5	3	2	3	4	6
6	24	Benevalence	KEHIDUPAN SPIRITUAL (menakutkan pada kehidupan dan menjauhi hal-hal material)	Aspirational life	4	4	4	5	6	6	6	5	5	5	6	5	6	6	6	4	4	1	6	4	0	3	1	4	4	6	3
7	27	Security	RASA HEMILIK (memiliki perasaan bahwa orang lain peduli padanya)	Sense of belonging	3	4	5	3	4	6	6	6	5	3	3	5	6	4	3	5	3	2	3	2	3	6	2	4	4	3	
8	28	Security	KETERATURAN SOSIAL (masyarakat yang tertib)	Social order	5	5	6	3	4	6	4	6	6	3	4	6	5	6	2	4	4	6	4	5	6	7	5	3	4	3	
9	29	Stimulation	KEHIDUPAN YANG BERGAIIRAN (peningkatan yang luar biasa)	Exciting life	3	5	6	5	4	5	6	6	7	6	4	6	6	6	6	6	2	6	3	4	4	6	6	3	3	4	3
10	310	Benevalence	KEHIDUPAN YANG BERARTI (memiliki kearah tujuan hidup)	Meaning in life	4	4	6	5	6	6	6	6	6	6	6	6	5	6	6	3	5	7	6	6	6	6	4	4	5	5	
11	Confarmity	Confarmity	KESEOPANGAN (sopan santun, tata krama yang baik)	Politeness	4	5	6	5	6	6	5	6	6	6	6	4	6	4	6	3	4	5	6	6	6	6	6	5	5	5	
12	Puuar	Puuar	KESEJAHTERAAN (tata laksana yang)	Wellth	4	6	6	6	5	5	3	6	4	4	4	4	5	6	4	1	3	6	5	6	6	6	6	3	3	3	5
13	Security	Security	KEAMANAN NASIONAL (menjaga keamanan negara dari musuh)	National security	6	6	5	5	4	6	6	6	4	3	4	6	5	4	3	1	4	5	6	6	6	6	6	4	3	3	
14	314	Self-direction	HARGA DIRI (percaya pada diri sendiri)	Self respect	4	5	6	6	7	6	6	5	5	6	5	6	5	6	5	2	6	5	6	5	6	6	4	4	5	3	
15	Security	Security	BALAS BUDI (menghinderikutang dalam bentuk apapun)	Reciprocation of favours	5	4	4	5	6	6	3	5	4	3	3	3	5	6	5	4	6	6	5	6	6	6	4	4	5	3	
16	Self Direction	Self-direction	KREATIVITAS (keahlian, imajinasi)	Creativity	5	4	6	5	4	6	6	6	6	6	4	6	6	6	6	6	6	6	6	6	6	6	6	5	5	5	
17	Univertalium	Univertalium	KEDAHAIAN DUNIA (tidak derajatan dan haufik)	Avarice/ego	3	6	5	5	6	6	6	6	6	3	4	6	6	6	6	3	4	2	6	6	6	6	3	6	6	6	
18	Tradition	Tradition	HENGMORHATI TRADISI (melaerikan budaya manghormati usktu)	Respect for tradition	4	6	6	6	6	6	6	6	6	6	3	6	5	6	5	6	3	6	6	6	6	6	6	4	5	6	
19	319	Benevalence	KEDEWASAAN CINTA (keintiman, amoralitas dan spiritual yang mendalam)	Matara love	5	4	6	3	5	6	5	3	3	3	4	6	4	2	5	5	2	5	2	5	3	6	4	4	5	5	
20	Confarmity	Confarmity	DISIPLIN DIRI (manahan diri, tahan terhadap godaan)	Self-disciplina	5	6	6	5	6	6	6	6	5	3	5	6	6	6	6	4	6	5	6	5	6	5	5	5	5	5	
21	321	Tradition	PENGIIRAN YANG TEGUH (dari kekuatan dunia)	Privacy	5	5	6	5	6	6	6	6	5	4	6	6	6	6	6	6	3	5	6	5	6	6	6	4	3	5	
22	Security	Security	KEAMANAN KELUARGA (keamanan bagi orang yang dicintai)	Family security	5	6	6	6	6	6	6	6	6	6	6	7	6	6	6	6	6	6	6	6	6	6	4	5	6		
23	23	Puuar	PENGAKUAN MASYARAKAT (raspek dan diakui oleh masyarakat)	Social recognition	4	6	5	5	4	3	5	5	4	3	5	0	4	4	6	6	6	5	6	6	6	6	3	5	3	6	
24	Univertalium	Univertalium	MEHYAU DENGAN ALAM (cecek dengan lingkungan alam, kebaruan dan perubahan)	Unity with nature	4	5	6	4	5	6	6	6	6	3	3	4	6	6	2	6	6	4	5	6	5	6	5	4	4	6	
25	Stimulation	Stimulation	KEHIDUPAN YANG DINAMIS (dipenuhi dengan tantangan, kebaruan dan perubahan)	Avarice/dife	5	5	6	4	5	5	4	6	5	6	3	5	6	6	6	3	6	6	4	6	6	6	5	4	5	5	
26	Univertalium	Univertalium	KEBUKUSAAN (pemahaman yang dewasa tentang kehidupan)	Wisdom	5	4	6	4	5	6	6	6	5	3	2	6	6	6	6	6	6	6	4	5	6	6	6	4	4	5	
27	Puuar	Puuar	KEVENGARAN (kekuatan memungin, memmanabikan perintak)	Authoritay	6	4	6	2	3	4	3	5	4	3	3	5	6	5	4	5	6	1	5	1	5	6	4	4	5		
28	28	Benevalence	TEMAN SEJATI (saket, teman yang manabikan)	True friendship	5	3	6	4	4	6	6	6	6	4	4	3	6	5	3	6	5	6	6	6	6	6	4	3	4	5	
29	Univertalium	Univertalium	KEINDAHAN DUNIA (keindahan alam dan seni)	World of beauty	3	3	6	4	6	6	6	6	6	6	5	4	5	4	2	5	5	6	5	6	5	6	3	3	5	4	
30	Univertalium	Univertalium	KEADILAN SOSIAL (melautan ketidakadilan, peduli pada yang lemah)	Social justice	6	4	6	5	5	6	6	6	6	5	3	5	6	6	6	4	3	6	5	6	6	6	5	5	5	5	
31	Self Direction	Self-direction	KEHANDIRIAN (mengendalikan kekuatan sendiri)	Independent	4	2	6	5	1	4	6	6	6	5	3	3	4	6	6	6	2	4	1	6	6	6	5	6	4	5	
32	Tradition	Tradition	MODERAT (menghindari peragaan dan tindakan yang berlebihan)	Moderate	5	4	6	5	2	4	5	5	6	3	3	6	5	4	5	6	4	5	6	6	4	6	4	5	5		
33	Benevalence	Benevalence	LOYAL (setia pada teman dan kolega)	Loyal	5	4	6	6	5	4	6	6	5	3	5	3	6	6	6	6	6	6	6	6	6	6	6	5	5		
34	Achievament	Achievament	AMBISIUS (pakerja keras dan pangupirar)	Ambitious	5	4	4	3	6	1	6	6	4	3	4	4	4	4	4	4	4	3	4	5	5	3	3	3	4	5	
35	Univertalium	Univertalium	BERPIKIRAN TERBUKA (mantalan usktu dan kepercayaan yang berbeda)	Openminded	6	4	6	4	3	6	6	6	6	6	3	6	5	6	6	6	6	6	6	6	6	6	6	4	6	1	
36	Tradition	Tradition	SEDERHANA (sederhana dan apa adanya)	Humble	4	4	6	4	6	6	6	6	5	3	4	4	6	6	5	4	5	6	6	6	6	6	6	5	6	6	4
37	Stimulation	Stimulation	KEBERHAIRAN (mencari petualangan dan berani mengambil resiko)	Daring	4	4	6	6	5	6	6	5	4	3	5	3	5	3	6	4	5	4	5	6	6	6	4	6	4	6	
38	Univertalium	Univertalium	HEMAGA LINGKUNGAN (melaerikan alam)	Practicing the environment	4	5	6	6	6	6	4	6	6	6	6	6	6	6	6	6	6	6	6	6	6	6	6	6	6	6	
39	Achievament	Achievament	BERPENGARUH (pengaruh pada orang dan situasi)	Influentail	4	4	5	3	5	0	4	5	4	3	4	4	5	5	6	3	3	4	4	5	3	3	3	5	6		
40	Confarmity	Confarmity	HENGMORHATI ORANG TUA DAN YANG DITUAKAN (manunjukkan raspek)	Honouring of parents and elders	4	6	6	6	6	6	6	6	6	6	6	6	6	6	6	6	6	6	6	6	6	6	6	6	6	6	
41	Self Direction	Self-direction	MEHENTUKAN TUJUAN SENDIRI (menentukan tujuan pribadi)	Obsering one self	5	5	6	5	6	6	6	6	2	4	3	6	6	6	6	5	4	5	4	3	4	3	4	6	5		
42	342	Security	KESEHATAN (tidak sakit secara fisik dan mental)	Healthy	6	5	6	4	6	6	6	5	6	6	6	6	6	6	6	6	6	6	6	6	6	6	6	6	6	6	
43	Achievament	Achievament	KEPARIPIIRAN (kemampuan, aktif dan efisien)	Capable	6	5	6	6	5	6	5	5	5	6	6	6	6	6	6	6	6	6	6	6	6	6	6	5	4	5	
44	Tradition	Tradition	MEHERIMA BAHWA SAYA ADALAH BAGIAN DALAM KEHIDUPAN (menjadi bagian kehidupan)	Accepting my part in life	6	5	7	4	5	6	5	5	4	3	5	6	6	6	6	6	6	6	6	6	6	6	5	5	6		
45	Benevalence	Benevalence	KEJUJURAN (aktif dan tulus)	Honest	5	6	0	6	5	6	6	6	6	6	3	5	6	6	6	6	6	6	6	6	6	6	6	5	4	7	
46	Puuar	Puuar	MEHJAGA KESAN PUBLIK (menjaga muka)	Praxerasing my public image	3	6	6	6	6	6	6	6	6	6	3	4	6	5	4	6	2	2	5	6	6	6	3	3	3		
47	Confarmity	Confarmity	KETAATAN (berkaki dan mematuhi kewajiban)	Obedient	5	5	6	5	6	6	6	6	4	5	3	5	6	6	6	6	5	1	6	5	6	6	6	4	6	5	
48	348	Achievament	KECERDASAN (tegi dalam berpikir)	Intelligent	5	6	6	5	5	6	6	6	4	6	3	5	6	6	6	6	5	5	6	6	6	6	6	5	4	5	
49	Benevalence	Benevalence	SIAP MEHIBANTU (berusaha untuk berakjutan orang lain)	Helpful	5	6	6	5	4</																						

A	B	C	D	E	F	G	H	I	J	K	L	M	N	O	P	Q	R	S	T	U	V	W
No	Values	PuIPis	SNP	NRCA	CKEA	Katingan Tourism	PRCTA 1	PRCTA 2	PRCTA (Main)	CKTA 1	CKTA 2	CKTA (Main)	Researcher	Outrop	Accomodation 1	KB local 1	KB local 2	KBR (Main)	Sebangau Kuala local	Eco-mgt	Accomodation 2	WWF
1	Universalism	4.75	4.25	5.00	5.00	5.63	5.75	3.38	4.56	4.38	5.25	4.81	3.25	5.88	5.25	5.50	5.63	5.56	4.50	4.00	5.50	5.75
2	Benevolence	4.80	5.40	5.80	5.20	5.80	5.40	3.60	4.50	4.40	4.60	4.50	5.40	5.60	5.80	5.80	5.80	5.80	5.00	5.60	5.60	6.00
3	Conformity	4.50	5.75	5.25	6.00	5.25	5.50	4.50	5.00	5.00	6.00	5.50	4.50	3.75	5.50	5.25	6.00	5.63	5.00	6.00	5.25	5.75
4	Tradition	4.80	5.00	5.60	4.60	5.40	5.40	3.60	4.50	4.80	5.60	5.20	5.40	4.20	4.80	5.80	5.00	5.40	4.80	4.40	5.80	5.40
5	Security	5.20	5.40	4.80	4.80	5.60	5.20	4.20	4.70	4.20	5.60	4.90	4.40	3.80	4.80	5.60	5.60	5.60	4.60	4.40	4.60	4.20
6	Power	3.00	3.00	2.00	4.00	4.25	2.75	3.00	2.88	3.50	4.75	4.13	5.50	0.75	2.00	3.75	2.50	3.13	2.25	3.25	3.00	2.50
7	Achievement	5.00	4.50	4.25	3.75	3.75	4.50	4.50	4.50	3.50	5.00	4.25	4.25	3.50	3.50	5.25	5.25	5.25	3.75	5.00	3.50	6.00
8	Hedonism	4.50	3.50	5.50	4.50	5.50	5.50	6.00	5.75	6.00	5.00	5.50	5.00	6.00	3.00	5.00	5.00	5.00	4.00	3.50	4.00	4.50
9	Stimulation	4.00	4.67	5.33	5.00	5.00	6.00	4.00	5.00	4.67	5.00	4.83	3.33	5.67	4.33	4.33	4.33	4.33	4.00	4.33	4.33	4.67
10	Self-direction	5.20	4.20	5.40	4.00	4.80	5.00	3.40	4.20	4.80	5.00	4.90	4.80	5.60	4.40	4.00	3.20	3.60	3.80	4.80	4.60	5.40