

Considering the Ethical Implications of Tourism in Hawai'i

Carla Rendon

Arizona State University

CONSIDERING THE ETHICAL IMPLICATIONS OF TOURISM IN HAWAII

Abstract

Hawai'i, with its lush vegetation and beautiful wildlife, is one of the top tourist destinations. The state's economy is impacted greatly by the revenue generated from the tourism industry. The archipelago has transformed over time as a result of tourism's influence, both in a positive and negative way. Though millions of tourists visit Hawai'i every year, the consideration of their impact is not often explored. It is easy to enjoy what Hawai'i has to offer, but is not as enjoyable to first learn about the place and challenge one's notions about their presence there. In this creative project, I undertake the type of research that other responsible travelers should want to engage in before traveling to a new destination, so that they can make the most well informed decisions during their time there.

CONSIDERING THE ETHICAL IMPLICATIONS OF TOURISM IN HAWAII

Considering the Ethical Implications of Tourism in Hawai'i

One of the first steps people often take when they are deciding where to travel is searching up the kinds of activities or attractions that the place has to offer. Let's say your school's nature club is planning a trip and after a simple internet search, you learn that the best hiking trails, waterfalls, and camping sites are found in Peru. You can easily look up the next available flight and purchase those tickets. Perhaps you are planning a couple's getaway with your significant other and find, after a simple internet search, that the best time to visit the "city of love", Paris, is in the summertime. So, you scour for the best deals and book a package trip that you and your significant other will certainly enjoy. In both these instances, the internet serves as the epicenter of travel planning. From researching, reviewing, and booking, the internet serves as a powerful resource.

As the majority of people will continue to use the internet to organize their next travel plan, it is important to explore the nuances in modern travel that do not often come to mind. In both of the previous examples, planning a trip was based on how that place can best appeal to one's desires or goals for the trip. The tourist mindset is one centered around what one could enjoy from a place. And while it is natural to be drawn to a place for what we can gain from being there, it is important to also consider how a tourist's presence could have adverse effects, even if they were unintended. The couple planning their Paris getaway will want to look up the best places to eat, the most photographed places, and the most romantic places to stay at. These searches sound innocent enough, but when we focus solely on how we can enjoy a destination, it overlooks the fact that tourist presence has an effect on the economy and the inhabitants of that location.

CONSIDERING THE ETHICAL IMPLICATIONS OF TOURISM IN HAWAII

This consideration of how tourism impacts travel destinations is where the internet can again prove to be a powerful resource. Before using sites like Expedia or Kayak to jumpstart one's travel planning, the first internet search a traveler should embark on is one that educates them about the destination they are visiting. This exploration of tourism's effects on a place could best be employed towards what is often called "paradise on Earth", or Hawai'i. This paper, and its website counterpart, will explore the kind of necessary information that a traveler should learn about their travel destination, in this case, Hawai'i. By engaging in a deeper understanding of tourism and its effects on a place, this creative project hopes to highlight the importance of considering one's responsibilities as a traveler and the need for more online sources to follow suit.

About Hawai'i

In order to appreciate the current state of Hawai'i, it is important to learn about its history. Hawai'i is an archipelago in the Pacific Ocean made up of 137 islands located southwest of the United States mainland. Though it is now one of the 50 states of the United States, Hawai'i was once its own independent nation that was initially settled by Polynesians. In 2011, through the use of radiocarbon dating, archaeologist Patrick Kirch estimated that the initial discovery of the Hawaiian islands occurred sometime between 1000 and 1200 AD by settlers from Polynesia (the islands within the Polynesian Triangle). Though the exact reasons for why early Polynesian settlers migrated to the islands are still unknown, it can be assumed that their reasons were similar to the migration patterns of other primitive people all over the world. Whether it was an escape from violence or in search of food, early Polynesian settlers made Hawai'i their home. And though the different groups of settlers came with their own beliefs and practices, many Polynesian groups shared similar cultural beliefs and practices that were the foundation for the

CONSIDERING THE ETHICAL IMPLICATIONS OF TOURISM IN HAWAII

emerging Hawaiian identity. Historian Ralph Kuykendall detailed how a main characteristic of early Hawaiian communities, similar to their Polynesian counterparts, was a hierarchical structure that placed the village chief as the center of the community in terms of both leadership and worship (1926).

However, over time, a unique Hawaiian identity had emerged. In fact, even though story-telling was a shared value of the early Polynesian settlers, out of the story-telling came the Hawaiian *oli*, which is a story recited like a chant, and the *hula*, which is a story in which a musical chant is accompanied by gestures (Kuykendall, 1926). The unique Hawaiian identity and culture had been built and remained relatively untouched by the outside world for hundreds of years. The first exposure to non-Polynesian people occurred in 1778. Captain James Cook was an explorer commissioned by Great Britain to voyage the Pacific Ocean, which brought him to a village near Waimea, on the island of Kauai.

Cook's arrival had an impact in two major ways. Firstly, his discovery of Hawaii ushered in waves of European contact onto the islands, especially through the presence of missionaries. Secondly, his arrival spurred Hawaiian unification under one rule. Assistant Professor of History at Utah State University, Seth Archer, detailed in his book how European support became a decisive factor in the rise of Chief Kamehameha I, one of the monarchs of Hawai'i that had ruled a respective part of the archipelago before US control. Captain George Vancouver, another explorer commissioned by Great Britain, accompanied Captain Cook in his voyages to Hawai'i and it was ultimately he who brokered a deal with the Chief of Hawai'i island, Kamehameha I, that opened up the way for the archipelago's unification under his rule. In exchange for Hawai'i's unofficial allegiance to Great Britain, Vancouver offered up weapons and technology that would help Kamehameha I dominate the archipelago. Hawaiian defenses were no match to the

CONSIDERING THE ETHICAL IMPLICATIONS OF TOURISM IN HAWAII

European firepower and through tough battle, Kamehameha's reign took over the islands of O'ahu, Maui, and Moloka'i, effectively making him the ruler of the Hawaiian islands (Archer, 2018).

Despite the initial British influence on Hawai'i, by the early 1800s, it was American presence that became the dominant force. In her research on missionary presence in Hawai'i, Jennifer F. Kashay, Associate Professor of History at Colorado State University, found that missionaries were drawn to Hawai'i especially after its unification due to the prospect of spreading faith as a way to usher in peace. By 1820, there were an estimated 142,000 missionaries throughout Hawai'i (Kashay, 2007). Evangelists had also convinced the chiefs to require that adults and children attend church weekly and school regularly. Many Hawaiians went to weekly prayer meetings, special religious services, and gatherings that lasted for days. Through preaching and setting up schools, American missionaries were able to spread western influence onto the islands.

It was not only the missionaries that recognized the value of Hawai'i, but the U.S. government was also keen to acquire the island as a powerful point of expansion into the Asia-Pacific region. In an article featured in the *International History Review*, Historian Barry Rigby detailed how a group of businessmen and congressmen led by Henry Peirce, a founder of one of the leading sugar firms and former U.S. minister to Hawai'i, was able to further U.S. expansion into Hawai'i. Pierce and his group crafted a treaty between Hawai'i and the U.S. that would promote both local sugar interests and U.S. primacy in Hawai'i which, after its passing, successfully raised the value of Hawai'i's exports to the U.S. from \$1.3 million in 1876 to \$8.9 million in 1885 (Rigby, 1988). American interest and control over Hawai'i did not stop there. In 1893, Hawai'i's Queen Lili'uokalani had plans to rewrite the constitution so that American and

CONSIDERING THE ETHICAL IMPLICATIONS OF TOURISM IN HAWAII

European settlers would lose voting privileges that had allowed them to push for policies that profit off the lucrative sugar plantations. In a news article released during the time of the coup d'état, reporter Wayne K. Westlake described how in retaliation for the proposed re-writing of the Constitution, an organization called the Committee of Safety was formed and worked with the U.S. Minister at the time, John L. Stevens, to overthrow Queen Lili'uokalani (1893). The Committee of Safety was composed of American and European sugar plantation owners, lawyers, ministers, and businessmen who advocated for the annexation of Hawai'i in order to maintain their political and economic endeavors on the archipelago. On January 17, 1893, members of the Committee of Safety gathered at the official royal residence of Queen Lili'uokalani where they proclaimed the disposition of the Queen and established the provisional government that named a prominent Protestant missionary leader, who also helped conduct the plans to annex Hawai'i, Sanford B. Dole as president of the archipelago. Martial law was declared on the island as Dole asked the U.S. for military assistance in regaining order as part of his campaign for Hawai'i's annexation to the U.S., which eventually happened in 1898 (Rigby, 1988).

Initially, the sugar and fruit plantation owners supported the acquisition of Hawai'i as a way to confirm U.S. authority over the island, but were generally resistant to Hawai'i's prospects of statehood. According to the Library of Congress, by 1923, the largest percentage of Hawai'i's population was Japanese. Since plantation owners actively sought out Japanese immigrants to work on the fruit and sugar plantations; the influx of Japanese workers, along with Chinese, Filipino, Korean, and African American laborers, effectively changed the islands' population. Despite the multiethnic makeup of Hawai'i, Congress passed the Organic Act on April 30, 1900 to define franchise restrictions and procedures which excluded all nonwhite residents from the

CONSIDERING THE ETHICAL IMPLICATIONS OF TOURISM IN HAWAII

right to vote. This Act meant that the majority of Hawai'i's population was denied the right to vote, but the children of immigrant parents born on the islands would automatically be citizens and were entitled to voting rights. This would later scare the plantation owners as these children would grow up to proper voting age and become the largest enfranchised group in the next coming decades.

Historian Roger John Bell's book *Last Among Equals: Hawaiian Statehood and American Politics* does an incredible job detailing Hawai'i's tumultuous path towards statehood. Bell describes how Hawaiian residents shared a similar grievance to the U.S. as the U.S. colonies had against Great Britain, which was taxation without representation. Though Hawai'i was able to send one delegate to serve in the national House of Representatives, the delegate had no vote. Although they were denied voting representation in Congress, Hawai'i was still subjected to all taxes, import duties, and obligations that were imposed on existing states. Decisions on such crucial matters such as immigration, military uses of the islands, and the political fate of the territory were all exclusively under Congress jurisdiction.

Bell's exploration of Hawai'i's history uncovered how Hawai'i's territorial status proved beneficial to the sugar corporations that monopolized economic control over the islands. In 1910, there were five major sugar corporations, referred to as the "Big Five", that produced 75 % of Hawai'i's major commodity, sugar. The Big Five also controlled all sugar-related businesses, from banking, insurance, utilities, to sea transportation. Edward P. Dole, attorney general of Hawai'i and cousin of Sanford B. Dole, remarked, "There is a government in the Territory which is centralized to an extent unknown in the United States and probably almost as much centralized as it was in France under Louis XIV" (Dole, 1903, as cited in Bell, 2018). The Big Five had immense political influence as well; they lobbied in Washington and influenced the appointment

CONSIDERING THE ETHICAL IMPLICATIONS OF TOURISM IN HAWAII

of most territorial officials. All but a few directors of the plantations and the sixty-four corporations directly associated with the Big Five were White, which bolstered the confidence of other white residents that Hawai'i would remain in the control of white business owners.

As a result, the concerns voiced by islanders of Asian descent were severely underrepresented in Congress. Many nonwhites felt powerless and it was this overwhelming belief that spurred the call for equality under statehood beginning in the mid-1930s. The 1934 trial of Myles Fukunga was a key event that furthered the concerns of nonwhite islanders that they would be unfairly prosecuted under the law. Fukunga was of Japanese descent and he was tried for the murder of Gill Jamieson, the son of a wealthy white banker. Fukunga was found guilty and executed. However, three years earlier, a similar case bore different results. Thalia Hubbard Massie, a white daughter of a naval officer, accused a group of Hawaiian and Japanese men of assaulting her. In retaliation, her parents murdered one of the alleged attackers. Though they were found guilty of manslaughter, the convicted couple did not serve their ten year sentence. Their lawyer was able to convince the Governor at the time, Lawrence M. Judd, to release them (Bell, 2018, p.60). The contrasting results of the court cases convinced many nonwhites that without the protection granted under statehood, they would continue to be subject to the whims of the white business and political elite.

It was not until the bombing of Pearl Harbor did the U.S. begin to greatly consider accepting Hawai'i into its statehood. The Japanese attack on Hawai'i proved the archipelago's important position as a door to the Asia-Pacific region. Following the attack, martial law was declared on the territory. The forced military governance once again furthered the fear of nonwhite Hawaiians that without statehood, they would never be able to be protected against tyranny. In 1948, an Act to admit Hawai'i into statehood was presented to Congress, but it took

CONSIDERING THE ETHICAL IMPLICATIONS OF TOURISM IN HAWAII

another ten years for the Act to be passed in Congress. In 1958, the Democrats in Congress would only accept Hawai'i into statehood if Alaska was admitted first, because they thought Alaska would be a Democratic stronghold that could counter the Republican stronghold of Hawai'i and help maintain the Democrat majority in Congress at the time. Finally, in 1959, President Eisenhower signed the statehood bill that declared Hawai'i a U.S. state (Bell, 2018, p. 198).

Population Demographics

As mentioned in the previous section, Hawai'i's sugar plantations were an important economic feature that ushered in major U.S. influence. These lucrative plantations also meant that Hawai'i needed a large labor force to support the plantation production. The ethnic composition of Hawai'i faced major changes as Hawai'i's Board of Immigration sought to bring in cheap labor from overseas. Between 1876 and 1890, 55,000 Chinese and Japanese workers moved to Hawai'i, effectively doubling Hawai'i's population. As result, Hawaiians, who had constituted over ninety per cent of the population in 1876, were outnumbered by foreigners after 1890 (Rigby, 1988).

American demographer Irene B. Taeuber identified that the main immigrant groups moving to Hawai'i as agricultural labor were the Chinese, Japanese, and Filipinos. In 1850, the U.S. enacted the Master and Servants Act, which allowed indentured labor to come to Hawai'i. As a result, 364 Chinese laborers came to Hawai'i and as they stayed, there were a documented 38,197 Chinese in 1960. After the Chinese Exclusion Act of 1882 limited the numbers of Chinese laborers coming to the U.S., Hawai'i then looked to Japanese laborers. Around 1890, 12,610 Japanese laborers were in Hawai'i and by 1960, there were 203,455 Japanese in Hawai'i. Labor restrictions again motivated the Hawaiian sugar plantations to look to other countries for

CONSIDERING THE ETHICAL IMPLICATIONS OF TOURISM IN HAWAII

laborers. Following the US acquisition of the Philippines in 1898, Filipino laborers became the next target for the labor movement. By 1910 there were 2,361 Filipinos in Hawai'i and by 1960 that number rose to 69,070 (Taeuber, 1962).

Taeuber's research found that the characteristics of the Chinese immigrant group were that they were the longest residents in Hawai'i and the most advanced in educational levels, occupational structure, and income. However, the Japanese immigrant group was more numerous and moved upward quickly in all measurable economic indexes. The Filipinos are the most recent of the plantation immigrant groups and are relatively socially and economically underdeveloped (Taeuber, 1962, p.108).

Due to the multi-ethnic racial makeup of Hawai'i, the racial categorizations used in Hawai'i are unique to the archipelago. In a chapter from the book *Beyond Ethnicity*, Associate Professor John P. Rosa delves into the unique categorizations used in Hawai'i.

There are four general social-culturing groupings in Hawai'i that have emerged over the last two centuries: Kanaka Maoli (Native Hawaiians), haole (Whites), locals, and Others. Kanaka Maoli are those who descend from the very first people to come to the islands as early as 0 to 400 CE who were distinct from the cultural geographic region of Polynesia. Haole is a Native Hawaiian word that was a general term for foreigners, but as the demographics of Hawai'i transformed, so did the meaning of haole to refer mainly to Whites, most often of American and British origin. Following the overthrow of Hawai'i's Queen Lili'uokalani in 1893, American lawyers and politicians came to control Hawai'i in the period called the haole oligarchy. The term haole again expanded in the twentieth century as missionaries and military personnel from the United States came in substantial waves. The category of locals are generally the descendants of specific immigrant groups that were recruited as plantation laborers from the mid-nineteenth

CONSIDERING THE ETHICAL IMPLICATIONS OF TOURISM IN HAWAII

century to the mid-twentieth century, made up of mainly east Asian, Filipino, Portuguese, and Puerto Rican groups. The term Others is not used in everyday language, but they are people who do not fit into the more recognized categories of Kanaka Maoli, haole, or local. Others is an extremely diverse group, often made up of post-World War II arrivals who are seen as newcomers to Hawai'i. More recent immigrant groups from a range of racial-ethnic groups are often categorized as part of the Other because their group histories are not as known in relation to the archipelago's plantation past (Rosa, 2018).

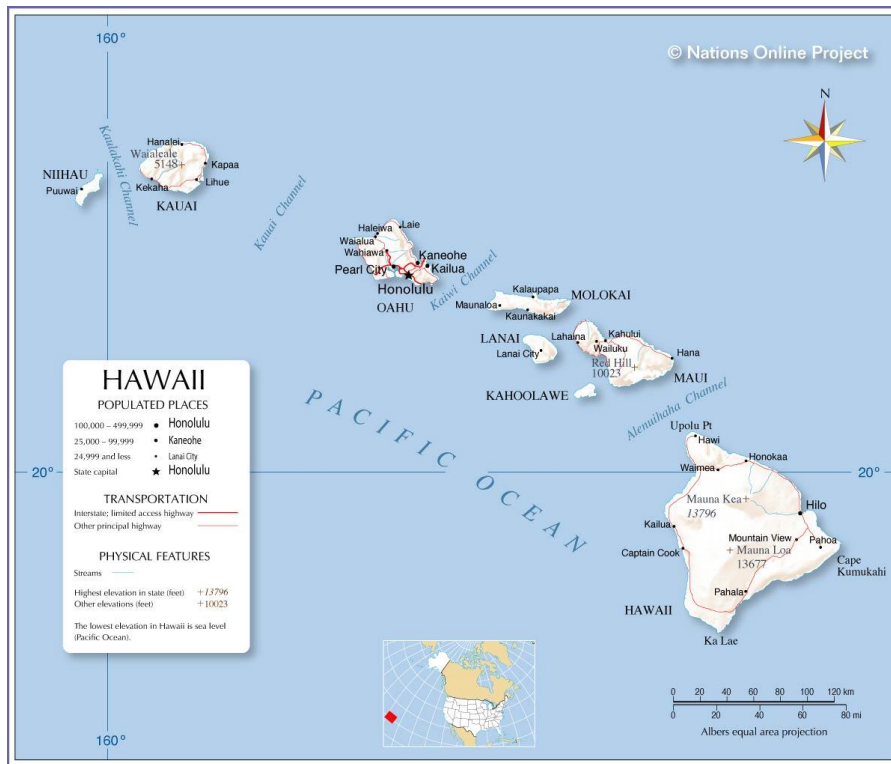
Main Islands of Hawai'i

Hawai'i recognizes 137 islands as part of the archipelago, but the 8 main islands are: Hawai'i, Maui, Koho'olawe, Moloka'i, Lana'i, O'ahu, Kaua'i and Ni'ihau. Figure 1 shows the general map of Hawai'i and labels the main islands.

CONSIDERING THE ETHICAL IMPLICATIONS OF TOURISM IN HAWAII

Figure 1.

General Map of Hawai'i



Note. From Nations Online Project. (2022) General map of Hawaii, United States [map]. Retrieved from https://www.nationsonline.org/oneworld/map/USA/hawaii_map.htm

There are only 151 census-designated cities and towns, but unlike the cities on the U.S. mainland, they do not have a formal government at this level. Instead, Hawai'i has counties, which are the only legally constituted government bodies below the state level. Hawai'i has five counties: Hawai'i, Kalawao, Maui, Kauai, and Honolulu. The population and island makeup of each county are seen in Table 1.

CONSIDERING THE ETHICAL IMPLICATIONS OF TOURISM IN HAWAII

Table 1.

Hawai'i's Counties and Population Count

	Population	Population Density (per square mile)	Geographic Makeup
Honolulu	1,016,508	1,692	Oahu and Northwestern Hawaiian Islands
Hawai'i	200,629	49	Island of Hawai'i, often referred to as the Big Island
Maui	164, 754	141	Maui, Lanai, Molokai
Kauai	73,298	118	Kauai, Ni'ihau, Lehua, and Ka'ula
Kalawao	82	6	Kalaupapa Peninsula on Moloka'i

Note. From U.S. Census Bureau. (2020). *Hawaii Quickfacts from the US Census Bureau*. Retrieved from <https://www.census.gov/quickfacts/fact/table/HI/PST045219>

CONSIDERING THE ETHICAL IMPLICATIONS OF TOURISM IN HAWAII

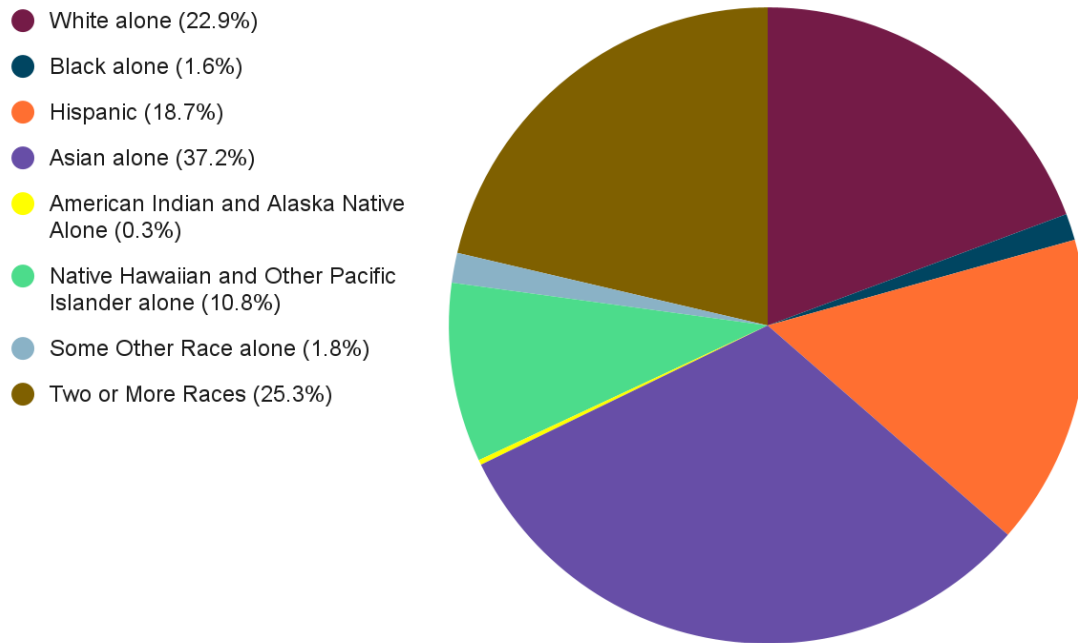
Diversity

The Diversity Index is a tool used by the U.S. Department of Commerce to indicate the chance that two people chosen at random will be from different racial and ethnic groups. A higher diversity index indicates that the area has a higher makeup of different racial and/or ethnic groups. According to the 2020 Census, Hawai'i had the highest diversity index in the U.S. at 76%. Hawai'i is unique from other U.S. states in that the two biggest racial groups in the state are the Asian and multi-racial groups. In 2020, the Census reported Hawai'i's population at 1,455,271. Figure 2 gives a more descriptive detail of the racial makeup of Hawai'i based on 2020 Census data. The history of Hawai'i's settlement by Polynesian settlers and the dependence on foreign labor groups to work on plantations help explain the multi-ethnic composition of the state.

CONSIDERING THE ETHICAL IMPLICATIONS OF TOURISM IN HAWAII

Figure 2.

Racial Makeup of Hawai'i



Note. From U.S. Census Bureau. (2020). *Hawaii: 2020 Census*. Retrieved from

<https://www.census.gov/library/stories/state-by-state/hawaii-population-change-between-census-decade.html>

Economy

Another important aspect to learn about a place before going there is its economy, as it gives you an idea of how your presence could impact it. One way to measure the health of a country's economy is to look at its gross domestic product (GDP), which represents the value of all goods and service produced within a country's borders. An increase in GDP over time typically means that the economy is prospering, whereas a decrease in GDP could signal the opposite.

CONSIDERING THE ETHICAL IMPLICATIONS OF TOURISM IN HAWAII

According to Hawai'i's Department of Business, Economic Development and Tourism, in 2020, Hawai'i's gross domestic product was \$8.29 billion, which was actually down 9.7 % from 2019. The downward trend of Hawai'i's GDP could be attributed to businesses closing down during the COVID-19 pandemic. The industries that contribute the most to Hawai'i's GDP are detailed in Table 2.

Table 2.

Top Industries that Contribute to Hawai'i's GDP

Industry	GDP (in millions)
Government	18,615.6
Real Estate and Rental & Leasing	15,386.6
Health Care and Social Assistance	6,539.3
Retail Trade	5820
Accommodation & Food Services	5,567.9

Note. From Department of Business, Economic Development and Tourism.(2020). *2020 State of Hawaii data book*.

<https://dbedt.hawaii.gov/economic/databook/db2020/>

CONSIDERING THE ETHICAL IMPLICATIONS OF TOURISM IN HAWAII

Labor Force

Employment is another important indicator of a state's economic health as it signifies how many people are participating in the labor force. According to the U.S. Bureau of Labor Statistics, the unemployment rate in Hawai'i has been on the decline since the peak of the pandemic, in which it was 22.4% in April of 2020. About a year later, in February of 2022, the unemployment rate was at 4.3%. The top two industries of employment are in government and trade, which make up 20.6% and 18.7% respectively out of the 583,500 nonagricultural wage and salary jobs. Table 3 highlights the 2021 main industries Hawaiians were employed in.

CONSIDERING THE ETHICAL IMPLICATIONS OF TOURISM IN HAWAII

Table 3.

Hawai'i's Top Industries of Employment

Industry	Jobs
Natural Resources & Mining & Construction	36,800
Manufacturing	12,100
Trade, Transportation & Utilities	109,000
Information	7,900
Financial Activities	27,100
Professional & Business Services	67,700
Education & Health Services	84,500
Leisure & Hospitality	94,000
Other Services	24,300
Government	120,200

Note. From Department of Business, Economic Development and Tourism.(2020). *2020 State of Hawaii data book*.

<https://dbedt.hawaii.gov/economic/databook/db2020/>

Given the diverse makeup of Hawai'i, it is also important to consider how different racial and ethnic groups fare in the economy. In 2018, the Department of Business, Economic Development and Tourism identified the top 14 racial and ethnic groups and compiled important

CONSIDERING THE ETHICAL IMPLICATIONS OF TOURISM IN HAWAII

labor statistics of each group during the period between 2011 and 2015. The report revealed that the Black or African American racial group had the highest rates of employment, with 68% of the population aged 16 and older either employed as a civilian or in the Armed Forces. The Marshallese ethnic group had the lowest rates of employment, with only 46.7% of the population aged 16 and older employed. In terms of civilian unemployment rates by race group, the top 3 groups were Marshallese, Guamanian or Chamoro, and American Indian and Alaska Native with 16.9%, 11%, and 11% respectively. The top 3 groups with the lowest unemployment rate were the Okinawan, Japanese, and Korean with 3.8%, 4.1%, and 5.6%. It is important to note that, as we saw in the racial makeup of Hawai'i, Native Hawaiians and other Pacific Islanders only make up about 10.8% of the population, but they are the group that make up the highest unemployment rates. U.S. total unemployment rate from 2011 to 2015 was at 6.1%, so the contrasting unemployment rates of the racial groups could point to a racial/ethnic significance in employment levels.

Tourism in Hawai'i

As seen in the previous figures, leisure and accommodation are one of the biggest sectors of the economy, both in terms of employment and contribution to the state's GDP. This is no surprise as tourism is one of the biggest sources of capital for Hawai'i's economy. In 2019, the Hawai'i Tourism Authority (HTA), the state's official source for information on comprehensive tourism market research, reported \$17.75 billion in visitor spending and \$48.6 million in average spending daily. Visitor spending includes anything from lodging, shopping, food, transportation and other travel-related expenses while in Hawai'i. The importance of tourism is reflected in the other major sectors connected to tourism that contribute to the state's economy like that of trade, transportation, and accommodation. Lodging is the largest spending category by all visitors,

CONSIDERING THE ETHICAL IMPLICATIONS OF TOURISM IN HAWAII

totalling \$7.65 billion spent on lodging alone. Table 4 lists the spending categories that visitors spent money on during their stay in Hawai'i. Along with visitor expenditures, tourism gained \$2.07 billion in state tax revenue and supported 216,000 jobs (Hawai'i Tourism Authority, 2019). With \$7.65 generated from lodging alone, it is no wonder that tourism is a major part of Hawai'i's economy.

Table 4

Top Categories of Visitor Expenditure in Hawai'i

Category	Total Money Spent by Visitors (in dollars)	Percent Change from 2018
Lodging	7.65 billion	+2.7
Food and Beverage	3.72 billion	+2.6
Shopping Expenditures	2.35 billion	+2.7
Transportation	1.73 billion	-2.8
Entertainment and Recreation	1.62 billion	-0.1

Note. From Hawai'i Tourism Authority. (2019). *2019 Annual Visitor Research Report*.

<https://files.hawaii.gov/dbedt/visitor/visitor-research/2009-annual-visitor.pdf>

Before the COVID-19 pandemic, visitor arrival to Hawai'i was on a steady increase from 9.8 million in 2018 to 10.4 million visitors in 2019. While a majority of visitors came through air transportation, there were still around 143,503 visitors that arrived by cruise ships, which was a

CONSIDERING THE ETHICAL IMPLICATIONS OF TOURISM IN HAWAII

12.6% increase from 2018. Out of the eight major islands, O'ahu has seen the most visitor arrivals. In 2019, O'ahu received the most visitors with a count of 6.1 million visitors by air.

Table 5 details the number of visitor arrivals that came to Hawai'i, by island, and how many total days were spent there.

Table 5

Visitor Arrivals to Each Main Island

Island	Visitor Arrivals	Total Visitor Days
O'ahu	6,154,248	41,827,689
Maui	3,059,905	24,222,598
Moloka'i	63,035	285,966
Lana'i	84,103	269,328
Kaua'i	1,370,029	10,108,788
Hawai'i Island	1,763,904	12,978,052

Note. Visitor arrival count is the number of visitors that came to Hawai'i by air. Total visitor days calculates how many days visitors that came by air travel spent in Hawai'i. From Hawai'i Tourism Authority. (2019). *2019 Annual Visitor Research Report*. <https://files.hawaii.gov/dbedt/visitor/visitor-research/2009-annual-visitor.pdf>

CONSIDERING THE ETHICAL IMPLICATIONS OF TOURISM IN HAWAII

Who Comes to Hawai'i

The HTA also tracks where visitors to Hawai'i are coming from. Since its annexation in 1898, the U.S. West and U.S. East have comprised the majority of visitor arrivals to Hawai'i. In 2019, Hawai'i received the most visitors from the U.S. West and the least from Latin America, which was 4.6 million visitors and 25 thousand visitors respectively. Table 6 details the total number of visitor arrivals from different geographic regions.

CONSIDERING THE ETHICAL IMPLICATIONS OF TOURISM IN HAWAII

Table 6

Visitor Arrivals from Different Geographic Regions

Region	Visitor Arrivals by Air	Total Expenditures (in millions)
U.S. West	4,595,319	6,952.0
U.S. East	2,276,520	4,684.2
Japan	1,576,205	2,248.3
Canada	540,103	1,081.5
Europe	137,908	268.1
Oceania	363,551	895.1
Other Asia	354,680	816.7
Latin America	25,344	64.7
Other	373,534	647.1

Note. From Hawai'i Tourism Authority. (2019). *2019 Annual Visitor Research Report*.

<https://files.hawaii.gov/dbedt/visitor/visitor-research/2009-annual-visitor.pdf>

The HTA also recorded the purpose of visitors' trips to Hawai'i and found that the majority of visitors were coming for pleasure, which encompassed those coming for a wedding, a honeymoon, and vacation. Visiting friends and family followed behind with 793,806 visitors reporting that as the purpose of the trip. Attending meetings and conventions was the third most

CONSIDERING THE ETHICAL IMPLICATIONS OF TOURISM IN HAWAII

reported purpose of visiting Hawai'i, with 471,373 visitors citing it as their reason. These figures reveal that Hawai'i received the most visitor expenditures related to vacation and wedding related activities, though Table 7 goes into greater detail of the top reasons people come to Hawai'i.

Table 7

Purpose of Visit to Hawai'i

	Number of Visitors	Number of Visitors	
	2018	2019	Change over time (in percent)
Pleasure	8,228,574	8,677,727	(+) 5.5
Meetings/Conventions	471,373	459,171	(-) 2.6
Other Business	258,003	271,185	(+) 5.1
Visit friends/relatives	793,806	835,908	(+) 5.3
Govt./Military	104,245	103,728	(-) 0.5
Attend School	25,843	25,516	(-) 1.3
Sport Events	91,966	97,857	(+) 6.4
Other	439,260	418,637	(-) 4.7

Note. The reasons that respondents reported for their reason of going to Hawai'i. From Hawai'i Tourism Authority.

(2019). *2019 Annual Visitor Research Report*.

<https://files.hawaii.gov/dbedt/visitor/visitor-research/2009-annual-visitor.pdf>

What do People do in Hawai'i

Hawai'i's natural beauty and geographic landmarks provide the state with a plethora of sites and activities for visitors to enjoy. The HTA conducted a visitor satisfaction and activity report in 2020 that surveyed visitors from 8 major markets who recently visited Hawai'i. Those markets were the U.S. West, U.S. East, Japan, Canada, Europe, Oceania, China and Korea. The survey asked 24,637 visitors what types of activities they partook in during their stay on the

CONSIDERING THE ETHICAL IMPLICATIONS OF TOURISM IN HAWAII

island. The HTA identified 5 main categories of activities that visitors participated in:

Recreation, Shopping, Entertainment and Dining, Culture and Fine Arts, and Sightseeing. Out of these categories, sightseeing was the most popular activity, which an average of 94% of the respondents across the 8 major markets reported as participating in. Of the sightseeing category, most people reported going on self-guided ventures. The next most popular category of visitor activity was going shopping, which 95.4% of the respondents across the major markets reported doing during their trip. Most of the respondents went to a mall or department store to conduct their shopping. Interestingly, respondents from Oceania reported the highest number of engaging in shopping, with 96.2% of respondents reporting that they went shopping in Hawai'i. The third most popular visitor activity was related to recreation. Of the recreation category, the top activities were going to the beach, hiking, and going for a run. Tables 8,9, and 10 show the percent of survey respondents that reported partaking in a specific activity. As a tropical location, it makes sense that visitors want to enjoy the parks, volcanoes, and waterfalls that are natural to the archipelago. Just looking at these 3 activity categories, it highlights how Hawai'i is able to garner a lot of revenue from visitors participating in leisure and vacation related interests.

CONSIDERING THE ETHICAL IMPLICATIONS OF TOURISM IN HAWAII

Table 8

Recreational Activities of Visitors

	U.S. West	U.S. East	Japan	Canada	Europe	Oceania	China	Korea
Run/Jog/Fitness Walk	38.80%	35.50%	16.90%	37.10%	24.40%	26.00%	20.50%	11.80%
Agritourism	8.10%	10.80%	11.50%	11.60%	8.90%	9.60%	26.00%	26.60%
Hiking	45.50%	49.10%	18.40%	45.10%	38.00%	21.70%	38.40%	25.30%
Park/Botanical Garde	26.90%	34.60%	16.70%	39.70%	36.90%	27.10%	42.40%	26.60%
Beach/Sunbathing	82.60%	81.50%	69.30%	89.90%	77.10%	74.30%	78.00%	82.30%
Surfing	10.30%	8.50%	2.90%	7.50%	7.60%	7.70%	5.50%	9.20%
Swim in ocean	66.50%	62.30%	29.80%	69.70%	62.80%	62.40%	27.40%	49.20%
Snorkel	47.90%	39.80%	14.30%	46.80%	36.20%	28.20%	21.90%	44.80%
Bodyboard	14.70%	8.70%	1.50%	12.40%	5.30%	3.90%	2.80%	2.00%
Golf	8.30%	7.40%	6.90%	9.10%	3.00%	1.90%	2.70%	7.30%

Note. From Hawai'i Tourism Authority. (2020). *Visitor satisfaction and activity survey: 2020 annual report.*

https://www.hawaiitourismauthority.org/media/8436/vsat_2020_annual_report-final-for-posting.pdf

Table 9

Shopping Activities of Visitors

	U.S. West	U.S. East	Japan	Canada	Europe	Oceania	China	Korea
Mall/Department store	34.80%	36.50%	81.50%	54.80%	52.00%	75.60%	68.50%	82.30%
Designer Boutique	13.90%	15.30%	25.00%	19.20%	13.60%	22.00%	4.10%	5.90%
Hotel/Resort store	21.40%	25.50%	33.80%	28.00%	30.20%	30.30%	20.50%	24.90%
Swap meet/Flea market	10.20%	11.80%	3.10%	18.60%	6.80%	8.80%	1.40%	3.00%
Discount/Outlet store	13.10%	14.20%	25.30%	23.40%	16.50%	41.30%	34.20%	63.30%
Supermarket	71.80%	62.80%	69.10%	74.70%	68.60%	54.10%	69.80%	63.90%
Farmer's market	30.80%	26.90%	15.10%	43.20%	30.60%	16.70%	15.10%	12.20%
Convenience store	44.20%	45.40%	47.40%	54.10%	36.30%	66.60%	45.20%	61.00%
Duty free store	1.70%	2.80%	38.40%	4.80%	6.90%	7.00%	48.00%	41.60%
Local shop/Artisan	54.10%	56.70%	11.80%	65.30%	58.70%	46.60%	23.30%	19.70%

CONSIDERING THE ETHICAL IMPLICATIONS OF TOURISM IN HAWAII

Note. From Hawai'i Tourism Authority. (2020). *Visitor satisfaction and activity survey: 2020 annual report.*

https://www.hawaiiitourismauthority.org/media/8436/vsat_2020_annual_report-final-for-posting.pdf

Table 10

Sightseeing Activities of Visitors

	U.S. West	U.S. East	Japan	Canada	Europe	Oceania	China	Korea
On own (self-guided)	81.80%	81.30%	63.30%	84.00%	67.20%	54.90%	56.20%	77.70%
Helicopter/Airplane	2.80%	3.90%	1.10%	3.60%	8.30%	1.50%	27.40%	2.30%
Boat/Submarine/Whale	20.90%	26.00%	12.70%	27.80%	38.00%	19.30%	27.30%	20.30%
Visit towns	45.40%	47.90%	29.00%	58.00%	47.20%	31.00%	28.70%	36.40%
Limo/Van/Bus tour	3.00%	7.50%	21.20%	9.10%	18.60%	27.60%	20.50%	18.30%
Scenic views/Natural landmark	52.30%	60.70%	18.10%	63.40%	60.10%	47.30%	60.20%	61.00%
Movie/TV/Film location	3.00%	5.10%	4.50%	3.70%	8.00%	9.50%	39.70%	21.90%

Note. From Hawai'i Tourism Authority. (2020). *Visitor satisfaction and activity survey: 2020 annual report.*

https://www.hawaiiitourismauthority.org/media/8436/vsat_2020_annual_report-final-for-posting.pdf

Where do People Stay

As established in Table 4, lodging is the biggest category of visitor expenditures. Using data from the HTA, it was determined that hotels specifically provide the largest number of accommodation units in Hawai'i. In 2019, of the 80,554 visitor units available, 53.6 % was made up of hotel units. Of the 8 main islands, 48.7% of the state's visitor units are located on O'ahu. The capital city of Hawai'i, Honolulu, is located on the island of O'ahu and is surrounded by the major airport, principal port, military bases, and business and financial centers. As a major business and military hub, O'ahu hosts the most visitor accommodation units of the archipelago. Table 11 shows the types of accommodation units and the number of visitors that stayed in each respective accommodation unit on Hawai'i.

CONSIDERING THE ETHICAL IMPLICATIONS OF TOURISM IN HAWAII

Table 11

Accommodation Units on Hawai'i

	Number of Visitors	Number of Visitors	
	2018	2019	Change over time (in percent)
Plan to stay in Hotel	5,864,186	6,113,877	(+) 4.3
Plan to stay in Condo	1,671,608	1,699,765	(+) 1.7
Plan to stay in Timeshare	842,332	853,382	(+) 1.3
Cruise Ship	134,694	143,288	(+) 6.4
Friends/Relatives	877,627	936,655	(+) 6.7
Rental House	953,058	1,036,820	(+) 8.8
Hostel	81,501	85,490	(+) 4.9
Camp Site	58,754	63,843	(+) 8.7
Private Room in Private Home	151,696	160,097	(+) 5.5
Shared Room/Space in Private Home	48,092	49,093	(+) 2.1
Bed & Breakfast	117,158	118,851	(+) 1.4
Other Accomodations	135,767	155,065	(+) 14.2

Note. The number of visitors who stayed in one of the accommodation units on the island from 2018 to 2019. From Hawai'i Tourism Authority. (2020). *2020 Visitor plant inventory*.

<https://hawaiiitourismauthority.org/media/6261/2020-visitor-plant-inventory-report.pdf>

Though hotels are still the most popular choice of lodging, there is another option that has recently been garnering attention - transient vacation rental units (TVRUs). TVRUs are described as whole-home or non hosted rentals for under 30 days. Visitors can book rooms or even entire homes through companies like AirBnB, HomeToGo, Vrbo, and TravelStaytion. Being that O'ahu is one of the most visited islands by tourists, the county of Honolulu has recently been met with issues regarding the regulatio of the amount of TVRUs located in the county. In 2019, Honolulu passed Ordinance 19-18, which maintained that TVRUs are only allowed in resort and certain apartment-zoned districts, unless it has a nonconforming use

CONSIDERING THE ETHICAL IMPLICATIONS OF TOURISM IN HAWAII

certificate filed with the county; however, this ordinance has not deterred property owners from renting out their spaces illegally. In a 2017 report from the Hawai'i Appleseed Center for Law & Economic Justice, a nonprofit law firm that advocates for economic security for everyone in Hawai'i, policy analysts Victor Geminiani and Madison DeLuca (2018) found that there was a 35% increase of the number of TVRUs from 2015 to 2017. Geminiani and DeLuca (2018) estimated that there were around 23,000 TVRUs advertised in Hawai'i and considering the total number of housing units available that year, they found that one out of every 24 housing units in the state was a TVRU. The exponential increase of the presence of TVRU highlights how the tourism industry is able to garner revenue from visitors in a plethora of ways.

Hawai'i as a Popular Tourist Destination

Due to its proximity to the U.S. mainland and its accessibility for U.S. citizens to visit, Hawai'i quickly became a popular tourist destination following its annexation. As we also learned, the presence of missionaries and military personnel made the archipelago a familiar site for travelers coming from the U.S. West and East. In a study from James Mak, a professor of Economics at the University of Hawai'i, he analyzed how the development of the tourism industry in Hawai'i was also largely a result of businessmen and government officials wanting to diversify the island's economy. While sugar plantations were extremely lucrative, the price of the good was volatile. Revenue from plantations was subject to the booms and busts of the global economy and in order to wean dependence away from plantations as a source of profit, the Hawaiian government looked to attract millions to the island's lush scenery and natural beauty to ultimately build a massive tourism industry. One of the most prominent leaders in developing Hawai'i's tourism industry was Lorrin A. Thurston, a lawyer and businessman who participated in the overthrow of the Hawaiian monarchy in 1893, and he was one of the plantation owners

CONSIDERING THE ETHICAL IMPLICATIONS OF TOURISM IN HAWAII

that successfully lobbied for the government to allocate funds and resources to develop the archipelago's tourism industry (Mak, 2015).

It is interesting to note that despite Hawai'i's start as a major sugar exporter, the archipelago aimed to move away from relying on exports to support the economy. This is due in part to the fact that Hawai'i does not have a lot of profitable natural resources. According to the U.S. Energy Information Administration (2022), Hawai'i has no natural gas reserves or crude oil reserves. However, Hawai'i is one of the only two states in the U.S. that produce synthetic natural gas. Instead, Hawai'i's most substantial natural resource is in renewable energy. As a tropical location, Hawai'i is in the ideal location to receive a relatively uniform amount of sunlight throughout the year. As a result, solar power provided 64% of the state's total renewable electricity generation in 2020. Another commodity that Hawai'i's natural resources provide comes from the production of construction sand and gravel, crushed stone, and natural gemstones. The U.S. Geological Survey, an agency of the U.S. Department of the Interior that protects and manages the country's natural resources, reported that Hawai'i produced \$107,000,000 worth of crushed stone and \$7,630,000 worth of construction sand and gravel (2018). Though these nonfuel mineral commodities provide a great source of profit, the fact that it is a non-renewable resource with limited quantity makes it less ideal for Hawai'i's economy to rely on.

Instead, developing Hawai'i as a tourist destination was an economic opportunity that businessmen wielded their immense political power to convince the government to undertake. Mak also found that the businessmen, who were mostly white, were threatened by the ethnic composition of Hawai'i and wanted to use tourism to attract a certain type of people - in this

CONSIDERING THE ETHICAL IMPLICATIONS OF TOURISM IN HAWAII

case, fellow white people. A report from the Merchants' Association of Honolulu contained the following passage:

“It is up to the representative people of Hawai'i to decide whether or not this Territory shall or shall not secure a trade that is admittedly large and profitable in itself, besides being a business that properly directed cannot fail to result in bringing us ultimately an increased and permanent population of the most desirable character” (Merchants' Association of Honolulu, 1892, as cited in Mak, 2015).

What this passage reveals is that many of the white businessmen and political elite believed that the population was being threatened by the increase of different ethnic groups. In hopes to attract more white people to visit Hawai'i and potentially stay there, businessmen pushed for the development of Hawai'i's tourism. Once government officials were on board with the plans to develop Hawai'i's tourism, they began to advertise the islands as the ideal tourist destination.

Jon Goss, a professor in the Department of Geography at the University of Hawai'i, researched how early advertisements of Hawai'i were able to impact people's perception of the archipelago and convince them to travel there. Goss (1993) identified five main themes employed in the tourist advertising of the Hawaiian islands: Earthly paradise, Marginality, Liminality, Aloha, Femininity. Earthly paradise refers to how advertisements rely on pushing an image of Hawai'i as a Garden of Eden to attract tourists. Through verbal and visual reference to paradisaal icons such as beaches, waterfalls, and tropical gardens, advertisement companies are able to sell the idea of Hawai'i as the closest thing to Heaven on Earth. Advertisements also rely on the marginality of Hawai'i to lure people into the idea of the archipelago as an ideal travel destination. Hawai'i is sold as being both geographically and temporally marginal. As an

CONSIDERING THE ETHICAL IMPLICATIONS OF TOURISM IN HAWAII

archipelago with rich cultural history and a location far from the mainland, Hawai'i was idealized as a marginalized place in society and the world. Marginality intrigues people because they believe they will be able to experience the world in its most primal state. The aspect of liminality also ties closely with how marginality was used in the advertisements of Hawai'i as an ideal destination location. Goss (1993) describes liminality as the process in which an individual, who at first is separated from the familiar social group and placed into an unfamiliar place, returns to the familiar social group with a higher sense of enlightenment or status. Since Hawai'i was sold as a place on the margins of society, people were drawn to visiting the island as an opportunity to experience the unfamiliar and emerge enlightened.

The spirit of Aloha is another element that advertisements used to characterize Hawai'i; the residents and service staff of the islands were depicted as friendly and sincere as part of the Hawaiian way of life. Visitors believed they would be welcomed by local residents and Hawaiians and that their presence provided a positive impact on the islands. Mak's (1993) last main element he found in advertisements of Hawai'i was the feminization of the islands. By constructing the environment and Hawaiian people as female, the archipelago became sexualized and sensualized in an attempt to titillate people's curiosity. The persistent use of the female pronoun to refer to the state and the individual islands contributed to its feminization. In a popular 1980 advertisement of Hawai'i, Mak (1993) identified the phrases "The Big Island is where the Goddess of Fire gives birth" and "look right down into [a volcano] alive and bubbly with molten lava" as instances of characterizing Hawai'i's femininity. Altogether, these elements were essential in creating an image of Hawai'i that intrigued and attracted people to come to the islands.

CONSIDERING THE ETHICAL IMPLICATIONS OF TOURISM IN HAWAII

The Positive Impact of Tourism on Hawai'i

In order to understand the impact of tourism on the industry, it is important to explore how it has positively affected the archipelago. The revenue generated from visitor expenditures, as previously explored, gives a clear idea of how important tourism has been and continues to be for Hawai'i. Since the annexation of Hawai'i, the tourism industry has prevailed as a major sector of the state's economy. Tourism is the largest single source of private capital for Hawai'i's economy and also supports 216,000 jobs (Hawai'i Tourism Authority, 2019). In order to meet the demands of lodging, entertainment, and food and beverage services tourism requires, the archipelago needs a well-employed service industry. Dexter J.L. Choy, Professor Emeritus at the School of Travel Industry Management at the University of Hawai'i, investigated the quality of tourism employment to reveal that the level of job satisfaction in tourism jobs was very high. Using the 1988 Statewide Tourism Impact Core Survey, it revealed that a majority, 88% of the 824 respondents, of tourism industry workers were satisfied with their jobs. A career in tourism industry management was also positively looked upon and was seen as a favorable career choice. In a statement used in the Core Survey, 43% of tourism industry workers, 33% of government workers, and 29% of workers in other private sector jobs agreed that they would encourage their child to study tourism industry management.

Besides job satisfaction, tourism industry jobs also provide the opportunity for people to advance their economic status and experience managerial positions. Choy's (1995) research found that service industries have almost twice the number of managerial positions than those found in the professional and technical, sales, clerical, and production and maintenance industries. If we compare the managerial opportunities in the service industry to that of air transportation, another major profitable industry in Hawai'i, it helps illustrate the disparity

CONSIDERING THE ETHICAL IMPLICATIONS OF TOURISM IN HAWAII

between them. The results highlighted how the staffing pattern for air transportation relies on higher employment in clerical and production/operation maintenance occupations compared to other industries in the state. In addition, a higher number of personnel is necessary in the airport transportation industry, which makes the opportunities to take on managerial/professional/technical positions even harder to come by. This means that jobs in the tourism sector provide many with the opportunity for an enjoyable career and the ability to move up the managerial ladder.

Local Population

The immense number of jobs and businesses related to the tourism industry also opens up the ability for local residents and Native Hawai'ians to not only get involved in the economy, but to also spread cultural awareness. Local businesses can benefit from tourism by using Hawai'i's historical richness, which attracts many tourists, to spread knowledge and share the local culture. By integrating tourism and heritage with local culture, a mutually beneficial relationship between local residents and the economy can occur.

According to a report on Native Hawaiian-owned firms from the Department of Business, Economic Development and Tourism, Native Hawaiians owned a total of 13,147 firms in Hawai'i in 2012. Of these firms, 30.2% were in the tourism sector and accounted for 10.1% of the total tourism sector firms in the state. Native Hawaiians were most active in the art, entertainment, and recreation industries where their ownership made up 17.1% of the firms in the state. In a way, tourism has given Native Hawaiians an opportunity to showcase their history and culture to the rest of the world.

In an article from the Economic Sustainability of Culture and Cultural Tourism Journal, researchers Gabriella Andrade, Holly Itoga, Cathrine Linnes, Jerome Agrusa, and Joseph Lema

CONSIDERING THE ETHICAL IMPLICATIONS OF TOURISM IN HAWAII

conducted a study to examine the trends towards authentic and sustainable tourism experiences and how the representation of Hawaiian culture is integrated into Hawai'i's tourism. Survey participants were asked to provide their top three characteristics associated with Hawai'i as a vacation site. The results showed that 50% of the survey respondents associated the beaches, Hawaiian culture, and outdoor activities as the main characteristics that come to mind when thinking about Hawai'i as a vacation destination. Another question asked visitors to provide images that they associate with the perception of Hawai'i as a leisure destination. Amongst beaches, food, and friendly local people, Hawaiian culture was once again mentioned as the main features of Hawai'i that visitors believe make the archipelago a leisure destination. These survey results reveal how visitors drawn to Hawai'i for leisure or vacation associate Hawaiian culture as an essential part of what makes Hawai'i ideal for visiting. In order to meet this perception of Hawai'i, Native Hawaiians are able to participate in tourism in a more active role as they provide the experience that visitors associate the most with Hawai'i. Hawaiian culture has become a main selling point for visitors to come to Hawai'i and since vacation in Hawai'i is so heavily associated with Hawaiian culture, visitors are willing to pay for the experiences that Native Hawaiian tourism specifically provides.

Multiculturalism

The involvement of Native Hawaiians in the tourism industry also reveals how tourism is able to promote diversity at a structural level. As touched on in the previous section of how Hawai'i was turned into a tourist destination, the Aloha spirit and liminality used to advertise Hawai'i to the visitors spurred the archipelago to be celebrated as a site for international cultural exchange. Sarah Miller-Davenport, Senior Lecturer at the University of Sheffield, conducted research on how the marketing of Hawai'i as a multicultural paradise was able to spread a

CONSIDERING THE ETHICAL IMPLICATIONS OF TOURISM IN HAWAII

message of racial tolerance. Miller-Davenport (2017) remarked that as the tourism industry used an image of friendly locals and a unique Native Hawaiian culture to sell Hawai'i to visitors, it fostered in an importance of social amity and a respect for the state's multi-ethnic composition.

In a sermon from Reverend Abraham Akaka, one of the most famous Hawai'i clergymen of the 1960s, his description of the Aloha Spirit exhibits how tourism was able to spread a positive message around multiculturalism:

“Everyone here, from the members of the oldest Hawaiian families to the visitors disembarking from planes today, are immigrants... While each immigrant group brought something of its native culture to Hawai'i, it also adopted a way of life from the Hawaiians. It absorbed what we call the ‘Aloha Spirit’ - the friendliness, humbleness of the Hawaiians... [I]t does not take the newcomer long to learn that there is a deeper meaning to ‘aloha’-kindness and graciousness, love and understanding” (Akaka, 1966, as cited in Miller-Davenport, 2017)

Akaka's description of the Aloha Spirit as an extension of Hawaiian friendliness and understanding is indicative of how such messages of acceptance and appreciation of Hawai'i's multiculturalism were able to permeate through the islands and into the visitors' beliefs. By interacting with locals through tourism, visitors are also exposed to Hawai'i's multi-ethnic society and are subliminally shown how to appreciate different cultures and races. By making Hawaiian culture a hallmark of an ideal vacation destination, racial tolerance and multiculturalism became an acceptable and marketable way of life.

Negative Impact of Tourism

Though the tourism industry has become one of Hawai'i's main sources of revenue, it is also important to consider the adverse effects of too much economic dependence on tourism. As

CONSIDERING THE ETHICAL IMPLICATIONS OF TOURISM IN HAWAII

a demand driven industry, tourism is subject to the whims of the market that could significantly benefit or harm the state's economy. The COVID-19 pandemic recently exposed just how dangerous it is for a state to heavily depend on a single sector. In a 2020 report of COVID-19's impact on the Hawaiian population released by Hawai'i's Department of Business, Economic Development and Tourism, it was determined that the industries most economically vulnerable to the effects of the pandemic were related to the tourism sector (i.e. retail, trade, food services, accommodation, arts, entertainment, recreation, and transportation). As the pandemic required social distancing and self-quarantining orders, the occupation categories related to tourism greatly suffered as the demand for it dropped drastically. As a result, many people lost their jobs and livelihood.

Using data from the HTA Visitor Plant Inventory regarding the pandemic's impact on Hawai'i's economy, it becomes clear how risky it is to rely on tourism so tremendously. In 2019, Hawai'i saw \$17.84 billion from visitor spending, but then in 2020, it dropped significantly to \$5.16 billion. Hotel occupancy also took a major hit. In 2019, hotel occupancy statewide was 80.03%, then it dropped to 31.1% the following year. This resulted in major layoffs in the accommodation sector, which is the most profitable sector of the tourism industry. In 2019, there were around 42,766 jobs in accommodation, but as the lockdown kept visitors away from the islands and resulted in major loss of hotel revenue, the amount of jobs in accommodation dropped to 21,841. The state unemployment rate further reflects how the economy was impacted by COVID-19, as the unemployment rate reached a high of 21.9% in 2020 when it was only 3.1% the previous year. What these numbers reveal is that the economy greatly suffered when the pandemic shut down the tourism industry because the state relies immensely on revenue from the tourism industry. When the demand for an industry that has been a considerable source of a

CONSIDERING THE ETHICAL IMPLICATIONS OF TOURISM IN HAWAII

state's revenue for several years drastically dropped, it highlights how vulnerable an economy is when it relies on a single sector for profit.

The immense focus on the tourism industry as the state's main export also resulted in other sectors diminishing and losing support. Failing to diversify a state's economy means that other important sectors are not getting the attention and support it also needs. This issue is especially exemplified in how the tourism industry impacted Hawai'i's food supply. Once tourism was able to provide the state as a main source of revenue, Hawai'i shifted its focus away from agriculture. Though the archipelago was once a major agricultural exporter, the Department of Business, Economic Development and Tourism (2012) reports that Hawai'i currently imports 85% of its food. Of the 15% that Hawai'i's farms produce, the top two commodities grown were seed crops and macadamia nuts, which are mainly catered towards tourists and export use. If there happened to be a sudden cutoff in imported food, as seen in the COVID-19 pandemic, Hawai'i would not have the means to switchover from production of nutritionally unimportant foods like macadamia nuts and seeds, to basic foods that would serve the population. The significant dependence on imported foods reveals how Hawai'i's local agriculture production is currently not enough to support the needs of the archipelago's population and is instead used to supply the tourism industry's demands.

Due to Hawai'i's dependence on imported foods, retailers in Hawai'i face less competition and are able to hike up prices of goods, which makes it difficult for local residents to afford nutritious food in what is called food insecurity. To combat food insecurity, the U.S. government created the Supplemental Nutrition Assistance Program (SNAP), which provides food and nutritional assistance to qualifying low income families. According to Hawai'i's Department of Human Services, in 2019, there was an average of \$37 million in SNAP benefits and over

CONSIDERING THE ETHICAL IMPLICATIONS OF TOURISM IN HAWAII

200,000 individual recipients of SNAP per month. Due to the impact of COVID-19, the average SNAP benefits per month rose to an average of \$79 million per month starting from March 2020.

However, in research from the University of Hawai'i at Manoa (Stupplebeen et al.),¹ low-income residents expressed that the federal food assistance is not enough. Through a series of focus group discussions of 86 low-income Hawai'i residents, over 50% of participants expressed that the amount of food stamps provided by the federal program did not meet their needs. Several participants shared that running out of food stamps was a major stressor and made it difficult to purchase healthier foods. When food stamps ran out, participants mentioned that they had to look to other food resources like food banks, churches, Salvation Army, and family and friends. The participants of the study were majority Native Hawaiian/part Hawaiian/Pacific Islander (61.6%), followed by White (17%), Asian (9.6%), African American (3.6%), and other ethnicities (6%).

Another study from the University of Hawai'i at Manoa (Stupplebeen et al.) reveals that food insecurity has impacted the health of many low-income residents, especially Native Hawaiians and other Pacific Islanders. The data brief found that there were statistically significant differences of food insecurity by race and ethnicity, with 44% of other Pacific Islanders, 43% of Filipinos, and 27% of Native Hawaiians reporting food insecurity (Stupplebeen et al., 2018). Food insecurity poses a lot of health problems as stipulated in research by Doctors Sandra P. Garcia, Anne Haddix, and Kevin Barnett for the Preventing Chronic Disease Journal. When people are unable to purchase and consume healthy food options, they are at a greater risk of illness and disease. Their research focused on the most common chronic conditions (i.e. hypertension, coronary heart disease, stroke, emphysema, asthma, and diabetes) to examine how health care costs are associated with food insecurity. The research revealed that the prevalence of chronic health conditions was higher for food-insecure

CONSIDERING THE ETHICAL IMPLICATIONS OF TOURISM IN HAWAII

adults than for food-secure adults. In addition, the health care costs to treat these chronic conditions also revealed that food-insecure adults incurred greater health care costs, about 11% more, than food-secure adults (2018).

The research on food insecurity and its demographic significance reveal how the state's food supply has become vulnerable due to a tremendous reliance on tourism in supporting the economy. By solely relying on tourism to support the state's economy, Hawai'i has diverted its land use to better serve the tourism industry, which has led to adverse effects on the state's food supply. In addition, food insecurity disproportionately affects Native Hawaiians and other Pacific Islanders. If the state continues to remain extremely reliant on tourism and focused on how to solely support that industry, it opens itself up to risks of food supply shortages and major health problems that are hurting its own population and the Native Hawaiians who bear the greatest health related costs.

Environmental

Along with its economic impact, tourism negatively impacts the environment in a multitude of ways. Since air transportation is the main means of visitor arrivals to the archipelago, its immense carbon footprint is important to consider. In 2019, right before the COVID-19 pandemic closed down all travel onto the island, there were 10.4 million arrivals by air and a total of 68,348 operated flights to Hawai'i (Hawai'i Tourism Authority). The carbon footprint of the total air travel creates a massive environmental problem. To put it into perspective, using the carbon emissions calculator provided by the International Civil Aviation Organization, a United Nations specialized agency that develops standards for international civil aviation, a round trip flight from the Los Angeles International Airport to the Kona International Airport would require an aircraft to burn 33,260 kg of fuel. In addition to the fuel used, if there

CONSIDERING THE ETHICAL IMPLICATIONS OF TOURISM IN HAWAII

were 128 tourists in an economy seat in that roundtrip flight, there would be a total of 74,786 kg of carbon dioxide emissions. According to the United States Environmental Protection Agency, the 74,786 kg of carbon dioxide emissions from that roundtrip flight is equivalent to the energy use of 9.4 homes for one year - all from just one round trip flight between Kona and Los Angeles. In fact, according to the 2017 Hawai'i Greenhouse Gas Emissions Report from the Hawai'i State Department of Health, carbon dioxide was the largest single contributor to the state's greenhouse gas emissions; of the 20.56 million metric tons of greenhouse gas emissions, carbon dioxide made up 89% of it. Greenhouse gas emissions contribute to rising temperatures that affect Hawai'i's coral reefs and marine ecosystems. Rising water temperatures especially impact the algae, which provide food for the coral, as the significant loss of algae weakens and eventually kills the coral in a process called coral bleaching. According to the U.S. Environmental Protection Agency, mass bleaching events are becoming more common as greenhouse gas emissions have raised both the temperature and acidity of the ocean (Hawai'i State Department of Health, 2016).

Marine Life

The presence of tourists on the islands has also negatively impacted the marine life of Hawai'i. A specific instance of this is seen in the behavior of spinner dolphins in response to major tourist presence. Some popular attractions the island of O'ahu has to offer tourists are ocean activities like kayaking, swimming, and dolphin watching. However, the latter activity involves disturbing the resting areas of Hawaiian spinner dolphins. Dolphin watching seems like an innocent activity for tourists to experience wildlife, but increased interaction with humans as a result of the tourism industry has affected the behavioral development of spinner dolphins. Though the full extent of the effects of human activities on dolphins' behavioral patterns still

CONSIDERING THE ETHICAL IMPLICATIONS OF TOURISM IN HAWAII

have a lot to be discovered about, a study by scientist Fabienne Delfour revealed that the increased presence of commercial tour boats and inflatable dinghies that were being used for dolphin watching at resting areas demonstrated a decrease in dolphin presence over time (2007). Disruptive human behaviors brought on by tourism are extremely dangerous as it threatens the safety of vulnerable wildlife. The long term effects on the development of spinner dolphins have not yet been uncovered, but we can already imagine the kinds of damage it could cause on ecosystems and the overall environment. Hope is not all lost as the use of time-area closures, which restrict people from entering certain water zones, could potentially help deter the effects of major tourist presence on spinner dolphin development. However, not everyone supports these efforts. In fact, Senator Brian Schatz of Hawai'i addressed a letter to the National Oceanic and Atmospheric Administration that decried their proposed rule for time-area closures that would close several bays on Hawai'i' (2021). This exemplifies how tourism can even affect environmental policies as seen in Senator Schatz's reluctance to protect the dolphins that serve as a major tourist attraction.

Waste Generation

In a study of resource use on the island of Hawai'i, researcher Osamu Saito reported that the tourism industry accounts for 21.7% of the island's total energy consumption, 44.7% of the island's water consumption, and 10.7% of the island's waste generation (2013). Saito's research found that per visitor that came to the island of Hawai'i in 2009, the waste generated from accommodations, restaurants, golf courses, car rentals and tours produced 5.9, 2.0, 2.2, 0.6, and 1.4 kilograms respectively. The HTA reported that there were 1,299,711 visitors to the island of Hawai'i in 2009 and if we use Saito's calculations, the amount of waste generated by those tourists would be 15,726,503 kilograms. The tremendous amount of waste produced has become

CONSIDERING THE ETHICAL IMPLICATIONS OF TOURISM IN HAWAII

a major problem on Hawai'i as the archipelago does not currently have the proper recycling means to deal with waste on these immense levels. Its location in the Pacific Ocean with limited land for landfills means that waste can easily find its way into the ocean.

If we think about how much plastic waste hotels produce to keep up with its demands, Hawai'i's waste problem becomes even more prominent. In 2020, there were an estimated 81,188 visitor units for lodging. On the island of O'ahu alone, hotels accounted for 69.5% of the island's supply of visitor units (Hawai'i Tourism Authority, 2019). Hotels commonly use single-use plastics to provide complimentary toiletries to its guests, but its immense plastic use also means that there is an immense amount of plastic waste. Without proper recycling and waste management, Hawai'i is faced with the pollution of the marine environment through the presence of microplastics. Microplastics are typically defined as plastics 1 micrometer - 5 millimeter in size. Microplastics can either come as a secondary source from the oceanic weathering processes that break down bigger plastics, or as the primary source of plastic as the plastic microbeads and pellets that get into the environment by spillage during handling and transport. Since plastics do not readily break down, its presence in the environment persists for thousands of years. In a study from scientists Savannah Franklin Rey, Janet Franklin, and Sergio J. Rey (2021), they reported microplastic densities were present on the beaches of Oahu. Microplastic densities on several O'ahu windward beaches were high, measuring over 1000 particles per square meter. The presence of microplastics in the oceans means that the marine life animals that we end up consuming have consumed the microplastics as well. As tourism continues to boom, the prospects of waste and microplastics damaging the environment and wildlife are unimaginable.

CONSIDERING THE ETHICAL IMPLICATIONS OF TOURISM IN HAWAII

Homelessness

One of the major effects of tourism making up a substantial amount of the state's economy is that it makes land an extremely expensive commodity and in turn, housing costs have skyrocketed. In a report from the Hawai'i Appleseed Center, data showed that vacation rental units have made available housing for Hawai'i residents even more limited and in turn drive up the price of rent, which is concerning in a state where 43% of households rent (Geminani & DeLuca, 2018). Buying a house is one of the biggest ways to build equity, but when Hawaiian residents are being pushed out of the market by corporations and nonresidents, they become extremely vulnerable to being unsheltered. In 2016, the median household income for Hawai'i was \$74,511 however, 74% of the housing units required by 2025 are needed for households making less than the median household income (Geminani & DeLuca, 2018). The increasing demand for housing is disturbing as the greatest housing needs are concentrated at the lowest levels of the income scale, but as housing and land in general has been exponentially competitive, that leaves thousands of people without a home. The increasing presence of TVRUs, as mentioned in a previous section, has also contributed to a sharp increase in housing prices. The Hawai'i Appleseed report found that at a minimum, 52% of TVRUs are owned by nonresidents and 74% of TVRUs are for entire-home rentals (Geminani & DeLuca, 2018). What this means is that Hawaiian residents struggle to find and afford a house as nonresidents buy up available homes for rental purposes as a source of profit from the tourism industry. A report from the U.S. Department of Housing and Urban Development found that despite making up only 10% of the Hawaiian population, Native Hawaiians and other Pacific Islanders accounted for 39% of the homeless population (2016). The housing crisis in Hawai'i reveal that the tourism industry has played a major role in leaving Hawaiian residents without a home as the

CONSIDERING THE ETHICAL IMPLICATIONS OF TOURISM IN HAWAII

archipelago's limited land is being used up for vacation accommodations that disproportionately affect Native Hawaiians and other Pacific Islanders as they are unable to compete with nonresidents buying up entire homes.

Hawaiian Residents' Response to Tourism

Besides the effects of tourism, an important group that needs to be heard from in regard to how tourism affects them, are the local populations of Hawai'i. As explored in a previous section, the images of Hawai'i that are commonly seen on travel packages, Hollywood films, and social media posts show the archipelago as a haven from the monotony of everyday life, where one could indulge on coconut drinks by the beach below a warm sun - a paradise on earth. However, the stark reality of the living conditions Native Hawaiians face (e.g. homelessness and economic vulnerability) compared to what is sold to the public call into question the validity of calling Hawai'i paradise; and if so, for who?

Haunani-Kay Trask was one of the prominent voices of the Hawaiian Sovereignty Movement, a political and cultural campaign that advocates for the establishment of Hawai'i as an independent nation or kingdom, and she described the influence of tourism on Hawai'i as a "prostitution of Hawaiian culture". Trask argued that the fantasy of Hawai'i as a place of magical allure and free from rawness and violence was a product of western objectification (1999). The idea of the prostitution of culture is based on the broader conceptualization of prostitution as the degradation of an object in exchange for money; in this case, of cultural prostitution, Native Hawaiian culture has become the object of degradation.

Trask uses the hula dance to exemplify how Hawaiian culture has been transformed to suit the idea of Hawaiian paradise in order to appease tourists. Hawaiian dance, especially hula kahiko as called in its ancient form, has been one of the most celebrated Polynesian art forms

CONSIDERING THE ETHICAL IMPLICATIONS OF TOURISM IN HAWAII

taught by dance masters and appreciated at formal competitions. However, the hula popularized on screen and at resorts showcase hula dancers in costumes that mix different Polynesian cultures and require them to act salacious and wear heavier makeup (Trask, 1999). The catering of a cultural dance towards the tourist perspective highlights how powerful the tourism industry has become in which it is able to transform a cultural attribute into a product that no longer reflects the reality of where it came from. On the surface, the imagery of pretty ladies in grass skirts and leis as a representation of Hawaiian culture may seem harmless, and rather pleasant in the fact that it paints such an attractive image of the culture, but its effects are damaging. Trask argues that when we replace the images of Hawaiian culture to better suit the idealization of it that better sells it as a tourist destination, it becomes easier to diminish concerns about tourism's negative impact on Hawai'i and its culture.

Considering both the positive and negative impacts of tourism on Hawai'i, the local response to tourism is rather mixed. In the 2021 report of the HTA's Resident Sentiment Survey, it revealed that while 75% of Hawai'i residents statewide believe that tourism is worth the issues associated with the industry, 68% believe that the island is being run for tourists at the expense of local people. In regard to overall tourism management efforts, the survey revealed that the most pressing issues residents want to see addressed is the education of visitors and residents to respect the islands and each other, eliminate illegal vacation rentals, and to charge visitor access fees to state parks and trails. Another important finding was that 49% of residents believe that tourism has brought more benefits than problems and that 36% of residents believe that tourism has been mostly positive for them and their families. These mixed sentiments in regard to tourism's impact on Hawai'i reveal that Hawaiian residents are aware of the tourism industry's

CONSIDERING THE ETHICAL IMPLICATIONS OF TOURISM IN HAWAII

influence on the economy and their way of life and points to the greater concern Hawaiian locals have in regard to the mismanagement of the tourism industry.

Alternative Tourism

Though Table 1 shows how most visitors to Hawai'i come for vacation and leisure, pleasure-seeking is not always the most compelling impetus for travelers. In the most recent years, a new drive for tourism sees travelers drawn to novel experiences in unconventional places that could not be replicated elsewhere in what experts dub as alternative tourism. Tej Vir Singh, founding Director of the Centre for Tourism Research & Development (CTRD) in Lucknow, India, studied how alternative tourism came to rise in opposition to conventional tourism. Rather than staying at hotels and enjoying resorts, alternative tourism encourages visitors to engage in the activities and businesses from the local population. Singh detailed the attributes of alternative tourism as small in size and scale, low impact on the environment, and respecting local control (2004).

Volunteer Tourism

One of the most popular ways for people to participate in alternative tourism is through volunteer tourism. Stephen Wearing, Associate Professor at the University of Technology, Sydney, studied how volunteer tourism came to such prominence in alternative tourism. Wearing (2001) described volunteer tourism as a way for tourists to interact with the community that they are traveling to in a mutually beneficial arrangement. Tourists are able to work alongside local organizations during their time visiting so that their time there serves a dual purpose of leisure and volunteerism. Volunteer tourism packages typically require a program cost to be paid to the program organization, but other packages may require the traveler to pay only for lodging, while the rest of the program costs are paid for in volunteer hours. Organizations like the Youth

CONSIDERING THE ETHICAL IMPLICATIONS OF TOURISM IN HAWAII

Challenge International and Earthwatch are just a couple examples of volunteer tourism operations that have the same common element of seeking participants whose intentions are to volunteer.

One of the organizations that has capitalized on the volunteer tourism industry is the online travel database GoAbroad Inc., who advertise 11,106 travel programs and 300,843 participants matched with programs. GoAbroad serves as an online directory for organizations to pay to advertise their travel programs on the site. One of the volunteer opportunities found on the GoAbroad site is with their partner organization Muaisa Hale Pule, a nonprofit shamanic lodge on the Kona Coast of the island of Hawai'i. The program advertises itself as "Earth Medicine" volunteerism where applicants can work shifts of gardening, landscaping, grounds keeping, and maintenance in exchange for staying at the lodge and completing a ten day Shamanic Healer/Medicine Man Certification. Another program featured on the site is from Pacific Discovery, an educational organization that caters to students wanting to travel abroad for the summer, semester or gap year. Their four week Hawai'i Summer program has a tuition cost of \$6,975 that students pay to Pacific Discovery for organizing the in-program travel, accommodation, excursion fees, meals, and instructors. The itinerary of the program advertises activities like exploring the gardens, taking surfing lessons, and grounding taro leaves alongside the local hosts of Hilo, Hawai'i. The volunteering aspect of the program is when the students join an unnamed locally run community organization in a marine debris clean-up at the beach and a fishpond restoration. In both of these featured programs, tourists are able to indulge in both leisure and volunteerism during their travels.

Ecotourism

CONSIDERING THE ETHICAL IMPLICATIONS OF TOURISM IN HAWAII

Hawai'i's wildlife and natural beauty are attractive qualities that draw tourists in and a popular way to enjoy nature on a closer level is through participating in ecotours. Martha Honey, the Co-founder and Director Emeritus of the Center for Responsible Travel, researched how ecotourism has developed over time to become one of the most popular ventures of alternative tourism. Honey wrote, "ecotourism [is] one of the fastest-growing sectors in the tourism industry, with an annual growth rate of 5% worldwide, representing 6% of the world gross domestic product and 11.4% of all consumer spending". Typically, ecotours involve visiting areas that are under some form of environmental protection by governments, conservation or scientific organizations, or private owners or entrepreneurs. Visitors also have the choice to go on corporate or local owned ecotours. The ability to explore the natural beauty of a place is a compelling reason for people to go on ecotours.

Regina Scheyvens, Co-Director of the Pacific Research and Policy Centre at the University of New Zealand, studied how locally owned ecotours were able to empower local communities. Community-based ecotourism is characterized by the high degree of control that local communities have over the activities taking place on the ecotour. Scheyvens highlights the people of Ngai Tahu to exemplify how local communities in New Zealand are using ecotourism to empower themselves. The local tribes in Ngai Tahu are trained and educated to be informational guides for tourist activities; by providing employment opportunities that specifically require the locals of Ngai Tahu, it helps divert revenue back to the local community and the power of sharing their knowledge in their hands.

In Hawai'i, ecotourism has been used as a way to promote conservation efforts and to spread the knowledge of ecology. Researchers from the College of Marine and Environmental sciences at James Cook University, Sarah R. Sutcliffe and Michele L. Barnes examined how

CONSIDERING THE ETHICAL IMPLICATIONS OF TOURISM IN HAWAII

effective a shark diving ecotourism program was in benefitting conservation efforts in Hawai'i. The public perception of sharks are rather negative, often seeing them as scary and dangerous animals. The One Ocean Diving organization is just one of the programs in Hawai'i that aim to change public perception of sharks and encourage conservation efforts through a cage free shark diving experience. Sutcliffe and Barnes administered tests to the program participants that examined their knowledge level of sharks and attitude towards sharks before and after their diving experience. The results of the tests showed that a significantly higher proportion of post-tour participants had an intention to engage in more shark conservation in the future compared to the members of the general public. In regard to shark knowledge, post-tour participants also had a greater level of self-perceived knowledge of the ecological role of sharks compared the general public, however, this could also be slightly attributed to the fact that people who are already interested in ecology or sharks are more likely to go on this specific ecotourism program. Nonetheless, Sutcliffe and Barnes' research highlights how ecotourism can play an important role in conservation efforts. For those interested in experiencing nature and wildlife in a different way, ecotourism remains a popular form of alternative tourism.

Why it Matters

Even after all that has been delved into about Hawai'i, there is still so much to learn and explore about the impact of tourism. Though this specific exploration focused on Hawai'i, the exercise of educating and pushing oneself to get a deeper understanding of how our presence as visitors can significantly impact a place. In our current digital age of lightning fast internet, realistic virtual reality, and a plethora of social media channels, it is becoming easier for the ability to travel across borders to be lauded as a common experience. With a couple clicks on a website, anyone could buy a ticket that can get them thousands of miles away from the comfort

CONSIDERING THE ETHICAL IMPLICATIONS OF TOURISM IN HAWAII

of their hometown. However, traveling is not as ubiquitous of an experience as we want to believe. Sure, the ability to travel is within reach for more people than ever before, but the actuality of acting upon it is limited to those who are fortunate enough to have the money, time, and access to travel that many people work a lifetime to achieve. My uncle was in his mid-thirties the first time he was able to travel outside of his home country, the Philippines, to visit his siblings in the United States after years of saving up for it and finding a time that his work allowed; even with all of this preparation, my uncle's wife and kids were still not able to travel with him because tickets were too expensive for all of them to join and it was a bad time for the children to be leaving school for an extended period of time without missing too much of the school year.

My uncle is just one of the many who would argue that partaking in travel is not as readily available for everyone as we think. As a result, we should all take on the responsibility of engaging beyond how tourism can serve our desires to travel and instead, considering how tourism affects the local community. When a certain site begins to attract people as a tourist destination, it creates a situation where the tourism industry alters and defines the place economically, politically, and socially. Businesses specifically catering to tourists and the rise of land prices that push residents out are both examples that showcase how tourism can influence the development of a place. After understanding the context of Hawai'i's establishment as a state and the reality of the tourism industry in Hawai'i, it can further establish the ability of tourism to take advantage of a vulnerable site that has been sold as a tourist destination.

However, as COVID-19 cases decline, countries are opening up their borders again and people are getting more excited about traveling across state and national lines. With this consideration of how tourism has impacted Hawai'i, it poses the question of how to engage in a

CONSIDERING THE ETHICAL IMPLICATIONS OF TOURISM IN HAWAII

more ethical way of traveling. Some argue that we should stop traveling to Hawai'i at all; by staying away from the archipelago, the beaches will clear up and the price of fruit will go down. However, stopping people from coming to Hawai'i is not enough to reverse the decades of history that made Hawai'i such a popular vacation site. Others will argue that it is not the tourists, but the mismanagement of the tourism industry that is the main problem. Some point to alternative tourism as a better way to visit a place. However, others may argue that alternative tourism is not all that much better than commercial tourism, no matter how well intentioned.

There is no clear answer on how to travel ethically and responsibly, but it does not mean we should not try. Hopefully, as you reflect on the knowledge you started with compared to what you have now after learning more about Hawai'i, it becomes clear how essential it is to conduct a deeper understanding of how to take part in the tourism industry that considers our effects on the environment, people, and culture of a place.

CONSIDERING THE ETHICAL IMPLICATIONS OF TOURISM IN HAWAII

References

- Andrade, G., Itoga, H., Linnes, C., Agrusa, J., Lema, J. (2021). The Economic Sustainability of Culture in Hawai'i: Tourists' Willingness to Pay for Hawaiian Cultural Experiences. *Journal of Risk and Financial Management*, 14(9). <https://doi.org/10.3390/jrfm14090420>
- Archer, S. (2018). *Sharks upon the land: Colonialism, indigenous health, and culture in Hawai'i, 1778-1855*. Cambridge University Press.
- Bell, R. (2018). *Last among equals: Hawaiian statehood and American politics*. University of Hawai'i Press.
- Bricker, K. (2017). The international ecotourism society. *Travel and Tourism Research Association: Advancing Tourism Research Globally*, 11. Retrieved from https://scholarworks.umass.edu/ttra/2013marketing/White_Papers/11
- Choy, D. (1995). The quality of tourism employment. *Tourism Management*, 16(2). Doi: 10.1016/0261-5177(94)00023-4
- Corey, K. Bless, J., Pindus, N., Sitko, D. (2017). *Housing needs of Native Hawaiians: A report from the assessment of American Indian, Alaska Native, and Native Hawaiian Housing needs*. U.S. Department of Housing and Urban Development. <https://www.huduser.gov/portal/sites/default/files/pdf/HNNH.pdf>
- Delfour, F. (2007). Hawaiian spinner dolphins and the growing dolphin watching activity in Oahu. *Journal of the Marine Biological Association of the United Kingdom*, 87, 109-112. doi:10.1017/S0025315407054148

CONSIDERING THE ETHICAL IMPLICATIONS OF TOURISM IN HAWAII

Department of Business, Economic Development and Tourism. (2012). *Increased food security and food self-sufficiency strategy*.

https://files.hawaii.gov/dbedt/op/spb/INCREASED_FOOD_SECURITY_AND_FOOD_SELF_SUFFICIENCY_STRATEGY.pdf

Department of Business, Economic Development and Tourism. (2017). *Native Hawaiian-owned firms in Hawaii's tourism sector*.

https://files.hawaii.gov/dbedt/economic/reports/Native_Hawaiian_Owned_Business_in_Tourism.pdf

Department of Business, Economic Development and Tourism. (2018). *Demographic, social, economic, and housing characteristics for selected race groups in Hawaii*.

https://files.hawaii.gov/dbedt/economic/reports/SelectedRacesCharacteristics_HawaiiReport.pdf

Department of Business, Economic Development and Tourism. (2020). *2020 State of Hawaii data book*. <https://dbedt.hawaii.gov/economic/databook/db2020/>

Department of Business, Economic Development and Tourism. (2021). *COVID-19 and the economically vulnerable populations in Hawaii*.

<https://dbedt.hawaii.gov/economic/files/2020/06/COVID-19-Report-Economically-Vulnerable.pdf>

Department of Human Services. (2021, June 18). DHS resumes recertification and benefit renewal requirements for SNAP and financial assistance.

<https://humanservices.hawaii.gov/blog/dhs-resumes-recertification-and-benefit-renewal-requirements-for-snap-and-financial-assistance-effective-beginning-july-1-2021/>

CONSIDERING THE ETHICAL IMPLICATIONS OF TOURISM IN HAWAII

Energy Information Agency. (2022). *Hawaii: State Profile and Energy Estimates*.

<https://www.eia.gov/state/analysis.php?sid=HI>

Garcia, S.P., Haddix, A., Barnett, K. (2018) Incremental health care costs associated with food insecurity and chronic conditions among older adults. *Preventing Chronic Disease*, 15. <http://dx.doi.org/10.58888/pcd15.180058>

Geminiani, V., DeLuca, M. (2018). *Hawai'i vacation rentals: Impact on housing & Hawai'i's economy*. Hawai'i Appleseed Center for Law & Economic Justice.

<https://hiappleseed.org/publications/hawaii-vacation-rental-impact-study>

Goss, J.D. (1993). Placing the market and marketing place: Tourist advertising of the Hawaiian islands, 1971-92. *Environment and Planning D: Society and Space*, 11, 663-688.

<https://doi.org/10.1068/d110663>

Hawaii State Department of Health. (2017). *Hawaii greenhouse gas emissions report for 2017*.

https://health.hawaii.gov/cab/files/2021/04/2017-Inventory_Final-Report_April-2021.pdf

Hawaii State Department of Labor and Industrial Relations. (2018). *Labor Force estimates from 2017 annual local area unemployment statistics (LAUS), based on Census 2006-2010 (5-yr ACS data)*.

<https://labor.hawaii.gov/wp-content/uploads/2019/06/Element-Five-Exhibit-A-1.pdf>

Hawai'i Tourism Authority. (2019). *2019 Annual Visitor Research Report*.

<https://files.hawaii.gov/dbedt/visitor/visitor-research/2009-annual-visitor.pdf>

Hawai'i Tourism Authority. (2020). *2020 Visitor plant inventory*.

<https://hawaii-tourism-authority.org/media/6261/2020-visitor-plant-inventory-report.pdf>

CONSIDERING THE ETHICAL IMPLICATIONS OF TOURISM IN HAWAII

Hawai'i Tourism Authority. (2020). *Visitor satisfaction and activity survey: 2020 annual report*.

https://www.hawaiitourismauthority.org/media/8436/vsat_2020_annual_report-final-for-posting.pdf

Hawai'i Tourism Authority. (2021). *HTA resident sentiment survey 2021*.

<https://www.hawaiitourismauthority.org/media/7438/2021-06-24-resident-sentiment-survey-results-press-release.pdf>

Heinrich, K. M., Hsu, L. J. Y., Johnson, C. B., Jokura, Y., Rider, M., & Maddock, J. E. (2008).

Food security issues for low-income Hawaii residents. *Asia Pacific Journal of Public Health*, 20, 64-69.

Honey, M. (2008). *Ecotourism and sustainable development: Who owns paradise?*. Island Press.

International Civil Aviation Organization. *ICAO carbon emissions calculator*:

<https://www.icao.int/environmental-protection/Carbonoffset/Pages/default.aspx>

Kashay, F. J. (2007). Agents of imperialism: Missionaries and merchants in early nineteenth

century Hawaii. *The New England Quarterly*, 80(2), 280-298. Retrieved from

<https://www.jstor.org/stable/20474535>

Kirch, P. (2011). When did the Polynesians settle Hawai'i? A review of 150 years of scholarly inquiry and a tentative answer. *ResearchGate*. Retrieved from

https://www.researchgate.net/publication/260248796_When_Did_the_Polynesians_Settle_Hawai'i_A_Review_of_150_Years_of_Scholarly_Inquiry_and_a_Tentative_Answer

Kuykendall, R.S. (1926). *A history of Hawaii*. Macmillan.

CONSIDERING THE ETHICAL IMPLICATIONS OF TOURISM IN HAWAII

Library of Congress. (n.d.) *Hawaii: Life in a plantation society*.

<https://www.loc.gov/classroom-materials/immigration/japanese/hawaii-life-in-a-plantation-society/>

Mak, J. (2015, February). Creating “paradise of the Pacific: How tourism began in Hawaii (Working Paper No.2015-1). Retrieved from

https://uhero.hawaii.edu/wp-content/uploads/2019/08/WP_2015-1.pdf

Miller-Davenport, S. (2017). A ‘Montage of Minorities’: Hawai’i tourism and the commodification of racial tolerance, 1959–1978. *The Historical Journal*, 60(3), 817-842.

<https://doi.org/10.1017/S0018246X16000364>

Rey, S.F., Franklin, J., Rey, S.J. (2021). Microplastic pollution on island beaches, Oahu, Hawai’i.

PLoS ONE, 16(2). <https://doi.org/10.1371/journal.pone.0247224>

Rigby, B. (1988). The origins of American expansion in Hawaii and Samoa, 1865-1900. *The International History Review*, 10(2), 221-237. Retrieved from

<http://www.jstor.org/stable/40105868>

Rosa, J.P. (2018). “Eh! Where you from?”: Questions of place, race, and identity in contemporary Hawai’i. In C. Fojas, R.P. Guevarra, & N.T. Sharma (Eds.), *Beyond Ethnicity: New Politics of Race in Hawai’i* (pp.78-93). University of Hawai’i Press. Retrieved from

<http://www.jstor.org/stable/j.ctvvv2g5.8>

Saito, O. (2013). Resource use and waste generation by the tourism industry on the big island of Hawaii. *Journal of Industrial Ecology*, 1-12. DOI: 10.1111/jiec.12007

CONSIDERING THE ETHICAL IMPLICATIONS OF TOURISM IN HAWAII

Scheyvens, R. (1999). Ecotourism and the empowerment of local communities. *Tourism Management*, 20(2), 245-249. [https://doi.org/10.1016/S0261-5177\(98\)00069-7](https://doi.org/10.1016/S0261-5177(98)00069-7)

Singh, T.V. (2004). Tourism searching for new horizons: An overview. *New Horizons in Tourism: Strange Experiences and Stranger Practices*. Center for Tourism Research and Development.

Stupplebeen, D.A., Quensell, M., Peltzer, N.K., Pirkle, C.M. (2018). Food insecurity in Hawai'i using a population based sample: A data brief. *Food Insecurity Data Brief*. University of Hawai'i and Manoa

Sutcliffe, S.R., & Barnes, M.L. (2018). The role of shark ecotourism in conservation behaviour: Evidence from Hawaii. *Marine Policy*, 97, 27-33.
<https://doi.org/10.1016/j.marpol.2018.08.022>

Taeuber, I.B., (1962). Hawaii. *Population Index*, 28(2), 97-125. Retrieved from
<http://www.jstor.org/stable/2731215>

Trask, H.-K. (1993). Lovely hula lands: Corporate tourism and the prostitution of Hawaiian culture. *Border/Lines*, (23). Retrieved from
<https://journals.lib.unb.ca/index.php/bl/article/view/24958>

U.S. Bureau of Labor Statistics. (2022, March 25). *Local area unemployment statistics*.
<https://www.bls.gov/web/laus/laumstch.htm>

U.S. Geological Survey. (2018) *The Mineral Industry of Hawaii*.
<https://www.usgs.gov/centers/national-minerals-information-center/mineral-industry-hawaii>

CONSIDERING THE ETHICAL IMPLICATIONS OF TOURISM IN HAWAII

United States Environmental Protection Agency. (2016). *What climate change means for Hawaii*.

<https://19january2017snapshot.epa.gov/sites/production/files/2016-09/documents/climate-change-hi.pdf>

United States Environmental Protection Agency. (2022 March). *Greenhouse gas equivalencies*

calculator. <https://www.epa.gov/energy/greenhouse-gas-equivalencies-calculator>

Wearing, S.L. (2015). Volunteer tourism. *Tourism Recreation Research*, 28(3). Doi:

10.1080/02508281.2003.11081411

Westlake, W. (1893). The overthrow of the Hawaiian monarchy. *Hawaiian Sovereignty*.

Retrieved from <http://hdl.handle.net/10125/77700>