



# IQTISODIYOT&TARAQQIYOT

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Mavjud nazariy va normativ yondashuvlarga tayangan holda, maqolada ekoturizmni baholashning turli axloqiy modellari — utilitaristik yondashuvdan tortib ekologik va deontologik etika konsepsiyalarigacha — taqdim etiladi. Shuningdek, ekologik manfaatlar, mahalliy aholi ehtiyojlari va iqtisodiy maqsadlar o'rtasida muhim muvozanat saqlanadigan muvaffaqiyatli va axloqiy ekoturizm misollariga ham e'tibor qaratiladi.

Xulosa qismida mualliflar ekoturistik faoliyatga axloqiy standartlarni joriy etish bo'yicha bir qator amaliy tavsiyalarni ilgari suradilar, bunda hisobdorlik, qaror qabul qilish jarayonida mahalliy hamjamiyatlar ishtiroki va biznesning shaffofligi muhim ahamiyat kasb etadi. Shu tariqa, maqola yanada ongli va axloqiy jihatdan mas'uliyatli ekoturizm modelini rivojlantirishga o'z hissasini qo'shadi.

**Kalit so'zlar:** ekoturizm, ekoturizmning axloqiy tomoni, barqaror turizm, axloqiy mas'uliyat, "yashil niqob" (greenwashing), utilitarizm, ekologik va deontologik etika konsepsiyalari.

**Аннотация.** Экотуризм в последние десятилетия приобретает всё большую популярность как форма устойчивого туризма, ориентированного на минимизацию негативного воздействия на окружающую среду и вовлечение местных сообществ в экономику региона. Он позиционируется как альтернатива массовому туризму, способная содействовать охране природы и сохранению культурного наследия. Однако, несмотря на положительный имидж, в практике экотуризма нередко выявляются некоторые этические противоречия, которые требуют глубокого анализа и разрешения.

В данной статье рассматриваются ключевые этические аспекты экотуризма, включая вмешательство во внутренние процессы жизни местных и особенно коренных сообществ, неравномерное распределение прибыли от туризма, манипулятивные маркетинговые практики (в частности, распространение так называемого "зелёного камуфляжа" — greenwashing), а также чрезмерную нагрузку на уязвимые экосистемы. Особый акцент сделан на моменте, насколько туризм, претендующий на "экологичность", действительно соответствует заявленным принципам устойчивого развития и социальной ответственности.

На основе существующих теоретических и нормативных подходов, в статье представлены различные этические модели оценки экотуризма — от утилитаристского подхода до концепций экологической и деонтологической этики. Также обращено внимание на успешные примеры этичного экотуризма, где соблюдается важный баланс между экологическими интересами, нуждами местного населения и экономическими целями.

В заключении автор формулирует ряд практических рекомендаций по внедрению этических стандартов в экотуристическую деятельность, акцентируя важность подотчётности, участия местных сообществ в принятии решений и прозрачности бизнеса. Таким образом, статья вносит вклад в развитие более осознанной и этически ответственной модели экотуризма.

**Ключевые слова:** экотуризм, этическая сторона экотуризма, устойчивый туризм, моральная ответственность, "зелёный камуфляж", утилитаризм, концепции экологической и деонтологической этики.

## INTRODUCTION

In today's context of global environmental crisis and growing public concern over the deteriorating state of the environment, the concept of sustainable tourism is becoming increasingly relevant. One of the most prominent areas within this field is ecotourism — a form of travel focused on the preservation of natural and cultural heritage, as well as on improving the well-being of local communities. Over the past few decades, interest in ecotourism has significantly increased, as evidenced by various international initiatives (such as UN sustainable development programs) and a broader societal demand for more responsible consumption and environmentally conscious behavior.

The World Tourism Organization (UNWTO) defines ecotourism as a form of tourism in which travelers visit relatively undisturbed natural areas to enjoy nature and learn about local culture, while minimizing negative environmental impacts. The International Ecotourism Society (TIES) expands on this definition, emphasizing the importance of actively contributing to nature conservation, respecting cultural traditions, and ensuring the participation of local residents in tourism. Thus, ecotourism represents an attempt to integrate environmental, social, and economic interests into a single sustainable model.

However, in practice, ecotourism does not always live up to these expectations. A number of contradictions emerge when large-scale commercial projects are masked as "ecotourism," resulting in severe harm to natural areas, the destruction of traditional ways of life in local communities, and the exploitation of their cultures primarily for profit. Moreover, the phenomenon of so-called greenwashing is often observed — when companies market their services as environmentally friendly without taking any meaningful or verifiable actions to support such claims. In this way, ecotourism can be not only part of the solution but also part of the problem.



This raises the need for a critical analysis of the ethical dimension of ecotourism. The goal of this article is to identify the key moral dilemmas that arise in the development of ecotourism, as well as to propose possible ways to address them, taking into account both ecological and philosophical-ethical criteria. Central to this discussion are issues of fair resource distribution, respect for the culture and autonomy of local peoples, the responsibility of tour operators, and the awareness of the tourists themselves.

The scientific novelty of this research lies in its focus not so much on the practical and environmental aspects of ecotourism, but on the moral foundations and ethical principles that should guide sustainable tourism behavior. This approach allows for a broader understanding of what “eco-friendliness” means in the context of tourism, shifting the focus from formal criteria to a deeper reflection on human responsibility toward nature, other people, all of humanity, and its future.

## REVIEW OF LITERATURE ON THE SUBJECT

The ethical foundations of ecotourism have been widely debated in academic and policy-oriented literature, particularly in relation to sustainable development, community empowerment, and moral accountability. Early conceptualizations of ecotourism emphasized environmental conservation and socio-economic benefits for host communities. However, scholars increasingly argue that ethical responsibility extends beyond environmental protection to include issues of equity, authenticity, and cultural respect.

One of the most influential contributions to the normative framework of ecotourism is provided by Martha Honey in *Ecotourism and Sustainable Development: Who Owns Paradise?*. Honey critically examines who truly benefits from ecotourism development, highlighting power asymmetries between global tourism operators and local communities. She argues that sustainable development in tourism must be grounded in local ownership, participatory governance, and transparent benefit-sharing mechanisms. This perspective positions moral responsibility as central to ecotourism practice, rather than as a peripheral marketing element.

The ethical tension between genuine sustainability and “greenwashing” is further explored by Abeyratne and Arachchi (2021). Their empirical study demonstrates that while green practices positively influence tourists’ behavioral intentions, superficial or misleading sustainability claims undermine trust and ethical credibility. The authors suggest that authentic environmental commitment is not only a strategic advantage but also a moral imperative. Similarly, the phenomenon of cultural commodification and exploitation is illustrated in investigative discussions such as the article “Ayahuasca Tourism Is Ripping Off Indigenous Amazonians,” which exposes how spiritual tourism can appropriate Indigenous traditions without fair compensation or respect for local autonomy. This example reveals the ethical dilemmas arising when tourism demand intersects with vulnerable cultural systems.

From a critical theoretical standpoint, Erin Cater in *Ecotourism as a Western Construct* argues that ecotourism is often framed through Western environmental values that may not align with local epistemologies and development priorities. Cater emphasizes the need to question whose definitions of sustainability dominate policy discourse. This critique deepens the ethical debate by introducing cultural relativism and postcolonial considerations into the analysis of sustainable tourism.

Community-based tourism (CBT) has emerged as a practical model for reconciling sustainability goals with moral responsibility. Basnyat and Kafle (2022) demonstrate that in Nepal, CBT initiatives enhance resilience and inclusive growth in the post-COVID-19 context. Their findings indicate that community participation strengthens local stewardship of natural resources while ensuring equitable economic distribution. This aligns with broader discussions of economic leakage in tourism, addressed by Lemongrass Marketing (2021), which explains how profits often flow out of destination regions through foreign ownership and external supply chains. Reducing leakage is presented as both an economic strategy and an ethical necessity to safeguard community welfare.

Environmental education is another ethical dimension of ecotourism. Cook, Faisal, and Pernecky (2023) analyze visitor experiences on Tiritiri Matangi Island in New Zealand, demonstrating how interpretive programs can cultivate pro-environmental attitudes. Their research supports the argument that ecotourism should function as a transformative learning experience, fostering environmental ethics among tourists. In this regard, sustainability is not limited to resource management but extends to shaping responsible global citizenship.

Collectively, the reviewed literature reveals that ethical ecotourism requires balancing environmental protection, socio-economic justice, and cultural integrity. Sustainable development goals cannot be achieved solely through ecological conservation; they demand accountability in governance, authenticity in marketing, community empowerment, and respect for Indigenous knowledge systems. Thus, moral responsibility is not an optional supplement to ecotourism but its foundational principle.



## RESEARCH METHODOLOGY

For the analysis of the issue under consideration, methods of a systematic review of scientific publications devoted to the ethical aspects of ecotourism in modern conditions were used.

The main sources of information included peer-reviewed journal articles, reports from international organizations (UNESCO, OECD), and research found in databases such as CyberLeninka and Scopus.

To achieve the research goal and ensure analytical depth, a qualitative methodological paradigm was chosen. The primary method employed was qualitative analysis, conducted from the perspective of an ethical-philosophical approach, integrating the following concepts:

Utilitarianism — assessing the consequences of tourism activities in terms of maximizing benefits and minimizing harm;

Deontological approach — considering the moral duties of tourists, tour operators, and governments regardless of the outcomes;

Virtue ethics — focusing on personal responsibility, motivation, and the moral character of participants in ecotourism, including at the individual level.

To address the research question, systematic reviews of scholarly publications were used, including peer-reviewed journal articles in the fields of ecology, tourism, and applied ethics. Additional key sources included reports from international organizations such as the World Tourism Organization (UNWTO), the United Nations Environment Programme (UNEP), and the International Ecotourism Society (TIES).

This comprehensive approach made it possible to form a more holistic understanding of the moral foundations of ecotourism and to develop well-reasoned recommendations for shaping more ethical practices in this area.

## ANALYSIS AND RESULTS

The analysis identified a number of common ethical issues arising in the field of ecotourism, along with documented successful practices that are guided by ethical principles of sustainable development. The findings highlight the dual nature of ecotourism: on the one hand, it has the potential to minimize environmental damage and support the development of local communities; on the other hand, it often serves as a cover for unethical economic activity disguised as environmentally responsible initiatives.

Despite its stated goals of nature conservation, in many countries ecotourism has become a source of additional pressure on ecosystems. In an effort to meet tourist demand for “untouched nature,” new hotels, roads, hiking trails are constructed, and transport activity increases. A striking example is Costa Rica, one of the world’s leaders in ecotourism, where in certain regions tropical forests are being destroyed and wildlife displaced due to uncontrolled tourist influx. [6] [13] This leads to a disruption of the ecological balance, even though the tourism is presented as “environmentally sustainable.”

In some cases, ecotourism leads to the commercialization of cultural traditions and the distortion of their meaning in order to meet tourist expectations. For example, in the Amazon region, tours are organized that include staged rituals of Indigenous peoples, performed not for cultural but for commercial purposes. This creates ethical tension between preserving identity and the need to earn income through tourism. Interference in community lifestyles may lead to the erosion of traditional values and dependency on an unstable tourism market. [2]

One of the most widespread problems is greenwashing — a situation in which tour operators and hotels claim environmental responsibility without taking real steps to reduce negative impacts. [9] For example, hotels in Southeast Asia may label themselves as “eco-lodges” while still using single-use plastics, constructing without environmental considerations, or consuming resources without restraint. This misleads consumers and undermines trust in genuinely sustainable ecotourism initiatives. [1]

Despite promises to support local communities, revenues from ecotourism are often concentrated in the hands of external investors and large corporations, while local residents receive minimal dividends or are used as cheap labor. This issue is especially acute in developing countries where transparent mechanisms for income distribution are lacking. Such practices exacerbate social inequality and call into question the declared social mission of ecotourism. [11]

Despite the above-mentioned problems, there are successful examples of ethically organized ecotourism where principles of sustainability, fairness, and respect for nature and culture are upheld.

The Community-Based Tourism (CBT) model in Nepal demonstrates opportunities for effective and fair involvement of local residents in tourism activities. Tourism is managed locally, revenues are directed toward infrastructure, education, and healthcare development, and visitors gain a deeper cultural and ecological experience. This model helps preserve culture and fosters a sense of responsibility among tourists. [3]



A key component of ethical ecotourism is educating travelers themselves. In New Zealand, programs are implemented where tourists are briefed before their trips on rules of conduct in natural areas, ecological risks, and cultural specifics of the region. This approach fosters responsible behavior and reduces the likelihood of unintentional harm by tourists. [5]

Some tour operators and hotel chains consciously avoid embellishing their services and transparently inform clients about their real capabilities and limitations. [16] These companies openly acknowledge that they cannot be completely “green” but strive for continuous improvement. This builds trust and attracts a conscious audience focused on real values rather than marketing slogans. [12]

These findings emphasize that ecotourism is not simply a “good” or “bad” practice but, above all, a field of ethical choices made by all participants — from tourists to tour operators. The effectiveness and moral soundness of ecotourism directly depend on transparency, engagement, and responsibility at all levels.

The development of ecotourism in the XXI st century intensifies fundamental ethical contradictions underlying the interaction between humans and nature. Despite declared goals of sustainable development, many ecotourism practices turn out to be compromises between, on the one hand, the pursuit of economic gain and, on the other, the necessity to uphold moral responsibility toward the environment and local communities.

Ecotourism exists in a paradoxical position: it simultaneously depends on nature and can also pose a threat to it. On one hand, it is a tool for sustainable development, enabling biodiversity conservation, fostering development in rural and remote regions, and raising tourists’ ecological awareness. On the other hand, within a market economy, ecotourism often becomes yet another form of commercialization of natural and cultural resources.

This duality reveals its ethical dimension: to what extent is it acceptable to use nature and culture as commodities? What are the limits of impact that should not be crossed, even for “noble” goals?

Analyzing ethical dilemmas requires referring to various branches of normative ethics, each offering its own understanding of morality in the tourism context. These include:

- Utilitarianism, which views ecotourism as acceptable if it produces the greatest benefit for the greatest number. However, the question arises: who exactly benefits — tourists, investors, local populations, or nature? If benefits are unevenly distributed and harms fall on vulnerable communities and ecosystems, the utilitarian approach loses moral legitimacy.

- Deontology focuses on duties and moral principles that must be upheld regardless of outcomes. From this perspective, tour operators, tourists, and governments have inherent obligations: not to harm nature, to respect local communities’ autonomy, and not to engage in false advertising. Even if “ecotourism” generates profit, it loses its moral foundation if these principles are violated.

- Environmental Ethics goes beyond anthropocentrism, recognizing nature as an intrinsic value with its own rights. This approach demands a rethinking of tourism’s entire logic: nature is not merely a backdrop for experiences but a subject worthy of respect and protection. From this standpoint, ecotourism must not only avoid harm but actively contribute to ecosystem restoration.

Thus, an ethical-philosophical analysis helps deepen the understanding of what truly makes tourism “eco”—not only at the level of technologies and services but also in values and motivations.

Given the scale of tourism and the complexity of transnational interactions, the question of global regulation of ethical standards becomes especially relevant. Currently, various initiatives promote sustainable tourism, among which the Global Sustainable Tourism Council (GSTC) stands out as an organization developing international standards covering environmental, social, and ethical indicators. [8]

However, in practice, implementing these standards faces challenges such as:

- lack of legal force;
- low awareness among tour operators;
- difficulties in monitoring and verifying compliance.

Therefore, there is a pressing need not only to develop standards but also mechanisms for certification, auditing, sanctions, and incentives for ethical behavior such as subsidies and tax benefits.

Today, governments — especially in developing countries — play a key role in creating conditions for sustainable and ethical tourism. They can:

- introduce legislation limiting environmentally harmful activities;
- support local initiatives and small businesses in ecotourism;
- promote tourist education and cultural awareness.

Non-governmental organizations (NGOs) act as important intermediaries between communities, businesses, and authorities. They can:

- ensure compliance monitoring;
- facilitate education for locals and tourists;
- promote ethical cooperation and fair resource distribution models.





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## IQTISODIYOT & TARAQQIYOT

*Ijtimoiy, iqtisodiy, texnologik, ilmiy, ommabop jurnal*

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