

GENDER AND GENDER ROLE DIFFERENCES IN
THE ENVIRONMENTAL ETHICS OF
INTERPRETIVE SERVICE
PROFESSIONALS

By

KAREN ANNE BOLDIS

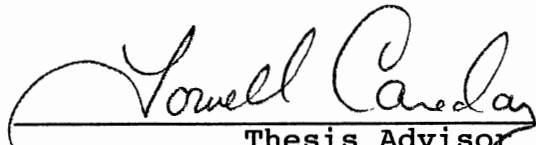
Bachelor of Science
State University of New York at Buffalo
Buffalo, New York
1972

Master of Education
State University of New York at Buffalo
Buffalo, New York
1984

Submitted to the Faculty of the
Graduate College of the
Oklahoma State University
in partial fulfillment of
the requirements for
the Degree of
DOCTOR OF PHILOSOPHY
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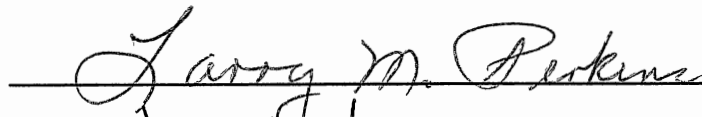
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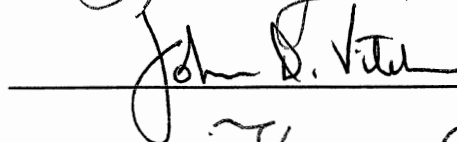
Thesis Approved:

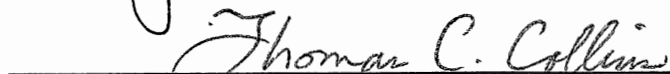

Thesis Advisor










Dean of the Graduate College

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CHAPTER I

INTRODUCTION

Aldo Leopold (1966), in his classic presentation of the land ethic, spoke of the need for a cultural revolution which "changes the role of *Homo sapiens* from conqueror of the land-community to plain member and citizen of it" (p. 240). Leopold described the land ethic as an evolutionary possibility in human development, and an ecological necessity. This appeal for what "ought to be" versus "what is" established the basis for the distinction between an ethic, which is prescriptive, and science, which is descriptive (Rolston, 1975).

As increasing attention is paid to environmental problems, many environmental dilemmas that demand responsible decision making are viewed as moral or ethical issues. Such dilemmas not only encompass the problem as is, but prompt us to consider "what ought we to do." Callicott (1989) put it succinctly:

Today the need is greater than ever for philosophers to do what they once did--to redefine the world picture in response to irretrievably transformed human experience and to the flood of new information and ideas pouring forth from the sciences; to inquire what new way we human beings might imagine our place and role in nature; and to figure out how these big new ideas might change our values and realign our

sense of duty and obligation. (p. 4-5)

Resource management agencies employ interpretive specialists to educate the public and reinforce management goals. The use of interpretation as a management tool can minimize environmental impacts from recreational use, reduce user conflicts, encourage thoughtful and responsible behavior toward others, and gain public support for resource issues.

Professionals in the field of interpretive services educate the public in leisure settings such as nature centers, parks (visitor centers, campgrounds and trails), environmental education centers, camps, museums, zoos, aquariums and arboretums. Interpretation by the National Park Service, as defined by Tilden (1977) is:

An educational activity which aims to reveal meanings and relationships through the use of original objects, by firsthand experience, and by illustrative media, rather than simply to communicate factual information. (p. 8)

Everhardt (cited in Tilden, 1977) described the park interpreter as a guiding hand that " ... bring[s] into focus the truths that lie beyond what the eye sees ... ", a " ... professional communicator of environmental awareness and understanding ... " (p. xi). Interpreters share a vision of communicating to their audiences in a way that provokes thought, poses questions rather than answers, and motivates others to consider their own place in nature. As Tilden

(1977) succinctly stated, "The chief aim of Interpretation is not instruction, but provocation" (p. 9).

As interpreters encounter more examples of environmental degradation and complex, concrete problems, they are often in a position to bridge the descriptive with the prescriptive, or the "is" with the "ought." If Tilden's distinction between instruction and interpretation is "provocation," then interpretation can be viewed as an instructional technique in which philosophical dialogue is sought as its highest, and perhaps noblest goal.

The skilled interpretive specialist, when viewed as a kind of philosopher, seeks to arouse dialogue with the audience, and within the individuals in that audience. Such dialogue has the potential to induce the audience to contemplate, reflect, and act. By revealing meanings and relationships in a manner that provokes contemplation, the interpreter can set the stage for the audience to contemplate the "ought" from the "is."

An environmental ethic may be conceptualized as extending a sense of justice and rights to nonhuman nature. However, an environmental ethic as put forth by Leopold (1966) also envisions our relationship with nature from a perspective of care: "When we see land as a community to which we belong, we may begin to use it with *love and respect* [italics added]" (p. xviii-xix).

Kohlberg (1969, 1984) viewed moral development as a hierarchical process in which the person may pass through

three stages (preconventional, conventional, postconventional) of increasingly mature moral reasoning. His theory interpreted moral reasoning as based on individual rights, a concern for equality and a universal ethic of principled justice.

Research in the 1980's indicated controversy over the orientation of moral reasoning from two different perspectives: justice and care. Gilligan (1982) found that the moral reasoning of women reflected a theme of decisions based on a perspective of care. Using Kohlberg's interview methodology, she (Gilligan, 1977) noted that none of the females interviewed in her study attained the postconventional level of moral development. Rather, their statements indicated a concern for personal relationships, responsibilities and obligations to others, which matched Kohlberg's levels three and four: conventional stage moral development.

Moral reasoning in real-life dilemmas was examined for concerns of justice and care (Gilligan and Attanucci, 1988). The authors reported that both concerns were represented in a person's thinking, but the person tended to focus on one perspective and give less attention to the other. Both men and women expressed concerns for care and justice, but women used the care perspective more frequently in their reasoning, and men used the justice perspective more often. The authors stated that support for two perspectives may suggest a person has a preferred way of seeing. They

recommended that the orientation of preference should be explored in future research.

Other studies have investigated the relationship between gender role (masculine, feminine, androgynous) and moral reasoning (McGregor, 1984; Dickey et al., 1987). Social learning theory (Bandura, 1977) proposed that role behavior is a product of socialization, rather than genetics. Parents, teachers, peers, and societal factors provide reinforcement for learning and role acquisition; stereotypes are learned early through direct observation and statements made by significant others.

As professional communicators of environmental and cultural awareness, interpretive service professionals share an ideology that seeks to reveal meanings and relationships with provocation as its major goal. Provocation implies the audience actively embraces the object of interpretation, whether it be a physical object, a concept or relationship. Interpreters are often in the position of disseminating an environmental ethic to the public, and yet aim to provoke their audiences to embrace such an ethic as a result of personal reflection and dialogue.

Interpretive service professionals plant the seeds for an environmental ethic in their audiences by facilitating an awareness of ecological, historical and cultural relationships. Therefore, it would be valuable to determine if differences exist in ethical orientation for this

population of professionals. Gender, gender role and associated personality attributes could be contributing factors associated with differences in ethical orientations

Need for the Study

The review of the literature demonstrated a need existed for a study that integrates ethical theory and moral philosophy with gender and gender role issues. Given the complexity of environmental issues today, many dilemmas are perceived by the public as moral or ethical issues. If differences in ethical orientation exist among a population that aims to interpret "land as community" (Leopold, 1966), such a study could benefit the profession by pointing out significant differences and correlations between these variables.

If particular gender role traits are prevalent in this population, it may have implications for how messages are received by certain audiences, and how interpreters as role models are perceived. This knowledge may have implications for teaching or working in the field, by increasing an understanding and appreciation for differences in interpreters' communication styles.

In addition, an understanding of how these factors interface may have implications for how professionals in the field of interpretive services view their roles. If they see their roles as significant in promoting an ethic of care, they may wish to adopt and refine strategies that

would enhance the contribution of the profession to this age of global environmental concern.

Statement of the Problem

The problem investigated in this study was the comparison of ethical orientations of professionals in the interpretive services field, according to gender (male, female) and gender role (masculine, feminine, androgynous, undifferentiated). The subproblems within this study were:

1. To determine who the professionals in the field of interpretive services are, where they come from, and what their employment status is in the field of interpretation.
2. To determine if differences exist between male and female interpretive service professionals in their ethical orientation scores.
3. To determine if differences exist between masculine, feminine, androgynous and undifferentiated interpretive service professionals in their ethical orientation scores.

Questions of a qualitative nature were of special interest to this investigator. Interviews were conducted using an interview questionnaire (Appendix H). The following questions were used as a guide to formulate the interview questionnaire. A formal analysis of the interview results was not conducted for this particular study.

1. How do professional interpreters define "interpretation?"
2. How do they describe their roles as interpretive professionals?
3. How do they know when they have made a difference in how their audience views nature?
4. Do interpretive service professionals try to communicate an environmental ethic to their audiences? If so, how would they describe that ethic?
5. What techniques do they employ to instill an environmental ethic?
6. Do interpreters have a preferred way of seeing: justice or care?

Research Hypotheses

The following null hypotheses were formulated for this research project:

Ho₁: No significant differences exist in ethical orientation between male and female interpretive service professionals, as shown by group mean scores.

Ho₂: No significant differences exist in ethical orientation between masculine, feminine, androgynous and undifferentiated interpretive service professionals, as shown by group mean scores.

Ho₃: No significant differences exist in ethical orientation between masculine male, feminine male,

androgynous male, undifferentiated male, masculine female, feminine female, androgynous female, and undifferentiated female interpretive service professionals, as shown by group mean scores.

Limitations

The limitations for the study include the following:

1. The survey was administered by mail. As such, no control was exercised over the respondents' completion of the survey.
2. The measure of ethical orientation was limited to a single instrument.
3. The ethical orientation instrument defined ethical orientation from the Western philosophical view, which is prevalent in American society and other patriarchal cultures. Hence, its scope does not include a measure of ethics from the minority tradition which includes Eastern, Native American and ecofeminist positions (Fox and McAvoy, 1991, p. 187).
4. The measure of gender role was limited to a single instrument.
5. The demographic section of the survey was developed by the researcher. Because of time and budget constraints, a pilot test of the survey instrument was not administered. Consequently, the reliability of the demographic instrument may be in

question, although it was prepared from a number of reliable examples.

6. The results of the study may be generalized only to interpretive service professionals who maintain Regular, Family, Student, Founder, Life, and Honorary memberships in the National Association for Interpretation.
7. Because of budget constraints, the researcher did not ascertain whether a nonresponse bias exists. Only one follow-up mailing was made. No further attempt was made to contact nonrespondents by mail or phone.
8. This project was limited by costs in that the survey instrument was designed to be returned without the protection of a return envelope.
9. The interpretive professionals who were interviewed in person for this study were limited to Region 6 of the NAI. Budget constraints prohibited extensive travel.
10. The interviews were conducted in a variety of settings, which were not under the researcher's control.

Delimitations

The study was delimited to professionals in the field of interpretive services who were listed as individual members of the National Association for Interpretation (NAI)

in the 1990 membership directory. The NAI (1990) was selected for this study because it is the largest professional organization for those in interpretive services. Furthermore, the NAI has a broad constituency which includes a variety of occupations within the field of interpretation. Its purpose, as set forth in Article III of the organization's bylaws, "is to foster excellence in the art of interpretation" (NAI, 1990, p. 7).

The NAI delineates ten classes of membership: Regular, Student, Family, Life, Honorary, Founder, Institutional, Commercial, Subscriber, and Complimentary. The NAI members, including all classes except Institutional, Commercial, Subscribers and Complimentary were chosen for two reasons:

1. Their listing as "Individual" members indicated personal commitment and identification with this profession, either through payment of dues (Regular, Student, Family, Life) or through distinguished service and contribution to the profession (Honorary). It is not known if Founders pay dues.
2. Surveys could be directed to specific individuals.

By contrast, Institutional and Commercial members of NAI were not selected for this study because the researcher was unable to direct the survey instrument to specific persons. A general mailing to a business or agency could introduce foreign elements in the subject pool and

potentially bias results according to one's employment status in the workplace.

However, deletion of Institutional and Commercial members may delimit the population in other ways. It was reported (J. Giles, personal communication, December 17, 1990) that interpreters who have limited financial resources often elect not to join as individuals. They stay abreast of trends in their field and NAI issues via the Institutional or Commercial membership. Clusters of up to six individuals at one workplace may join under the Institutional or Commercial category. These classes of members receive NAI communications and materials, but do not have voting privileges.

Therefore, deletion of Institutional and Commercial members may bias against those individuals who are employed in the field of interpretation, but have limited economic resources.

Assumptions

The assumptions for this project were identified as follows:

1. Participants in the study responded truthfully, and to the best of their abilities, both on the mail survey and during personal interviews.
2. The subjects' responses on the mail survey were truly their own responses and not those of other persons.

3. Interpretive service professionals who are NAI members share an ideology of what interpretation is, and they aspire to achieving the goal of "foster[ing] excellence in the art of interpretation" (NAI, 1990, p. 7).
4. Interpretive professionals view themselves as more than teachers or disseminators of information: they view themselves as philosophers or artists. Hence, attention to style and technique is critical to their roles as interpreters and to the ideology of the craft which they practice.
5. Because professionals in the field of interpretation view themselves as facilitators participating in an art, they have great passion for what they do. If they truly see their charge as "the art of revealing meanings and relationships in natural, cultural, and historical resources" (NAI, 1990, p. 7), they will be very aware of community, and therefore find outlets for their passion in ways that would promote an ethic of care.

Definition of Terms

Androgyny

"The One which contains the Two; namely, the male (*andro-*) and the female (*gyne*). Androgyny is an *archetype* inherent in the human psyche ... [It] refers to a specific

way of joining the 'masculine' and 'feminine' aspects of a single human being" (Singer, 1976, p. 6-8). In this respect, androgyny is viewed as a blending of gender role traits that typically distinguish a person as a woman (female) or as a man (male) in society.

Anthropocentrism

Human centeredness; John Seed (1985) termed this "human chauvinism, the idea that humans are the crown of creation, the source of all value, the measure of all things ... " (p. 243).

Arcadian Ecology

Also known as foundational ecology, it is based on a holistic, organic view of nature. Intuitive feelings, and awareness of spiritual values and relationships with the natural world are valued and expressed (Worster, cited in Oelschlaeger, 1991, p. 208).

Deep Ecology

The philosophical view developed by Arne Naess which aims to cultivate an ecological consciousness through questioning the prevalent Western view of human domination over nonhuman nature; it posits a spiritual approach to nature in which Naess proposed two *ultimate norms*: self-realization and biocentric equality (Devall and Sessions, 1985).

Ecofeminism

The view that the domination and control of nature is linked to the subjugation of women in patriarchal culture.

Ecofeminists identify the oppression of other minorities as evidence of this same phenomenon, and they believe that women have the potential for bringing about an ecological revolution.

Ethics

Normative ethical theories are sets of principles that can be used to decide what morally ought to be done, along with the supporting rationale for those principles. The principles are stated in very general terms so that they will apply to every situation one encounters. Theories account for value, obligation and rights (Bayles and Henley, 1983, p. 1; p. 9).

Idealism

An attitude which assumes that desirable consequences can always be obtained by performing the right action (Forsyth, 1980, p. 176).

Imperial Ecology

A term used to describe a utilitarian or functional view of ecology. This can also be described as resourcism, shallow ecology, or the domination of nature by humans. This view claims to value economic efficiency and social utility; it does not extend to spiritual or other intangible qualities, such as aesthetics (Worster, cited in Oelschlaeger, 1991).

Gender

Recognized on the basis of social behavior and believed to be congruent with sex; gender functions as one's personal and interpersonal understanding of what it means to be a female or a male. The characteristics used to discriminate gender are variable over time, place, and culture.

Gender role

The socially-effected behaviors for a person of a given gender. Gender role stereotypes are commonly-held expectations about male and female behaviors and traits; like other stereotypes, these are often inaccurate, restricting, and lead to discrimination.

Interpretation

"The art of revealing meanings and relationships in natural, cultural, and historical resources" (NAI, 1990, p. 7). It is "an educational activity which aims to reveal meanings and relationships through the use of original objects, by firsthand experience, and by illustrative media, rather than simply to communicate factual information" (Tilden, 1977, p. 8).

Interpretive service professional

A person whose vocation is within the field of interpretation, which may include occupational positions such as interpreters, naturalists, exhibit designers, writers, teachers, professors, park rangers, planners, administrators, biologists, guides, archaeologists, curators, graphic artists and designers, historians,

programmers, consultants, botanists, photographers, booksellers, foresters, ecologists, environmental scientists, tour guides, librarians, editors. NAI members were assumed to be interpretive service professionals.

Interpreter

An interpretive service professional who presents programs and leads activities for an audience. The emphasis is on personal, direct exchange between interpreter and audience, or attended interpretation. This distinction contrasts with other professionals who are personally removed from face-to-face interaction with their audiences (unattended).

Interpretive naturalist/naturalist

An interpreter who gives programs and activities which emphasize natural resource and environmental relationships, rather than cultural and/or historical resources.

Morals

Principles or standards with respect to right and wrong in conduct (Webster's, 1984).

Ethical Relativism

A view that the truth or falsehood of moral judgments is relative to an authority (Bayles and Henley, 1983, p. 5). Ethical relativism includes the following forms which vary according to where authority is vested.

Social relativism

Society is in the role of absolute moral authority; judgments are relative to the society in which they are made

(Bayles and Henley, 1983, p. 5). (However, it fails in providing for the meaningfulness of moral evaluation between societies, e.g. cross-society judgments).

Personal relativism

Moral judgments are the expression of personal preferences (Bayles and Henley, 1983). Relativists reject the possibility of formulating universal moral rules when drawing conclusions about moral questions (Forsyth, 1980). (This is the same as subjectivism).

Theological relativism

The view that places God in the role of absolute moral authority; moral judgments are correct if they express God's preferences (Bayles and Henley, 1983, p. 7).

Subjectivism

The philosophical view that claims moral judgments should depend on one's own personal values (Forsyth, 1980).

Situationism

The philosophical view that claims judgments of morally questionable actions must take into account the context in which the actions occurred (Forsyth, 1980).

Skepticism

The philosophical view that claims moral judgments can never be known to be true. There is no such thing as knowing that an action is right or wrong. (Bayles and Henley, 1983, p. 4).

Teleology

An ethical approach in which the morality of an action is determined by the consequences produced by it (Forsyth, 1980, p. 177).

Femininity

Actions, thoughts, behaviors and beliefs that distinguish an individual as a woman (or girl) (Devor, 1989).

Masculinity

Actions, thoughts, behaviors and beliefs that distinguish an individual as a man (or boy) (Devor, 1989).

National Association for Interpretation (NAI)

A nonprofit organization for professionals in the field of interpretive services, which has as its purpose "to foster excellence in the art of interpretation" (NAI, 1990, p. 7).

CHAPTER II

REVIEW OF SELECTED LITERATURE

The purpose of this study was to determine if gender and gender role differences exist in the environmental ethics of interpretive service professionals. In order to establish the foundations of this problem, an extensive bibliographic search was conducted, including relevant theoretical and philosophical scholarship, research papers, conference proceedings, discussions and essays. Four major categories of literature were identified: community, morals, and ethics; sex, gender and gender roles; moral development and moral reasoning; interpretation and environmental ethics.

Although the concept of 'community' is emphasized in the first section of the literature review, 'community' was viewed as the pervasive theme that tied the literature categories together. Literature that established the rationale and need for the study is mentioned in Chapter I, although pertinent research studies that further clarified the areas of gender and gender role differences, moral reasoning and development, environmental ethics and interpretation, are included in this chapter. Literature

concerning the quantitative and qualitative research methods selected for this study is discussed in detail in Chapter III.

The selected review of literature reveals a number of studies in the fields of gender differences and moral reasoning, ethical attitudes and orientations, and environmental ethics as applied to outdoor recreation behavior. However, no studies were found that combined the factors of ethical orientation, gender and gender role, and environmental ethics. Furthermore, no studies were found that used interpretive service professionals as the sample population for examining these variables.

Community, Morals and Ethics

To formulate any problem requires that we state the values involved and the threat to those values. For it is the felt threat to cherished values---such as those of freedom and reason--that is the necessary moral substance of all significant problems of social inquiry, and as well of all public issues and private troubles. (Mills, 1959, p. 175)

Few topics in the sociological literature have as extensive an influence as the concept of 'community.' Nisbet (1953) examined the political causes of the quest for community in Western culture. He explained that as the seat of authority shifted from the decentralized local community to the centralized sovereign Nation, a psychological expectation for a moral order accompanied this transition.

The expectation that elites in authority would empower a moral order was a remnant of a community based lifestyle, where moral order and authority coincided. As the gap between moral order and central authority widened, social dislocation and accompanying feelings of alienation occurred. The spheres of local authority and integrated community functions were turned over to a remote, impersonal, objective authority, thus divesting the local sources of authority of their customary status and power.

... the consequences to the primary forms of authority with which man has traditionally and subjectively identified himself are profound. They cease to be important. Their moral virtues are transferred, as it were, to him, even as their historic authorities have been transferred to the State. (Nisbet, 1953, p. 228)

The notion of community was examined for its position in American culture, its meaning, and its functions. Because this research problem analyzes the variables of gender and gender roles, morals and ethics in the context of interpretation, it was necessary to examine how the concept of community contributes to this nexus of factors. By tracing the roots of morals, ethics, and the recent field of environmental philosophy, community as a logical starting point unfolded as an integrating theme. It was this unfolding which revealed important links between gender and gender roles, interpretation and environmental ethics.

Community in American Culture

Mills (1959, pp. 171-172) argued that the attention given to 'community' in the social sciences is misplaced. Alienation, a 'trouble' of the individual and an 'issue' of the masses, is the dysfunctional cause; the search for community is a symptom. He traced this symptom to the humanists' desire to reject the possibility that alienated persons could become the norm. He surmised that the advent of the "cheerful robot" (the alienated person in Western society) was the antithesis of freedom, of a democratic society. In his view, freedom is not divorced from reason:

Freedom is not merely the chance to do as one pleases; neither is it merely the opportunity to choose between set alternatives. Freedom is, first of all, the chance to formulate the available choices, to argue over them ---and then, the opportunity to choose. That is why freedom cannot exist without an enlarged role of reason in human affairs. Within an individual's biography and within a society's history, the social task of reason is to formulate choices, to enlarge the scope of human decisions in the making of history. The future of human affairs is not merely some set of variables to be predicted. The future is what is to be decided--within the limits, to be sure, of historical possibility. But this possibility is not fixed; in our time the limits seem very broad indeed.
(Mills, p. 174)

Mills (1959) apparently viewed the "cry for community" as a dependent variable, as a superficial preoccupation which does not address the source of the problem. Because he linked the problem of alienation to freedom and reason, he probed in a deeper place where the social and historical

foundations of American culture lie. The history of the white European emigration and subsequent exploitation of this continent and its native peoples may have been steeped in the cause of freedom, but it was also highly motivated by escapism and greed (Slater, 1990). Because freedom was viewed as located outside the community rather than within it (Nisbet, 1953), the motivations for achieving freedom characterize a notion that has become a predominantly American and Western trait: the pursuit of happiness can best be realized through individualism and escapism; the more these are achieved, the more "freedom" is realized.

The need for community in American culture is well documented. Slater (1990) identified three human desires that are frustrated by the high value which American culture places on individualism: the desire for community, the desire for engagement, and the desire for dependence. He describes the desire for community as "the wish to live in trust, cooperation, and friendship with those around one" (Slater, p. 8). Individualism, however, contributes to eroding the ties between person and family, person and community, person and kinship network, person and geographical location: a sense of place.

Slater's position is that needs for community, dependence and engagement are inhibited because Americans value benefits accrued from their devotion to individualism. "Individualism is rooted in the attempt to deny the reality of human interdependence" (Slater, 1990, p. 30).

For human beings are interdependent--they can only pretend not to be. As a way of looking at the world, individualism is extremely cumbersome--when things go wrong we always have to waste a lot of valuable time trying to decide whose fault it is, since we start with the silly assumption that everyone and everything is separate and autonomous. (Slater, 1990, p. 30)

Slater (1990) defined the "great illusion" as the fallacy of our denial that interdependence is vital to the functioning of society. Participation in American culture facilitates the disintegration of our ties via competition. Our enchantment with technology and the vicious circle of seeking more and bigger things are strategies to assuage the deficiencies we feel in a society where "this loss of a sense of oneself, loss of a sense of one's place in the scheme of things, produces a jungle of competing egos, each trying to create a place" (Slater, 1990, p. 10).

The problem with individualism is not that it is immoral but that it is incorrect. The universe does not consist of a lot of unrelated particles but is an interconnected whole. Pretending that our fortunes are independent of each other may be perfectly ethical, but it's also perfectly stupid. (Slater, 1990, p. 13)

Snyder (1990) noted the assumptions that frame the ideology of American society: eternal progress, unquestioning faith in scientific objectivity, and the individual as autonomous possessor of knowledge. He pointed out the critical role that our environment plays in shaping not only what we know, but how we think:

... most fundamentally it operates under the delusion that we are each a kind of 'solitary knower'--that we exist as rootless intelligences

without layers of localized contexts. Just a 'self' and the 'world.' In this there is no real recognition that grandparents, place, grammar, pets, friends, lovers, children, tools, the poems and songs we remember, are what we think with.

Such a solitary mind--if it could exist--would be a boring prisoner of abstractions. With no surroundings there can be no path, and with no path one cannot become free. (p. 60)

Snyder (1990) is also hinting at the importance of perspective. Taking stock of one's perspective is to acknowledge the shaping forces that color a person's thinking, a person's way of perceiving and interpreting the world. Interpreters claim as their mission the promotion of perception in their audiences by revealing meanings and relationships. Perception is both destination and departure point; perspectives are the myriad paths which lead to and from these points. Perspectives, as paths, provide jumping off points where one can become free ideologically. In a culture which prizes individualism, an awareness of diverse paths and the terrain which they cover will inevitably reveal similar contours and intersections, which may enhance understanding, empathy and care.

Competition was viewed as one of the most significant American cultural perspectives that disintegrate community. Goulden (1987) identified greed/selfishness, and competitiveness as prevalent attributes that breed unethical behavior by outdoor recreationists in the provincial parks of Canada. As an important first step in correcting such problems, he recommended that agencies adopt measures to curtail competitiveness.

Kellert (1987) described environmentally unethical behavior as a manifestation of one's alienation from nature, which shapes a variety of motivations. These included "the desire to exercise coercive and abusive control over nature (e.g., conquering and dominating nature to ensure its compliance and mastery)" and "achieving excessive material gains" (Kellert and Felthous, cited in Kellert, 1987, p 18). He concluded that "unethical behavior is often associated with feelings of alienation and apartness from nature, allowing oneself to abuse and exploit the biota for various egoistic needs and immediate gratifications divorced from feelings of personal guilt or long-term responsibility" (Kellert, 1987, p. 19).

Mobility as a distinct part of the American character is cited as a contributing force to the eroding of community and sense of place. Non-native Americans are a rootless people, pulling up stakes and moving on. Slater (1990) termed the American character as escaping, evading and avoiding when confronted with difficulty. Because the non-native American people emigrated to avoid difficulties elsewhere or to seek fortunes in a land of plenty, he traced this negative side of individualism as a theme that persists in American cultural history.

Externalized controls are effective in a stable society where persons know their roles; in societies that are in flux and mobile, externalized controls are unsatisfactory (Slater, 1990). He explained:

When conditions fluctuate, norms change, people move frequently and are often among strangers, this will no longer do. One cannot take her whole community with her wherever she goes, and the rules differ from place to place.

A mobile individual must travel light, and internalized controls are portable and transistorized, as it were ... where people move among strangers it becomes necessary to have other mechanisms ... In situations of high mobility and flux a man must have a built-in readiness to feel himself responsible when things go wrong. (p. 27)

Other stable societies absorb the elderly and the infirm into the community for caregiving; by contrast, these populations are often institutionalized in American society because isolated, single family units are unprepared to care for them (Slater, 1990). Unstable societies, distinguished by the deterioration of the social and moral aspects of community, contain ripe conditions for such destructive behaviors as suicide (Durkheim, cited in Tiryakian, 1962). Three social causes that affect an individual's propensity for suicide were identified: egoism, anomie and altruism. Durkheim's view that suicide is inversely proportional to the degree of integration of the social groups in which the individual is a member has striking connotations for modern Western culture.

Centralization removed authority from its grounding in a physical place; direct relationships became abstract and distant. As "power tripping" became a motif for centralized authority (Oelschlaeger, 1991), decisions about critical matters affecting place were made by those who wielded the most power: those most removed. Under these conditions, it

could be argued that a lack of care is apt to become the norm because there is no direct personal attachment. Knowledge based on direct experience is infallible; Knowledge based on symbolism such as that acquired vicariously, is subject to the validity of the symbols, which are fallible (Whitehead, 1927).

Direct experience is infallible. What you have experienced, you have experienced. But symbolism is very fallible, in the sense that it may induce actions, feelings, emotions, and beliefs about things which are mere notions without that exemplification in the world which the symbolism leads us to presuppose. (p. 6)

Bioregionalism is a social movement that aims to heal the wounds contracted from a depersonalized, abstract society. Its major goal is to restore decentralized authority, community values, and direct relationships with the land. Bioregionalism promotes connectedness between people and place, people and nature, people and people. Advocates believe that bioregionalism can empower individuals through direct relationships with others (human and nonhuman) and their environment. Individuals can readily observe the effects of their participation and decision making because experience is grounded in reality rather than vicarious experiences and "fallible symbols."

A sense of place, home and community is the bioregionalist prescription for restoring connectedness and a quality of life. In the United States, proponents of bioregionalism (Cheney, 1989; Berry, Dasmann, Berg, and

Snyder, cited in Snyder, 1980, p. 138) reject political boundaries as inadequate and inappropriate. Such boundaries, defined and governed by a centralized, hierarchical authority, further alienate people from their places and knowledge of the land community.

These imposed borders sometimes cut across biotic areas and ethnic zones alike. Inhabitants lost ecological knowledge and community solidarity. In the old ways, the flora and the fauna and landforms are part of the culture.
(Snyder, 1990, p. 37)

Bioregionalists favor the boundaries defined by geographical and biological features on earth. Bioregions, as contextual settings, would restore direct relationships between people and place and enable the development of bioregional narrative, storied residence (Rolston, cited in Cheney, 1989) and ethical vernacular (Merchant, cited in Cheney, 1989). Slater (1990) addressed this problem of ownership:

The interdependence between my part of the air or water and everyone else's is obscured by the idea of property. The most obvious way property muddles our thought is by creating artificial boundaries. It teaches us to draw arbitrary lines that don't correspond to natural relationships--lines that obscure and confound our understanding of nature. (p. 155)

The move toward bioregionalism may be seen as a corrective measure to satisfy the "quest for community" in American culture. This quest is driven by a yearning for the health and well being of persons and place: persons as a part of, not apart from, nature.

The Meaning of Community

Nisbet (1953) identified the key terms in the vernacular of community as integration, status, membership, hierarchy, symbol, norm, identification and group. In a later work (Nisbet, 1966) he described the term 'community' as including

... all forms of relationship which are characterized by a high degree of personal intimacy, emotional depth, moral commitment, social cohesion, and continuity in time. Community is founded on man conceived in his wholeness rather than in one or another of the roles, taken separately, that he may hold in a social order ... Its archetype ... is the family ... of Community is a fusion of feeling and thought, of tradition and commitment, of membership and volition. It may be found in, or be given symbolic expression by, locality, religion, nation, race, occupation, or crusade. (pp. 47-48)

Yankelovich (1981) stated " ... the idea of community evokes in the individual the feeling that: 'Here is where I belong, these are my people, I care for them, they care for me, I am part of them, I know what they expect from me and I from them, they share my concerns, I know this place, I am on familiar ground, I am at home'" (p. 227). His definition emphasized caring and belonging with other people, as well as belonging to place.

Eyles (1985, p. 63) identified three components of community: 1) geographic place, 2) people and their institutions and 3) sense of belonging. Jones (cited in Eyles, 1985, p. 63) grouped community elements into primary criteria: geographical area and social interaction

emphasizing common ties; secondary criteria included self sufficiency, common life, consciousness of belonging among members, possession of common values and norms, collection of accessible institutions and organizations, and locality of groups.

Hillery (cited in Eyles, 1985) categorized ninety-four definitions of 'community' into three parts, in ascending order of importance: area, common ties, and social interaction. A criticism made here is that area or place has the least value of the three; such a view depends on the perspective and purposes for which the research is conducted. In a reductionist view, nature and place will always take a backseat to anthropocentric concerns.

By contrast, Berry (1987) viewed the integration of these aspects as vital and highlighted the notion of place into his meaning of community:

The local community must understand itself finally as a community of interest--a common dependence on a common life and a common ground. And because a community is, by definition, placed, its success cannot be divided from the success of its place, its natural setting and surroundings: its soils, forests, grasslands, plants and animals, water, light, and air. The two economies, the natural and the human, support each other; each is the other's hope of a durable and a livable life.
(p. 192)

Eyles (1985) studied the phenomenon of 'sense of place' and the ways it affects individual lives. Inherent problems with the term 'community' were discussed, most notably scale and definition. The term 'community' has qualitative and

quantitative connotations; moreover, it may be interpreted in terms of ecological, sociological and ideological frameworks (Eyles, 1985). Although these frameworks place an object in an environmental, social or individualistic context, they are not unrelated, distinct units. One framework overlaps another, and the distinctions between them tend to blur when seen holistically. Environmental and social contexts such as class, status, hierarchy and power, influence personal perspectives; these in turn affect how we view and treat the environment, as well as society, community and others. For example, how we define "others" as part of our scope of moral considerability will influence the scope or extension of care.

Functions of Community

In his essay, "Does Community Have a Value?", Berry (1987) described an idyllic community in 1938:

It was effective and successful as a community.
It did what we know a good community does:
It supported itself, amused itself, consoled
itself, and passed its knowledge on to the young.
It was something to build on. (p. 182)

Communities confer membership and a sense of belonging to their members. Relationships such as kinship ties and other personal bonds are maintained through a system of social organization. These systems depend on a complex of roles, which vary in status and power. Communities also function as a support system for individual beliefs and

conduct, and their maintenance function is to pass their values on to the young.

All of these community functions contributed to education. As population increased, work roles and Western society evolved; the schools (as institutions) assumed major educational roles which originally belonged to the family, home and community. As church and state became separated, morals were no longer taught in the public schools. Where and how are morals taught today, and by whom? The family has a crucial role in the promulgation of values and morals through its children; the church also plays a vital role. However, the common disseminator of society's values in this information age is the television and more recently, the computer.

President Bush, in his State of the Union address (January 28, 1992) cited the need for strengthening the American family as a priority in this decade. The economic recession of the early 1990's has contributed to further erosion of the family as a unit. Indicator problems such as the burgeoning rise in street crime demonstrate the erosion of a moral code which was woven into the fabric of community life. For American youth, growing up in an urban environment has meant that violence and crime have become the norms and television has become the baby-sitter. In the absence of those who traditionally taught and reinforced these values, youth learn as much by what has been deleted from their education as by what has been included.

Community solidarity would not tolerate such disturbing phenomena, much less ignore it.

This lack of moral education is obscured by the complexity of American society, a melting pot of cultures, religions, customs and folkways. This provides rationale to the philosophical school of thought called skepticism: that humans can never come to agreement because moral judgments can never be known to be true. Skepticism does not facilitate solutions of practical problems (applied ethics) because its claim is to doubt that anyone can ever know what ought to be done in any one situation.

Community and Scale

Tonnies (cited in Nisbet, 1966) theorized differences in social organization according to a continuum based on scale. His typology of *Gemeinschaft* and *Gesellschaft* identified the shifts in social organization as society moves from a small scale community (*Gemeinschaft*), to a large scale community or society (*Gesellschaft*).

In *Gemeinschaft*, a community has characteristics that may identify it as rural or primitive. The support system for a *Gemeinschaft* community is integrated with all other community elements. Customs, ritual and folkways predominate, and members have a clear understanding of their roles, which come from unwritten understandings. In a *Gemeinschaft*, the community is simple and ordered.

Individuals are directly responsible to others; relationships are depicted as direct.

In smaller scale societies, such as rural communities and primitive tribal cultures, the individual has direct relationships with other members, and thus, the individual answers directly to the community for personal actions. The individual's behavior is more easily observed and scrutinized in a small group as opposed to a larger group; therefore, it is dealt with in a direct manner.

By contrast, *Gesellschaft* occurs as the community evolves to a larger scale (urban, nation-state, global). The individual has less direct relationships with other members and more direct relationships with symbols (Whitehead, 1927; Kierkegaard, in Tiryakian, 1962). Thus, the individual answers directly to an abstract body (society) for personal actions. Individual relationships become more complex and more abstract. Society operates by written social contract: laws and ethics predominate at this level. Laws are no longer based on customs or folkways: laws are based on previous laws.

Market economies, contractual and legal relationships, and ethics distinguish *Gesellschaft*, as human relations based on rationality, volition and calculation become the norm (Tonnies, cited in Nisbet, 1966). The whole system becomes more encased in abstraction and relationships become more indirect as more symbols, as opposed to direct experiences, are incorporated (Whitehead, 1927).

Individuals are distanced from the effects of their participation, as layers of obstacles provide more barriers and as more distance delays feedback. Disorder increases as complexity increases.

Western culture has shifted primarily to *Gesellschaft*. Oelschlaeger (1991) explained that individuals in American society are members of many smaller communities; consequently, each person participates in a variety of roles that are actualized across many communities. Communities are also places of work associations, and their memberships occur in networks (Snyder, 1990, p. 144). These networks, however, tend to be ideological or sociological rather than ecological. Although one may hold memberships in a community that is "placed", other memberships may represent ecological interests which incorporate symbols so that community as place is not experienced directly, but only symbolically (Whitehead, 1927). The result, both actually and symbolically, is a collision of values across communities (Oelschlaeger, 1991) and networks. "In a mobile society, no rule has absolute validity because people are aware of competing moral codes" (Slater, 1990, p. 28).

In Tonnies' conceptualization of *Gesellschaft*, the complexity of society reaches a fourth level which attempts to correct itself by creating "unions of *Gesellschaft*". These unions serve as methods for gaining some semblance of communal value amidst the dissociated, impersonal,

competitive, and contractual relationships that distinguish it.

Snyder (1990) wrote of "grandmother wisdom", a term he uses to describe the encompassing value system of the Inupiaq, the native people of northwest Alaska. He noted that the Inupiaq spirit movement has no statement of guidelines for getting along with outsiders; the values expressed are those which are perceived within the Inupiaq community as fundamental to their way of life. "People today are caught between the remnants of the ongoing 'grandmother wisdom' of the peoples of the world ... and the codes that serve centralization and hierarchy" (Snyder, 1990, p. 57).

The codes that serve centralization and hierarchy are those of rules and laws; these social contract guidelines are the codes that govern the intangible, abstract body known as society. Rules and laws become substituted for the "grandmother wisdom"; based on abstractions, they are written for an obscure body: mass society. Slater (1990) stated this succinctly: "Much of the unpleasantness, abrasiveness, and costliness of American life comes from the fact that we're always dealing with strangers. This is what bureaucracy is: a mechanism for carrying on transactions with strangers" (p. 10).

The codes that serve centralization and hierarchy in Western culture are also patriarchal; therefore views and

values which maintained and promoted the elevated status of white males were invested as norms and moral beliefs.

Community as the Source of Morals

Sartre (cited in Tiryakian, 1962, pp. 130-133) recognized the significance of the reciprocal relation between the ego (self) and the alter (other). An alter is another person whom I see, and who sees me. In these encounters, the ego experiences itself as an object in the presence of another person. These intersubjective relations yield the realization that a person can only come to know another as an object, externally; as a person, only I can know myself as a subject, internally. Consequently, I can never get inside someone else's skin and experience exactly her frame of reference, she as subject, nor can he ever know my inner consciousness, me as subject.

Sartre explained that shame is experienced when some personal act is observed by another. "'Shame' is, by nature, recognition. I recognize who I am as alter views me ... shame is the shame of the self before alter'" (Sartre, cited in Tiryakian, 1962, p. 131). These observations of personal behavior lead to an awareness of being watched, as well as watching others. Recognition of the rightness or wrongness of an act requires previous encounters, or intersubjective relations, through which one learns what is right or wrong. Community, of which the family is the basic unit, is the

place where these early encounters occur and the context in which morals are learned and reinforced.

Tiryakian suggested that Sartre concluded intersubjective phenomena occurred only in human interactions; because material objects cannot observe, a person could never experience the personal ego as an object of a material object (Tiryakian, 1962, p. 132). The Native American Sioux, however, revere rocks as the oldest, wisest beings on the earth (Lame Deer, 1972, pp. 101-103). Rocks, perceived as sacred entities, are included in their stories as more than witnesses or observers: rocks ("Inyan") also wield power. The exclusion of nonhuman species and nonliving things from the definition of alters was based on a perspective that excludes nonhumans from moral considerability. Because many nonhuman species can perceive humans as objects or alters (for example, dogs and cats), they can sense the absence of their caregivers. Perhaps it is not the capacity to observe as much as the capacity to judge which accounts for the difference (Teeters, C., February 13, 1992, personal communication).

Intersubjective relations provide opportunities for a clash of belief systems, cultures and respective views; these opportunities may lead us to question the beliefs, customs and views of others, as well as our own. Significant alters would include intimate associates such as spouses or partners, parents, siblings, kin, teachers and peers; alters could also be symbolic figures (for example,

religious) for whom the self perceives is an observer of the self's behavior or motivations. These significant alters represent four entities that contribute most directly to a person's understanding of morality: the family; the local community; the church, temple or synagogue; religious or spiritual figures, teachings and symbols.

Because norms are defined by the community, they may differ across communities and across societies or cultures. Therefore, an act may be judged as morally correct in one community but immoral in another.

In stable societies the control of human impulses is usually a collective responsibility. The individual is not expected to be able at all times to keep his or her impulses from breaking out in ways disapproved by the community. But this matters very little, since the group is always near at hand to stop or shame or punish should one forget oneself. (Slater, 1990, p. 25)

Society, as contrasted with community, is an abstract body, and its written codes are penned for the abstract masses. Because of its large scale, society as authority becomes an abstract body, strangers to those who need to be corrected. In answering to such an authority, the deviant person answers to a body that is removed from the experience or conflict. That large body is an abstraction represented by individuals, a collection of alters who are strangers. In a community, the individual experiences alters in a tangible fashion: alters are encased in a human body (Sartre, cited in Tiryakian, 1962) just as the ego; we must answer to our alters directly for any wrongs. What of

society? It is a collection of alters. Although encased in human bodies, most alters are strangers and not directly encountered by the ego: they are dealt with symbolically.

Perhaps it is this loss of community that is the most telling characteristic of American society. As the local community's authoritative role deteriorated, the decline of morals became apparent. What were once common understandings, based on affectionate, caring bonds with others, have become rationalized, objectified, systematized and debated. What we have now are ethics.

Morals to Ethics

Ethics as a branch of Western philosophy complements the anthropocentric posture of science; both views assume humans are the dominant actors. Because humans developed their ability to reason and reasoning was viewed as a superior trait by those in authority, logic has become the accepted methodology for ethical discourse. Right-brained, intuitive thinking is not part of philosophical methodology because it cannot be explained by reason. It can only be explained by feeling.

Ethics has been a traditionally male discipline; now the trend is toward new age thinking, the integration of reason and intuition. More attention is paid to a merging of the brain hemispheres, attention to processes and relationships, and overcoming dichotomous, linear thinking.

Fox and McAvoy (1991) call this a "Synthesis/Integrative approach" (pp. 196-197).

Ethics are theoretical principles that guide an individual's or group's behavior and decision making. Ethics are guiding principles for what ought to be done, according to rules of right and wrong (morals). They are morals abstracted from community and applied to the bigger picture. A normative ethical theory includes supporting rationale for its principles and explains its bases for rights, obligation and value (Bayles and Henley, 1983). Ethical principles are stated in very general terms so that they may be applied across a wide spectrum of situations.

A norm is "a principle of right action binding upon the members of a group and serving to guide, control, or regulate proper and acceptable behavior" (Webster's Seventh, 1967). Norms are developed as a result of encounters and interactions with other persons, groups or communities; when norms are invested by the governing authority of a group or society to control or enforce its standards, they develop into sanctions. Sanctions are "a mechanism of social control for enforcing a society's standards" (Webster's Seventh, 1967). Sanctions apply pressure to individuals or groups in order to achieve conformance to norms. These are actualized through custom, ritual and folklaws (Nisbet, 1953).

The Missouri Coalition for Education in the Outdoors (MCEO) developed its own Code of Ethics, which set forth

nine guiding principles aimed toward environmental action (cited in Coalition for Education in the Outdoors, 1990). The MCEO Code was "designed to help guide an individual's decisions to foster responsible behavior in order to improve and preserve the global quality of life" (p. 7). Internalization was mentioned as a problem in the drafting of the code.

"Ethics are internalized morals that are totally subjective and self-guided. Most appear to be based on an individual's experience and lifestyle" (cited in CEO, 1990, p. 7). From this statement, it could be interpreted that the individual is the source of ethics, that codes are derived from his or her experience, and hence are individualistic. However, individuals cannot be separated from their sociological and ecological contexts (Eyles, 1985).

The individual personality was viewed as a product of societal processes rather than the shaping force of society (Durkheim, cited in Tiryakian, 1962, pp. 22-23). This belief was confounded with the popular notion that the more complex a system, the more superiority inherent in it (Durkheim, and Comte, cited in Tiryakian, 1962, p. 23). Durkheim saw this superiority as manifesting "not just in functional terms, but in moral terms as well" (p. 23). To assume moral superiority is to also assume that a part can be completely whole without the greater context of which it is a mere part.

Community and Environmental Ethics

Since the mid-1960's, environmental philosophy has emerged and developed as a subdiscipline; the extension of Western moral philosophy and theory to environmental issues became a type of applied ethics (Callicott, 1989). Environmental philosophers, who identified anthropocentrism as the major shortcoming of Western moral philosophy, sought to extend the scope of moral considerability beyond the realm of human interactions and human-based interests. Moving beyond their initial identification with the animal rights movement, Callicott stated that environmental philosophers have identified themselves in groups (e.g. Ecocentrists, Deep Ecologists) according to their departure points from the classical Western view. In Western thought, "an ethic is evaluated in terms of a universal principle that considers the good of everyone alike and is applicable to all moral individuals in all times" (Fox and McAvoy, 1991, p. 186).

Minority traditions such as Eastern, Native American, and ecofeminist views are outside the mainstream of Western environmental ethics (Fox and McAvoy, 1991). However, it is important to note the distinction between Eastern or Native American views and ecofeminism. Eastern and Native American traditions evolved integrally within their own cultures, which predated Western traditions. Ecofeminism, on the other hand, developed as a reactive movement to the

patriarchal culture of the West. Grudin (1990) offers some insight on these differences:

Philosophy is an open system. Its premises are clear, and it retains, in addition to these premises, a method by which they may be reexamined. Ideology, on the other hand, is a closed system whose premises, whether explicit or implicit, are unavailable to scrutiny. Ideology causes us to judge and act automatically, uninquisitively. We do not question our own judgments or actions and have not the means if we wanted to. (p. 219)

He went on to say of ideologies:

They are wedged firmly into our identity because they spring, rather than from temporary requirements, from the historical necessities of a whole nation, social class, or intellectual movement, and because they address, rather than some temporary role, our general condition as individuals in society. (Grudin, p. 223)

In this context, ecofeminism may be viewed as an ideology rather than a distinct philosophy, because it springs " ... from the historical necessities of a social class ... and because [it] address[es] ... our general condition as individuals in society" (Grudin, p. 223). The role of perspective is an important factor in shaping such beliefs. Nisbet (1953) explained:

What is decisive is the frame of reference. If, for one reason or another, the individual's immediate society comes to seem remote, purposeless, and hostile, if a people come to sense that, together, they are victims of discrimination and exclusion, not all the food and jobs in the world will prevent them from looking for the kind of surcease that comes with membership in a social and moral order seemingly directed toward their very souls. (p. 37)

Leopold and the Land Ethic

We can be ethical only in relation to something we can see, feel, understand, love, or otherwise have faith in. (Leopold, 1966, p. 251)

The land ethic was the capstone of Leopold's struggle to wed science and ethics (Oelschlaeger, 1991, pp. 205-242). Leopold perceived community as extending to land and nature. Troubled by the rift between science and values, his thinking took a decisive turn away from Modernism's mechanistic metaphor to a social metaphor. This is noteworthy because Leopold fashioned his land ethic in language that was accessible to the lay public using social, rather than scientific, meanings.

The term 'ecosystem' was substituted for 'community' to maintain a scientific definition that would be nonmoral, quantifiable, and therefore separate from popular, social definitions (Tansley, cited in Oelschlaeger, 1991, pp. 224-225). By contrast, the term 'community' as social metaphor entailed moral and qualitative connotations, which included an emphasis on responsibility, respect and love. These social connotations formed the basis for the land ethic in which Leopold (1966) concluded:

It is inconceivable to me that an ethical relationship to land can exist without love, respect, and admiration for land, and a high regard for its value. By value, I of course mean [sic] something far broader than mere economic value; I mean value in the philosophical sense. (p. 261)

Leopold is cited more than any other for establishing the foundations of environmental philosophy. As Leopold's philosophical identification shifted camps from imperial ecology to normative (foundational) ecology, so did his thinking and professional achievements (Oelschlaeger, 1991, pp. 214-215). The land ethic is the product of a lifetime of his shift in thinking, which he viewed as part of a social evolutionary process. Leopold (1966) agreed that ethics arise from the community:

I have purposely presented the land ethic as a product of social evolution because nothing so important as an ethic is ever 'written.' Only the most superficial student of history supposes that Moses 'wrote' the Decalogue; it evolved in the minds of a thinking community, and Moses wrote a tentative summary of it for a 'seminar.' I say tentative because evolution never stops.

The evolution of a land ethic is an intellectual as well as emotional process ... I think it is a truism that as the ethical frontier advances from the individual to the community, its intellectual content increases. (p. 263)

Leopold's writings reflected his personal struggles as a preeminent postmodernist in a Modern world (Oelschlaeger, 1991, pp. 239-240). He forged his land ethic out of philosophical and ecological strands, bathed them in a social context, and made these principles applicable to a wide ranging audience. Community, as perceived by Leopold, is the basis of the land ethic, both in its formation and application. Caring is a critical part of his interpretation of community; the land ethic symbolized the

caring attitude Leopold espoused, and presumed vital for the health and well-being of the biotic community.

A Contrast of Themes

Community encompasses ideas and themes which connect these areas: the language of relationship, the language of feeling, the language of what has been associated in Western culture as 'feminine.' These terms include dependence and interdependence, engagement, integration and merging, belonging, sharing, care, cooperation, communion, custom, ritual, holistic, Eastern, Oriental, relativistic, contextual, postmodern, feminine, organic, qualitative, subjective, values, home, right-brained. These words represent the minority tradition which rejects the mechanistic Cartesian-Newtonian paradigm.

The prevalent ideals in Western culture, however, are divorced from the vernacular of community, and instead, are brashly individualistic in orientation: independence, autonomy, disengagement, disintegration, disconnected, escaping and evading, impersonal, abstract, rational, rights, contract, legal, objective, Western, American, Occidental, reductionist, science, mechanistic, Modernism, Cartesian, Newtonian, masculine, absolute, idealistic, dichotomy, quantitative, objective, competitive, left-brained.

People who already have all the answers argue that the humanistic stance lacks moral decisiveness. There are always some who think

that judgments must come down hard. In the thought of India, the world is said to be a matter of many viewpoints--darshan (view) --each of which appears convincingly complete and self-contained to the one who is within it. (Snyder, 1990, p. 58)

Perhaps these contrasting views need to be evaluated for their potential effects on the earth as a whole. Although the Western view may appear to be complete and self-contained for those within it, its shortcomings in promoting a caring populace are evident. As long as the patriarchal Western view prevails, the inequities revealed in its social-political reality will continue.

Sex, Gender and Gender Roles

Some of the early scientific studies evolved from definitions of sex differences as inherent to the genitalia or one's 'vital heat,' to permeating the entire physiological structure (Schiebinger, 1989, pp. 189-190). Anatomists studied skeletons to discern the structural differences between men and women and sought differences based on Western ideals of "Homo perfectus" and "Femina perfecta" skeletons (Albinus, cited in Schiebinger, 1989, pp. 201-203; Soemmerring, cited in Schiebinger, 1989, p. 203). Methods of data collection were biased, and results were promulgated that entrenched society with popular notions of sex differences: the pelvis of the smaller framed, less muscular female was the only part of the anatomy superior to the male's; it enabled females to

accommodate the larger skulls (and superior brains) of males in childbirth (Schiebinger, 1989). Later, other studies which refuted women's smaller skull sizes (Soemmerring, cited in Schiebinger, 1989, pp. 206-207; Ackermann, cited in Schiebinger, 1989, p. 207) were used to support the notion that women's larger skull size resembled children's in skull to body size ratio; therefore, it was concluded that women's physical development was incomplete, immature and childlike (Barclay, cited in Schiebinger, 1989, pp. 207-209; Posner, cited in Schiebinger, 1989, pp. 209-210).

Craniological studies also concluded sex differences and racial differences were attributed to skull size differences, differences in brain sizes and weights, and brain to body weight ratios (Schiebinger, 1989). In turn, the findings were interpreted in ways to reinforce the patriarchal system: white males in a position of dominance, white females and blacks in subordinate roles. These early beliefs manifested themselves in a system which still keeps women, blacks, and other minorities out of the higher positions of government, business, science, and the academy (Schiebinger, 1989).

Two points are striking about this literature: sex differences, based on biological and physical data, were confounded with gender differences, a social phenomenon; these differences were used to create and reinforce divisions. By discarding data that negated cultural definitions of the ideal man and woman (gender ideals),

early scientists accentuated the differences between the sexes. When variations within the sexes were conceded, the storyline was adjusted to accommodate the findings in the patriarchal paradigm, again reinforcing divisions. Therefore, sex (biological) differences and gender (social) differences, which could potentially alter the social stratification system by demonstrating relatedness between classes, were either dismissed or reframed to maintain social divisions via the status quo.

Division severs connection and imposes distance; the recognition of difference provides a starting point for relatedness. It serves both as a clue to new modes of connectedness in nature, and as an invitation to engagement with nature.
(Keller, 1985, p. 163)

McClintock, a renowned geneticist, spoke of the significance of studying differences:

Making difference understandable does not mean making it disappear ... Exceptions are not there to 'prove the rule'; they have meaning in and of themselves. In this respect, difference constitutes a principle for ordering the world radically unlike the principle of division of dichotomization (subject-object, mind-matter, feeling-reason, disorder-law). Whereas these oppositions are directed toward a cosmic unity typically excluding or devouring one of the pair, toward a unified, all encompassing law, respect for difference remains content with multiplicity as an end in itself. (McClintock, cited in Keller, 1985, p. 163)

The distinction between difference and division, then, lies partly in their application: how they are used. The perspective or attitude that shrouds it, as well as one's own intention, are important factors. Division appears to

be difference layered by domination and control. A "respect for difference" and "multiplicity as an end in itself" comes from a view that is less hierarchical; humility and agape are implied, dominance and superiority are deemphasized. In similar fashion, Rachel Carson (1962) forewarned the scientific community:

We need a more high-minded orientation and a deeper insight, which I miss in many researchers. Life is a miracle beyond our comprehension, and we should reverence it even where we have to struggle against it ... Humbleness is in order; there is no excuse for scientific conceit here. (p. 243)

Respect, love and humility are a priori conditions that can affect the 'descriptive' (data) as much as a priori conditions that aim to sterilize, separate and maintain a posture that is value-free. Combined with the 'descriptive,' one's results and conclusions, in a sense, become prescriptive because they are drawn in a cultural milieu which infuses one's perspective. "Reason is standpoint-dependent" (Green, cited in Gray, 1982, p. 46).

The claim that we ought to keep our results and conclusions (our "is") separate from what we ought to do (our "ought") is a prescription in itself. This separation is artificial, for try as we may, we can never be apart: we can only be a part of a network of relationships which include the human and nonhuman realms.

Postmodernists, incidentally, dismiss the is-ought distinction as irrelevant, a hangover from an outmoded metaphysical age. Science, reputedly

the domain of facts, is value laden through and through. (Oelschlaeger, February 7, 1992, personal communication)

Language will also have to change in a postmodern worldview, because words such as 'human nature' and 'nonhuman nature' reflect outmoded Western reductionist thinking.

These issues are very similar to the ones that Aldo Leopold grappled with during his lifetime. In his essay Song of the Gavilan, he spoke of the shortcomings of division as a goal of the academy and science:

There are men charged with the duty of examining the construction of the plants, animals, and soils which are the instruments of the great orchestra. These men are called professors. Each selects one instrument and spends his life taking it apart and describing its strings and sounding boards. This process of dismemberment is called research. The place for dismemberment is called a university.

A professor may pluck the strings of his own instrument, but never that of another, and if he listens for music he must never admit it to his fellows or to his students. For all are restrained by an ironbound taboo which decrees that the construction of instruments is the domain of science, while the detection of harmony is the domain of poets. (1966, p. 162)

A value-free, neutral stance is one that proclaims objectivity as its value. Such a claim can only come from a perspective that separates humankind from nature, so that men (as opposed to other humans) are in a superior role to dominate all other forms of life. This perspective is what Wilson called a "conceptual trap" (Wilson, cited in Gray, 1982, p. 16; p. 139), what Grudin (1990) described as

"ideology," and what Carson (1962) identified as " ... conceived in arrogance, born of the Neanderthal age of biology and philosophy" (p. 261).

Science contributes moral as well as material blessings to the world. Its great moral contribution is objectivity, or the scientific point of view. This means doubting everything except facts ... That the good life on any river may likewise depend on the perception of its music, and the preservation of some music to perceive, is a form of doubt not yet entertained by science. (Leopold, 1966, p. 163)

As Capra (1991, pp. 325-335) pointed out, previous notions of knowledge as "foundations," "building blocks," or "primary and secondary levels" can no longer be accommodated in the current paradigm shift. Among the principles he identified as characteristic of this new paradigm are the following shifts in thinking: 1) from the part to the whole (which may be viewed as a synthesizing rather than a separating) 2) from structure to process 3) from objective science to an epistemic science 4) from knowledge as building blocks to knowledge as a network without foundation 5) from truth to approximate descriptions, and 6) from patriarchy (domination and control) to partnership (cooperation and nonviolence).

These principles confirmed Tilden's (1977) fifth principle of interpretation, in which he emphasized a holistic approach by aiming "to present a whole rather than a part" to the audience (p. 9). He also stressed that interpreters should cultivate humility and communicate a

mutual respect to visitors who seek their services; these are critical aspects to quality interpretation (Tilden, 1977, pp. 40-46).

Confounding Terms

Some of the work on sex, gender and gender role differences has been used not only to categorize people, but to reinforce such divisions. Confusion of the terms 'sex' and 'gender' has also served to exacerbate misunderstandings. This section will clarify the meanings of these terms and how these differences, reinforced as social divisions, became equated with role behavior.

Sex and gender are terms that are repeatedly used in ways that obscure or confuse. In spite of the difference in meanings, many early studies in gender research used the terms sex and gender interchangeably.

Sex is a biological attribute that is a result of one's chromosomal makeup; a male is identified as having an XY pair, a female as having an XX pair (Devor, 1989, p. 7). Some individuals, such as those who have Turner's syndrome, have a missing sex chromosome. Designated as XO, the individual is neither sex biologically; however, the Turner's syndrome child is usually raised as a female because the body type resembles a female, even though the normal female internal sexual organs are absent. The crucial Y chromosome that would identify it as male is

missing; likewise, the crucial X chromosome that would identify it as female is missing. (Devor, 1989, pp. 7-9).

Gender is a label that represents a culture's definition of what it means to be a woman or a man in that culture: it is socially defined behavior that includes personality traits, activities and interests (Beere, 1990, p. 21). Gender may be represented by the terms feminine, masculine or androgynous. In most cases, sex and gender agree; however, a Turner's syndrome child raised as a girl would be identified as having feminine attributes, even though the child is not a female by definition. In another scenario, a transsexual is a person who assumes a gender identification opposite to his or her biological sex. These examples show the distinction between sex and gender (Devor, 1989, pp. 7-22).

The popular use of the labels "male or female" for gender rely on the probability that sex and gender agree. Sex and gender have been used interchangeably in past research; although recent research efforts have elucidated these definitions, their correct usage has lagged (Beere, 1990, p. 21). Because gender is socially determined, it is a dynamic construct; what it means to be a woman or man may change from one culture or society to another and within a society over time (Penrod, 1983, p. 120; Devor, 1989). "Standards of femininity and masculinity differ across class, age, race, ethnicity, and time, as well as with

changing political and sexual persuasions" (Devor, 1989, p. 31).

Gender Role Development

Gender role is a construct that refers to the actions, behaviors, thoughts and beliefs that distinguish a person as a member of a particular gender category, that is, masculine or feminine (Devor, 1989). Bem (1974) introduced the idea that gender roles comprised four distinct types: masculine, feminine, androgynous (a blend of masculine and feminine traits) and undifferentiated (neither masculine or feminine). Devor (1989) used the term "gender blender" to refer to an individual who was often mistaken as a member of another gender identity (viz., women who were mistaken for men).

It has been estimated that most children can identify their gender group by the age of eighteen months (Money and Ehrhardt, cited in Devor, 1989, p. 43); by five years of age, most have adapted to the gender role which matches their gender identity (Maccoby; Kohlberg and Ullian; cited in Devor, 1989, p. 43). Individuals may accept the gender identification bestowed upon them, or they may reject this assigned identity in favor of another.

Four theoretical models attempt to trace the acquisition of gender (Devor, 1989, p. 27): psychoanalytic theory (Freud), social learning theory (Bandura), cognitive

developmental theory (Kohlberg and Gilligan), and gender schema theory (Bem).

Psychoanalytic theorists believe the formative years of infancy through three years of age contain the major events and psychological experiences of one's life. In turn, these events form the foundation through which the person's life experiences must be interpreted to be understood. For psychoanalysts, the influence of parents on a child's gender role behaviors is significant. They also postulate children are innately predisposed to identify with their same-sex parent (Devor, 1989, p. 27).

Social learning theorists assume that a child is born with a clean slate that is molded by societal forces rather than any innate tendencies. They believe members of society are pressured to conform to the social order via participation in the culture. Gender attribution, according to this theory, is defined by culture (Devor, 1989, pp. 27-28).

Cognitive development theorists (Kohlberg and Gilligan) view the development of children as a sequence of stages which become more complex as they mature in their cognitive abilities. They view children as actively engaged learners who adapt gender roles via their social interactions (Devor, 1989, pp. 28-29).

Gender schema theory blends cognitive developmental theory with social learning theory. This approach views children as active learners who seek to understand and order

their experiences. Children also learn about gender through social interaction which, in turn, gives them a basis for classifying themselves and others by gender. "This theory argues that an innate desire for cognitive order is satisfied by a socially learned cognitive gender schema" (Devor, 1989, p. 29).

Berry (1981, pp. 289-295) distinguished "sexual difference" from "sexual division" as a byproduct of an industrial economy that is rooted in a culture which divides the body from the soul. He viewed this body/mind polarization as the primary division from which all others follow, specifically sexual and ecological divisions. Berry was actually discussing gender differences, according to the definition that is currently accepted.

In the hunter-gatherer and agricultural societies, men's roles were oriented to occupations which were nurturing in the sense of providing food for the family and community. Food obtained from hunting and cultivation were tangible goods. With the arrival of the Industrial Revolution, the role of man as nurturer was replaced with an occupational role that took him outside the home or away from the land. Tangible goods that provided nourishment were replaced with the symbolic exchange of wages. As a result, man became more removed from the household; wages were turned over to the woman to make food purchase decisions for the family, which enhanced her role as the sole nurturer of the family (Berry, 1981).

Thus, the division of labor became associated with gender (Berry, 1981). Women remained in the home, which meant that most of their day was spent in direct relationships with children, separated from other adults. Berry explained that women in American culture were isolated individually, as compared to other community-based cultures which traditionally shared the burdens of childrearing and larger homemaking chores (through kinship and other communal ties). Because men were removed from the home, they had more of an abstract role (Berry, 1981). Their interactions with other adults were primarily with men, as noted by institutions such as the club, the academy, business, government and political spheres which comprised the vanguard of culture.

This is what was written about: his/story, his laws, his government. As men were removed from the home, the community, they participated in less direct relationships with the home and family. Therefore, less care and less responsible behavior for the environment and community as place became the norm. Women traditionally expressed more care for the environment, nature; this was a moral concern. Women such as Rachel Carson viewed nature as wondrous, sacred. Women were viewed as more connected to the earth.

Women's roles were traditionally defined in terms of other; because women's roles were defined within a patriarchal system, they were not defined autonomously, but in deference to what was defined as masculine. Femininity,

then, was viewed as what was 'not masculine.' It was demonstrated that adults had a tendency to attribute maleness to an individual whose sex and gender cues were not completely known; femaleness was attributed only where the feminine cues were convincing and masculine cues were absent (Kessler and McKenna, cited in Devor, 1989, pp. 48-49).

Devor (1989) discussed the implications of the findings:

This way of seeing corresponds closely to patriarchal gender schema notions of maleness as a positive force and femaleness as a negative force; of maleness as a presence and femaleness as an absence; of maleness as primary and femaleness as derivative. Thus, in North American society, the dominant gender schema rests on and supports patriarchy. It assumes that maleness and its attributes are the definitive standard against which all gender questions shall be judged. This means that femaleness, as well as all that becomes associated with it, is defined by the dominant patriarchal gender schema as inherently flawed and lacking. (p. 49)

In patriarchal American culture, society rewards the male status quo and incorporates modes to maintain itself. These modes reinforce the social organization system as the class at the top of the hierarchy seeks personal rewards:

Egoistic dominance is a striving for superior rewards for oneself or a competitive striving to reduce the rewards for one's competitors even if such action will not increase one's own rewards. Persons who are motivated by desires for egoistic dominance not only wish the best for themselves but also wish to diminish the advantages of others whom they may perceive as competing with them (Devor, 1989, p. 164, note 19).

Major changes in views of sexuality and gender roles evolved during the eighteenth and nineteenth centuries.

Since roles were defined and refined within the patriarchal dogma, modes that are characteristic of this social organization system, such as egoistic dominance, remain.

Gender Role Studies

Through the 1970's, gender was conceptualized as a single continuum with masculinity and femininity as the two extreme poles; in recent research, masculinity and femininity are viewed as separate traits or characteristics. These changes are reflected in the construction of gender role instruments. Furthermore, the instruments have changed titles from 'sex role' measures to 'gender role' measures (Beere, 1990, p. 21). Gender role studies have explained sex-typed behavior as masculine, feminine, and androgynous. Bem (1974) proposed a model that depicted sex roles on a bipolar continuum: masculinity at one end, femininity at the opposite end, and androgyny as the center of balance. She developed the Bem Sex-Role Inventory (Bem, 1974) to measure "sex-related" (gender) traits and found that some were associated with both sexes.

Spence, Helmreich, and Stapp (1975) theorized a model of androgyny that requires high scores in both masculine and feminine traits; undifferentiated persons score low in both traits. Androgynous persons were less likely to view others in terms of gender role stereotypes (Korabik, 1982). The Bem Sex-Role Inventory has been criticized for measuring sex stereotypes (Locksley and Colten, cited in Penrod, 1983, p.

125), rather than traditional traits. As expectations and attitudes change, gender roles will continue to evolve and adapt (Penrod, 1983).

Patriarchy and Ecofeminism

Much of the feminist literature attempts to unravel discrepancies between gender classes. Women's roles, traditionally defined by nurturing and caregiving behaviors, omitted decision making except in the home. Because wages evolved as the symbol for ascribing value to a person's labor, one needs only to look at the wages paid to women as an indicator of how their roles were valued in patriarchal society. Women who remained in the home were devalued by this shift in societal norms; that is, where wages symbolized valued labor, homemaking became devalued because it was not rewarded by wages.

Other indicators that revealed a division in ranks by gender include inequity in pay, access denied to women for higher ranks in academia and science, and the tenure system which demands academic productivity as the avenue for promotion simultaneously with the peak of women's childbearing years (Schiebinger, 1987; Brush, 1991). Language is another indicator of the division between genders. Theologian Demant (cited in Nisbet, 1953) alluded to the status of women:

The language of the Kingdom ... the language of the family, of sonship, and fatherhood and

membership, and also the language of friendship, is the language of status. (p. 28)

From this statement, one may deduce that the language of daughtership and motherhood was the language of nonmembership, and therefore the language of *nonstatus* (emphasis mine). The language of patriarchy is a nonlanguage for women; aptly described by Gray's statement, "naming is power," Adam's naming of the world (Genesis 2:19-20a) has left us with a story that symbolizes Western culture as a reality carved out by males and for males (Gray, 1982, pp. 48-49). This claim negated women's experience because it omitted women from the stories except as childbearers; as heroines or other noteworthy individuals, women are left out of the language. "Because women's stories have not been told, women's experiences have not shaped the spoken language of cultural myths and sacred stories" (Christ, 1979, pp. 229-230).

Patriarchy has perpetuated the notion of nature and women as subjugated in American society. Ecofeminism, a term coined by Francoise d'Eaubonne in 1974 (Merchant, 1990) was used to depict the potential of women "for bringing about an ecological revolution to ensure human survival on the planet" (p. 100). A shift in the hierarchically ordered gender relationships was deemed essential for healing the relationship between humans and nature.

Ecofeminist philosophers have espoused the deconstruction and transformation of patriarchal modes as

necessary for the new age. Philosophers use the term "deconstruction" to describe the process of scrutinizing prevailing notions in a logical, systematic way that uncovers the cracks at their foundations. Like a house that is rebuilt on the old foundation, the new structure may become problematic because of faults in its underlying support. Transformation, as interpreted by Ferguson (1980, p. 72), calls for nothing less than a paradigm shift or change; change at this level yields a new perspective, a restructured form.

Ecofeminists recognize the patriarchal theme of egoistic dominance as the root of subjugation and control of nature, women, and other minorities. The works of Merchant (1980), Griffin (1978), King (1989), Warren (1990), Spretnak (1982), Starhawk (1989), Christ and Plaskow (1979), Diamond and Orenstein (1990), Gray (1982) and others have promoted the ecofeminist position as a counter point to the prevalent Western view. They insist on this other voice as a means of promoting a more caring view.

Life on earth is an interconnected web, not a hierarchy. There is no natural hierarchy; human hierarchy is projected onto nature and then used to justify social domination. Therefore, ecofeminist theory seeks to show the connections between all forms of domination, including the domination of nonhuman nature, as ecofeminist practice is necessarily antihierarchical. (King, 1989, p. 19)

As a philosophical view, Oelschlaeger (1991, p. 317) warned of the danger of "feminarchy," which, if accepted as a new

doctrine, could potentially become another conceptual trap.

Eisler (1987) examined the historical evolution of culture and its transformation as based on two principles of social organization: dominator and partnership society. She created the term 'gylany' as a middle ground concept which claims the need for revision of our gender roles. She visualized a movement from the extremes of masculine and feminine toward a merging of qualities which are no longer seen as gender based, but as person based. Eisler envisioned gylany as devoid of selfish motives; that is, individually-oriented goals were not intended to disregard the community. Rather, gylany was seen as a means to free individuals from the constraints of gender roles as previously defined. Because gender roles in American and Western culture take place within an andocracy (viz. "man ruled"), Eisler views the partnership society as the realization of gylany.

Moral Development and Moral Reasoning

Piaget and Kohlberg's Stages of Moral Development

Kohlberg's (1969) stage theory of moral development has its roots in Piaget's (1932; 1965) theory of cognitive development, which describes the cognitive processes as evolving from a sensorimotor period through preoperational, concrete, and formal operations stages. Kohlberg's stage theory parallels these cognitive processes. As one's moral

understandings evolve from a preconventional stage through conventional and postconventional stages, one's understanding of moral situations evolves from a relatively narrow scope defined by an individual orientation, through increasingly broader scopes which extend the range of consideration to societal, and then universal perspectives.

Preconventional judgment is egocentric and derives moral constructs from individual needs; conventional judgment is based on the shared norms and values that sustain relationships, groups, communities, and societies; and postconventional judgment adopts a reflective perspective on societal values and constructs moral principles that are universal in application. (Gilligan, 1982, p. 73)

Cortese (1984) criticized Kohlberg's standard issue scoring technique and suggested research is needed to resolve problems of validity and reliability.

A positive relationship has been shown for the level of education and level of moral development (White, 1988; Swearingen, 1989). The context aspect of moral dilemmas (Guttman, 1988; Gilligan, 1982) and empathy (Whiteman, 1988) have also been associated with the gender-moral reasoning relationship. The relationship of gender and gender role to moral reasoning continues to draw the most debate.

Dilemmas which have underscored the extension of human obligation to nonhuman others (for example, the spotted owl controversy) are viewed as moral or ethical issues. Dunlap (1987) extended the theory of moral reasoning and development from humans to the treatment of animals. Her

study of eighth and twelfth grade boys supported the stage structure of reasoning patterns for animal treatment dilemmas. The subjects' reasoning levels appeared to become more advanced for dilemmas including chimpanzees and dogs, as opposed to turkeys. Older boys from the suburbs appeared to have higher levels of reasoning about animals as compared to younger, rural boys.

Swearingen (1989) assessed the development of environmental ethical reasoning based on the research of Kohlberg and Rest. He found that park users conformed to the hypothesized stages of environmental ethical reasoning, and that education level was significantly correlated with subjects' scores. This study was significant in its extension of moral development theory to environmental ethics.

Gilligan's Ethic of Care

To admit the truth of the women's perspective to the conception of moral development is to recognize for both sexes the importance throughout life of the connection between self and other, the universality of the need for compassion and care. (Gilligan, 1982, p. 98)

Carol Gilligan (1982), who conceptualized "women's voice" as a different expression in the language of moral understanding, raised questions about the introduction of male bias in Kohlberg's studies. In tracing the rationale for a male-biased justice orientation, Gilligan and Attanucci (1988) cite Piaget's (1932, 1965) explanation for

studying boys: the moral judgments of females appeared to be irregular and difficult to interpret.

Studies (Gilligan, 1977; Gilligan and Belenky, 1980; Gilligan and Murphy, 1979) of college students in situations of moral conflict, and pregnant women considering abortion, changed the context of the moral dilemma from a hypothetical to a concrete, real-life experience. Gilligan concluded that hypothetical dilemmas facilitated the resolution of problems through a justice orientation, where issues of equality and reciprocity are favored by objective, ordered measures. By contrast, women's moral judgments are distinguished by a reconstruction of the problem in terms of real life particulars, which facilitates the understanding of context and empathy for the actor. Gilligan (1982) stated that women were inclined to reconstruct hypothetical dilemmas by gathering specific details :

The proclivity of women to reconstruct hypothetical dilemmas in terms of the real, to request or to supply missing information about the nature of the people and the places where they live, shifts their judgment away from the hierarchical ordering of principles and the formal procedures of decision making. This insistence on the particular signifies an orientation to the dilemma and to moral problems in general that differs from any current developmental stage descriptions. (pp. 100-101)

Gilligan (1982) found that women spoke in terms of context and relationship orientations, what she termed an "ethic of care" (pp. 72-73). As contrasted to Kohlberg's stage theory which emphasized justice, rights and fairness,

an ethic of care was tied to women's changing perspectives on responsibility and relationships. She explained:

Women's construction of the moral problem as a problem of care and responsibility in relationships rather than as one of rights and rules ties the development of their moral thinking to changes in their understanding of responsibility and relationships, just as the conception of morality as justice ties development to the logic of equality and reciprocity. Thus the logic underlying an ethic of care is a psychological logic of relationships, which contrasts with the formal logic of fairness that informs the justice approach. (p. 73)

The key terms "selfish" and "responsible" were repeatedly used by the women who were interviewed in Gilligan's abortion dilemma study. She stated that women construed moral problems as duties to extend care and to avoid the infliction of pain. A lack of concern for others as manifested by inflicting pain was construed as selfish and immoral, whereas the giving of care was seen as responsible, moral behavior.

Gilligan (1982) described the themes that emerged from her interviews with women as three distinct perspectives in the development of an ethic of care. She noted a sequence which began with an initial focus on the care of the self for survival, followed by a reflective phase in which this concern was viewed as selfish. The second phase was depicted as a concern for the " ... care for the dependent and unequal ... " (p. 74), where responsibility is identified as the moral link in relationships between self and others.

As a total surrender of one's self for another's care can lead to an imbalance in relationships, a second transition began with the reexamination of relationships. The third phase was marked by sorting out conflicts and resolving pressures between selfishness and responsibility. The recognition and appreciation of interdependence in relationships between self and others, while maintaining separate identities, contributed to the development and refinement of an ethic of care. Gilligan (1982) elaborated:

This ethic, which reflects a cumulative knowledge of human relationships, evolves around a central insight, that self and other are interdependent ... In this sequence, the fact of interconnection informs the central, recurring recognition that just as the incidence of violence is in the end destructive to all, so the activity of care enhances both others and self. (p. 74)

Kelly (1985) applied Gilligan's ethic of care to the management styles of women in wilderness management. In a qualitative study, Kelly interviewed five women wilderness managers in the Forest Service. Kelly (1985) found that their philosophies emphasized " ... a caring for the resource, sensitivity to the resource, and the need for flexibility in relating the user to the resource" (p. 25). These women managers tended to view wilderness in a holistic fashion, rather than as a setting for recreation. They expressed apprehension over the prevalent management practice that substitutes law enforcement of wilderness use for teaching and promoting wilderness values. Another worry was the prevalent management style of agency employees to

treat wilderness as another resource for manipulation. These women were also disturbed by the presumption that measures of recreation use were translated as the sole indicators of wilderness quality. Kelly (1985) pointed out that these women were " ... lone females operating in all-male environments with male role models" (p. 24).

Women wilderness managers also commented about their perceptions of differences between their problem solving styles and those of men managers (Kelly, 1985, p. 26). The women reported they took longer to make decisions because they invested more time in listening, understanding a variety of perspectives, and communicating the rationale behind management policies to the user public. They believed the time invested at this stage saved time later on in the decision implementation phase, and also reduced the number of cases appealed through the agency. Interestingly, their male colleagues tended to judge them as too slow in solving problems; from the women's perspective, men's styles seemed to incorporate quick decisions without sufficient input and a tendency to rely on rules as absolutes.

All the women I interviewed said flexibility was important. Rules are often too rigid, sometimes even absurd. Every situation is different. They saw a certain rigidity and inflexibility in the male approach. Laws and rules are rarely absolute; they should be used as a guide, otherwise they get in the way of effective problem solving. (Kelly, 1985, p. 26)

Gender Role, Moral Reasoning, and Ethics

A number of studies have been conducted on the relationship between gender role (masculine, feminine, androgynous) and moral reasoning. Role models are often portrayed in a stereotypical fashion, as noted in the content of curriculum materials (Kazemek, 1985) and other media such as films and television (Penrod, 1983).

Noddings (1984, p. 37) said it is hypocritical for us to claim to care for others unless we are in direct relationship to them. She stated that humans are only psychologically equipped to extend care to those who can acknowledge their caregiving.

Gilligan (1982) described the tension between the gender role defined for women in American society and their moral reasoning:

Although independent assertion in judgment and action is considered to be the hallmark of adulthood, it is rather in their care and concern for others that women have both judged themselves and been judged. (p. 70)

She continued:

It is precisely this dilemma--the conflict between compassion and autonomy, between virtue and power--which the feminine voice struggles to resolve in its effort to reclaim the self and to solve the moral problem in such a way that no one is hurt. (Gilligan, p. 71)

Gilligan's ethic of care appears to be rooted in the concept of community, in accord with previous discussion of Tonnies' definition of Gemeinschaft. Here, relationships

are direct rather than removed or abstract; moral dilemmas are real rather than hypothetical. It may be that an ethic of care is related to women's gender roles because women have been traditionally linked to the home.

By contrast, an ethic of justice appears to be found in what Tonnies describes as *Gesellschaft*; that is, an emphasis on rights, rules and laws, abstract and removed authority, and moral dilemmas which become increasingly hypothetical because of the distance between the actor and the observer or judge.

An ethical life is one that is mindful, mannerly, and has style. Of all moral failings and flaws of character, the worst is stinginess of thought, which includes meanness in all its forms. Rudeness in thought or deed toward others, toward nature, reduces the chances of conviviality and interspecies communication, which are essential to physical and spiritual survival.
(Snyder, 1990, p. 21)

Quantitative Measures of Moral and Ethical Reasoning

Unlike Forsyth's (1980) Ethics Position Questionnaire, which measures how an individual approaches moral problems, Kohlberg's Standard Issue Moral Judgment Interview (Colby and Kohlberg, 1987) was designed to measure the respondent's maturity level of moral reasoning. The instrument has three parallel forms, each of which contains three stories which pose a dilemma or moral conflict. The interviewer directs the conversation toward the respondent's reasoning and

justification for decisions on courses of right action. The interviewer is encouraged to use techniques such as "why" questions to encourage the elaboration of stage-scorable reasoning. The dilemmas have themes of conflict such as life versus justice (e.g. Heinz dilemma), stealing, breaking promises, mercy killing, and authority issues.

Rest (1979) developed the Defining Issues Test (DIT), which is based on Kohlberg's earlier work. It measures moral reasoning through the presentation of moral dilemmas. Subjects are asked to rate how strongly they believe in several choices as the appropriate, or right, actions to perform. The instrument has been refined and cited in numerous studies and continues to be a popular tool for measuring moral reasoning.

Hogan's (1970) Survey of Ethical Attitudes was designed to measure two viewpoints: ethics of personal conscience, based on natural laws, and the ethics of social responsibility, based on the idea of social contract. He investigated the relationship between selected personality structures and ethics viewpoint. He concluded that persons who adopt the personal conscience perspective tended to be progressive, rebellious and unconventional, with strong inclinations toward social activism. Proponents of the social responsibility view were described as good-natured, thoughtful, and well-socialized, with a tendency toward conservative political views.

Forsyth's Ethics Position Questionnaire was drafted from a western philosophical perspective, which ignores minority philosophical views. Hence, each orientation is based on a western philosophical approach to ethics in the literature, which include skepticism (ethical egoism and situation ethics), teleology (consequence-dependent, utilitarian), and deontology (rationality-logic dependent, acts are compared to an absolute, universal moral law) (Forsyth, 1980; Bayles and Henley, 1983; Rachels, 1986).

Individual differences in orientation to moral judgment were described by two factors: relativism and idealism (Schlenker and Forsyth, 1977). Relativism is identified by one's rejection of the possibility that universal moral rules be used to guide one's conclusions about moral dilemmas. Other persons who discredit relativism may take the position of using moral absolutes to make judgments and decisions. Idealism is an attitudinal approach to moral judgments where the individual expects desired consequences can always be realized from an agent's "right" action. Other individuals may take a less idealistic position by expecting undesirable consequences to occur, frequently mixed with desirable ones.

Forsyth (1980) presented a classification system of ethical ideologies by crossing the extreme positions of relativism and idealism. A four category matrix was produced to describe ethical perspectives an individual may adopt in making judgments, depending on high or low score

combinations on the two scales: situationists, subjectivists, absolutists and exceptionists. Situationists and subjectivists are the high relativism groups, absolutists and exceptionists are the high idealism groups. Forsyth's taxonomy is grounded in Western moral philosophy and ethics (teleology, deontology, skepticism).

As part of his study Forsyth (1980) developed the Ethics Position Questionnaire (EPQ) to measure one's ethical orientation. The twenty-item Likert-type response scale includes ten idealism items and ten relativism items. Mean scores in each area are then used to categorize subjects as to ethical ideology. The author suggests the EPQ may be more suitable for use with adults, as it does not focus on the maturity aspect of moral development.

Interpretation and Environmental Ethics

... the greatest obligation of educators, inside and outside formal schooling, is to nurture the ethical ideals of those with whom they come in contact. (Noddings, 1984, p. 49)

Interpretation and environmental ethics are complementary. An ethic is part of the perspective and ideology the professional interpreter alludes to, without lecturing or preaching. Interpreters, in appealing to the hearts of their audiences, tug at their imaginations as well; for as the saying goes, "ethics are caught, not taught" (author unknown).

As pointed out by Tilden (1977) and Mills (1990), interpretation (or nature guiding) is an educational activity that takes place outside formal schooling. Maxwell (cited in Benson, 1986) also stated that one of the goals of nature education was to entertain. Because the ideology of interpretive services claims an important link with the affective domain, this section will explore the relationship between interpretation and environmental ethics.

Interpretation's Ideology

Tilden is credited with defining interpretation's philosophy. However, Enos Mills (1990) is recognized as the historical figure responsible for starting the service of nature guiding in what is now Rocky Mountain National Park. Nature guiding, as opposed to adventure guiding, was a service which combined the activities of hiking and mountaineering with nature study (see Appendix A). Mills used opportunities on the trail to teach about natural history. He guided many visitors from a cabin he built at the base of the approach to Long's Peak in Colorado. Mills also established the Trail School at Long's Peak to help children learn about nature.

In nearby Boulder, Colorado, a woman named Martha Maxwell established the Rocky Mountain Museum in 1874 (Benson, 1986). She set forth the principal functions for her institution: 1) make a contribution to scientific knowledge, 2) educate the young and other members of the

public, and 3) entertain. She was a taxidermist and was ahead of her time in creating artistic habitat groupings which she hoped "if artistically mounted and arranged, would interest the young, and awaken in them a love for a culture within the reach of all, in its nature wholesome and refining" (Maxwell, cited in Benson, 1986, p. 97).

Interpreters often cite as their purposes "to educate and to entertain." Museum educators and curators are an important part of the interpretive services field. Although interpretation is perceived as tied to the National Park movement, National Parks also have their share of indoor displays and exhibits at their visitor centers.

Why was a woman who made obvious strides in the beginnings of interpretation left out of the story? The previous sections about gender and gender roles, patriarchy and ecofeminism may shed some light here. The opening of the Rocky Mountain Museum predated Mills by a decade; it was not until 1884 that Mills began building his cabin at the foot of Long's Peak, at the age of fourteen (Mills, 1990). Yet, Martha Maxwell is a virtual unknown in the field of interpretation.

Sharpe (1982) acknowledged the dominance of men in the field of interpretation and natural resource positions. He explained that discriminatory practices and stereotyped views of women as " ... being fragile and unable to carry out tasks such as forest fire fighting and law enforcement" prevailed as recently as 1970 (Sharpe, 1982, p. 11).

Although women were acknowledged as nature writers, illustrators, and natural scientists, their names were omitted from the historical record of interpretation unless they were associated with a man who was well known in the field. Thus, names like Esther Burnell, who married Enos Mills, and Elizabeth Frayer Burnell, Mills' sister-in-law, were credited with their guiding efforts and assisting Mills with the operation of his Long's Peak Inn Trail School.

As a professional service which began in the National Parks, interpretation was described by Tilden as distinct from formal instruction; its aim was provocation. Tilden's principles went beyond the knowledge or factual level to a more philosophical approach.

Whether we call it so or not, the interpreter is engaged in a kind of education. It is not the classroom kind. It is, if you will, a proffer of teaching; but it is not the professorial sort. It aims not to do something to the listener, but to provoke the listener to do something to himself ... We appeal to the head, to the mind.

Can we not infuse into this worthy activity an appeal to the heart: to attain something of that impact which nature does so easily and implicitly by presenting the beautiful landscape?
(Tilden, 1977, p. 111)

The incorporation of values in the interpretive message, and the intuitive knowing of a moral relationship across species boundaries were important aims to be fostered. Personal reflection by the visitor was mentioned as a goal of the interpretive service craft.

Tilden (1977) delineated his six principles of Interpretation:

I. Any interpretation that does not somehow relate what is being displayed or described to something within the personality or experience of the visitor will be sterile.

II. Information, as such, is not Interpretation. Interpretation is revelation based upon information. But they are entirely different things. However, all interpretation includes information.

III. Interpretation is an art, which combines many arts, whether the materials presented are scientific, historical or architectural. Any art is in some degree teachable.

IV. The chief aim of Interpretation is not instruction, but provocation.

V. Interpretation should aim to present a whole rather than a part, and must address itself to the whole man rather than any phase.

VI. Interpretation addressed to children (say, up to the age of twelve) should not be a dilution of the presentation to adults, but should follow a fundamentally different approach. To be at its best it will require a separate program. (p. 9)

In summarizing his principles, Tilden (1977) narrowed his precepts to what he identified as the essence of interpretation:

Thus, the six principles with which I began this book may be after all (like the "single science" mentioned by Socrates) a single principle. If this should be so, I feel certain that the single principle must be Love. (p. 94)

The Role of Interpretive

Service Professionals

The appeal for a renaissance of the appreciation

of Beauty--in the abstract and in its particular aspects--must not be allowed to falter. It is vital to our moral growth. It is a program of education. Perhaps it is truer to say that it is a program of re-education, for we have always known, in our innermost recesses, our dependence upon Beauty for the courage to face the problems of life. We have let ourselves forget. It is the duty of the interpreter to jog our memories. (Tilden, 1977, 115)

One of the roles of the interpreter is to promote perception (Tilden, 1977). Interpretive service professionals do this by promoting connectedness and interdependence. There is a distinction between promoting understanding and promoting knowledge. Understanding assumes a humble view, as one "stands below." Understanding is a loving knowledge; that is, empathy and care are implied as part of understanding.

It's not enough to be shown in school that we are kin to all the rest: we have to feel it all the way through. Then we can also be uniquely 'human' with no sense of special privilege. (Snyder, 1990, p. 68)

Cable (1992, pp. 4-5) spoke of the identity crisis that interpreters sometimes experience in the functions of their roles as nature lovers, scientists, and educators. He credited John Burroughs with urging others "to enjoy understandingly" and challenged those in the profession of interpretation to balance the acquisition and communication of knowledge with enjoyment and love.

Interpreters promote perception of relationships in natural and cultural resources, thus promoting a sense of community with the world at large. Their ideology claims as

its goal to ignite a spark in their audiences that will be transformed into caring. Interpreters appeal to a variety of senses, apply an assortment of techniques, and use media to accomplish their goals. To transcend the object of interpretation with a message of love and caring is not only an aspiration, it is an ethical position. Tilden's philosophy had an ethical tone which had implications for the profession.

Machlis and Field (1984, pp. 2-3) surmised that Tilden's position on interpretation reflected a time when scientific data on park visitors were lacking. Since that time, the social sciences have contributed to a better understanding of interpretation. As research has contributed a broader and more specialized knowledge base to the interpretive services field, the profession has also become more institutionalized. Sharpe (1982, p. 4) mentioned that accomplishing management goals and promoting the public's understanding of the agency's goals were important objectives of interpretation.

Thus, the Interpretive philosophy promoted by Tilden alludes to Tonnies' notion of Gemeinschaft. As the profession promotes abstract relations and sophisticated, high technology techniques, Gesellschaft tendencies may evolve.

Interpretation and an Ethic of Care

In writing about these places we are both saying the same thing: Take time to look, to observe.

If you look you will become curious. If you become curious, you will ask questions and with every answer, be given more questions. As you learn you garner a precious knowledge that belongs to you alone. With that knowledge you begin to care. If you care you will not destroy. This is, despite occasional rumors to the contrary, the best of all possible worlds.

Admittedly, this is a low-key approach--possibly too low-key given the swiftness of today's environmental change. But understanding, once reached, will not fade in an environmental fancy of the moment. (Zwinger, cited in Johnson, 1991, p. x)

This dialogue between two women naturalists emphasizes the relationship of caring between the naturalist and nature. It is what Noddings (1984) described as caring, and what Gilligan emphasized in her ethic of care: themes of responsibility and relationship prevail, rather than themes of justice and rights. Noddings stated that as a person cares for another, both parties (the one-caring, as well as the one cared-for) receive benefits.

Running away from home isn't only for children--we all need these times apart. Our accessible islands of natural history can make all the difference by offering us a chance for escape, and in this sense the word needn't have a negative connotation. We may run to as well as from. This kind of running has an interesting side effect; we are fed, but we learn to feed as well. As we discover and appreciate the needs of the earth itself, we can begin to protect these islands of sanity as progress threatens. We can see or anticipate the needs of animals and birds of a specific area in times of ecological stress. And we can join with others to preserve these small islands of escape for those who will follow us. (Johnson, 1991, pp. 5-6)

Participating as the one-caring means that we learn a certain responsibility for the other in our relationships.

As we receive these gifts through our experience with the other, we come to feel obliged for the well being of the other. As we are fed, we learn to feed. Our learning to feed is learning to give care. We learn to anticipate another's needs. We wish to refrain from harming. These ideas can be distinguished by the use of the terms "caregiver," which implies making a gift of care, and "caretaker," which implies care for the purposes of control (Webster's Seventh, 1967).

The literature indicates that an ethic of care, which focuses on relationships and responsibility, is integral to the interpretive services profession. It is part of the language of Tilden's single, most important principle: love. An ethic of justice, without a tempering of care, implies a cold, sterile view of the world, much as the mechanistic views of science and imperial ecology portray. If the interpretive services professional is to communicate this love to the public, a merging with an ethic of care must occur.

Summary

The review of literature showed that the concept of community, as a unifying theme, is tied to place and relationships, functions as the source of norms and morals, and confers roles upon its members, some of which are defined according to gender.

Gender roles were discussed as an aspect of social organization which traditionally conferred power and status to men in patriarchal societies. Historically, women were excluded from the workplace and fulfilled their roles as homemakers; as wages became the symbol for valued labor, women's roles were accorded low status. Women's roles have traditionally emphasized the performance of caregiving functions.

Research studies show disagreement exists concerning gender and gender role differences in moral reasoning. Kohlberg's Stage Theory of Moral Development was criticized for male bias; Gilligan theorized women used a different voice in their language of moral understandings. Her notion of an "ethic of care" was used to describe women's focus on responsibility and relationships, as contrasted with the prominent themes of equality and rights in men's ethic of justice.

Context and personal involvement in a moral problem were important aspects of women's approaches to moral dilemmas. Men tended to employ more abstract, objective terms in their reasoning, and hypothetical dilemmas were not reframed in a personalized way. Because men hold positions of power and status in patriarchal Western culture, the literature suggests that men's moral language and ethical views have prevailed, while women's different voice has been muted. Women's different voice as another moral perspective has been omitted in previous research.

Ethics were discussed as the extension of morals from the smaller community to the greater society. Ethics which extend principles to nonhuman nature are what Leopold had in mind when he conceived the Land Ethic. His treatise was the capstone of a philosophical shift in thinking which extended the community concept to the land as a collective unit. Leopold challenged the average citizen to apply the notions of obligation, responsibility, love and respect to nonhuman nature.

Interpreters try to reach the hearts of their audiences as opposed to solely giving them information. This is what Tilden and Leopold intended: love and understanding lead to care. Other women naturalists such as Zwinger and Johnson echoed this belief. In some scenarios, however, steps taken to give care precede one's love and understanding of a place, of a community, or others. Noddings described the phenomenon of caring as entailing benefits to both parties in a relationship; the one-caring, as well as the one cared-for, form a dynamic feedback loop which affect the relationship as a system. Love also develops as one cares for a place, a community, or others.

That interpreters can renew a sense of community through contact with their audiences is either an assumption or one of their aspirations. Knowledge and understanding of connectedness and interdependence can renew one's sense of place and satisfy the quest for community.

Because professionals in the field of interpretive services promote an awareness, understanding and appreciation of relationships in natural and cultural resources, it was theorized they might adopt and promote an ethic of care, which tends to be more feminine in its imagery and language. Moreover, as men and women have been socialized differently in terms of traditional gender roles, it led the researcher to wonder if gender or gender role differences would exist in the members of this population in terms of their ethical orientations. No research studies have been found which investigated the ethical perspectives of interpretive service professionals.

This chapter presented the theoretical foundation for this study by reviewing pertinent, supporting ideas which led to the formulation of the research problem. Four major themes provided the framework for this study: community, morals and ethics; sex, gender and gender roles; moral development and moral reasoning; interpretation and environmental ethics. While gender and gender role research has focused on differences, these differences have sometimes been used to reinforce divisions and stereotypes. However, the recognition of difference, such as highlighted by Gilligan, has brought forth other perspectives which have not been previously considered or which were glossed over.

Chapter III presents an overview of the methodology used in this study, including quantitative and qualitative techniques. Strategies for developing the research design,

objectives, research instruments, sampling procedure, data collection procedure, data analysis, and hypothesis testing are discussed.

CHAPTER III

METHODS AND PROCEDURES

Chapter III, the methods and procedures used in conducting this study, includes the following: research design, quantitative research methods, and qualitative research methods. The purpose of this study was to determine if gender and gender role differences exist in the environmental ethics of interpretive service professionals.

The literature review showed that questions exist concerning differences in moral reasoning and ethical orientation according to gender. Gender and gender role may be contributing factors to how one approaches ethical problems, as reported by Gilligan in her description of women's ethic of care. Would men and women in the field of interpretation show differences in their ethical approaches? Would there be any differences in those approaches according to their gender roles?

The problem investigated in this study was to determine if differences existed in the ethical orientations of professionals in the interpretive services field, according to gender and gender role. The subproblems within this study were:

1. To determine who the professionals in the field of

interpretive services are, where they come from, and what their employment status is in the field of interpretation.

2. To determine if differences exist between male and female interpretive service professionals in their ethical orientation scores.
3. To determine if differences exist between masculine, feminine, androgynous and undifferentiated interpretive service professionals in their ethical orientation scores.

The following null hypotheses were formulated for this research project:

Ho₁: No significant differences exist in ethical orientation between male and female interpretive service professionals, as shown by group mean scores.

Ho₂: No significant differences exist in ethical orientation between masculine, feminine, androgynous, and undifferentiated interpretive service professionals, as shown by group mean scores.

Ho₃: No significant differences exist in ethical orientation between masculine male, feminine male, androgynous male, undifferentiated male, masculine female, feminine female, androgynous female, and undifferentiated female interpretive service professionals, as shown by group mean scores.

Questions of a qualitative nature were of special interest to this researcher. The following questions were used as the basis for the development of the interview questionnaire (Appendix H), the results of which were not analyzed in this study:

1. How do professional interpreters define "interpretation?"
2. How do they describe their roles as interpretive professionals?
3. How do they know when they have made a difference in how their audience views nature?
4. Do interpretive service professionals try to communicate an environmental ethic to their audiences? If so, how would they describe that ethic?
5. What techniques do they employ to instill an environmental ethic?
6. Do interpreters have a preferred way of seeing: justice or care?

Research Design

The review of literature indicated that a lack of information regarding interpretive service professionals existed; therefore, the descriptive research design was deemed appropriate. In addition, the review of literature showed controversy as to whether gender-associated differences in moral reasoning and ethical orientation

exist. Therefore, the researcher determined that a study of gender-related differences in ethical orientation of interpreters was feasible and could potentially contribute to an immature, but growing body of research.

The quantitative component consisted of a self-administered survey which was mailed to subjects randomly selected from the NAI (1990) membership list. The qualitative component consisted of interviews with selected members of the National Association for Interpretation in Region 6. The data collected through this study were intended to be used to further the understanding of gender and gender role differences, ethical orientations, and how these might apply to environmental ethics. Furthermore, it was hypothesized that the findings from this project could enhance understanding between men and women in interpretation, and provide a perspective where "... respect for difference remains content with multiplicity as an end in itself" (McClintock, cited in Keller, 1985, p. 163).

Quantitative Research Methods

Sampling Procedure

The National Association for Interpretation (NAI) was selected as the frame for this study because it is the largest professional organization for those in interpretive services. Furthermore, the NAI has a broad constituency which includes a variety of occupations within the field of

interpretation. Its purpose, as set forth in Article III of the organization's bylaws, "is to foster excellence in the art of interpretation" (NAI, 1990, p. 7). The researcher contacted the NAI and obtained permission to conduct research (Appendix C). In order to obtain a membership directory, the investigator was required to join NAI as an individual member.

The directory was divided into three major sections: 1) Individual members, which included Regular, Student, Family, Founder, Life, and Honorary categories 2) Institutional and Commercial members, which included Institutional, Commercial, Complimentary, and Subscriber categories, and 3) a Geographic section which listed each Individual or Institutional/Commercial member by region or country.

The National Association for Interpretation consists of ten regions, which include all 50 states, the Canadian provinces, Guam, the Virgin Islands, and Puerto Rico (Figure 1). "Foreign" listings included members from Australia, France, Japan, Mexico, New Zealand, South Africa, Spain, Sweden, Taiwan, and the United Kingdom. The NAI directory included listings for the organization's officers, Board of Directors, regional officers, committees and their corresponding chairs, the NAI by-laws, available materials and publications, and job line service information.

The population for this study consisted of all members listed in the "Alphabetical Members" section of the NAI

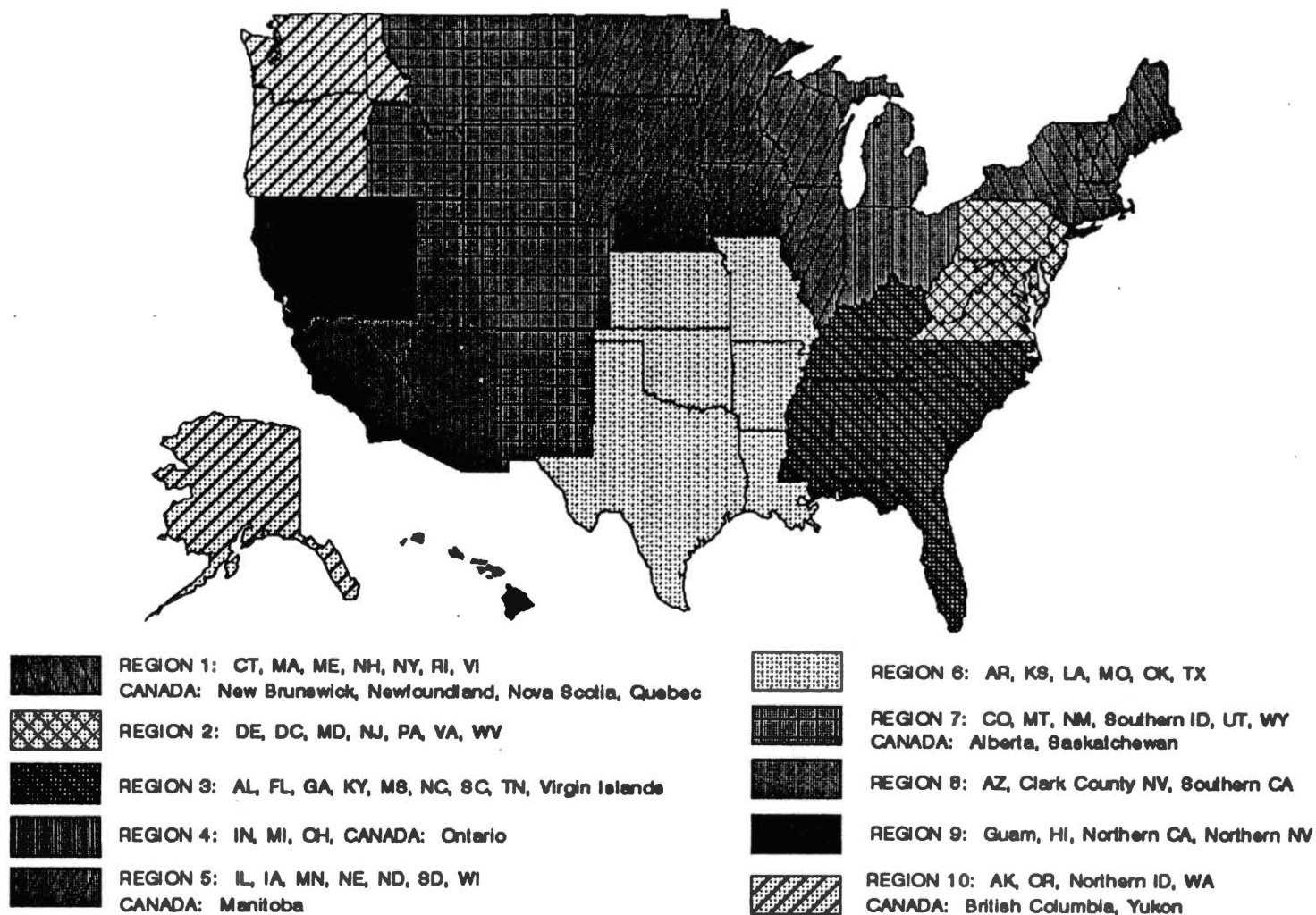


Figure 1. Regions of the National Association for Interpretation
(NAI, 1990)

directory (N = 1720), which was arranged in alphabetical order by surname (NAI, 1990, pp. 13-64). The "Alphabetical Members" entries represented Individual members, each having voting privileges. In the case of Family membership, spouses or partners were listed under one entry, but two individual names were listed at the same address. Both family members had voting privileges, but shared one set of publications per household. Each individual entry contained the following information: name, address, employer or organization, city, state and zipcode (country where appropriate), position or title, type of membership, region, work phone and home phone numbers.

There were approximately 30-35 entries per page. The investigator assigned each entry a consecutive number in ascending order, by alphabet. In cases of Family membership, where two names were listed for one household, the name listed first in the entry preceded the name listed second in that entry for assignment of consecutive numbers. Each individual member received a four digit number. Listings inclusive to each page were written in as ranges at the top of each page (for example, 0371-0404). This allowed the researcher to find a particular individual member with ease.

The subjects were randomly selected by following the procedure recommended in the Rand Corporation's (1955) book of random numbers. The first number selected at random was used to locate the starting point in the table; thereafter,

the investigator proceeded down that column of numbers and up the next column, from the bottom of the page, alternating direction vertically for each column. The investigator looked at the last four digits of each entry in the table of random numbers. If those digits fell within the range of consecutive numbers of Alphabetical Members in the NAI directory, that listing was selected for the sample.

As individuals were selected for the sample, the researcher assigned another three digit number for coding purposes, starting with 001 and ending with 400. Selections were inspected for duplication in the sample and were discarded if drawn a second time. This procedure continued until the random selection of subjects for the sample ($n = 400$) was completed. Additional replacements were drawn in case substitutes were needed for missing persons. The sample ($n = 400$) comprised 23.26 percent of the population of NAI members who held Regular, Family, Student, Founder, Life, or Honorary levels of membership.

Survey Objectives and Development

The purpose of the survey was threefold: 1) to obtain demographic information about interpretive service professionals, 2) to administer an instrument that measures gender role, and 3) to administer an instrument that measures ethical orientation. The use of the term "survey" in this study will be used to refer to the "Survey of Ethnics and Gender Roles Among NAI Members" which included

the two standardized questionnaires and a demographics questionnaire.

Instruments

The "Survey of Ethics and Gender Roles Among NAI Members" was a three part survey which included the following instruments: 1) Extended Personality Attributes Questionnaire (Helmreich, Spence and Holahan, 1979) which was selected for the measurement of gender role, 2) Ethics Position Questionnaire (Forsyth, 1980) which was selected for the measurement of ethical orientation, and the Survey of Personal Demographic Information, which was developed for the measurement of selected demographic variables.

Personal Demographic Information

This self-administered demographics questionnaire was designed to collect demographic data for selected variables, including occupational and workplace characteristics. The demographic variables included gender, age, race or ethnicity, marital status, level of formal education, majors and degrees earned, employment in the interpretive services field, years experience in interpretive services, and individual income. Other variables included occupational status, job title, employment status, employer, volunteer work, and worksite.

The researcher designed the demographics section of the survey and followed Dillman's (1978) recommendations for

survey design format. Questions of a more sensitive nature, such as income, were placed at the end, rather than the beginning of the instrument. Some questions depended on answers given to previous questions. In these cases, every attempt was made to separate these questions to avoid confounding one question with another. Furthermore, questions that acted as screens for subsequent items were noted by prompts that asked the respondent to go to a specific question, depending on the response. The investigator made every effort to avoid leading questions and items that could communicate bias.

Extended Personality Attributes Questionnaire

This instrument was selected to measure the respondent's personality attributes, which included gender role (see Appendix D). The instrument consisted of 40 Likert-type items, which were distributed across six scales. Three scales measured socially desirable traits (M⁺, F⁺, M-F). The Masculinity (M⁺) scale measured self-assertive, instrumental or agentic traits more characteristic of males than females; the Femininity scale (F⁺) measured interpersonally oriented expressive traits more characteristic of females than males. Traits that differentiated the genders stereotypically, that is, having different social desirability ratings for males and females, were contained in the Masculinity-Femininity scale (M-F). Each of these scales contained eight items each.

Three scales on the Extended Personality Attributes Questionnaire (EPAQ) measured socially undesirable traits (M , F_C , F_{VA}). The Negative Masculinity (M) scale included eight items that were agentic in content, stereotypically associated to a greater degree with males than females, and considered socially undesirable for both men and women, according to ratings for the ideal man and woman. The Negative Femininity scales measured attributes that were stereotypically associated with women to a greater degree than men, and judged to be socially undesirable for both women and men. The first set of attributes were perceived as being close to communal in nature (F_C), and contained four items. The second set (F_{VA}) was associated with neurotic, passive-aggressive attributes, and contained four items. The scoring of these negative scales was parallel to the scoring of the positive scales.

The Personality Attributes Questionnaire (PAQ), which contains the socially desirable scales only (24 items), was abbreviated from the original 55-item instrument. The PAQ measures abstract personality traits and does not take into consideration an individual's behavior or the context in which behaviors occur; therefore, it is not well suited as an instrument for gender attitudes or role preferences. The authors (Helmreich, Spence and Wilhelm, 1981, p. 1107) stated that masculinity and femininity are multidimensional qualities, for which the PAQ measures only one aspect.

Instrumental and expressive traits have been identified

as integral elements within the spheres of masculinity and femininity, respectively. The PAQ has been described as conceptually purer in its measure of instrumental and expressive traits than three other instruments (Wilson and Cook, 1984): Heilbrun's Adjective Checklist scales for masculinity and femininity, the ANDRO scale based on the Personality Research Form (Berzins et al., cited in Wilson and Cook, 1984), and the Bem Sex Role Inventory. Nevertheless, the PAQ's applicability as a general measure of masculinity and femininity may be limited because it does not incorporate other diverse factors (Wilson and Cook, 1984).

Based on data collected from college students, the authors (Helmreich, Spence and Wilhelm, 1981) reported correlations between the short scales and the original 55-item PAQ as .93, .93, and .91 for M⁺, F⁺, and M-F, respectively. Reliability values (Cronbach Alphas) calculated for college students were stated as .85, .82, and .78 for the M⁺, F⁺, and M-F scales, respectively. Intercorrelations and correlations for the Extended Personality Attributes Questionnaire (EPAQ) scales were reported for 380 male and 540 female college students. A univariate analysis of variance for the EPAQ Scales by sex and scale statistics indicated males had obtained mean values of 22.31, 22.08. and 16.61 for the M⁺, F⁺, and M-F scales, respectively. Females were indicated as 20.38, 24.54, and 13.22, for the M⁺, F⁺, and M-F scales,

respectively.

Military cadets undergoing basic cadet training were administered the PAQ at five different times during a two year period (Priest, Prince and Vitters, cited in Yoder, Rice, Adams, Priest and Prince, 1982). Test-retest reliabilities were reported as quite stable for the PAQ M and PAQ F scales (Yoder et al., 1982).

Scoring. The Extended Personality Attributes Questionnaire (EPAQ) consists of forty items which are set up on five-point scales. The scores on each scale are obtained by summing the item scores. Scores may range from 0-32 for each of the eight item scales (M^+ , F^+ , $M-F$, and M), and 0-16 for each of the Negative Femininity scales (F^-_C , F^-_{VA}). The M^+ and $M-F$ scales are scored in a masculine direction, the F^+ scale in a feminine direction.

The EPAQ employs a median split technique, which uses the median score to determine the relative position (above or below) of an individual's score. If the sample consists of an equal number of males and females, the scores on each scale are pooled for males and females, and the median is calculated for each scale. If the number of males and females is unequal, a median score for males and a median score for females is calculated for each scale, and then the mean of the medians is computed for each scale, respectively.

The median split method yields four categories, which are relative, rather than absolute in meaning. Because the

labeling of an individual's score as masculine, feminine, androgynous, or undifferentiated is relative to the normative group of males and females from which the scores were obtained, an individual's score could be placed in another cell when the standard is derived from the medians of another group. This emphasizes the fact that the cell labels have no absolute meaning, but are relative to the sample or population measured.

Ethics Position Questionnaire

Forsyth (1980) developed the Ethics Position Questionnaire (EPQ) to measure one's ethical orientation. The twenty-item Likert-type response scale includes ten idealism items (1-10) and ten relativism items (11-20). The current EPQ was modified from the original, which had a nine point scoring system for each item. Forsyth (personal communication, January 18, 1991) stated that his change to a five point scoring system for each item made little difference in the instrument, and simplified the scoring procedure. He reported that descriptive statistics from the 1980 version did not change.

Scoring. Scores for each item ranged from 1-5. The following scoring procedure was applied: 1=DS (Disagree Strongly), 2=D (Disagree), 3=N (Neutral), 4=A (Agree), and 5=AS (Agree Strongly). Scores for each scale ranged from 10-50. Mean scores on each scale are used to categorize the

subjects into four ethical ideology categories: absolutists, situationists, exceptionists, and subjectivists.

Forsyth (1980, p. 179) listed the scale mean for idealism as 6.35, and the scale mean for relativism as 6.18. Standard deviations for the scales were 1.17 and 1.13, respectively. The scale mean values were used as standards to classify the subjects' ethical orientation scores. Values above the scale mean classified the individual as high on that scale; values below the scale mean classified the subject as low on that scale. Consequently, each subject was placed into a high or low group on each scale.

Forsyth (1980, p. 179) reported an interscale correlation of $-.07$, and Cronbach's Alphas of $.80$ and $.73$ for idealism and relativism, respectively. Test-retest reliability coefficients were listed as satisfactory, $.67$ for idealism and $.66$ for relativism. The author stated the idealism scale was more homogeneous than the relativism scale. Descriptive statistics for the EPQ were based on data collected from college students in introductory psychology classes.

No relationship was detected between the Ethics Position Questionnaire and Kohlberg's stages of moral reasoning, as measured by the short form of the Defining Issues Test (Rest et al., cited in Forsyth, 1980, p. 183). Forsyth concluded that the two instruments measured different aspects of moral judgments, and that this finding was evidence of the EPQ's discriminant validity. Concurrent

validity was found for the relativism scale of the EPQ and Hogan's Survey of Ethical Attitudes (SEA). A significant negative correlation ($-.31$) was computed, which linked a low score on the SEA (relativistic, personal conscience positions) with a high score for relativism on the EPQ. Idealism was not found to be related to SEA scores. Forsyth also found negative relationships between age and idealism, and age and relativism. This revealed that older persons tend to adopt an exceptionist orientation; that is, an attention to moral absolutes is tempered with a pragmatic view that allows for exceptions.

Forsyth and Berger (cited in Forsyth, 1980) concluded that ethical ideology does not predict moral behavior.

Survey Design

The researcher employed a modified Dillman's (1978) technique, which differed from his recommended method in the number of follow up contacts, the use of return envelopes, and the use of certified mail for a final contact.

Attention was paid to the physical appearance of the survey. The survey was printed on recycled flecked paper, with a "Printed on recycled paper" and accompanying logo on the front cover. The researcher believed that the use of recycled paper would lend credibility and would appeal to this population, for whom conservative practices and ecological awareness are highly valued. However, the

researcher also believes in the value of purchasing recycled paper products, and the decision to choose this paper reflected a personal ethic as well as a concern for a politically correct motive. The surveys were printed in a warm ivory tone, which the advisory committee members preferred when presented with three different color choices.

The investigator made no attempt to conceal the code number, but followed Dillman's suggestion to place it conspicuously. The cover included directions for completion of the survey, an assurance of confidentiality, and an appeal to advance the understanding of the interpretive service profession.

Consideration was given to the order of the instruments on the survey. Dillman (1978) recommended that demographic items be left until later in the survey, because these questions are fairly easy to complete after the respondent spends time processing more difficult questions. Also, the investigator thought the Extended Personality Attributes Questionnaire (EPAQ) would be a better choice for the first section, because the directions asked for first impression, quick responses. Although the EPAQ had the highest number of items and was the longest, the Ethics Position Questionnaire (EPQ) comprised the most difficult section and required the most thought from the respondents. The researcher believed that placing the EPQ first in the survey might discourage respondents because of its complex,

thought-provoking questions. Therefore, the instruments on the survey were ordered: 1) EPAQ, 2) EPQ, and 3) Personal Demographic Information.

The researcher believed that uniformity would facilitate completion of the survey. For each item on the survey, the statements were printed in lower case letters, the responses in upper case letters to psychologically assist the respondent in completing the survey (Dillman, 1978, p. 133). Prompts were also added in boldface type to assist the respondent to go onto the next page, or to a specific question. Except for open ended questions on the demographics section, the mode of response was made uniform by requesting the respondent to circle the best response (Dillman, 1978, p. 138). It was believed that uniformity in format and mode of response would also ease the researcher's task of coding from one instrument to the other.

For the Extended Personality Attributes Questionnaire (EPAQ), statements were reformatted so that descriptors at the poles of each statement were given the same amount of space, with the designated choices spread out equidistant and uniformly for the entire instrument. The investigator postulated that a lack of uniformity across the instrument could imply that one pole or trait was preferred over its opposite.

The original Extended Personality Attributes Questionnaire (EPAQ) was further modified by placing the response choices A, B, C, D and E within a rectilinear bar

scale. This was done to assist the subject in reading across the line. Because the EPAQ items had trait descriptions of different lengths, the space allotted to each question varied, which could frustrate the respondent. The bar scale was drawn to assist the reader in matching the statements with the appropriate space to answer.

The Ethics Position Questionnaire (EPQ) was modified for ease of response, rather than ease of scoring. The researcher believed any frustration caused by the format of the survey could negatively affect the response rate. In the original version of the EPQ (see Appendix E), completed responses were written to the left of each statement. Although this may have facilitated scoring, the researcher believed it was awkward because it favored left handed persons. Also, responses were marked directly on the booklet, rather than on computer scoring sheets.

Another consideration was the cost of printing and mailing the surveys. The researcher decided to use a pamphlet format for the survey, with one of the covers used for the return address. The advantage of this was a savings in cost: each envelope containing the survey and cover letter could be mailed for one ounce first class postage. Although this method had the disadvantage of loss of data if the survey pamphlet was damaged, enclosing a separate return envelope would have boosted the initial postage rate to two ounces for each respondent. In addition, extra cost for envelopes and application of labels was prohibitive.

Data Collection Procedure

Data were collected by using a modified Dillman's (1978) technique for mail surveys. The survey was mailed to the subjects ($n = 400$) in a white, six by nine inch envelope, within a cover letter which was folded in half. This permitted the subject to remove all the contents of the envelope at one time. The purpose of the cover letter was to state the goals of the study, offer a brief rationale, emphasize the importance of the subject's response, communicate the credibility of the project via the sponsoring institution, assure confidentiality, and give a date for returning the completed survey. All cover letters were signed by the investigator, to communicate a personal touch. The return address was stamped on the envelope, with the respondent's name printed on a label. The survey packets were mailed by metered postage.

Each survey pamphlet had a self-addressed cover to minimize inconvenience to the subject in returning the questionnaire. All respondents were requested to complete the survey, tape or staple it shut, and drop it in the mail. Surveys mailed to domestic addresses were pre-stamped with one ounce, first class postage for return. As recommended by the United States Postal Service, coupons were enclosed for respondents from foreign countries to exchange at their postal service for the correct return postage. As a token of appreciation for participation in the survey, the

researcher stated that results would be mailed to the respondent if she or he so desired. The investigator requested the respondent furnish an address for mailing the results. This technique, recommended by Dillman (1978), provided an updated mailing address, in the event a respondent moved to a new location.

Because of a limited budget and time constraints, a pilot study of the survey was not conducted. However, the survey was reviewed by the advisory committee and others at Oklahoma State University for their comments and suggestions. These persons included Dr. Lowell Caneday and Dr. Christine Cashel, Department of Leisure Science; Dr. Helen Miller, Department of Zoology; Dr. Larry Perkins, Department of Sociology; Dr. John Vitek, Associate Dean of the Graduate College and Coordinator of the Environmental Science Program; Dr. William Warde, Department of Statistics; Mr. Ho Wah See, Graduate Assistant and research consultant.

The first mailing was sent out on April 5, 1991. The subjects were requested to return the completed survey by April 25, 1991. Ten surveys were returned as undelivered; two had no forwarding address, six were marked as forwarding time expired, and two were returned for insufficient address. Surveys were then mailed out to the two who were marked insufficient address, and the next two randomly selected subjects to replace the missing persons. The researcher telephoned the NAI office to check current

addresses for the other subjects. When it was determined that the address for these subjects was the most recent on record at the NAI office, the search was stopped. Updated addresses obtained by the researcher were given to the NAI. The initial response rate was 39 percent, as of April 25, 1991 (Figure 2).

On April 23, 1991, a post card follow-up was mailed to all nonrespondents, with a request that subjects assist in the study by returning the completed survey. Respondents were not mailed a second copy of the survey. The post cards were printed on orange oak tag, so that the bright color would attract attention. For respondents who were selected as substitutes for missing persons, a post card was mailed approximately fourteen days after their first mailing.

Six post cards were returned, five were marked forwarding time expired. One post card was marked "returned for better address". Additional mailings were not conducted for these subjects. In one case, correspondence was received from a respondent who stated the post card was received, but not the original mailing. A packet was then mailed to the respondent. Also, to encourage response, one other respondent was mailed a letter and a second copy of the survey because of a mistaken belief of ineligibility as a subject. The post card follow-ups and second mailings boosted the response rate to 57 percent (Figure 2).

Because of economic and time constraints, only one follow-up mailing was conducted. The researcher did not

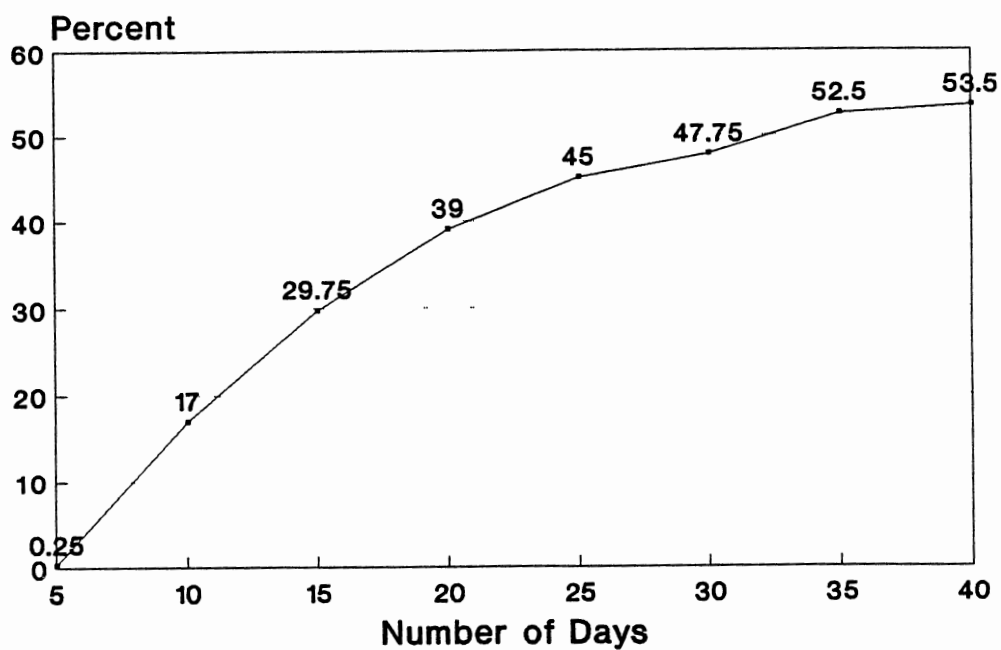
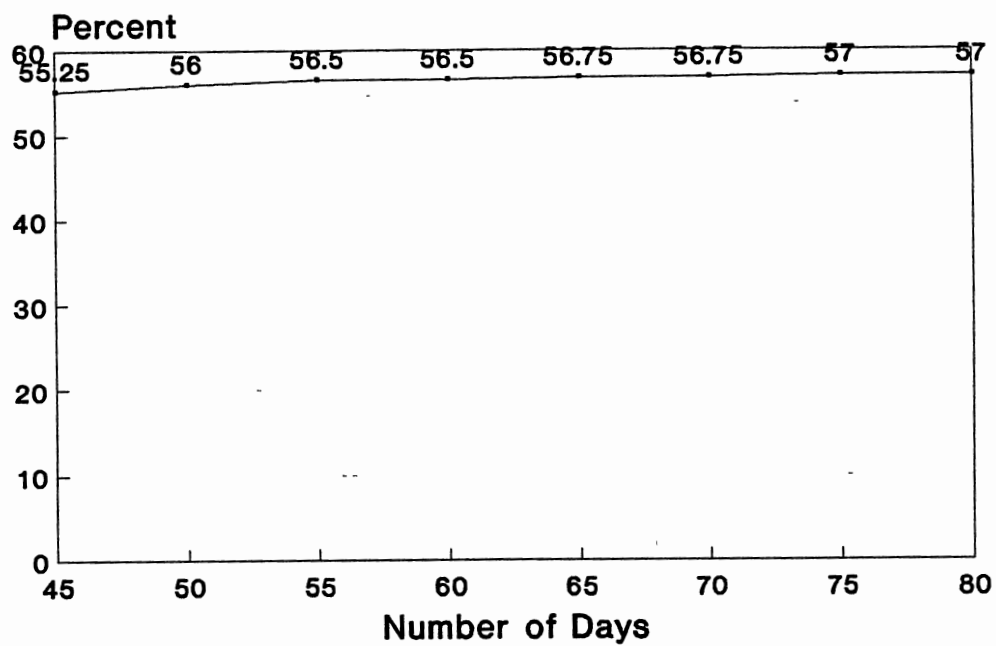


Figure 2. Response Rate Over Time

ascertain whether a nonresponse bias existed. No further attempt was made to contact nonrespondents by mail or phone.

Statistical Procedures

A 2 X 4 Multivariate Analysis of Variance (MANOVA) was employed for the quantitative portion of this study. Gender, which was the first independent variable, consisted of the popular terms (a) male and (b) female; gender role was the second independent variable, and included four levels: (a) masculine, (b) feminine, (c) androgynous, and (d) undifferentiated. Two ethical orientation scores were the dependent variables for this study, and included: (a) idealism score and (b) relativism score (Forsyth, 1980). Ethical orientations were partitioned in a matrix which included four categories: absolutist, situationist, exceptionist, and subjectivist (Forsyth, 1980).

Descriptive statistics were applied to the following demographic variables: age, gender, race and ethnicity, marital status, education, experience, income, and other occupational descriptors. Inferential nonparametric statistics for this study were applied to the sample group means in order to generalize to the population of Individual members of the National Association for Interpretation (NAI). Subjects' gender identification could not be determined from the directory listing, as some names are not indicative of a person's gender.

This particular statistical design was used because the

researcher wanted to determine if differences existed on two criterion measures (idealism score, realism score) according to two factors: gender and gender role. MANOVA was identified as the preferred method when the purpose of the study is to assess differences between two or more groups and on two or more dependent variables (Huck, Cormier and Bounds, 1974, pp. 177-178). The authors state that results from a multivariate analysis are accounted for by the set of dependent variables and are adjusted for by the correlations between the dependent variables. A univariate analysis for each dependent variable would positively bias the test results, resulting in a higher probability of rejecting the null hypotheses too often (Type I error).

Assumptions for this statistical method include random selection of subjects, linearity, homogeneity of variance (normality), and independent sample means. The study was limited by the fact that a self-report measure (mail survey) was conducted, making it impossible to control for other intervening variables. The assumptions, limitations and delimitations for this study were listed in Chapter I.

Data Analysis

The Systat 4.1 Program was used to analyze the quantitative data gathered from the survey. A 2 X 4 Multivariate ANOVA was used to determine if the interaction of the independent variables (gender, gender role) was associated with a significant difference on the two ethical

orientation scores (idealism, relativism). If the interaction was significant, the Wilks' Lambda post hoc test was employed to determine the location of those differences. If not significant, the main effects of each variable were inspected for differences. If a significant main effect was found, post hoc pairwise comparisons were performed to determine where those differences occurred.

The following assumptions for a two way MANOVA were met: 1) random selection of subjects, 2) linearity, 3) homogeneity of variance (normality), and 4) independent sample means.

The investigator coded, entered and proofread all raw data collected from the "Survey of Ethics and Gender Roles Among NAI Members." All data collected from the survey were entered on an IBM Personal System 2 Model 30-286 computer, using the Systat Program Version 5.01. The responses were coded 1-5 for the items on the Extended Personality Attributes Questionnaire (EPAQ) and the Ethics Position Questionnaire (EPQ).

The EPAQ used an enclosed bar scale with the numbers one through five placed equidistant across it, from left to right. The EPQ also used a scale with the letters DS, D, N, A, AS placed equidistant across the page, from left to right. The EPQ responses were coded in the following manner: DS = 1, D = 2, N = 3, A = 4, AS = 5. This method kept the coding system uniform for both instruments, which facilitated data entry and reduced errors. After the data

were entered, the data entries were checked against the raw data for accuracy.

Prior to data analysis, the data collected for the Extended Personality Attributes Questionnaire (EPAQ) were transformed, in order to prepare the raw data for scoring. The coded responses were transformed in the following manner: 1 = 0; 2 = 1; 3 = 2; 4 = 3; 5 = 4. Next, EPAQ items 2, 7, 8, 17, 19, 21, 22, 23, 26, 27, 29, 30, 37 and 38 were scaled in the opposite direction because they required a reversed assignment of values. For those items listed, a reverse negative statement transformed the data in the following manner: 0 = 4; 1 = 3; 2 = 2; 3 = 1; 4 = 0. The appropriate items were then grouped for each of the three socially desirable traits scales (Table 1).

TABLE 1.
SOCIALLY DESIRABLE TRAIT SCALE ITEMS FOR
THE ETHICS POSITION QUESTIONNAIRE
(EPQ) (FORSYTH, 1980)

Scale	Items
Masculinity (M+)	3, 9, 16, 26, 28, 31, 33, 40
Femininity (F+)	5, 11, 13, 15, 20, 25, 35, 36
Both (M-F)	1, 6, 8, 18, 21, 23, 30, 38

The items for the three scales which measured socially undesirable traits (M-), (F_{va} -), (F_c -) were not included in the data analysis. The scale which measured socially desirable traits for both genders (M-F) was also deleted from the data analysis procedure because the investigator wished to analyze the data for the four category levels of gender role: masculine, feminine, androgynous, and undifferentiated.

The personal demographic items were coded numerically, in ascending order, for each item. Open ended responses, such as job title, were typed in as qualitative data. Another qualitative variable included the comments written on the survey. It was noted whether or not comments were made (yes = 1, no = 2), and if so, what the reference was in the comment made (a particular item, etc.).

Missing data were recorded as a "." These included items on the three damaged surveys, and those for which an intentional nonresponse could not be determined. Unusual responses were recorded as a "9". If the subject attempted a response but it was illegible, the circling did not clearly designate one alternative, or it was difficult to decipher, the response was coded "0" for a nonresponse. If a respondent failed to answer a question that should have been answered because of the response to a previous screening question, the response was recorded as missing data ("."). For questions left blank that the respondent question, a "0" for nonresponse was recorded.

The data collected ($n = 227$) yielded 225 usable surveys. Two of the respondents had returned surveys indicating strong nonresponses. Because the study required a completion of items to determine gender and gender role, these respondents were dropped from the sample, yielding the final sample ($n = 225$). For each scale (PAQ M⁺, PAQ F⁺, EPQ Idealism, EPQ Relativism), the group means were obtained by pooling each subject's total score and then dividing by n ($n = 225$). Consequently, all items on each instrument contributed to the total score prior to the calculation of the group mean.

A 2 X 4 MANOVA was performed on the data. Descriptive statistics were run for the demographic variables, and cross tabulations were conducted by gender, age, and education level. The hypotheses were tested at the .05 level of significance.

Qualitative Research Methods

... much of the work done is done because one wants to impose an answer on it--they have the answer ready, and they [know what] they want the material to tell them, so anything it doesn't tell them, they don't really recognize as there, or they think it's a mistake and throw it out ... If you'd only just let the material tell you. (McClintock, cited in Keller, 1985, p. 162)

The nature of qualitative research is to refrain from imposing the researcher's hypothesis on the subjects. Qualitative methods do not impose, but instead yield to the themes that emerge from personal accounts of the experts

themselves: the interpreters working in the field.

Therefore, an interview technique could contribute another perspective, rich in meaning and personal insight, from the perspective of the interpreter.

As contrasted with quantitative methods, qualitative research methods tend to be inductive; as the data are gathered, they are used to induce hypotheses and again to cross check the results against the hypotheses. Consequently, the direction of the research questions may change and be adapted as the data are collected. This process is flexible and dynamic, rather than rigid and imposed. It requires an attentiveness and interested, responsive interaction with the data as they are collected.

Qualitative research methods presuppose that truth lies in the "emic" or conversation and symbols employed by the subjects themselves (Lincoln and Guba, 1985, p. 359). The role of the researcher is to translate the subject's emic as accurately as possible to a secondary layer or "etic" by which the data are presented and interpreted (Lincoln and Guba, 1985, p. 359). Emic research is conducted from an inside or subjective perspective; conversely, etic research is conducted from an outside or objective perspective (Lincoln and Guba, 1985, p. 27). The researcher who employs qualitative methods refrains from the use of third person voice and instead uses the language of the subjects to describe the phenomena.

Furthermore, the measure of ethical orientation

consisted of general statements that might be construed in a human-based context; that is, the statements were not specific to an environmental or nonhuman nature context. For example, the meaning of "other" could be understood in a variety of ways, depending on the subject's scope of ethical consideration. Conclusions regarding the ethical orientations of interpreters could deviate if the respondents had the broader scope of nonhuman nature in mind rather than the scope of humankind. The qualitative component of this study was of special interest to this researcher in order to uncover how interpreters viewed ethics in an environmental context, and if they believed it was part of their professional charge.

The interpretive professionals who were interviewed in person for this study were limited to Region 6 of the NAI. The interviews were conducted in a variety of settings, which were not under the researcher's control.

The investigator conducted interviews during the period of time in which the surveys were mailed out. The members in Region 6 of the National Association for Interpretation who were not selected as part of the sample for the mail survey were eligible. The researcher did not want to confound the results of the survey by interviewing subjects who were selected for the sample. Also, there was concern that interviewing co-workers of the subjects could confound the results of the survey. Personal contact with some subjects and not others could introduce another source of

variance.

Selection of Subjects

The investigator made a list of Region 6 NAI members within reasonable traveling distance, and eliminated those who were part of the sample or who worked at the same site as those who were in the sample. Five persons were contacted and each granted permission to be interviewed. The investigator used a script for the initial phone contact, which included an introduction, purpose of the research, an estimate of the time needed for the interview, permission for audiotaping, assurance of confidentiality, and scheduling a convenient time when they would be available.

The investigator did not select subjects at random from those who were in the eligible group to be interviewed. Rather, the researcher simply identified those members within reasonable traveling distance and began making phone calls. Five NAI Region 6 members volunteered to be interviewed for this portion of the study, and none of the persons contacted denied the request to be interviewed. No attempt was made to ensure representation of subjects in regard to demographic variables, except for gender. It was deemed necessary to ensure that both women and men be interviewed, as the possibility of differences in perspectives might exist according to gender.

Objectives of the Interview

The main objective of the interviews was to gather data from the subject's personal perspective. It was believed that interviews could yield data rich in meaning and insight, thereby providing a better understanding of interpreters and how they frame their own definitions of interpretation and environmental ethics. This insight is the major goal of the interview, because subjects tell their own stories from their personal experiences as professionals in the field of interpretation.

Development of Interview Format

The Institutional Review Board at Oklahoma State University required that a script be submitted for the interview portion of the research project (see Appendix H). The researcher was interested in data that could not be collected through a quantitative measure. Therefore, questions were posed in an open ended fashion, to encourage the respondent to express his or her personal views. The principle investigator for this study interviewed each of the subjects for this portion of the research project.

The interview questions were purposely arranged in an order that would allow the respondent to warm up by first answering questions about personal background, career choice and the field of interpretation. These innocuous questions were also necessary to establish a rapport between the

respondent and the investigator. In the latter stages of the interview, the respondent was asked questions about environmental ethics and the role of interpretation.

Data Collection Procedure

The interviews were conducted during the period of time between April 19, 1991 through May 7, 1991. The investigator traveled to the respondents' worksites, and all interviews except one were conducted there. One interview was conducted at a local restaurant. When necessary, the investigator requested a room or office where the interview could be carried out with the least amount of interruptions. In most cases, the respondents had made such arrangements. The concern was that interruptions would defeat the continuity of the interview, and that background noise would make the tapes difficult to interpret.

Upon arrival, the investigator introduced herself to the subject and reviewed procedures before commencing with the interview. These included the issues of confidentiality and tape recording the interview. The investigator assured the subject that he or she retained the right to refuse to answer any question and could terminate the interview at any time. The investigator used a small portable cassette tape recorder because it was easy to carry and was less intrusive than a larger model.

Throughout the process, if an unexpected avenue of inquiry presented itself, the researcher allowed and

encouraged the respondent to explain his or her views by the use of prompts, such as "could you explain what you mean by that?" or "hmm ... "; nonverbal cues such as head nods, changes in posture and facial expression were consciously employed by the interviewer to encourage a sharing of more details from the respondent.

The interviews varied in length and averaged one and one half hours to complete. The researcher looked for cues from the respondent to end the interview, such as a slowing of pace, repeating previous points or rehashing previous answers, signs of restlessness, waning interest, or need to return to work duties. Upon conclusion of the session, the interviewer thanked the person for the interview and asked if she could call if any questions came up or if additional clarification was needed. Each subject was offered a report of the findings from this study as a gesture of appreciation.

Data Analysis

The investigator did not conduct any of the procedures for qualitative data entry or analysis for this research project. Although this was part of the original research proposal document, time and monetary constraints made it difficult to complete at this time.

The researcher will conduct this phase of the project at a later date. This includes transcribing the tapes from each of the interviews, recording all responses and pauses

to make the transcription as accurate a record as possible. Other indicators, such as changes in voice inflection, or emphasis will be noted. After each interview tape is transcribed, the record will be printed into a hard copy, so that the identity of the respondent is omitted. The investigator will follow the data analysis process recommended by Lincoln and Guba (1985).

CHAPTER IV

RESULTS

Introduction

The purpose of this study was to investigate the differences in ethical orientation of interpretive service professionals according to gender and gender role. Gender, gender role and ethical orientation were determined from three self-report instruments which comprised the "Survey of Ethics and Gender Role Among NAI Members." The survey was administered by mail to "Individual" members (n = 400) of the National Association for Interpretation (NAI) who were listed in the 1990 NAI membership directory.

Gender identifications for all subjects were determined from their circling the responses 1) Male or 2) Female on item number one of the Personal Demographic Information section of the survey. Gender role was determined from scores obtained on the M⁺ and F⁺ scales of the Extended Personality Attributes Questionnaire (EPAQ), which was the first instrument on the survey. Subjects' individual scores were compared to the mean of the median scores for each level of gender (male and female), and for each scale M⁺ and F⁺), respectively. The subjects were then grouped

according to high and low combinations of scores in respect to the group means for M⁺ and F⁺, yielding four levels of gender role: masculine, feminine, androgynous and undifferentiated.

The ethical orientations of the subjects were determined by scores obtained from the Ethics Position Questionnaire (EPQ), which was the second instrument on the survey. The EPQ consisted of two scales: idealism and relativism. Subjects' individual scores were compared to the group mean scores for each scale, respectively. Subjects were then grouped according to high and low combinations of their scores in respect to group means calculated for idealism and relativism. Subsequently, the subjects were grouped into four categories of ethical orientation: absolutist, situationist, subjectivist, and exceptionist.

The assumptions and limitations for this study were listed in Chapter I. Because the data collected for this study were obtained from a mail survey, results found are based on self-reports. Therefore, any differences are to be interpreted as differences at a descriptive level, not from an experimental effect or manipulation of conditions by the investigator.

This chapter summarizes the data collected from 225 respondents (sample n = 400) who were listed as "Individual" members of the National Association for Interpretation (NAI) in the 1990 NAI membership directory.

Demographic Information About NAI Members

The United States and the Canadian provinces are part of the designated NAI regions (Figure 1). All ten NAI regions were represented in this study (Figure 3). In addition, one subject from the United Kingdom (classified as "Foreign" by the NAI) was represented in the subject pool. Forty-two of the fifty states (U.S.A.) and three Canadian provinces were represented, with California comprising the largest percentage (16.9%) of the subjects' geographic distribution.

The subjects ranged in age from 22 to 71 years, with a mean age of 39.9 years. The vast majority (96.9%) of the respondents were white, with minority populations comprising

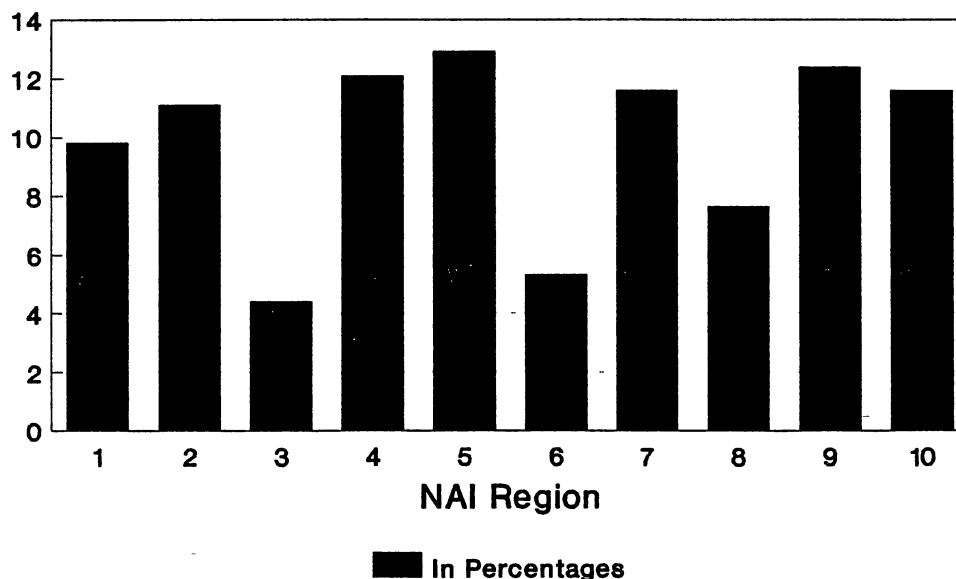
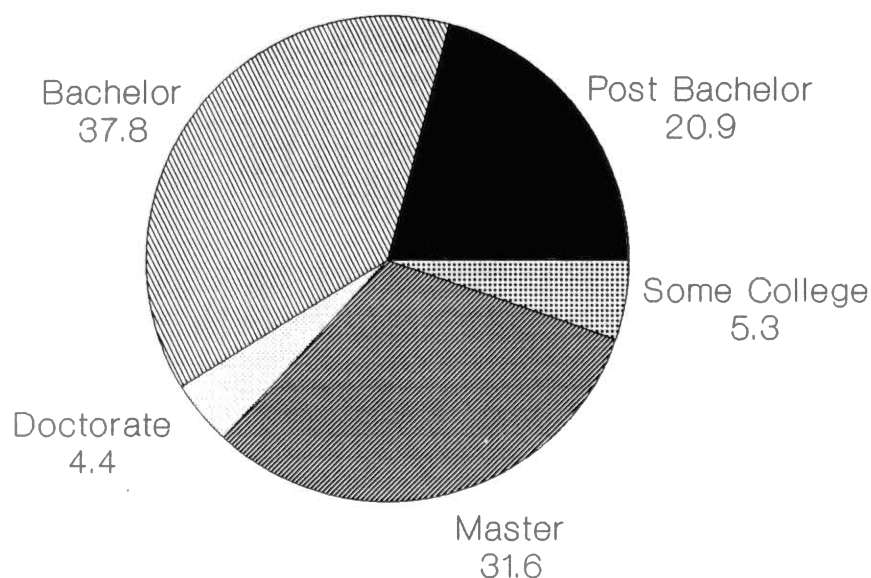


Figure 3. Distribution of Respondents
By Geographic Region

the balance. Blacks made up .9% of the subject pool, with Asian, Hispanic, and Native American each comprising .4% of the subjects.

The distribution of subjects by gender was nearly balanced, with 115 males comprising 51.1% of the subjects, and 110 females comprising 48.9%. Over two-thirds (70.7%) of the respondents indicated they were married, 18.2% reported they were single, and 9.3% indicated their status as divorced.

The educational levels attained by the subjects were high, with a total of 90.3% having earned a college degree. Respondents whose highest level of education was "college graduate" made up 37.8% of the subject pool (Figure 4).



**Figure 4. Percentage of Respondents
By Level of Education Completed**

Furthermore, 20.9% had taken some graduate hours, and 31.6% had earned Master's degrees. The vast majority of the respondents (91.6%) reported their occupational status as employed, with the remainder retired (3.1%), students (1.8%), or full time homemakers (2.7%). No subjects indicated they were unemployed.

Individual gross annual income levels (Figure 5) were based on 223 responses, because of missing data or nonresponses. The highest percentage of respondents (35.87%) indicated earnings of \$20,000 to \$29,999. Those who earned \$30,000 to \$39,999 comprised 22.42% of the responses. At the lower end of the scale, 17.94% responding indicated income levels below \$15,000, while 2.24% indicated earnings of \$60,000 and above.

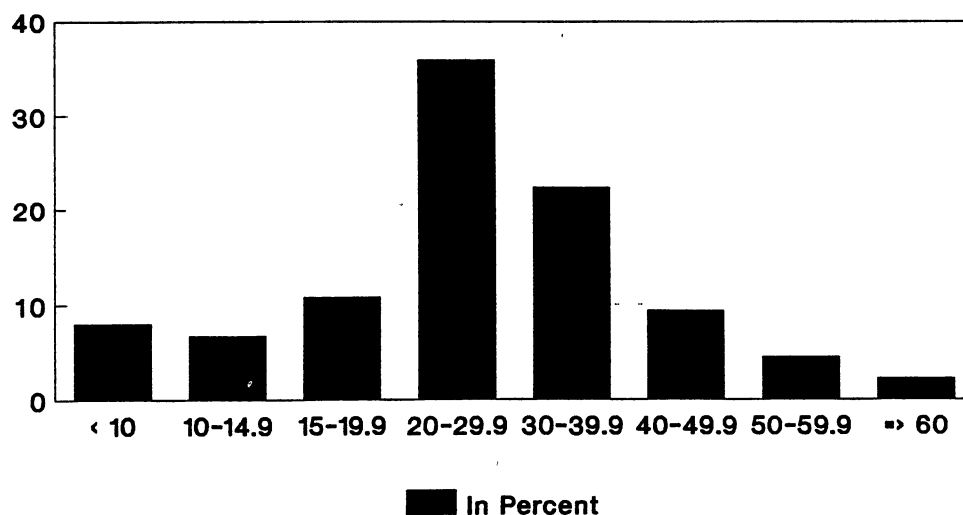


Figure 5. Percentage of Subjects By Gross Annual Income in Thousands of Dollars (1990)

Subjects indicated a range of .5 to 45 years of experience in interpretive services, with a mean of 13.3 years. Job titles included a variety of descriptions such as park ranger, outdoor recreation planner, interpreter or interpretive specialist, Chief of Interpretation (including Assistant Chief, or Regional Chief), naturalist or park naturalist, writer/editor, exhibit designer, consultant, director, teacher, professor, and curator.

Educational achievements were also crossed with age (Figure 6) and years of experience in interpretive services (Figure 7). Except for those who had completed some college, the relationship between age and level of education attained showed a positive trend, from 37.1 years for a

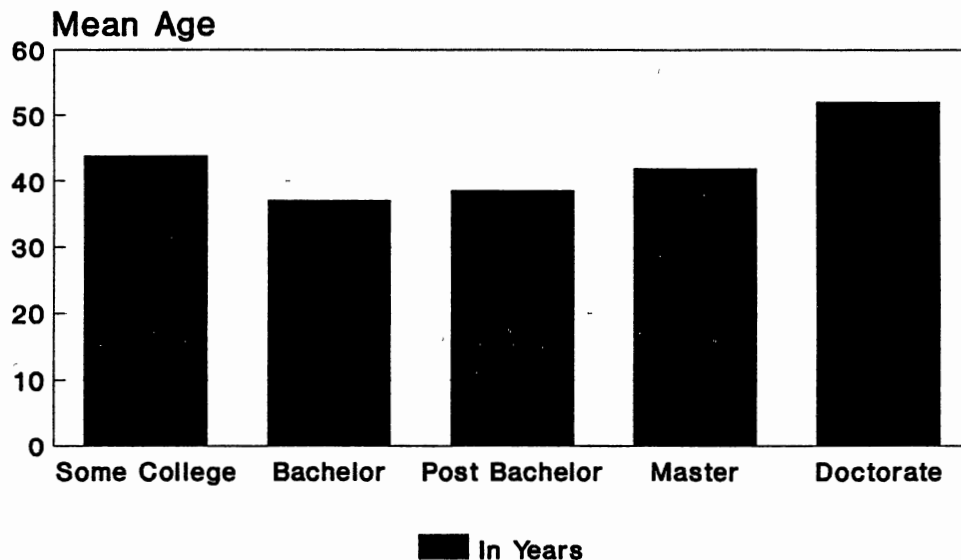


Figure 6. Mean Age of Subjects By Level of Education Completed

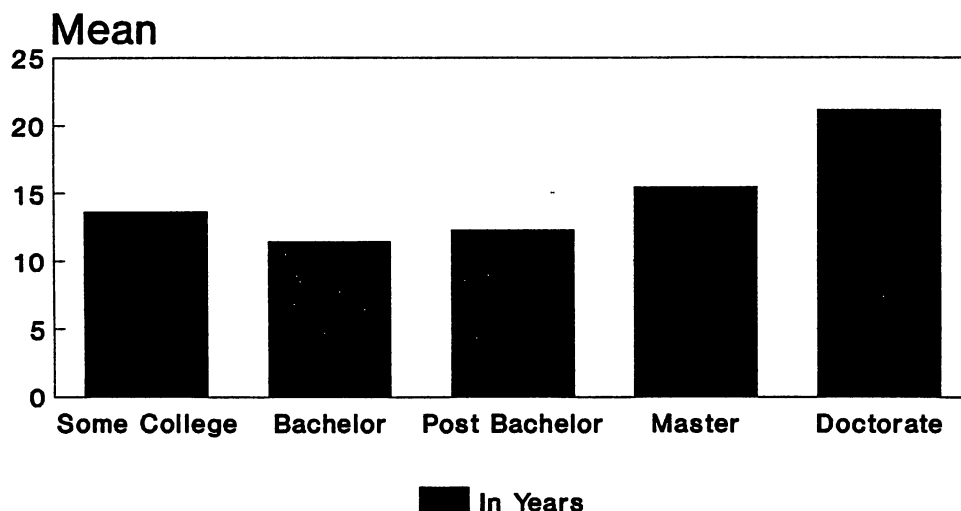


Figure 7. Years of Experience in Interpretive Services By Highest Level of Education Completed

bachelor degree, to 52.1 years for a doctorate. The same pattern was displayed for the relationship between age and years of experience. College graduates had the least years of experience and were youngest; those who attended college but did not earn a diploma were older and had more experience than those with bachelor degrees. Holders of doctorate degrees were the oldest, and indicated the most years of experience in interpretive services.

Gender and Selected Demographic Characteristics

Several demographic variables were crosstabulated with gender. These characteristics included education level, years of experience in interpretive services, and income.

More females completed some graduate hours than males, but a higher number of males completed masters and doctorate degrees than females (Figure 8).

In years of experience, males were also higher than the mean for all subjects in the interpretive services field (Figure 9). Conversely, females had fewer years of experience than the males, and less than the average for the respondent pool.

Gross annual income was contrasted for males and females (Figure 10). Females made up the highest percentage of subjects who earned under \$15,000 per year. Moreover, females with incomes in the \$20,000 - \$29,999 range

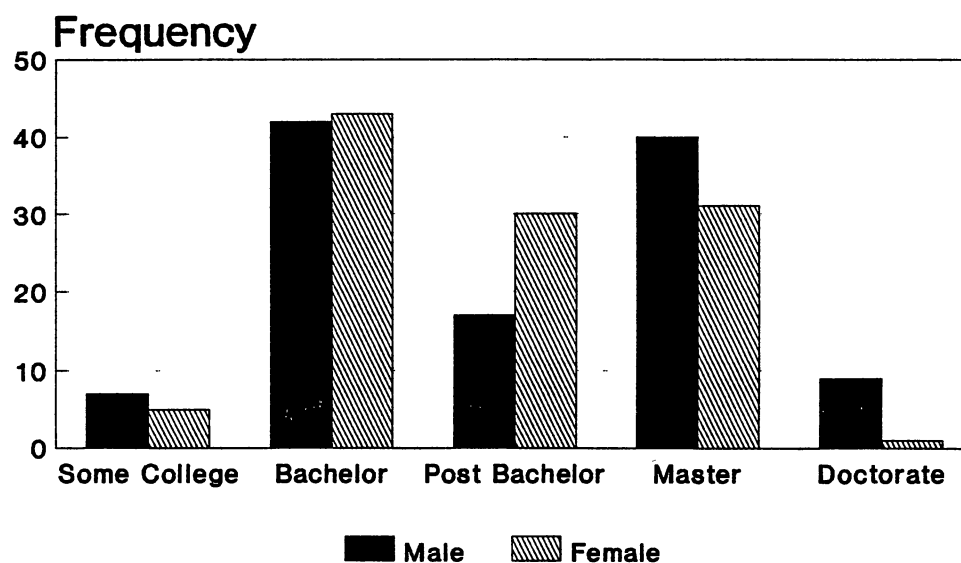


Figure 8. Level of Education Completed By Gender

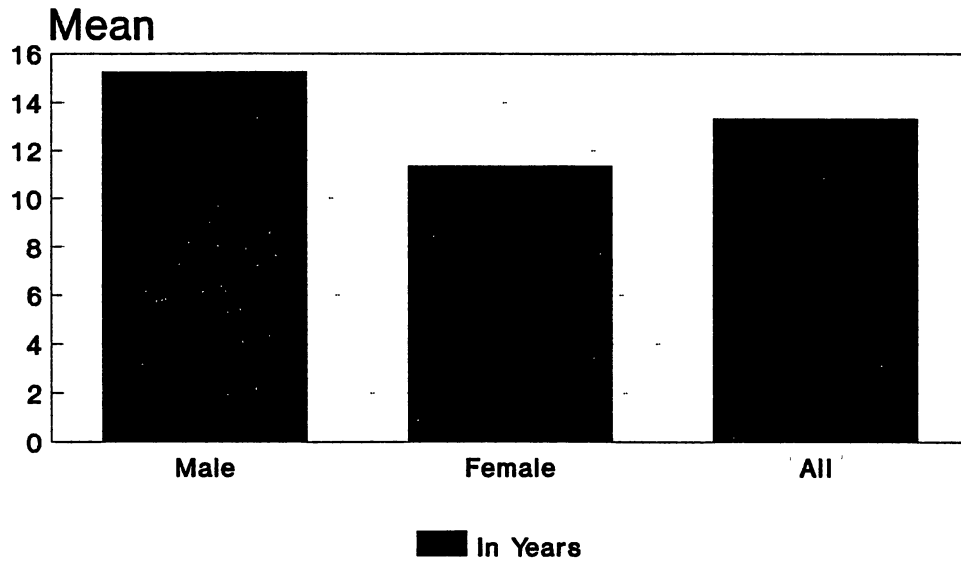


Figure 9. Years of Experience in Interpretive Services By Gender

Dollars in Thousands

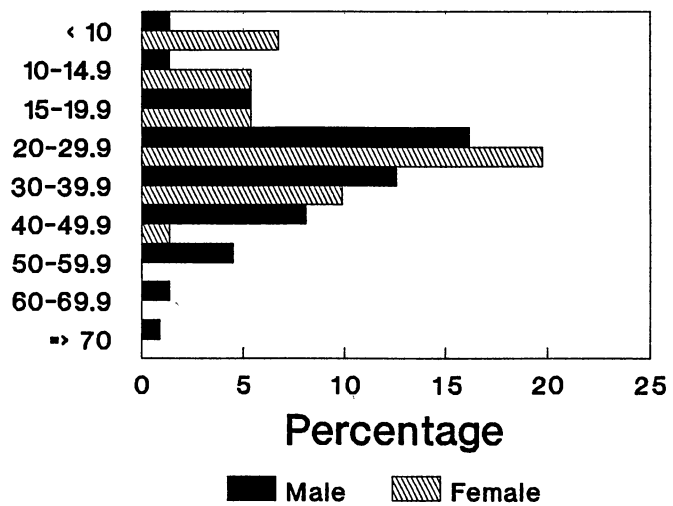


Figure 10. Gross Annual Income Level By Gender (1990)

comprised approximately one fifth of the total number of subjects. Males made a higher percentage of the income earned in the middle income ranges (\$30,000 and up) and were the only gender group represented in the upper three income brackets (\$50,000 and above).

Gender Role and Selected Demographic Characteristics

The respondents were distributed across the four levels of gender role (Figure 11). The highest percentage of subjects was categorized as androgynous (29.3%), with undifferentiated making up 28% of respondents. Of the total number responding, masculine and feminine categories accounted for 22.2% and 20.4%, respectively.

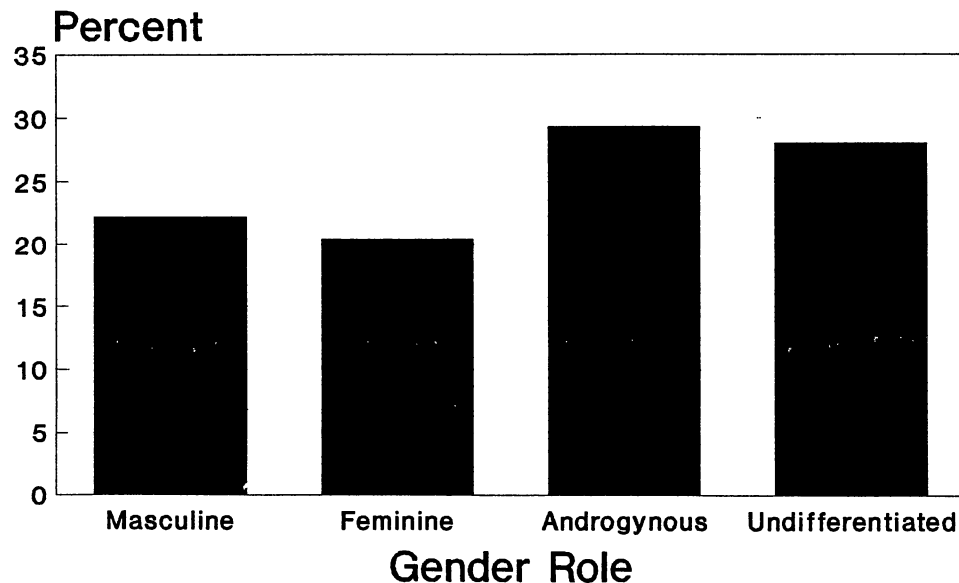


Figure 11. Percentage of Subjects
By Gender Role

Three demographic variables were crosstabulated with gender role groups. These variables included gender, age, and years experience in interpretive services. Figure 12 shows the mean ages of subjects for each gender role group, which indicates feminine individuals are comparatively younger (37.1 years) than masculine, androgynous, and undifferentiated individuals.

A similar pattern was presented when variables for gender role and years of experience were crosstabulated (Figure 13). Feminine individuals had fewer years of experience in the interpretive services field as compared to other gender role groups.

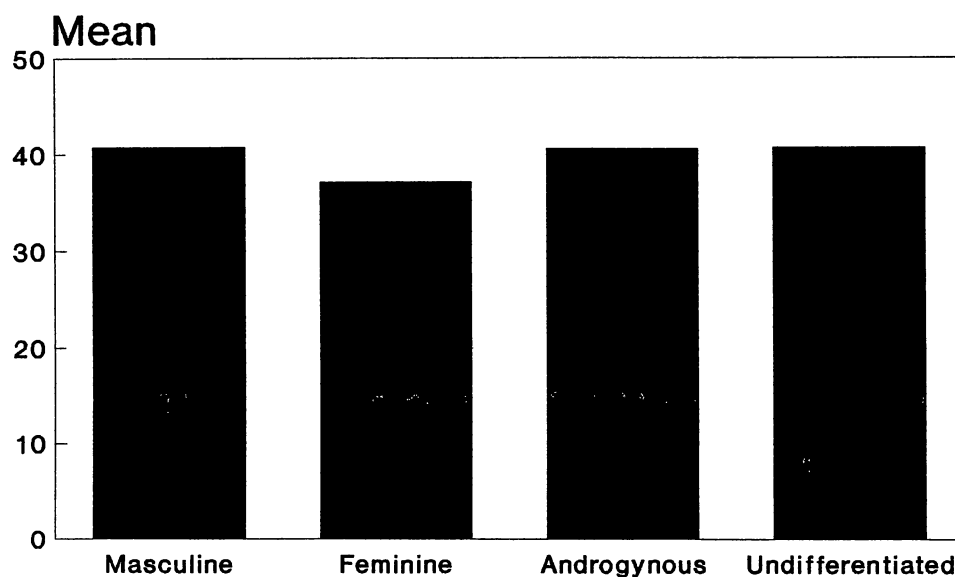


Figure 12. Mean Age of Respondents
By Gender Role

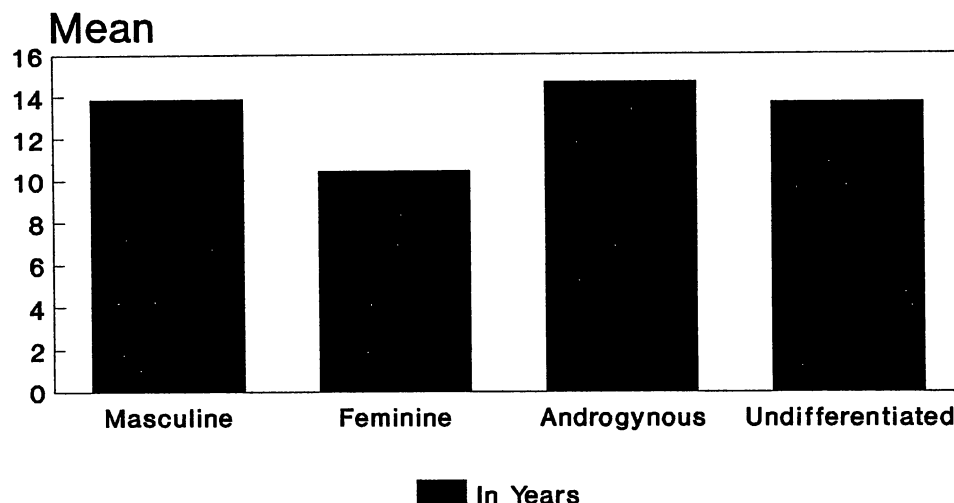


Figure 13. Years of Experience in
Interpretive Services
By Gender Role

Ethical Orientations of NAI Members

Subjects were grouped according to high and low combinations of scores in respect to group means calculated for idealism and relativism. Subsequently, the subjects were grouped into four categories of ethical orientation: absolutist, situationist, subjectivist, exceptionist. Results of these groupings are presented in Figure 14. A description of these four categories of ethical orientation is depicted in the matrix in Table 2 (Forsyth, 1980, p. 176).

All ethical orientation categories were represented, with a relatively balanced distribution across three groups: absolutist, subjectivist, and situationist. Those in the

TABLE 2
TAXONOMY OF ETHICAL
IDEOLOGIES *

Relativism		
Idealism	High	Low
High	Situationists Rejects moral rules; advocates individualistic analysis of each act in a situation; relativistic.	Absolutists Assumes that the best possible outcome can always be achieved by following universal moral rules.
Low	Subjectivists Appraisals based on personal values and perspective rather than universal moral principles; relativistic.	Exceptionists Moral absolutes guide judgements but pragmatically open to exceptions to these standards; utilitarian.
* Forsyth, 1980		

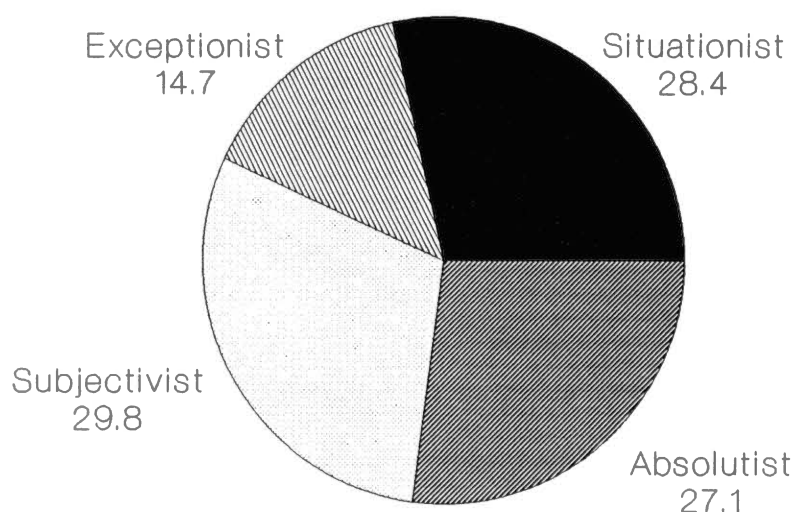


Figure 14. Percentage of Subjects By Ethical Orientation

exceptionalist group constituted a notably smaller percentage (14.7%) of the subjects.

Ethical orientation was also crosstabulated with gender to determine the distribution of males and females in these categories (Figure 15). The percentage of females was highest in the subjectivist and situationist categories; the percentage of males was highest in the absolutist grouping. Females were very low in the exceptionalist category; males had their lowest concentration in this grouping also. When ethical orientation was crosstabulated with gender role, sixteen combinations emerged (Figure 16). Androgynous subjectivists (10.2%), androgynous situationists (8.9%), and undifferentiated situationists (8.4%) made up the high

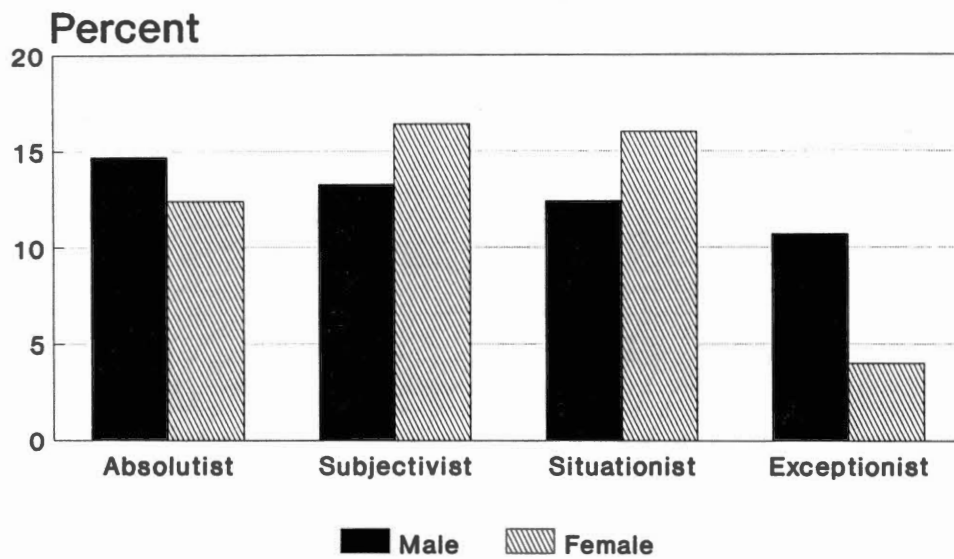


Figure 15. Ethical Orientation of Subjects By Gender

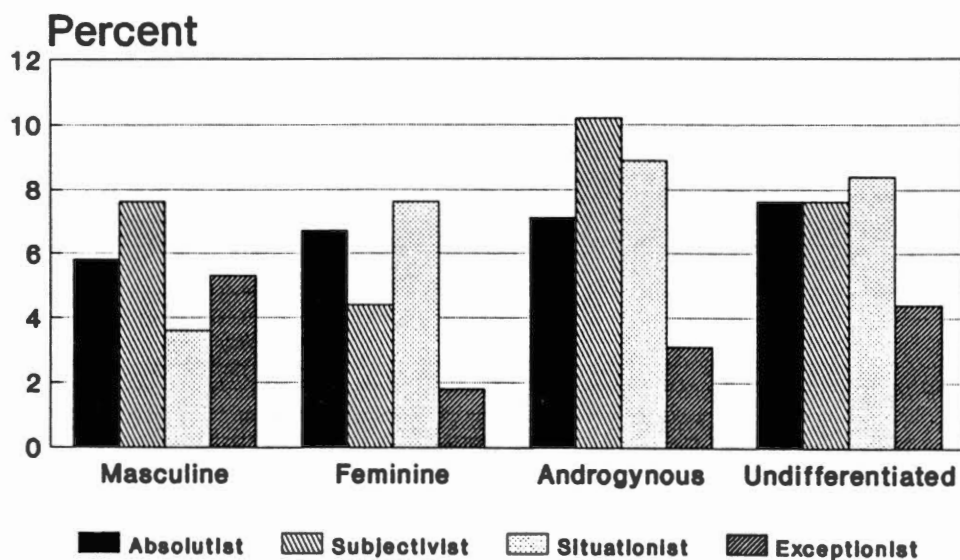


Figure 16. Ethical Orientation of Subjects By Gender Role

percentage groups. Feminine exceptionists (1.8%), androgynous exceptionists (3.1%), and undifferentiated exceptionists (4.4%) constituted the low percentage groups in the matrix.

Hypothesis Testing

Multivariate Analysis of Variance (MANOVA) was performed on the SYSTAT Program for the Personal Computer. The two independent variables were gender (male, female), and gender role (masculine, feminine, androgynous, undifferentiated). The two dependent variables (idealism, relativism) were inspected for differences according to gender and gender role. Hypotheses were tested at the 0.05 level of significance.

Hypothesis One

No significant differences exist in ethical orientation between male and female interpretive service professionals, as shown by group mean scores.

The means and the standard deviations for all subjects ($n = 225$) are shown in Table 3. The scale means for total idealism scores and total relativism scores were 33.99 and 28.75, respectively. Mean scores for males and females on idealism are reported in Table 4, indicating values of 33.61 for males and 34.39 for females. Mean scores and standard deviations for males and females on relativism are shown in

Table 5. Calculated mean scores were 27.76 for males, and 29.78 for females.

TABLE 3
MEAN AND STANDARD DEVIATION OF TOTAL
SCORES FOR EPQ IDEALISM AND
RELATIVISM SCALES

	Idealism	Relativism
Mean	33.99	28.75
SD	6.23	6.65
	n=225	n=225

TABLE 4
MEAN AND STANDARD DEVIATION OF TOTAL
EPQ IDEALISM SCORES
FOR GENDER

	Male	Female	Total
Mean	33.61	34.39	33.99
SD	5.94	6.52	6.23
	n=115	n=110	n=225

The MANOVA showed that no significant differences exist for idealism and relativism, according to group mean scores

TABLE 5

MEAN AND STANDARD DEVIATION OF TOTAL
EPQ RELATIVISM SCORES
FOR GENDER

	Male	Female	Total
Mean	27.76	29.78	28.75
SD	6.37	6.80	6.65
	n=115	n=110	n=225

by gender ($df = 2, 216$; Multivariate $F = 2.936$). This means that male and female subjects earned scores on the Ehnics Position Questionnaire (EPQ) that were not significantly different. The univariate tests indicated a greater portion of variance was associated with relativism for this factor, but the multivariate tests (Wilks' Lambda = 0.974; Approximate F-Statistic = 2.936) resulted in a nonsignificant value for the set of dependent variables. Therefore, hypothesis one was not rejected.

Hypothesis Two

No significant differences exist in ethical orientation between masculine, feminine, androgynous and undifferentiated interpretive service professionals, as shown by group mean scores.

The total mean score (33.99) for all subjects on

idealism was equivalent to a score of 68% (Table 6).

TABLE 6
MEAN AND STANDARD DEVIATION OF TOTAL
EPQ IDEALISM SCORES FOR
GENDER ROLE

	Masculine	Feminine	Androgynous	Undiffer- entiated	Total
Mean	32.04	35.70	34.56	33.70	33.99
SD	6.92	5.05	6.77	5.49	6.23
	n=50	n=46	n=66	n=63	n=225

The mean scores and standard deviations for masculine, feminine, androgynous and undifferentiated gender role groups on idealism are also illustrated in Table 6. The group means for idealism show that feminine subjects had the highest mean score (35.70), equivalent to 71% on idealism, whereas the mean for masculine subjects (32.04) fell below the total mean for all subjects, yielding an equivalent of 64% on idealism. Undifferentiated subjects were also below the total mean for all subjects on idealism, with a mean score of 33.70, equivalent to 67%. Androgynous individuals were above the total mean on idealism with a mean score of 34.56, equivalent to 69%.

The standard deviations indicate that the idealism

scores for masculine subjects had the widest distribution; that is, masculine subjects had a higher representation in the extreme ends of the distribution. Androgynous individuals were similar to the masculine subjects in their distribution ($SD = 6.77$), followed by the undifferentiated group ($SD = 5.49$). Feminine subjects' idealism scores were distributed more closely about their group mean ($SD = 5.05$) than all other groups to their respective means on idealism.

The mean scores and standard deviations for masculine, feminine, androgynous and undifferentiated subjects on relativism are shown in Table 7. The total mean score for

TABLE 7

MEAN AND STANDARD DEVIATION OF TOTAL
EPQ RELATIVISM SCORES FOR
GENDER ROLE

	Masculine	Feminine	Androgynous	Undiffer- entiated	Total
Mean	27.82	27.89	29.59	29.22	28.75
SD	8.00	5.82	6.45	6.20	6.65
	n=50	n=46	n=66	n=63	n=225

all subjects on relativism was equivalent to a score of 57.5%. The mean scores and standard deviations for masculine, feminine, androgynous and undifferentiated gender

role groups on relativism are shown in Table 7. The group means for relativism indicate that androgynous subjects had the highest mean score (29.59), equivalent to a score of 59% on relativism. Undifferentiated subjects were also above the total mean with a relativism mean score of 29.22, equivalent to 58% on relativism. Masculine and feminine gender role groups yielded mean scores that were below the total mean; group means were equivalent to 56% on relativism for both masculine and feminine groups.

The standard deviations indicate that masculine subjects had the widest distribution for all gender role groups ($SD = 8.00$); that is, more masculine subjects were represented in the extreme ends of the total distribution. Androgynous and undifferentiated group relativism scores were distributed more narrowly, with the feminine group's relativism scores clustered more closely about their mean ($SD = 5.82$). The masculine and feminine gender role groups showed a similar distribution pattern as that of the idealism scores; accordingly, the masculine group had the largest distribution and the feminine group had the smallest distribution, for relativism.

An examination of the analyses revealed that a significant difference exists among the means of the four gender role groups ($df = 6, 432$; Multivariate $F = 2.222$; $p < .05$). The univariate tests showed that the variance was attributable to idealism, but no significant difference among the means of the four gender role groups was

attributable to relativism. This finding indicates masculine, feminine, androgynous and undifferentiated individuals performed similarly on the relativism scale of the EPQ, but performed in significantly different ways on the idealism scale of the EPQ. Therefore, hypothesis two was rejected for idealism, but failed to be rejected for relativism.

The next step of the analysis was to determine where, among the four gender role groups, those significant differences on idealism occurred. MANOVA Post hoc tests were performed for six paired combinations of gender role groups on the mean scores for idealism. A significant difference was found between masculine and feminine groups ($df = 1, 217$; $F = 8.817$; $p < .01$); moreover, a significant difference was found between masculine and androgynous individuals ($df = 1, 217$; $F = 6.063$; $p < .05$). The other pairwise comparisons failed to show any significant differences in mean scores on idealism.

Thus, it was shown that a significant difference exists between the group mean scores for masculine and feminine subjects on idealism ($p < .01$). Furthermore, masculine and androgynous subjects showed a significant difference in their group mean scores on idealism ($p < .05$). Other differences between gender role groups were not shown to be significant for idealism. All gender role groups were found to be not significantly different in their group mean scores on relativism.

Hypothesis Three

No significant differences exist in ethical orientation between masculine male, feminine male, androgynous male, undifferentiated male, masculine female, feminine female, androgynous female, and undifferentiated female interpretive service professionals, as shown by group mean scores.

The results of the MANOVA are shown in Table 8. No significant difference ($df = 6, 432$; Multivariate $F = 1.238$) was found for the interaction of gender and gender role on

TABLE 8
MANOVA SUMMARY TABLE

Source	Wilks' Lambda	df	Approximate F-Statistic	p
Gender	0.974	2, 216	2.936	0.055
Gender Role *	0.941	6, 432	2.222	0.040 *
Gender X Gender Role	0.966	6, 432	1.238	0.286
* $p < 0.05$				

group mean scores for idealism and relativism. Consequently, the results showed a failure to reject Hypothesis three.

Summary

Multivariate analysis of variance (MANOVA) was employed to test the three null hypotheses. No significant difference was observed for the multivariate main effect of gender on the ethical orientations of the subjects, as shown by group mean scores on the EPQ idealism and relativism scales. The results showed that males and females performed similarly on the Ethics Position Questionnaire for idealism and relativism. Therefore, Hypothesis one was not rejected.

However, a significant multivariate main effect was observed for gender role on the ethical orientations of subjects, attributable to differences in group mean scores for idealism. Therefore, Hypothesis two was rejected. No significant difference was found in gender role group mean scores on relativism. The results showed a significant difference exists between masculine and feminine subjects, and masculine and androgynous subjects, for idealism only. No significant differences were found for the other pairwise combinations of gender role groups on idealism.

Finally, no significant difference was found for the interaction of gender and gender role in group mean scores for idealism and relativism. The results from this study indicated that significant differences in ethical orientations exist only for idealism, and only between masculine and feminine groups, and masculine and androgynous groups.

The significance of the results presented in this chapter are discussed in detail in Chapter V. Conclusions and recommendations for future studies are presented.

CHAPTER V

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

Summary

The purpose of this study was to investigate whether or not differences existed in the ethical orientation of professionals in the field of interpretive services, according to two factors: gender and gender role. Four hundred ($n = 400$) members of the National Association for Interpretation's "Individual" category (NAI) were randomly selected from the 1990 NAI membership directory to participate in this study.

The subjects were mailed the "Survey of Ethics and Gender Roles Among NAI Members" which included three self-report instruments: the Extended Personality Attributes Questionnaire, Ethics Position Questionnaire, and Survey of Personal Demographic Information. A response rate of 57% was achieved with one postcard follow-up mailing. The respondents were males ($n = 115$) and females ($n = 110$) who ranged in age from 22 to 71 years (mean age = 39.9 years). The vast majority (96.9%) of the respondents were white, married (70.7%), highly educated, and currently employed

(91.6%). The years of experience in interpretive services for the respondents ranged from .5 to 45 years, with a mean of 13.3 years.

Findings

The major findings from this investigation were:

1. No significant differences were detected between male and female subjects in ethical orientation, in terms of idealism and relativism scores. The Multivariate statistical tests employed in this study revealed no significant gender differences for the set of dependent variables (idealism and relativism).

The results indicated that males and females performed in ways that were not significantly different from one another on the Ethics Position Questionnaire for idealism and relativism. Therefore, Hypothesis one was not rejected. This means that men and women in this study were similar in how they approach ethical problems according to two factors: idealism and relativism. A person who approaches ethical problems in an idealistic manner would tend to view them with the notion that desirable consequences can always be attained from performing the right action (Forsyth, 1980). A person who approaches ethical problems from a perspective that disallows any universal moral rules in formulating moral judgments would be relativistic in her or his approach (Forsyth, 1980). Male interpretive service professionals and female interpretive service professionals displayed

similar tendencies toward idealism and relativism in their perspectives of ethical problems.

2) A significant multivariate main effect exists for gender role on the ethical orientations of subjects, attributable to differences in group mean scores for idealism. No significant differences were found in gender role group mean scores on relativism. Therefore, Hypothesis two was rejected. This means that masculine, feminine, androgynous and undifferentiated NAI members showed differences in tendencies toward idealism in their perspectives of ethical problems. Masculine, feminine, androgynous and undifferentiated NAI members were similar in tendencies toward relativism in their ethical approaches.

The results showed a significant difference exists between masculine and feminine NAI members ($p < .01$), and masculine and androgynous NAI members ($p < .05$), for idealism only. Feminine and androgynous subjects (those who scored above the group mean on the F^+ scale of the EPAQ) scored significantly higher in idealism than masculine subjects. This means that feminine and androgynous NAI members reflected a tendency to approach ethical problems with an attitude that desirable consequences can always be obtained with the right action. No significant differences were found for the other pairwise combinations of gender role groups on idealism (masculine and undifferentiated, feminine and androgynous, feminine and undifferentiated, androgynous and undifferentiated).

4) No significant differences were found for the interaction of gender and gender role in group mean scores for idealism and relativism. Therefore, Hypothesis three was not rejected. This means that the combination of gender and gender role were not found to mix in any fashion that makes a difference in the ethical approaches of interpretive service professionals.

The results from this study indicated that significant differences in ethical orientations exist only for idealism ($p < .05$), and only between masculine and feminine NAI members ($p < .01$), and masculine and androgynous NAI members ($p < .05$). The feminine and androgynous groups scored significantly higher in idealism than the masculine group.

Discussion and Implications

1) The gender role groups that displayed differences in idealism shared one characteristic: both groups that differed from the masculine group were high in feminine traits (feminine and androgynous groups). Although the androgynous group scored high on the Masculinity scale (M^+) of the EPAQ, the distinction was that androgynous persons were high in both masculine and feminine traits.

2) The EPAQ is limited in measuring the diverse traits that constitute masculinity and femininity. The authors (Helmreich, Spence and Wilhelm, 1981) stated the instrument measures a narrow aspect of gender role traits: instrumental (masculine) and expressive traits (feminine). This implies

that other attributes may influence gender role. This study did not determine ways in which interpretive service professionals utilize instrumental traits or expressive traits on the job.

3) The investigator did not analyze the subjects' major fields of study, but suspects most are from resource management backgrounds, or parks and recreation management. Would these types of majors influence the development and refinement of instrumental traits?

4) The age-ethical orientation relationship that Forsyth (1980) talked about should be studied. He found older persons tended to adopt an exceptionist ethical perspective, which means older persons tend to be less idealistic and less relativistic than younger persons. However, his sample of college students was much younger (mean age = 21) in comparison to this NAI sample (mean age = 40).

The NAI sample had its lowest percentage of ethical orientations in the exceptionist category (low in idealism, low in relativism). In addition, feminine exceptionists were the smallest group in terms of frequency. Feminine persons and females tended to be younger than males in the NAI sample. These findings may indicate that feminine persons and females have been accepted into the profession recently, and therefore, there are not as many women in interpretive services in the higher age categories, as there are men. Another question raised from this finding is: do

women have a higher rate of attrition in this profession than men? If so, what factors contribute to this higher rate? This would be worth investigating.

5) The interpretive service field is dominated by whites. Income is skewed towards the lower end of the scale for females, and toward the higher end of the scale for males. The review of literature showed that women's status in the community was devalued, as reflected by lower wages and limited access to higher status positions in the academy and other fields of employment. The National Association for Interpretation sample reflected these societal norms. Although women were equally represented in the field of interpretive services, their income levels show they are not represented in the upper income brackets in this field.

Reflecting upon Tilden (1977) shows evidence of cultural biases. His examples of interpreting from the perspective of the pioneer overlook the Native Americans. Native cultures were not well represented or had their stories omitted, especially at sites where both whites and Native Americans coexisted. Tilden employed language that was masculine or male rather than gender neutral, a common practice for that time. In addition, he composed a metaphorical inscription that portrayed nature ("the desert") as the cruel female ("severe mother"); subsequently, he used it to exemplify the use of humor for excellence in interpretive writing (Tilden, 1977, p. 67).

In terms of interpretation, these points raise

questions about who is doing the interpreting and for whom. The NAI sample shows that interpretation is dominated by whites; the literature shows that interpretation was dominated by white males until the late 1970's. Efforts to recruit a multiculturally diverse population of professionals could enhance authenticity in interpretation and promote understanding across cultures.

6) The ethical orientations for women and men were interesting. Most women were situationists or subjectivists, which are the two high relativism groups. Men's highest percentage ethical orientations were subjectivists (high in relativism and low in idealism) and absolutists (low in relativism, high in idealism).

7) Feminine and androgynous groups scored significantly higher in idealism than the masculine group. This suggests a positive relationship between femininity (as measured by expressiveness on the Extended Personality Attributes Questionnaire) and idealism.

The results led the researcher to speculate as to why interpretive service professionals high in feminine traits would be more idealistic. This research yielded no answer to this question. A cause and effect relationship between feminine traits and idealism was not established from this study, nor have feminine traits been confirmed as predictors of idealistic tendencies.

Positive feminine traits are described as expressive and they involve more process-oriented skills. What is the

underlying claim for relatedness, for care? If members of the NAI have taken the view of being immersed in relationships, and they extend care, do they have the idea that the best can come out of the situation because they invest more personally in the relationships, more directly, as opposed to detached, or removed orientation implied by instrumental-oriented traits?

8) On the univariate tests prior to the MANOVA, relativism accounted for more of the variance between males and females than idealism. Female NAI members had a higher mean score for relativism than male NAI members, but it was not a significant difference. This would seem to support Gilligan's (1982) theory that women tend toward more relativistic positions than men, but other factors may come into play. For instance, the way men go about forming moral and ethical judgments may differ from women.

However, it has not been established from this study that one's ethical orientation according to gender is anything more than a chance finding. Feminine persons and androgynous persons, both high in feminine traits, were not significantly different in relativistic tendencies from the other gender role groups. This means that the socialization process of becoming gendered may not contribute to a person's moral attitudes on relativism for this population.

9) Another interesting point of speculation is that this population's prevalent gender role was androgyny, followed by undifferentiated. The largest number of subjects

was labeled as having high masculine and high feminine traits, yet the second largest group was labeled as low in masculine and low in feminine traits. The findings seem to indicate that feminine traits for this group, as a whole, prevail when in combination with masculine traits. Even the undifferentiated group, which scored low in both traits, made up a higher percentage of the population than the feminine group.

As a result, the investigator recommends further study to establish the rationale for such a finding. Because the interpretive service profession has been a traditionally masculine and/or male dominated field, could it be that instrumental traits were more conducive to one's status in terms of performance goals and objectives? Are instrumental traits perceived as a competency-related characteristic?

High expressive traits seem to suggest an inclination toward interpersonal interactions. If women are at the lower end of the income level for NAI members, they are also the ones who are "in the trenches", so to speak. Are they also the ones who are interacting more with the visitors, using those expressive traits? Because males are in the upper income brackets it would be likely that they are in higher positions of authority, positions where instrumentality is valued and expressiveness is of secondary importance. The current emphasis on interpretive services as a management tool is more instrumental in its focus.

Perhaps instrumental traits are viewed as those which

"get the job done." Expressive traits are seen as human interaction skills, and are not valued in a Western capitalistic society, given its cultural norms which reward growth, expansion and assertive, competitive behaviors. Expressive traits are not so much goal oriented as process oriented. The workplace tends to be organized around the instrumental sphere. Although the expressive sphere is deemed important, its value is secondary to instrumentalism in the male hierarchy.

10) The data suggest that instrumental (masculine) traits and expressive (feminine) traits are associated with different ethical orientations. Further study is needed to determine the parameters for defining an environmental ethic based on instrumentality or expressiveness.

Gilligan (1982) theorized that an ethic of care was characteristic of women and an ethic of justice was characteristic of men. Although gender was found to be nonsignificant as a factor in NAI members' ethical orientation, this study showed that gender roles high in feminine traits were associated with idealistic tendencies. Because persons high in idealism believe the best solution can always come out of any situation which involves a moral issue, they may hold to an ideal which does not allow them to forego responsibility or care. By contrast, a person who scored low in idealism would exhibit a more pragmatic approach, in that the best solution cannot be realized for every moral dilemma. In these instances a person might

forego responsibility or care for a particular other based on other factors, such as consequences or practicality. Further study could determine if instrumental and expressive traits are predictors of a caring perspective, and to what extent. Do they differ? At what levels?

It is interesting to note that the highest percentage gender role groups in the sample were the ones that are less traditional in terms of the masculine-feminine dichotomy. Perhaps this is more of a nontraditional population in terms of its gender role expectations and demands.

Another purpose of this study is to help interpretive professionals be aware of these differences in ethical orientation. Because differences in ethical orientation were associated with gender role and not gender, the findings suggest that the socialization process of becoming gendered has a very important function in the development of one's personal ethical beliefs. In terms of environmental ethics, it would be worthwhile to investigate associations between instrumental traits (masculine) and a utilitarian view. Similarly, associations between expressiveness traits (feminine) and a relativistic perspective need to be studied.

11) The survey instrument had shortcomings (Appendix F). A number of respondents who responded as "employed" on Demographics question 6 skipped questions 7 - 10, which they should have answered. Question 6 was a screen for those who were not employed. Because the printed

questionnaire was reduced to fit 8.5" X 11" paper, the directional arrows which were to serve as prompts for the unemployed respondents may have been difficult to read.

Question number 6 was also biased because it directed unemployed respondents to a question about volunteer work in interpretive services, while employed respondents were directed away from that question. This question was framed by the assumption that employed respondents did not perform volunteer duties, or that data about their volunteer worksites were not as valuable as data about their paid duties.

Several subjects wrote comments on the survey which stated they performed volunteer work in addition to their actual paid time on the job. This implies that for those working in interpretive services, the profession is not viewed so much as a job as it is a lifestyle. Values for this population may be placed on intangibles rather than on economic factors.

Recommendations

- 1) Informative, detailed comments (Appendix I) were written on the surveys and relate to specific items on the instruments or personal observations. A content analysis of these comments would be worth doing.

- 2) Data collected from the Extended Personality Attributes Questionnaire (EPAQ) scales which were not analyzed for this study should be completed. These include

the M-F scale, which measured traits deemed socially desirable for both men and women, and the three negative scales (M, Fva, Fc), which measured socially undesirable traits.

3) An analysis of data collected from the other demographic variables should be completed. The National Association for Interpretation (NAI) would benefit from the data collected on major in school, occupational status, job title, employment status, employer, volunteer work, and jobsite descriptors.

4) An analysis of the interviews with five NAI members needs to be completed. Interpreters are the experts at what they do. The interviews provided opportunities for them to describe and explain their beliefs through personal interaction with the investigator and an open-ended response format. Their comments and opinions would shed light on environmental ethics and interpretive services.

5) The Ethics Position Questionnaire called for the use of individual mean scores for each scale (idealism, relativism) to calculate the scale means (mean of means). Shortcomings exist in this approach because each item does not contribute to the total means for each scale. This is analogous to a loss of data by collapsing categories. In order to calculate a more accurate score for the scale mean, it is recommended that all individuals' total scores be used to compute the mean for each scale.

If these instruments are used in further study,

additional research is needed to establish reliability and validity. It is recommended that the instruments be used with other populations that include a variety of age groups and other demographic variables.

6) This study should be conducted with a larger sample so that an analysis of variance can be performed on the sixteen cells that emerge from the interaction of gender role (masculine, feminine, androgynous, undifferentiated) and ethical orientation (absolutist, situationist, subjectivist, exceptionist). This could yield valuable data about the interaction of these two factors, and specifically locate differences according to specific ethical orientations.

7) A weakness identified during this study was that the survey should have been pilot tested. The time and money spent on a pretest of the questionnaire could have yielded data about the biased question, and the problem with the directional prompts in question 6.

8) If at all economically feasible, it is recommended that the surveys be mailed out with an enclosed return envelope, as per Dillman (1978). Although the loss of data was not severe in this case, the response rate would have been higher had the surveys been returned undamaged.

9) Further study is needed to establish cause and effect for socialization and gender role.

10) Gender role expectations differ across cultures. This has implications for the interpretive service

professional. Research is needed to determine how gender roles are presented as a factor within historical and cultural interpretation.

11) Audiences that attend interpretive programs, such as those in the National Parks, tend to be diverse in demographic characteristics. Many visitors come from around the world to visit the parks and attend programs. Applied research is needed to determine which interpretive techniques would optimally enhance an understanding of gender roles across cultures.

12) Interpreters have many opportunities to work with youth and school age children. Because gender roles are identified and adopted by the time a child enters school, interpreters may have the opportunity to educate youth about other cultures by using gender or gender role themes as an avenue. School children may also be interested in career opportunities in interpretation, which places the interpreter in the position of role model for youth. Research is needed to determine the influence of gender or gender role in interpretive programs for youth.

13) The interpretive services profession, as identified through the National Association for Interpretation, is dominated by white, patriarchal, Western ideology and thought. Other interpretive settings and programs exist which may focus on interpretation of minority populations or cultures. Further studies which measure other populations and cultures are highly recommended.

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APPENDIXES

APPENDIX A

QUOTATIONS DESCRIBING NATURE GUIDING

AND INTERPRETATION

To interpret things is simply to arrange our ideas about them in a determinate order, which must be the same as that of the things themselves. This presupposes that an order is present in the things themselves, that they form continuous series, the elements of which are so related that a given effect is always produced by the same cause and never by any other. If we assume, however, that there is no such causal relationship and that effects can be produced without a cause or by any cause whatsoever, everything becomes arbitrary and fortuitous. But the arbitrary does not admit of interpretation.

(Durkheim, E. (1960). Montesquieu and Rousseau: Forerunners of sociology. Ralph Manheim, trans. Ann Arbor: University of Michigan Press, p. 10)

"The essence of nature guiding is to travel gracefully rather than to arrive" (Mills, 1990, p. 125).

The nature guide is at his best when he discusses facts so that they appeal to the imagination and to the reason, gives flesh and blood to cold facts, makes life stories of inanimate objects. He deals with principles rather than isolated information, gives biographies rather than classifications. People are out for recreation and need restful, intellectual visions, and not dull, dry facts, rules and manuals. What the guide says is essentially nature literature rather than encyclopedia natural history. (Mills, 1990, p. 126)

Knowing the way is now a minor guiding necessity. Mental development and character are the essentials of a successful guide. He needs to have a wide range of knowledge and to be capable of tactfully imparting this directly and indirectly. (Mills, 1990, p. 129)

The essential of nature guiding is a thorough understanding of something, and the ability to transfer this information clearly, entertainingly, to others. A guide must be able to talk--not too much--and in talking, say things in the right way. A guide, if he really knows principles, will be able to talk to one person in the field, or to many; he will rapidly learn to address those who listen around the campfire, or in a hall; or to write so that his ideas will be read by thousands. (Mills, 1990, p. 229)

So style is just the interpreter himself. How does he give it forth? It emerges from love. We shall later have a little chapter upon love. I do not name it here as a principle. It is, indeed, not a principle but a passion. (Tilden, 1977, p. 10)

But the second defect was the fatal one. He had undertaken this interpretive work without being in love. If you love the thing you interpret, and love the people who come to enjoy it, you need commit nothing to memory. For, if you love the thing, you not only have taken pains to understand it to the limits of your capacity, but you also feel its special beauty in the general richness of life's beauty. (Tilden, 1977, p. 90)

No indeed; you are not to love people in any sickly sense. You are to love people in the sense that you never cease trying to understand them and to realize that whatever faults they have, whatever levity, whatever ignorance, they are not peculiar. People were not born with the special purpose of making an interpreter uncomfortable. (Tilden, 1977, p. 90)

"... There is the challenge! to put your visitor in possession of at least one disturbing idea that may grow into a fruitful interest" (Tilden, 1977, p. 91).

We start from related or unrelated fact and strive toward a revealing generalization, but finally simplify again in the direction of a statement, or projection of a feeling, that will satisfy any situation because it deals with some element of interest common to all our preservations and common to all visitor experience. (Tilden, 1977).

"What interpreters can do is communicate, from their own conviction, *by indirection but with warmth*, this appeal to an always receptive human heart" (Tilden, 1977, p. 114).

"To know a thing, what we call knowing, a man [sic] must first love the thing, sympathize with it: that is, be virtuously related to it" (Carlyle, T., cited in Tilden, 1977, p. 92).

What do naturalists do? They write letters to each other, and they look at the world about them. The letter writing between naturalists has been going on for centuries...The old-fashioned naturalist--for that is what we both are--has an affectionate curiosity about almost everything that proliferates in direct proportion to the time spent in observation. It is an open-ended experience, never stultifying, never boring; most of all never disappointing. (Zwinger, cited in Johnson, 1991, p. ix)

... we might feel that everything worth discovering has been explored, or that scientists (biologists, botanists, zoologists, geologists) are the only ones capable or qualified enough to do such work. Scientifically speaking, that may be so; however naturalist is not so much a title or profession as it is a vocation--a calling--to those who have roamed and rambled since childhood, bringing home tadpoles sloshing about in Mom's chipped mason jars, raising owlets to adulthood (before such things were regulated by federal law), or watching over the cocoon of a cecropia moth until it came forth changed like Lazarus, and suddenly beautiful. (Johnson, 1991, p. xv)

It is said that we are made up of everything we've ever seen, thought, felt, spoken or done, and on the subconscious level, all of this becomes a permanent part of us, engraved on our gray cells forever. If this experience takes place in nature, we are much more than we were before, and the better for it. (Johnson, 1991, p. xx)

We come into this world with a great curiosity about everything and any thing with which we make contact. We want to learn, and quickly. Each small movement catches our eye, piques our curiosity: What's that? When we begin to speak, we drive our parents wild with questions as we store all the information we gather, asking over and over to see if we get a

different answer this time or perhaps one we can better understand. We are curious about ourselves, our bodies: how we see, how we feel, how we think, how we work. We are curious about the world around us as well. Many babies first notice light outside or birds or small animals as they try out their new eyes. Later, as we learn the facts, our curiosity abates. Knowledge becomes regimented. School has taught us, given us tests, and graded us on our knowledge. When we become teenagers, it is no longer "cool" to question so avidly, so naively; adults become, sadly much too busy, harried, hardened, or worldly.

Most of us, though, if we can stop and allow our true selves to surface, will admit that the curiosity is still there. The world is still magical, filled with mystery and wonder. (Johnson, C., 1991, p. 17)

What is the value of preserving and strengthening this sense of awe and wonder, this recognition of something beyond the boundaries of human existence? Is the exploration of the natural world just a pleasant way to pass the golden hours of childhood or is there something deeper?

I am sure there is something deeper, something lasting and significant. Those who dwell, as scientists or laymen, among the beauties and mysteries of the earth are never alone or weary of life. Whatever the vexations or concerns of their personal lives, their thoughts, can find paths that lead to inner contentment and to renewed excitement in living. Those who contemplate the beauty of the earth find reserves of strength that will endure as long as life lasts. There is symbolic as well as actual beauty in the migration of birds, the ebb and flow of the tides, the folded bud ready for the spring. There is something infinitely healing in the repeated refrains of nature--the assurance that dawn comes after night, and spring after the winter. (Carson, 1984, pp. 88-89)

Each of us needs a place of his or her own, not necessarily by formal ownership, law, and deed, but by response and identification: a place where we can go to be quiet, to be renewed, to be healed; a place with plenty of opportunities to learn about the larger world in microcosm; a place that hides us when, childlike, we need to "run away from home."

We may respond on an almost genetic level to the sea, the mountains, the deep woods, or the wonderful openness of prairie, and return to these places again and again...Many of us, by necessity, store up these needs for quiet and space and the experience of firsthand contact with nature for a vacation, but such

times come all too seldom and often carry a heavy freight of expectations. We need to find a special place close to home that can fulfill these requirements for us on a regular basis--it's imperative, for our own well-being. (Johnson, C., 1991, 3).

APPENDIX B

INSTITUTIONAL REVIEW BOARD

APPROVAL FORM

OKLAHOMA STATE UNIVERSITY
INSTITUTIONAL REVIEW BOARD
FOR HUMAN SUBJECTS RESEARCH

Proposal Title: Gender and gender role differences in the environmental
ethics of interpretive naturalists

Principal Investigator: Lowell Caneday/Karen A. Boldis

Date: January 29, 1991 IRB # GU-91-005

This application has been reviewed by the IRB and

Processed as: Exempt ☒ Expedite ☐ Full Board Review ☐
Renewal or Continuation ☐

Approval Status Recommended by Reviewer(s):

Approved ☒ Deferred for Revision ☐
Approved with Provision ☐ Disapproved ☐

Approval status subject to review by full Institutional Review Board at
next meeting, 2nd and 4th Thursday of each month.

Comments, Modifications/Conditions for Approval or Reason for Deferral or
Disapproval:

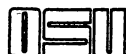
Signature: 

Chair of Institutional Review Board

Date: March 22, 1991

APPENDIX C

LETTERS MAILED



Oklahoma State University

SCHOOL OF HEALTH, PHYSICAL EDUCATION
AND LEISURE

STILLWATER, OKLAHOMA 74078-0616
COLVIN PHYSICAL EDUCATION CENTER
(405) 744-5493
FAX: (405) 744-6507

December 21, 1990

Paul Frandsen, NAI President
Discovery Park
3801 W. Government Way
Seattle, WA 98199

Dear Mr. Frandsen:

Recently, Karen Boldis, a doctoral student in Environmental Science at Oklahoma State University, contacted you concerning the possibility of using members of the National Association of Interpreters as her research sample. Enclosed is a copy of her proposal, approved by her doctoral committee. As indicated in the proposal, Karen is interested in interpreters and their ethical positions as related specifically to gender and gender roles. Thus the NAI provides an access to the professionals of interest in the study, but the organization is not the focus of the study. At this point we are seeking approval to use the membership list to make contact with a randomly selected sample.

Karen has joined NAI and we would anticipate several other students or professionals from Oklahoma State University may also choose to join the organization. Our curriculum includes three courses related to interpretive services, and several of our students anticipate careers which may include work in interpretive settings.

The doctoral committee found the proposal to be extremely interesting and valuable. Little research exists to support the teaching or transmission of ethics through interpretive settings. This project would provide an important step for interpreters in consideration of gender, gender roles and environmental ethics. Although the value is greatest to the individual interpreter, NAI will also benefit through a better understanding of those people in interpretive careers. Understanding the impact of personal traits and gender upon environmental ethics in the process of interpretation may have great value on the job.

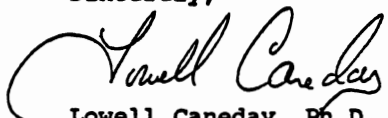
During discussions with Judy Giles, Karen was also informed of an earlier arrangement for analysis of demographic information on members of NAI. We understand this research has been delayed beyond its original timetable. Often our students need an existing data base for computer input and data analysis. If we could be of

assistance in completing that project, we would enjoy the opportunity.

Since Karen is on a fairly tight timetable, we would appreciate prompt consideration of her request. The process and the survey instrument must be approved by our Institutional Review Board. The rights of the individuals in the selected sample will be conscientiously protected. No information will be personally identifiable, nor will there be a significant intrusion upon a respondent for time to complete the research instruments.

Thank you for your consideration of this request. Please feel free to contact either of us for further information.

Sincerely,



Lowell Caneday, Ph.D.
Associate Professor and Coordinator
Doctoral Committee Chair

(405) 744-9315



Karen Boldis
Doctoral student

(405) 377-6028 - home
(405) 744-6368 - work

Dear NAI Member,

Because interpreters are professional communicators of environmental awareness and understanding, they are often in the position of communicating an environmental ethic to the public. However, little research exists to support the teaching or transmission of ethics by professionals in the field of interpretive services.

As part of my doctoral dissertation, I am trying to determine if any differences exist in the ethical positions of interpreters, according to gender or gender role. To identify these differences I have selected two instruments to be administered to NAI members, and have developed a brief personal demographics survey. It is my belief that the data collected will provide a better understanding of professionals in the field of interpretation. Additionally, understanding the impact of personal attributes and gender upon environmental ethics in the process of interpretation may have great value on the job.

You have been selected as one of the professional NAI members to participate in this study. Your cooperation in completing the instruments is voluntary, but vital to the success of my project, as a limited sample has been selected. The questionnaire and instruments will take approximately 30 to 40 minutes of your time to complete.

Your responses will be kept strictly confidential and will be reported as summary statistics in the total sample. No individual identification will be made in the analysis or reporting of any data.

Any questions you may have about the study or research instruments can be directed to me at the following address:

Karen Boldis
2015 E. Third
Stillwater, OK 74074
phone: (405)377-6028 - home
(405)744-6368 - work

Thank you for your participation. If you so desire, a summary of the study results will be sent to you upon completion of the written report. Upon completion, please staple or tape the survey closed and return the questionnaire and instruments by April 25.

Sincerely,

Karen A. Boldis

Karen A. Boldis
Principal Investigator

Lowell Caneday

Lowell Caneday, Ph.D.
Associate Professor
Major Advisor

APPENDIX D

**EXTENDED PERSONALITY ATTRIBUTES
QUESTIONNAIRE**

IV. PERMISSION FOR USE OF THE SCALE

The PAQ and EPAQ are copyrighted only to the extent that they appear in APA publications. APA routinely grants permission for use of otherwise uncopyrighted instruments, contingent upon the permission of the authors. In the case of individuals with appropriate professional credentials who are bound by the APA Code of Ethics or its equivalent, or of students working under the supervision of such individuals, we uniformly grant permission to reproduce the instruments so that they may be employed in their research.

In return for this permission, we request that we be informed about the outcome of the research.

JANET T. SPENCE
ROBERT L. HELMREICH
Department of Psychology
The University of Texas at Austin
Austin, Texas 78712

*For a description of these scales, see:

Spence, J. T., & Helmreich, R. L. Masculinity and femininity: Their psychological dimensions, correlates and antecedents. Austin: University of Texas Press, 1978.

Helmreich, R. L., & Spence, J. T. The Work and Family Orientation Questionnaire: An objective instrument to assess components of achievement motivation and attitudes toward family and career. JSAS Catalog of Selected Documents in Psychology, 1978, 8, 35, MS #1677.

IDENTIFICATION CODE _____ SEX _____ BIRTHDATE _____

PERSONAL ATTRIBUTES QUESTIONNAIRE

INSTRUCTIONS: The items below inquire about what kind of person you think you are. Each item consists of a pair of characteristics, with the letters A - E in between.

Not at all artistic A....B....C....D....E Very artistic

Each pair describes contradictory characteristics--that is, you cannot be both at the same time, such as very artistic and not at all artistic.

The letters form a scale between the two extremes. You are to choose a letter which describes where you fall on the scale. For example, if you think you have no artistic ability, you would choose A. If you think you are pretty good, you might choose D. If you are only medium, you might choose C, and so forth.

Now go ahead and answer the questions. Be sure to answer every question, even if you are not sure.

REMEMBER TO ANSWER QUICKLY: YOUR FIRST IMPRESSION IS THE BEST

- | | | |
|--|-----------------------|--|
| 1. Not at all aggressive | A....B....C....D....E | Very aggressive |
| 2. Very whiny | A....B....C....D....E | Not at all whiny |
| 3. Not at all independent | A....B....C....D....E | Very independent |
| 4. Not at all arrogant | A....B....C....D....E | Very arrogant |
| 5. Not at all emotional | A....B....C....D....E | Very emotional |
| 6. Very submissive | A....B....C....D....E | Very dominant |
| 7. Very boastful | A....B....C....D....E | Not at all boastful |
| 8. Not at all excitable in a <u>major</u> crisis | A....B....C....D....E | Very excitable in a <u>major</u> <u>crisis</u> |
| 9. Very passive | A....B....C....D....E | Very active |
| 10. Not at all egotistical | A....B....C....D....E | Very egotistical |
| 11. Not at all able to devote self
completely to others | A....B....C....D....E | Able to devote self completely to
others |
| 12. Not at all spineless | A....B....C....D....E | Very spineless |
| 13. Very rough | A....B....C....D....E | Very gentle |
| 14. Not at all complaining | A....B....C....D....E | Very complaining |
| 15. Not at all helpful to others | A....B....C....D....E | Very helpful to others |
| 16. Not at all competitive | A....B....C....D....E | Very competitive |
| 17. Subordinates oneself to others | A....B....C....D....E | Never subordinates oneself to
others |
| 18. Very home oriented | A....B....C....D....E | Very worldly |

19. Very greedy	A....B....C....D....E	Not at all greedy
20. Not at all kind	A....B....C....D....E	Very kind
21. Indifferent to others approval	A....B....C....D....E	Highly needful of others approval
22. Very dictatorial	A....B....C....D....E	Not at all dictatorial
23. Feelings not easily hurt	A....B....C....D....E	Feelings easily hurt
24. Doesn't nag	A....B....C....D....E	Nags a lot
25. Not at all aware of others	A....B....C....D....E	Very aware of feelings of others
26. Can make decisions easily	A....B....C....D....E	Has difficulty making decisions
27. Very fussy	A....B....C....D....E	Not at all fussy
28. Gives up very easily	A....B....C....D....E	Never gives up easily
29. Very cynical	A....B....C....D....E	Not at all cynical
30. Never cries	A....B....C....D....E	Cries very easily
31. Not at all self-confident	A....B....C....D....E	Very self-confident
32. Does not look out only for self, principled	A....B....C....D....E	Looks out only for self, unprincipled
33. Feels very inferior	A....B....C....D....E	Feels very superior
34. Not at all hostile	A....B....C....D....E	Very hostile
35. Not at all understanding of others	A....B....C....D....E	Very understanding of others
36. Very cold in relations with others	A....B....C....D....E	Very warm in relations with others
37. Very servile	A....B....C....D....E	Not at all servile
38. Very little need for security	A....B....C....D....E	Very strong need for security
39. Not at all gullible	A....B....C....D....E	Very gullible
40. Goes to pieces under pressure	A....B....C....D....E	Stands up well under pressure

APPENDIX E

ETHICS POSITION QUESTIONNAIRE



Virginia Commonwealth University

January 18, 1991

Ms. Karen A. Boldis
Oklahoma State University
School of Health, PE, and Leisure
Stillwater, Oklahoma 74078-0616

Dear Ms. Boldis:

Thank you for your interest in the EPQ. You have my permission to use it in research, and to quote select items from the instrument in your dissertation. You also have my permission to reprint the entire questionnaire in your dissertation, but you will also need to get permission from the American Psychological Association (holder of the copyright for the 1980 article).

In the 1980 version I used a 9-point response scale, but recently I have changed to a 5-point scale. The change makes little difference. The descriptive statistics from the 1980 paper have not changed, although some additional information is presented in the enclosed rough draft of a manuscript. If I can provide you with any additional information, please let me know.

Cordially,

Donelson R. Forsyth, Professor

NAME	SSN	PHONE
------	-----	-------

Please indicate if you agree or disagree with the following items. Each represents a commonly held opinion and there are no right or wrong answers. We are interested in your reaction to such matters of opinion.

Rate your reaction to each statement by circling the letter(s) to the left of each statement where:

DS = Disagree Strongly N = Neutral A = Agree
D = Disagree AS = Agree Strongly

- | | |
|---------------------|---|
| DS D N A AS | 1. People should make certain that their actions never intentionally harm another even to a small degree. |
| DS D N A AS | 2. Risks to another should never be tolerated, irrespective of how small the risks might be. |
| DS D N A AS | 3. The existence of potential harm to others is always wrong, irrespective of the benefits to be gained. |
| DS D N A AS | 4. One should never psychologically or physically harm another person. |
| DS D N A AS | 5. One should not perform an action which might in any way threaten the dignity and welfare of another individual. |
| DS D N A AS | 6. If an action could harm an innocent other, then it should not be done. |
| DS D N A AS | 7. Deciding whether or not to perform an act by balancing the positive consequences of the act against the negative consequences of the act is immoral. |
| DS D N A AS | 8. The dignity and welfare of the people should be the most important concern in any society. |
| DS D N A AS | 9. It is never necessary to sacrifice the welfare of others. |

MORE QUESTIONS ON THE OTHER SIDE
Please Continue

- | | | | | | |
|----|---|---|---|----|---|
| DS | D | N | A | AS | 10. Moral behaviors are actions that closely match ideals of the most "perfect" action. |
| DS | D | N | A | AS | 11. There are no ethical principles that are so important that they should be a part of any code of ethics. |
| DS | D | N | A | AS | 12. What is ethical varies from one situation and society to another. |
| DS | D | N | A | AS | 13. Moral standards should be seen as being individualistic; what one person considers to be moral may be judged to be immoral by another person. |
| DS | D | N | A | AS | 14. Different types of morality cannot be compared as to "rightness." |
| DS | D | N | A | AS | 15. Questions of what is ethical for everyone can never be resolved since what is moral or immoral is up to the individual. |
| DS | D | N | A | AS | 16. Moral standards are simply personal rules that indicate how a person should behave, and are not be applied in making judgments of others. |
| DS | D | N | A | AS | 17. Ethical considerations in interpersonal relations are so complex that individuals should be allowed to formulate their own individual codes. |
| DS | D | N | A | AS | 18. Rigidly codifying an ethical position that prevents certain types of actions could stand in the way of better human relations and adjustment. |
| DS | D | N | A | AS | 19. No rule concerning lying can be formulated; whether a lie is permissible or not permissible totally depends upon the situation. |
| DS | D | N | A | AS | 20. Whether a lie is judged to be moral or immoral depends upon the circumstances surrounding the action. |

If you want to receive a copy of the results of this survey, please write your permanent mailing address in the space below. Thank you for your help.

APPENDIX F

SURVEY OF ETHICS AND GENDER ROLES

AMONG NAI MEMBERS

Survey of Ethics and Gender Roles Among NAI Members

CODE # _____

We would appreciate your assistance with this project by completing this packet. Your responses will remain confidential, and will be reported as group data. A code number has been assigned to you for follow up purposes only.

This packet includes three sections. Each section is listed in its order of appearance in the packet:

1. Personality Attributes Questionnaire
2. Ethics Position Questionnaire
3. Survey of Personal Demographic Information

Please complete the packet in the order listed above. Only the NAI member whose name appears on the envelope should complete this packet. If a member is identified by position (e.g. Interpreter) rather than name, please give this packet to the NAI member employed in that position.

The packet will take approximately 30 to 40 minutes of your time. Please answer all questions, as the results will be used to gain a better understanding of NAI members and the interpretive services profession. You may use pen or pencil to mark your answers.

Please place this packet in the mail upon completion. We appreciate your help with this project.

INSTRUCTIONS

All the questions in this section are to be answered directly on this form. Please indicate your answer by circling the letter that best describes where you fall on the scale.

PERSONAL ATTRIBUTES QUESTIONNAIRE

The items below inquire about what kind of person you think you are. Each item consists of a pair of characteristics, with the letters A - E in between.

Not at all artistic

A	B	C	D	E
---	---	---	---	---

Very artistic

Each pair describes contradictory characteristics -- that is, you cannot be both at the same time, such as very artistic and not at all artistic.

The letters form a scale between the two extremes. You are to choose a letter which describes where you fall on the scale. For example, if you think you have no artistic ability, you would choose A. If you think you are pretty good, you might choose D. If you are only medium, you might choose C, and so forth.

Now, go ahead and answer the questions. Be sure to answer every question, even if you're not sure.

REMEMBER TO ANSWER QUICKLY: YOUR FIRST IMPRESSION IS THE BEST.

1. Not at all
aggressive

A	B	C	D	E
---	---	---	---	---

Very
aggressive

2. Very
whiny

A	B	C	D	E
---	---	---	---	---

Not at all
whiny

3. Not at all
independent

A	B	C	D	E
---	---	---	---	---

Very
independent

4. Not at all
arrogant

A	B	C	D	E
---	---	---	---	---

Very
arrogant

5. Not at all
emotional

A	B	C	D	E
---	---	---	---	---

Very
emotional

6. Very
submissive

A	B	C	D	E
---	---	---	---	---

Very
dominant

7. Very
boastful

A	B	C	D	E
---	---	---	---	---

Not at all
boastful

8.	Not at all excitable in a <u>major</u> crisis	A B C D E	Very excitable in a <u>major</u> crisis
9.	Very passive	A B C D E	Very active
10.	Not at all egotistical	A B C D E	Very egotistical
11.	Not at all able to devote self completely to others	A B C D E	Able to devote self completely to others
12.	Not at all spineless	A B C D E	Very spineless
13.	Very rough	A B C D E	Very gentle
14.	Not at all complaining	A B C D E	Very complaining
15.	Not at all helpful to others	A B C D E	Very helpful to others
16.	Not at all competitive	A B C D E	Very competitive
17.	Subordinates oneself to others	A B C D E	Never subordinates oneself to others
18.	Very home oriented	A B C D E	Very worldly
19.	Very greedy	A B C D E	Not at all greedy
20.	Not at all kind	A B C D E	Very kind
21.	Indifferent to other's approval	A B C D E	Highly needful of other's approval
22.	Very dictatorial	A B C D E	Not at all dictatorial

23.	Feelings not easily hurt	A B C D E	Feelings easily hurt
24.	Doesn't nag	A B C D E	Nags a lot
25.	Not at all aware of feelings of others	A B C D E	Very aware of feelings of others
26.	Can make decisions easily	A B C D E	Has difficulty making decisions
27.	Very fussy	A B C D E	Not at all fussy
28.	Gives up very easily	A B C D E	Never gives up easily
29.	Very cynical	A B C D E	Not at all cynical
30.	Never cries	A B C D E	Cries very easily
31.	Not at all self-confident	A B C D E	Very self-confident
32.	Does not look out only for self; principled	A B C D E	Looks out only for self; unprincipled
33.	Feels very inferior	A B C D E	Feels very superior
34.	Not at all hostile	A B C D E	Very hostile
35.	Not at all understanding of others	A B C D E	Very understanding of others
36.	Very cold in relations with others	A B C D E	Very warm in relations with others
37.	Very servile	A B C D E	Not at all servile

38. Very little
need for
security

A	B	C	D	E
---	---	---	---	---

Very strong
need for
security

39. Not at all
gullible

A	B	C	D	E
---	---	---	---	---

Very
gullible

40. Goes to pieces
under pressure

A	B	C	D	E
---	---	---	---	---

Stands up
well under
pressure

Please go on to the next page.

INSTRUCTIONS

All the questions in this section are to be answered directly on this form. Please mark your answers clearly, and be sure to answer all questions.

ETHICS POSITION QUESTIONNAIRE

Please indicate if you agree or disagree with the following items. Each represents a commonly held opinion and there are no right or wrong answers. We are interested in your reaction to such matters of opinion.

Rate your reaction to each statement by circling the letter(s) to the right of each statement where:

DS = Disagree Strongly N = Neutral AS = Agree Strongly
D = Disagree A = Agree

- | | | | | | |
|---|----|---|---|---|----|
| 1. People should make certain that their actions never intentionally harm another even to a small degree. | DS | D | N | A | AS |
| 2. Risks to another should never be tolerated, irrespective of how small the risks might be. | DS | D | N | A | AS |
| 3. The existence of potential harm to others is always wrong, irrespective of the benefits to be gained. | DS | D | N | A | AS |
| 4. One should never psychologically or physically harm another person. | DS | D | N | A | AS |
| 5. One should not perform an action which might in any way threaten the dignity and welfare of another individual. | DS | D | N | A | AS |
| 6. If an action could harm an innocent other, then it should not be done. | DS | D | N | A | AS |
| 7. Deciding whether or not to perform an act by balancing the positive consequences of the act against the negative consequences of the act is immoral. | DS | D | N | A | AS |

- | | | | | | | |
|-----|---|----|---|---|---|----|
| 8. | The dignity and welfare of the people should be the most important concern in any society. | DS | D | N | A | AS |
| 9. | It is never necessary to sacrifice the welfare of others. | DS | D | N | A | AS |
| 10. | Moral behaviors are actions that closely match ideals of the most "perfect" action. | DS | D | N | A | AS |
| 11. | There are no ethical principles that are so important that they should be a part of any code of ethics. | DS | D | N | A | AS |
| 12. | What is ethical varies from one situation and society to another. | DS | D | N | A | AS |
| 13. | Moral standards should be seen as being individualistic; what one person considers to be moral may be judged to be immoral by another person. | DS | D | N | A | AS |
| 14. | Different types of morality cannot be compared as to "rightness." | DS | D | N | A | AS |
| 15. | Questions of what is ethical for everyone can never be resolved since what is moral or immoral is up to the individual. | DS | D | N | A | AS |
| 16. | Moral standards are simply personal rules that indicate how a person should behave, and are not to be applied in making judgments of others. | DS | D | N | A | AS |
| 17. | Ethical considerations in interpersonal relations are so complex that individuals should be allowed to formulate their own individual codes. | DS | D | N | A | AS |
| 18. | Rigidly codifying an ethical position that prevents certain types of actions could stand in the way of better human relations and adjustment. | DS | D | N | A | AS |

- | | | | | | | |
|-----|---|----|---|---|---|----|
| 19. | No rule concerning lying can be formulated; whether a lie is permissible or not permissible totally depends upon the situation. | DS | D | N | A | AS |
| 20. | Whether a lie is judged to be moral or immoral depends upon the circumstances surrounding the action. | DS | D | N | A | AS |

Please go on to the next page.

SURVEY OF PERSONAL DEMOGRAPHIC INFORMATION

The following questions are for categorization purposes only. They will assist in developing a clearer picture of professionals in the field of interpretation. Please circle the number of the appropriate response, or fill in the blank where specified.

1. Your gender:
 - 1 MALE
 - 2 FEMALE
2. Your present marital status:
 - 1 SINGLE
 - 2 MARRIED
 - 3 DIVORCED
 - 4 WIDOWED
3. Your race or ethnicity:
 - 1 ASIAN
 - 2 BLACK
 - 3 HISPANIC
 - 4 NATIVE AMERICAN
 - 5 WHITE (NON-HISPANIC)
4. Your present age: _____ YEARS
5. Which is the highest level of formal education that you have completed?
 - 1 LESS THAN HIGH SCHOOL DIPLOMA
 - 2 HIGH SCHOOL GRADUATE
 - 3 SOME COLLEGE
 - 4 COLLEGE GRADUATE _____ > MAJOR: _____
 - 5 SOME GRADUATE HOURS _____
UNDERGRADUATE MAJOR: _____
 - 6 MASTER'S DEGREE _____ > MAJOR: _____
 - 7 DOCTORAL DEGREE _____ > MAJOR: _____
6. Your present occupational status:

1 EMPLOYED		
2 RETIRED		
3 STUDENT		
4 FULL TIME HOMEMAKER		
5 UNEMPLOYED		

If you circled one of these, go on to Question 11.
7. Are you currently employed in the interpretive services field?
 - 1 YES
 - 2 NO _____ > If you circled NO, go to Question 11.
8. What is your current job title in interpretive services?

9. Your current employment status:

- 1 FULL TIME, ANNUAL
- 2 FULL TIME, SEASONAL
- 3 PART TIME, ANNUAL
- 4 PART TIME, SEASONAL

10. Who is your employer?

- 1 FEDERAL GOVERNMENT
- 2 STATE OR PROVINCIAL GOVERNMENT
- 3 REGIONAL GOVERNMENT (COUNTY, MUNICIPAL, DISTRICT)
- 4 PRIVATE BUSINESS
- 5 NON-PROFIT ORGANIZATION
- 6 SELF-EMPLOYED
- 7 OTHER (please fill in): _____

→ If employed, go to Question 12.

11. Are you a volunteer in the interpretive services field at the present time?

- 1 YES
- 2 NO → Go to Question 13.

12. Where is your job carried out? (Circle all that apply)

- 1 STATE, PROVINCIAL, OR NATIONAL PARK
- 2 STATE, PROVINCIAL, OR NATIONAL FOREST
- 3 WILDLIFE PRESERVE
- 4 HISTORICAL SITE (MONUMENTS, BATTLEFIELDS, ETC.)
- 5 ZOO
- 6 AQUARIUM
- 7 LIVING MUSEUM, FARM OR CULTURAL HERITAGE SITE
- 8 MUSEUM OR EXHIBIT AREA
- 9 VISITOR CENTER
- 10 TRAILS AND OUTDOOR SETTINGS
- 11 PUBLIC SCHOOL
- 12 COLLEGE OR UNIVERSITY
- 13 OFFICE
- 14 HOME
- 15 OTHER (please fill in): _____

13. Years of experience in the field of interpretive services:

_____ YEARS

14. Your individual gross annual income for 1990:

- 1 UNDER \$10,000
- 2 \$10,000 TO \$14,999
- 3 \$15,000 TO \$19,999
- 4 \$20,000 TO \$29,999
- 5 \$30,000 TO \$39,999
- 6 \$40,000 TO \$49,999
- 7 \$50,000 TO \$59,999
- 8 \$60,000 TO \$69,999
- 9 \$70,000 AND ABOVE

If you wish to receive the results of this study, please print your mailing address in the space below:

Thank you very much for your time and assistance with this study!
Please staple or tape the survey closed and drop it in the mail.

Karen Boldis
School of HPELS
Colvin Center
Oklahoma State University
Stillwater, OK 74078

APPENDIX G

POSTCARD REMINDER FOR SURVEY

FOLLOW UP

April 23, 1991

Dear NAI Member,

Approximately two weeks ago, you were sent a **Survey of Ethics and Gender Roles Among NAI Members**, with a request that you fill out the information and return it by April 25, 1991.

As of April 23rd, we have not received your response. If you have already mailed your completed survey, please accept my sincere thanks for participating in this study. If you have not yet completed this survey, may I kindly remind you to do so now?

Your participation is vital to the success of my research project, and will give a more accurate picture of NAI members and the profession of interpretive services. If you have any questions about the survey or related concerns, please do not hesitate to call me at (405)744-6368 (days), or (405)377-6028 (evenings).

I appreciate your assistance and look forward to hearing from you!

Sincerely,

Karen A. Boldis

APPENDIX H

INTERVIEW QUESTIONNAIRE

INTERVIEW SCRIPT

The interview will be conducted in an open ended format, in order to gain an understanding of the respondent's views. These questions will be used as a guide, and the interview will be audiotaped. All subjects will be assured of confidentiality, and may refuse to answer any question or questions.

1. Could you please tell me a little bit about yourself?
(personal background: where from, marital status, position title, etc.).
2. How long have you been involved in the field of interpretive services?
3. In what roles have you participated?
Which roles have you enjoyed the most?
The least?
Why?
4. Can you recall what lead to your choice of career in the interpretive service field?
5. Do you have a personal inspirational role model or hero in your chosen field?
If so, who is it?
Why this person?
6. What do you believe is the most important responsibility of the interpretive service professional?
7. Could you give me any insights about your experiences in the interpretive services field?
8. What is the essence of what you do?
9. Tell me about an experience you had as an interpreter in which you made a positive difference?
An experience in which your efforts were frustrated?
10. How would you define an environmental ethic?
11. Does this environmental ethic relate to what you do on the job?
If yes, how?
If no, why doesn't it?
12. Do you try to transmit an environmental ethic to your audience?

If so, how do you go about it?
If not, why not?
13. How do you know whether or not you have been able to affect the public's perception of an environmental ethic?
14. Where do you see the interpretive service profession's role ten years from now? Your role as an individual interpreter?

APPENDIX I

WRITTEN COMMENTS RECEIVED

COMMENTS RECEIVED FROM RESPONDENTS

*Comments on EPQ**EPQ #*

1. Reality
1. Harm in what way physically, financially, emotionally?
2. ? [irrespective]
2. Risks - can = growth
2. High adventure activities?
3. You could trip while walking
3. Question not clear. Potential natural risks are character builders. Personally creating risks for others, not so.
4. Define "harm"...Temporary force may be required in law enforcement for instance.
6. Too vague to answer - person or animal?
[innocent other]
7. Depends on what the "act" is... weeding the garden or yelling at a person
7. No standards [consequences and immoral circled]
8. Environmental ethics may well be more important
9. Answer reflects reality. Not necessarily personal view.
10. Bad question - no standard for "moral".
[morals behaviors circles]
10. Don't understand question!
10. ?? [no response]
10. ["perfect"] by whose definition?
Christian? Corporate? Trump?
10. ???
10. Can't answer without criteria for "perfect"

EPQ #

10. What is "perfect"?
11. Don't understand question!
11. This sentence doesn't make sense as written
11. ?? [no response]
11. ? HUH?
11. all? [scratched out "any"]
12. Crossed out "situation" and indicated "yes" to society. Comment - bad question
12. ? [No response]
12. Separate these two [situation and society].
12. [separate responses to "situation" and "society"]
12. Some do
13. Within one society
13. [separate responses to "individualistic" and "another person"]
13. DS response to "moral standards should be seen as being individualistic." AS response to "what one person considers to be moral may be judged to be immoral by another person."
13. to a point
13. The two classes [individualistic and another person] don't match. I disagree with first, agree with second (as a factual description)
13. Individual and society both have moral standards
14. ?
15. Ethics and morals are different
15. To a point
15. True [never to be resolved]. Not necessarily [individual]
16. But we do it anyway...

EPQ #

- 17. ?
- 17. If you lived alone [alone underlined twice]
- 17. Bad question. By whom? ["allowed" circled]
- 17. familiar vs. society at large
- 18. ?
- 18. e.g. Thou shalt not kill
- 18. [Rigidly] (enforcing the use of a certain...) instead of "codifying an". If this is what you mean. However it is an unclear statement. Use simple English. "codify" = reduce to a code, or = systematize, or = classify; but I'm not certain what you want it to mean. Also unclear how "adjustment" fits. Adjustment to what?
- 19. or 20. 5th Amendment Code
- 20. By whom?
- 20. People evoke lies from these as much as others tell them.
- 20. First response [D] was based on Biblical view, but on second thought there are some situations...

General Comments

These questions are rather meaningless unless we know the moral position of the other person. For example in #1, if that other person is a criminal who just killed your spouse, it might well be OK if your actions harm that individual. That does not mean I would advocate or tolerate harm to an innocent.

It may have been useful to see your definition of moral/immoral; ethical /unethical. Some people may have different understanding of how moral differs from ethical.

I think this was a poorly worded questionnaire [sic].

[Strong dislike of words "never" and "always" - replaces "never" with "not" and "do not" and "always" with "usually"]

Questions on this page [1-7] are too vague always??
never??

depends on circumstances. Ethical and moral should be defined.

It might have been helpful to provide definition of "ethics" and "morality" as noted on last page. I see some difference in how one views the social world vs the natural world. I think it is true that more and more causes or views concerning the out of doors are driven by agendas rather than the balance achieved through investigation and understanding. [also entered at end:] A definition of "ethics" and "morality" may have been useful so all are interpreting same. A comment on your ethics questions---How would you answer these in terms of a) how you would deal with your children? b) a criminal? c) a peer or the ordinary adults one deals with daily? I'm not sure I want to know the results of your study, but I'm curious about the criteria you would be using in evaluating the section on self perceptions.

This is a difficult issue to quantify without specific scenarios to respond to. There are rarely black-&-white situations where morality and ethics are concerned, as I'm sure you're aware.

A number of your questions seem unlikely to scale what you hope to scale, for example, those at the beginning of second section. Risks to others for personal gain are quite different from risks to others for some larger group. One can't, for example, drive an automobile without risks to others. A tire might blow, brakes fail, steering become disconnected, etc. Anthropologists will tell you that question 12 is true. Yet I suspect you were seeking extent to which respondents believe in violating their own society's ethical code in a specific situation. [In regard to questions on EPQ - at side of first section]: Answers to these would differ enormously, depending on whether gain was for self or for others.

I react negatively when I see "should"--who says? Every one of these "should" have a qualifier. They are absurdly simplistic as they stand with all the "should", "never", "always" remarks, under the guise of "ethics" you are addressing only "harm or not harm" issues. I really wonder where this model originated.

Sorry - but I do not feel I can cooperate in this survey. First, I'm getting sick of "research" about male-female differences. Second, the kind of personal revelations on p. 4 are no one's business. Methodologically, you should have put that at the end and I suggest you get a copy of Dillman's book on surveys and follow it to the letter.

Comments on EPAQ

EPAQ #

- 11. Above depends. I am not "easy" (E), but will be towards (E) for right cause.
- 15. As in 11.
- 17. Depends on issue
- 18. You can be both.
- 22. I think D. Wife probably thinks B. C sounds like a good compromise!
- 32. Who will tell you they are unprincipled?
Naive question.
- 37. I wonder how many of your respondents hit the dictionary here?!

General Comments

An interesting design for your questions. Where did you choose your traits? (or more directly - I'm wondering what led you to these traits.)

Comments on Demographics

Demographic Item #

2. Marital Status

Forgot to mention residing with partner - not everyone who is not married is really "single".

[add] 6. Domestic Partnership It's 1991! (Wake up gang!)

3. *Race or Ethnicity*

I no longer think of myself as belonging to a race or ethnic group. (That is an ethical position)

[All responses marked out, replaced with] American!

7 *Job Classifications:*

My jobs do not fit neatly into your categories. I am self-employed as a writer of environmental/outdoor educational materials. I also work as a naturalist for the state Dept. of Natural Resources, primarily with school groups. I work as the need (DNR's) arises [sic]. Also, just because I am employed doesn't mean I don't volunteer. In fact I spend a lot of time volunteering with the local nature center.

I make porcelain enamel interpretive panels, and am not an interpreter.

14 *Income:*

[\$70,000 AND ABOVE] get real!!

General Comments

I think you probably should have included religious preference (or level of belief - atheist, etc.) as a question also as this will strongly influence feelings on morality. I am Protestant.

2
VITA

Karen Anne Boldis

Candidate for the Degree of
Doctor of Philosophy

Thesis: GENDER AND GENDER ROLE DIFFERENCES IN THE
ENVIRONMENTAL ETHICS OF INTERPRETIVE SERVICE
PROFESSIONALS

Major Field: Environmental Science

Biographical:

Personal Data: Born in Buffalo, New York, August 26,
1950, the daughter of Stephen J. and Emma S.
Boldis.

Education: Graduated from Riverside High School, Buff
also, New York, in June, 1968; received Bachelor
of Science degree in Health, Physical Education
and Recreation from the State University of New
York at Buffalo in May, 1972; received Master of
Education degree in Health, Physical Education and
Recreation from the State University of New York
at Buffalo in September, 1984; completed
requirements for the Doctor of Philosophy degree
at Oklahoma State University in December, 1992.

Professional Experience: Teacher and Coach, Physical
Education, Niagara Wheatfield Senior High School,
Sanborn, New York, September 1972 to June 1984.
Instructor (seasonal), Wilderness Education
Association, 1985 to present. Graduate Assistant,
Campus Recreation, Oklahoma State University, 1986
to 1987. Graduate Teaching Assistant, School of
Health, Physical Education and Leisure, Oklahoma
State University, 1988 to 1989. Graduate Research
Assistant, Graduate College, Oklahoma State

University, 1989 to 1992. Assistant Professor and Director of Outdoor Studies, Alaska Pacific University, Anchorage, Alaska, August 1992 to present.