Heritage Preservation and Ecological Conservation: A Trophic Mutualism

Lauren Alexa Dusseau
Charlottesville, Virginia

Bachelor of Arts, Dartmouth College, 2020

A Thesis presented to the Graduate Faculty of the University of Virginia
in Candidacy for the Degree of Master of Architectural History

Architectural History Department
School of Architecture

University of Virginia
May 2022

Louis Nelson, Tim Beatley, and Willis Jenkins

TABLE OF CONTENTS

A. ABSTRACT

This thesis argues for the easy intersection of heritage preservation and ecological conservation in the hospitality, travel, and tourism industry and the importance of these efforts to the longevity of distinct hospitality sites. A trophic mutualism occurs when two parties share resources to their mutual benefit; since heritage preservation and ecological conservation share financial, managerial, and marketing resources, these two efforts cannot be pursued in siloes. Case studies of individual properties iteratively reveal impacts of heritage preservation and ecological conservation efforts at four respective types of hospitality, travel, and tourism sites: castle resorts in Ireland and the United Kingdom, all-inclusive dude ranches in the American West, Shinto shrines in Japan, and national museums in New Zealand.

This discussion is positioned on the backdrop of authenticity "paradigms," where regarding heritage preservation, different aspects of heritage are prioritized as having more value than others. This reveals the domination of a Western, trinary definition of preservation – and thus "authenticity" – using a backdrop of lexicon and theory sourced from evolutionary studies. Further, it reveals the social inequities within the tourism industry – including cultural appropriation, racism, and rights for employees, for communities, and to cultural ownership – while outlining key opportunities for a more equitable future; in doing so, it reconsiders the definition of "luxury" in reference to "luxury hospitality" experiences. Lastly, in elevating the importance of heritage preservation and ecological conservation in the hospitality, travel, and tourism industry, it elevates the local community and non-human actors within the landscape as fundamental to hospitality site success.

B. ACKNOWLEDGEMENTS

When I was young, my teacher asked all the students in my class to pick out what subjects they wanted to study and put them in a bag to show our parents. I picked out all the subjects: math, art, science, reading, history; if we had ethics in Kindergarten, I am sure I would have thrown that in, too. So, when the teacher presented the bag of subjects to my parents, she said, with likely more than a smidge of dubiety: "Lauren is going to be a very busy girl." In the near two decades since, that much has held true.

If this nothing else, this thesis is proof to my Kindergarten-self that it is indeed possible to study all the subjects at once, and I must thank everyone in this journey that has nurtured such a drive and belief.

Thank you to Louis, first and foremost. Without your support and your enthusiasm, I am sure I would have never finished writing at all. You have made me a better scholar. It was your flexibility and your confidence in me that enabled my exploration of such a cavernous project, and I am immensely appreciative.

Thank you to Tim, and thank you to Willis, for your careful eyes and close readings; your diverse expertise was welcomed and appreciated. Thank you, Sheila, as well, for it was in your introductory class of Fall 2020 that this idea came to fruition – the title remaining unchanged since has been a miracle in and of itself.

To my cohort, thank you. You have edited my drafts, listened to my questions, and shared in this adventure, and it will be bittersweet to leave you when graduation finally arrives.

To all my friends – thank you from the bottom of my heart. Loghan, Brandon, and Trevor, your support was never-ending, and you were always there to uplift me with the most genuine of friendship. You are relief in times of stress and effervescence in times of joy.

Most importantly, thank you to my mother, Grace. Mum, I am so appreciative for this time I have at home during graduate school. It was unexpected, coming back to Charlottesville, but words cannot express how grateful I am to have shared these two years with you. I love you.

I cannot wait to pop the champagne with you all soon.

– Lauren

C. Preface

This preface was taken verbatim from the verbal introduction of my thesis defense for the Master of Architectural History, which took place Thursday, April 28th at the School of Architecture, University of Virginia, located at Campbell Hall in Charlottesville, Virginia, with some attendants on Zoom. It provides positionality and context for understanding how this thesis came to be.

I want to truly thank you all for your presence today; to my committee members, thank you for your help over these past two years. It has been an incredibly rewarding experience, this thesis, for all its ups and downs and changes since its inception during my final year at Dartmouth.

During my undergraduate degrees in biology and anthropology, I focused mostly on statistical analysis and evolutionary studies. Most of my research was in how tree canopy architecture affected the evolution of different modes of locomotion. The architecture of the canopy had a direct impact on which type of locomotion evolved in the creatures that lived in these spaces, and it was then that I became so intrigued in understanding space as a means for influencing behavior. With a background in studio art, that led me broadly to the field of architecture.

At the time, I was still pursuing my undergraduate degree in biology, and my advisor, Ryan Calsbeek, was teaching a small seminar – really, only five of us, half PhD candidates, half seniors in their final semester, and one auditing professor. Ryan studies sexual selection in a type of lizard which lives primarily in the tropics, so he is always bouncing from resort to resort to track these lizard populations. He was down in Costa Rica before the 2008 financial crisis, and the lizards he came across at this resort were doing very well. They had high fitness, a large population, booming as the resort did well financially. But after the 2008 financial crisis, when he returned, the resort and the lizards had both declined. This was not Ryan's interest, and so he didn't pursue it further. But I did.

The class, being so small and filled with such expertise, allowed me to really consider the relationship between ecology and the hospitality industry from a standpoint that was interdisciplinary but also very statistical, the counterpart to my thesis now, which is focused more on cultural theory. By graduation in 2020, I had developed a hypothesis about the cyclical relationship between ecological sustainability and economic sustainability at hospitality sites. I was actually enrolled in a different graduate program, but COVID placed that program on pause. Coming home to Charlottesville, I found out the Architectural History department at UVA was still accepting applications; I applied, took the GRE, and was admitted in the span of a month.

But I was confronted with the question of how to take a statistical research interest around ecology and apply it to architectural history. So, I sat with it for a few months, over the summer. One of the benefits of a liberal arts education with few disciplinary requirements is that during that final semester, while I was pursuing my framework on ecology and the hospitality industry, I was also taking a class on cultural anthropology and a class on the Japanese folk tradition Shinto. I supposed that if this framework works for ecological landscapes, it would also work for cultural landscapes. As I took more classes at UVA, ranging from behavioral design to systems engineering to Caribbean

studies to curatorial practice, I realized that not only does this framework apply to both ecological and cultural landscapes, but the intersection between the two is key; it reveals the ethical successes and shortcomings in relationships between institutions, communities, and individuals. When we consider the hospitality, travel, and tourism industry cooperatively with heritage studies, evolutionary ecology, and economic systems, we reveal more than when we consider them siloed.

With this thesis, there are a couple key contributions I make to the field. The first is this emphasis on interdisciplinary study. Academic research thrives on the specific – as we delve deeper and deeper into our respective subject matters, we enter paradigms that limit our understanding of each other because we are working with the same lexicon that has fundamentally different meanings based on our positionality. An example is a word that I use in my thesis: *symbiosis*. Colloquially, symbiosis means a beneficial relationship between two parties, but in ecology, it means any relationship between two entities living in close proximity; this relationship can be positive, negative, or without impact. *Mutualism* refers to positive symbiosis. The reason I have titled my thesis "heritage preservation and ecological conservation: a trophic mutualism" is not only because it is accurate, but because it implicates the importance of reframing well-studied subjects through redefining our vocabulary, allowing it to be communicable with other disciplines.

The next key contribution I make to the field goes beyond pertinence to academia. This thesis is meant to be work that is directed equally at *stakeholders in hospitality sites* as it is members of the academic community. Yes, I try to emphasize interdisciplinary communication, but I also try to help hospitality site owners, managers, employees, community members, and visitors understand one another and understand their own position and their own limitations within this economic cycle. They are each implicated in what is, in many ways, a systemically-colonial industry. I concern myself with profit – how heritage preservation and ecological conservation can improve profitability – because that is a concern to owners, managers, and employees. More than positing an ideal, a utopia, I wanted this research to be practical and applicable in a real, imperfect economy: to be able to be applied by real people at real sites. This is why I chose four case studies that were so different from one another, in very different parts of the world.

This relates to my first regret. Most of all, I regret that I did not have the opportunity to visit these sites in person, due in part to the global pandemic. When I was working for a hospitality architecture firm this past summer, I did fieldwork on this topic in South Carolina and Georgia, so I intimately understand the difference between posting theories in literature and putting them into practice at a ground level. I also regret that I did not unpack, in more than a footnote, the limitations of using the term "landscape" when so many sites are waterscapes, instead. We exist in a colonial paradigm where land is emphasized over sea, and it limits our understanding of ecology and heritage and other resources pertinent to the hospitality, travel, and tourism industry.

Beyond these regrets, however, I am pleased with the outcome, and so excited to hear feedback from y'all. It is my hope that I can turn this eventually into a publication directed at more general, public audience, communicating what I have learned in a way that is accessible and successful.

I. INTRODUCTION: *What is Trophic Mutualism?* and other guiding questions

Across the world, heritage tourism capitalizes on a sense of place, a quality shaped by tangible and intangible culture.[1] Preservation of these cultures therefore require preservation of these places, equalizing the importance of both tangible and intangible culture. Further, if preserving place is fundamentally important to preserving culture, then ecological conservation and heritage preservation must work in concert. The relationship between heritage preservation and ecological conservation can be one of *trophic mutualism*: trophic mutualism being a relationship where two parties mutually benefit by sharing resources.

Supposing trophic mutualism as a framework for examining heritage preservation and ecological conservation is an initial attempt to introduce ecological theory into what is primarily a discussion on cultural landscapes.[2] The title then serves as a reflection of the thesis itself: examining the history of our built environment through the lens of evolutionary theory.[3] The term *trophic mutualism* arises from studies of interspecies dynamics. As an evolutionary ecologist, I learned under professors who, though their primary concerns were ecological theory, often found themselves in the company of economists, political theorists, and scholars of business; they found that the study of interspecies relationships in nature is akin to competition among private corporations and public enterprises. Inspired to apply a similar model to heritage preservation, I argue that when tourism, heritage preservation, and ecological conservation are managed cooperatively, the hospitality, travel, and tourism industry can positively affect ecological and cultural landscapes. This allows heritage tourism to be a sustainable, organic process – a closed loop, as referred to in systems engineering – rather than an extractive, linear system.

In relationships between species living closely together – referred to in ecology as *symbiosis* – there are three types of interactions: parasitism, in which one species benefits to the detriment of the other; commensalism, in which one species benefits to no effect to the other; and mutualism, in which both benefit to neither's detriment. In ecology, mutualism is generally intentional, with species adapted to their mutualistic relationships. In the case of trophic mutualism, these adaptations pertain to nutrient exchange; both species share the production and use of resources. This intentionality is true as well in studying mutualism between corporations, with each adapted to the other. However, in application of ecological theory to the built environment, the trophic mutualism that arises between heritage preservation and ecological conservation efforts are *not* purposeful adaptations. This thesis investigates the impact of this consideration in reframing of the hospitality, travel, and tourism industry.

---

[1] Pungetti, Oviedo, and Hooke, *Sacred Species and Sites*; Jackson and Ormsby, "Urban Sacred Natural Sites – a Call for Research," 675.

[2] In discussion of "heritage preservation" and "heritage sites", I am referring to properties such as World Heritage Sites (WHS) that function as destinations, rather than manifestations of vernacular heritage, such as historic neighborhoods. While not all the sites a part of the case studies I am evaluating are WHS, they are destinations meant for intentional tourism and travel, objects of preservation for their unique cultural or natural contributions.

[3] With undergraduate degrees in biology and anthropology, I approach the Master of Architectural History from a background rooted in evolutionary ecology research, examining ecological systems and relationships.

In better defining a path for the study of trophic mutualism between heritage preservation and ecological conservation, I narrow the scope to studies of luxury hospitality, travel, and tourism sites. My undergraduate advisor at Dartmouth College, evolutionary ecologist Dr. Ryan Calsbeek, plotted data several years ago suggesting a directly proportional relationship between the financial success of a tourist destination and the fitness of creature populations living there. While unpublished, this statistical correlation implies that tourism can have a direct, positive ecological impact on local plant and animal populations rather than a broadly assumed negative effect; this is particularly true in locations that are highly managed as aesthetic: luxury hospitality sites. I strive to address whether trophic mutualism between heritage preservation and ecological conservation can occur in rural, suburban, and urban properties across four continents.

Managing both heritage preservation and ecological conservation at hospitality sites requires the sharing of financial and managerial resources. The financial value and popularity of the site increase as more visitors are attracted to the landscape for its unique ecology or heritage. This paper will use four case studies to reframe the hospitality, travel, and tourism industry considering the mutualism between heritage preservation and ecological conservation and discuss ethical, financial, and managerial implications. At least four guiding questions, designed to elucidate the cultural and ecological landscapes at each location of study, include:

1. How does this heritage preservation and ecological conservation framework – contextualized by luxury tourism and dependent upon investment from high socioeconomic classes – influence value discourse around which sites are worth preserving and their subsequent economic value? Is it ethical to commoditize a cultural or ecological site to preserve it for the future?

2. How does the hospitality, travel, and tourism industry anchor communities that otherwise have few means for economic prosperity? If hospitality sites like hotel-resorts are proved to be ecologically sustainable to the community, do they also present the opportunity to be economically and culturally sustainable when properly managed?

3. Is this framework equally applicable in all types of destinations of luxury travel or is it dependent upon that specific case study? Is trophic mutualism between heritage preservation and ecological conservation the exception or the rule at luxury hospitality sites?

4. Is this framework viable? How does it impact the future of ecological and cultural sustainability efforts, encouraging both heritage preservation and ecological conservation? What are its downfalls and blind spots? Is trophic mutualism between heritage preservation and ecological conservation a truly *useful* phenomenon or simply a neat, unintentional byproduct of existing structure?

II. BACKGROUND: *why do heritage preservation and ecological conservation work in concert in the tourism industry?*

This paper addresses how the hospitality, travel, and tourism industry positively impacts cultural and ecological landscapes when tourism, heritage preservation, and ecological conservation are managed with cooperation in mind. It does not presuppose that luxury hospitality, travel, and tourism are generally beneficial for social and environmental landscapes; instead, it suggests that a consequence of capitalism is the existence of a luxury class of hospitality, travel and tourism, and the industry should contribute to the public good while it profits from such manufactured exclusivity. Contributions to public good are twofold: in ecological landscapes, genetic diversity is assumed as a measure of ecological health, and in cultural landscapes, ethical practices are assumed as a measure of cultural health. Each site is considered a representation of unique cultural landscapes across the globe; therefore, individuals or organizations making financial, managerial, and design decisions must consider the site's cultural and ecological contexts. Simultaneously, however, this thesis offers an interdisciplinary framework that should be more broadly considered in the future evolution of the hospitality, travel, and tourism industry.[4]

"Seeing" the World

John Urry's seminal text on tourism studies, *The Tourist Gaze* offers a foundation for considering the visual identity of tourism and its implications in cultural heritage studies. A sociologist, Urry analyses Western tourism and leisure travel in the late-20th and 21st century to conclude that they are inundated with what he calls "the tourist gaze" – a set of expectations that visitors, in search for "authenticity" of experience, place on local populations when they participate in heritage tourism.[5] Urry highlights a visitor's consumption of culture as distinctly visual, evidenced by a global preoccupation with "seeing" the world. Therefore, travel is commoditized based on how it appears, its aesthetic value marketed as its primary value. From a financial perspective, investment in aesthetic translates well; quaintly, a picture is worth a thousand words in any language.

Therefore, heritage and ecological landscapes within the tourism industry connect via a shared interest in aesthetic. We can therefore consider vision to be the primary mode through which these disciplines communicate within the tourism industry, yet there is little agreement over who owns the authenticity of these communications.[6] If a hotel-resort markets itself as "an authentic dude ranch," does the authenticity lie in the aesthetic or the experience? Who determines the authenticity of the dude ranch landscape? What policies around cultural identity and cultural ownership underlie the nature – pun intended – of the landscape, one so rooted in both the unique heritage and unique ecology surrounding the hospitality site?

---

[4] In referencing "an interdisciplinary discourse," disciplines invoked are evolutionary ecology and population biology, psychology and social theory, and hospitality management and marketing, previously siloed within their respective departments of science, social sciences and humanities, and business.

[5] John Urry, *The Tourist Gaze: Leisure and Travel in Contemporary Societies*, (London: SAGE Publications Ltd, 1990).

[6] In 1994, the United Nations affirmed the need to investigate authenticity as it varies cross-culturally: International Council on Monuments and Sites, "Nara Document on Authenticity," in *Convention Concerning the Protection of the World Cultural and Natural Heritage, World Heritage Committee, Eighteenth Session* (Nara Conference on Authenticity, Nara, Japan: United Nations Educational, Cultural, and Scientific Organization, 1994).

Engaging aesthetic in analyzing the relationship between heritage preservation and ecological conservation at hospitality sites demonstrates that while tourism is typically communicated as poor for local biodiversity, that is not always the case, especially in areas of cultural significance where preservation efforts are intricately tied to tourism as a means for funding. Here, the resources pertaining to the cooperative relationship between heritage preservation and ecological conservation are financial in nature. Money put into heritage preservation often serves to the benefit of ecological conservation efforts to preserve local biodiversity, as demonstrated in the following chapters. In turn, the flourish of local biodiversity draws tourists into the heritage site, increasing popularity and prevalence of the site and therefore improving its financial success.[7] It is this system – one circular and organic instead of linear and industrialized – that underscores the mutualistic relationship between heritage preservation, ecological conservation, and the hospitality, travel, and tourism industry.

Tourism and Ecological Conservation

This preservation of local biodiversity – whether through investment in aesthetic or otherwise – has a much greater impact on global ecology than previously understood. Reconciliation ecology claims to be "the science of inventing, establishing, and maintaining new habitats to conserve species diversity in places where people live, work, and play."[8] In *Win-Win Ecology*, evolutionary ecologist Michael Rosenzweig uses case studies and casual discussions to propose that even more important than conservation of ecological spaces is seeking ecologically-sound ways for human beings to continue to use the land for their own benefit.[9] Rosenzweig, while inspired, is also misled by a unconscious bias against curated environments that prevents him from seeing the benefit of adopting a reconciliation ecology-mindset. He has many novel examples of environments built by humans that serve to benefit a variety of species around the globe: including landscape architecture of local parks, economic analysis of organic farmland and, more obscurely, the social and ecological benefits of underwater restaurants. Yet, he fails to demonstrate the ecological relevance of cultural sites like the gardens of Versailles that, though picturesque, cannot be modified to reach their full habitat potential due to their historical relevance.[10]

Regardless of the diversity of flora or fauna, species abundance is just as important to conserve as species diversity. At sites like Versailles, environmental investment of funds – finances directed toward greener grass, brighter flowers, and clearer water for aesthetic purposes – grows larger species populations. In a detailed analysis of the biological and social effects of reconciliation ecology, ecologists Denis Couvet and Frédéric Ducarme cited that genetic, epigenetic, and adaptive diversity is higher in more abundant populations, and therefore such species populations have more evolutionary potential and are more resilient to change.[11] In such a manner can any place become a center for ordinary biodiversity, especially those requiring aesthetic environments like hospitality sites. Site management continues this cooperation between heritage preservation

[7] Urry, *The Tourist Gaze*, 3.
[8] Michael L. Rosenzweig, *Win-Win Ecology: How the Earth's Species Can Survive in the Midst of Human Enterprise* (Oxford University Press, 2003), 7.
[9] Rosenzweig.
[10] Rosenzweig, 24.
[11] Couvet and Ducarme, "Reconciliation Ecology, from Biological to Social Challenges."

and ecological conservation. With concern toward preserving the integrity of a heritage site, tourism is restricted; this prevents degradation of the ecological landscape, as well.[12]

Tourism and Heritage Preservation

Next, we examine the relationship between tourism and heritage preservation. A geographer by trade, Sir Gregory Ashworth spent his career dissecting the intricacies of heritage management and tourism, and it is his work that evaluates sustainable tourism planning.[13] In his arguably most impactful paper, Ashworth breaks down the field of "heritage preservation" into three paradigms.[14] Ashworth details that since 1920, there have been two partial paradigm shifts that make the strategies of "Preservation", "Conservation", and "Heritage" increasingly incommunicable.[15] As detailed in Table 2, the justifications of Preservation and Heritage, with the former being "keep" and the later "use", cannot be reconciled, while "re-use" forces a compromise in both material and purpose that preserves neither in their entireties. Notably, this invokes a trinary definition of authenticity, with Preservation, Conservation, and Heritage paradigms finding value in the authenticity of object, compromise, and experience, respectively. Today, we see all three paradigms manifested across different hospitality, travel, and tourism sites.

Table 2: Differences between heritage preservation paradigms of "preservation", "conservation", and "heritage" (transcribed from Ashworth, "Preservation, Conservation, and Heritage," 16-17).

FOCUS	PARADIGM		
	PRESERVATION	**CONSERVATION**	**HERITAGE**
GOAL	*Object*	*Ensemble*	*Message*
JUSTIFICATION	*Keep*	*Adaptive reuse*	*Use*
TIME	*Value*	*Value/ Reuse*	*Utility*
CRITERIA	*Past*	*Past/ Present*	*Present/ Future*
PAST	*Intrinsic*	*Preserve*	*Extrinsic*
FOCUS	*Real*	*Given*	*Imagined*
AUTHENTICITY	*Object*	*Compromise*	*Experience*
CHANGE	*Immutable*	*Adaptable*	*Flexible*
ACTORS	*Experts*	*Policy makers*	*Users*

[12] Donohoe, "Sustainable Heritage Tourism Marketing and Canada's Rideau Canal World Heritage Site," 122.
[13] Ashworth, "Planning for Sustainable Tourism," 329; in tourism theory, what is sustainable does not always have to do with ecology but with the tourist infrastructure available, and this makes for miscommunication between disciplines that has so far prevented cooperation.
[14] Ashworth based his analysis off of Kuhn's theory of paradigms shifts as building blocks of scientific revolutions; Ashworth, "Preservation, Conservation and Heritage," 3.
[15] Ashworth, 4.

Ashworth also focuses on heritage consumption, drawing from Urry's *The Tourist Gaze* to examine heritage's sociocultural belonging as a capitalist commodity. Ashworth specifically calls for cooperation between the tourism industry and local communities on heritage, both dependent upon the other for profit in their shared economies.[16] The idea that heritage begets equitable return for all stakeholders is, in Ashworth's words, a "naïve assumption," but he notes that it is almost as naïve as assuming stakeholders will always be in conflict.[17] Instead, visitors, communities, and hospitality sites must find "a mutually profitable symbiosis" through which to share heritage resources; notably, Ashworth titles his description of this approach "*Everybody reconciled – the new symbiosis through sustainable development*."[18] In another paper, Ashworth describes heritage as a "process" and "environmental intervention" akin to Rosenzweig elaborating on conservation processes, citing also that heritage must "serve contemporary needs [while] making a bequest to the future," as Rosenzweig wishes for reconciliation ecology to do.[19]

The tension of communication and uncommunication between heritage preservation, ecological conservation, and tourism studies is revealed clearly here. While likely a coincidence, the similarity in word choice between Ashworth and Rosenzweig in description of their theories indicates a similar approach and state of mind, though their topics are quite different. Though engaging the same lexicon, ecologists and scholars of cultural landscapes fail to realize their overlap in paradigms. Word choices like *reconciliation, sustainability,* and *symbiosis* hint at the opportunity for hospitality sites to facilitate cooperation between ecological conservation and heritage preservation efforts. Their goals are not so incommunicable, and the potential for a natural collaboration between the two disciplines – a *scholarly* mutualism, if you will – begins.

Tourism, Heritage Preservation, and Ecological Conservation

It is important to denote such specificities in lexicon to remember that cultural landscapes and ecological landscapes are two sides of the same coin and thus carry with them dual modes of theory. The best source for such a discussion is the book *Sacred Species and Sites: Advances in Biocultural Conservation*, edited by social scientists Gloria Pungetti, Gonzalo Oviedo, and Della Hooke. It examines the culture of human relationships with plants and animals while maintaining deference to the fundamentality of ecological systems. Pungetti, in her conclusion, writes:

> "Species occupy sites, and sites occupy landscapes. Humans occupy these spaces too, and….Playing on this interdependency will be vital in building upon the sacred value of any constituent part with a conservationist's agenda."[20]

This serves as a culminating statement for the dozens of essays included in the book. Most are case studies of threatened sites with spiritual distinction for indigenous or underrepresented peoples; as such, they deal very little with tourism and urban preservation concerns – emphasized by Wendy Jackson and Alison Ormsby's call for research into urban sacred natural sites.[21]

---

[16] Ashworth, "Planning for Sustainabile Tourism," 329.
[17] Ashworth, "Heritage, Tourism and Places," 20.
[18] Ashworth, 21.
[19] Ashworth, "Preservation, Conservation and Heritage," 2; Ashworth and Rosenzweig developed their work concurrently in the early 2000s.
[20] Pungetti, Oviedo, and Hooke, 445.
[21] Jackson and Ormsby, "Urban Sacred Natural Sites – a Call for Research."

Pungetti's statement is an example of the easy intersection between heritage preservation and ecological conservation. Its consideration of landscapes as "biocultural ecosystems" sets precedence for discussion of heritage preservation, ecological conservation, and tourism as cooperative efforts.[22] Currently, tourism theory is otherwise thematically disparate from ecological conservation efforts, promoting consumption and commodification rather than preservation of green space. Nevertheless, tourism theory serves as the keystone by which heritage preservation and ecological conservation form a mutualism, the three together invoking conversations of aesthetic, evolution, ownership, and authenticity. Using such theory, I propose that trophic mutualism, instead of "sustainable heritage," should be emphasized in practice, demonstrating the positive relationships of give and take between visitors and non-visitors.

This establishment of the theory behind trophic mutualism in the hospitality, travel, and tourism industry is the first step to exploring a future of cooperation between heritage preservation and ecological conservation. At hospitality sites, the two unintentionally share monetary and managerial resources that affect the prosperity of the other, bridging two previously siloed disciplines. While culture as commodity is independently tied to heritage preservation and ecological conservation via a shared, respective interest in aesthetic value, the three do not currently communicate. However, in responding to the learnings of evolutionary theory, heritage preservation is forced to elevate non-visitors – both human and non-human actors – broadening the future of the practice by incorporating discussion of ownership and authenticity without disregarding economic success.

The hospitality, travel, and tourism industry can have positive effects on both cultural and ecological landscapes when stakeholders deliberately manage tourism, heritage preservation, and ecological conservation with cooperation mind. Next, case studies are needed to understand such theory in practice, including how the framework outlined is practically applicable. I chose four case studies very deliberately across Ashworth's paradigms of "keep," "reuse," and "use" as well as across three cultural and ecologically different landscapes. The variety creates a dialogue that can be used to model future cooperative practices between heritage preservation and ecological conservation at additional hospitality, travel, and tourism sites.

Case Study I: Castle Resorts in Ireland and the United Kingdom

Today historic castles are peppered throughout Ireland and the United Kingdom. Having survived over a millennium, Protestant-Catholic conflicts that damaged their structure, and renovations that threated their integrity, castles have been reinvented as luxury resorts.[23] In Ireland, such resorts are often located on the western coast where there is little other economic opportunities for small communities, as there is no feasibility for manufacturing or agriculture.[24] How do castle resorts serve as anchors for communities yet also reminders of nationalist plights, labor history, and fiefdom social structures thought to be dead? How is management of the upmost importance

[22] Pungetti, Oviedo, and Hooke, *Sacred Species and Sites,* 445.
[23] Long, "Age an Asset for Ireland's Dromoland Castle."
[24] "Ireland," in *The World Factbook 2020* (Washington, D.C.: Central Intelligence Agency, 2020), https://www.cia.gov/library/publications/the-world-factbook/geos/ei.html.

in ensuring sustainability of such properties? The first of four case studies, analysis of Irish and UK castle resorts reveals the economic and cultural challenges of historic destination management and the effects of community integration in ecological sustainability efforts at a very local level.

Case Study II: Dude Ranches in the American West

Luxury dude ranches in the American West, including throughout the states of Montana, Wyoming, and Colorado, have gained popularity in the 21st century as immersion resorts for wannabe cowboys. Properties of over 30,000 acres advertise a full-service "Wild West" experience satisfying the most demanding luxury tourist: guided horseback-rides through active cattle farms, private distillery tours, natural spa services, and expertly prepared, multicourse meals.[25] However, what really is the history and "cowboy culture" commoditized at resorts? How do ranch activities affect the landscape, and is the conservation of such large amounts of land worth the promotion of incomplete heritage? The second of four case studies, investigation into the cultural landscape of luxury Western ranches permits questions of the ethics of revisionist history and the vestiges of colonialism and "native-ness," themes perpetuated through the history of the Americas.

Case Study III: Urban Ecotourism in Japan

What does it mean for a city to be green? Urban environments in southeast Asia are some of the densest demographics in the world, and yet also, in the case of Tokyo and Singapore, maintain a surprising amount of greenspace, ironically attracting ecotourists to an urban environment.[26] With Buddhism, Christianity, and folk religion like Shinto embraced in both communities, how is the tension between development and preservation governed by cultural values often underscored by religious belief systems? The third of four case studies, investigation of city greenspaces as both cultural and ecological destinations in Japan allows nuanced discussion of what it means to preserve a sacred landscape marooned by profane urban growth and the differences between Eastern "preservation" and "conservation" compared to Western discourse.

Case Study IV: Authenticity and Evolution in New Zealand

The physical and digital repatriation of a Māori meetinghouse Te Hau-Ki-Turanga at Museum of New Zealand Te Papa Tongarewa serves to rarely describe Māori heritage preservation conducted by and for the Māori community in collaboration with the very museum that took the artefact for its own.[27] How exactly does Te Papa curate a tourism landscape while respecting Indigenous cultural ownership? How does digitization of physical artefacts affect Te Papa policies regarding cultural ownership and cultural authenticity? How does the impact of climate change set precedent for a new understanding of authenticity? The fourth of four case studies, analysis of the relationship between New Zealand, Te Papa, and the Māori elucidates how contemporary curation techniques communicate ownership over the evolution of tangible and intangible culture.

---

[25] "Montana Ranch Resort," The Ranch at Rock Creek, https://www.theranchatrockcreek.com/the-ranch/history/.

[26] Norbert Müller, "Assessment of Habitats for Nature Conservation in Japanese Cities — Procedure of Pilot Study on Biotope Mapping in the Urban Agglomeration of Tokyo," in *Urban Ecology*, ed. Jürgen Breuste, Hildegard Feldmann, and Ogarit Uhlmann (Berlin, Heidelberg: Springer, 1998), 631–35, https://doi.org/10.1007/978-3-642-88583-9_124.

[27] Ferguson, "Recalibrating the Museum: The Politics of Stewardship and the Physical/Digital Repatriation of Te Hau-Ki-Turanga." (UC Santa Cruz: 2018).

III. FRAMEWORK: *How can heritage preservation and ecological conservation work in concert in the tourism industry?*

Trophic mutualism is the relationship between two parties both benefitting from an exchange of resources, as outlined in the ecological theory above. At a hospitality, travel, or tourism site, this occurs when heritage is capitalized upon for profit and reinvested into the cultural landscape, thereby maintaining its aesthetic and ecological values and reinventing its profitability – as seen in Diagram 3.[28] This informs a new definition of "success" at such hospitality sites, combining profit and public good to lend to a continuous cycle of economic and social impact. This new definition of success serves as the basis for the reevaluation of the responsibilities and goals of the hospitality, travel, or tourism site. How can sites maximize their ecological health – measured by genetic diversity – and their cultural health – measured by ethical practices?

The framework below is the *process* for reevaluating hospitality sites within this closed loop approach. It considers that heritage preservation and ecological conservation share resources and therefore are communicable strategies. Further, it supposes that because management and financial resources are conserved when heritage preservation and ecological conservation are considered communicable strategies, this framework is better for heritage sites financially. Lastly, since the framework elevates heritage preservation and ecological conservation as fundamental to the financial success of hospitality sites, it also elevates non-visitors that contribute to key processes within the ecological and cultural landscapes. This establishes a framework of understanding of a site around which future behavioral design decisions can be made.

The framework focuses on case study analysis of individual sites to reveal successes and areas for improvement in their contributions to the health of their landscapes. Initially, sites must be contextualized dually by their ecological and cultural contexts. First, we approach the geographic context. How does the physical landscape look? What is the surrounding individual, population, and settlement density for both humans and non-humans? How does the tourism site extent relate to the surrounding region in their respective placements? Where are the amenities located with reference to the landscape? For such questions of geography, maps are exclusively relevant. We cannot discount geographic data for its reveal of overlapping patterns of ecological and cultural value; we begin with maps, because visual communication is the heart of tourism studies.

Second, we allow the site history – both its ecological history and cultural history – to overlay our geographic knowledge. What is the regional, community, and specific history for the site? How did this type of destination develop historically, and how do they develop today? Most importantly, who are the stakeholders at the site? How can we approach the site's cultural context through a lens of visitor, employee, owner, community member, and broader recipient of communications? This answers the questions queued by our geospatial evaluations while opening the opportunity for more nuanced contextual discussion. We must be careful with this step because we must track which histories originate from which sources. It is important to note not only the histories themselves, but which narratives are propagated by which stakeholders at the site.

[28] Diagrams and figures are numbered according to chapter number (e.g. Chapter 6 contains figures 6.1, 6.2, etc.)

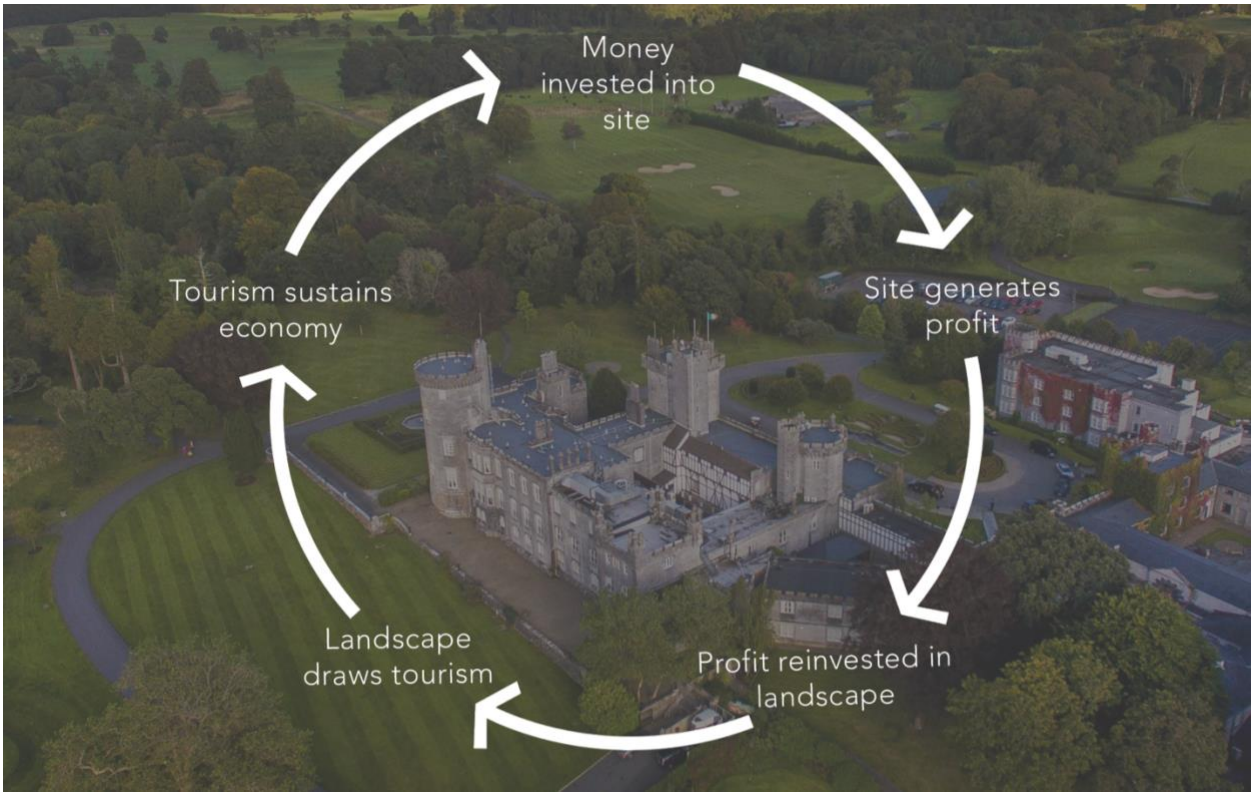

Diagram 3: Visualizing heritage hospitality, travel, and tourism sites as sustainable, organic systems rather than extractive, linear systems; note how continuous reinvestment of profit into both cultural and ecological landscapes leads to more profit (Source: drawn by author, overlayed on Dromoland Castle, https://www.dromoland.ie/our-plans-for-2020).

This leads thirdly to critically analyzing the communications of a destination based on the guiding research questions from the introduction, surrounding concerns of value, sustainability, viability, and applicability. Questions around value include: what environmental, financial, and heritage value does the site have for different populations? To what extent is the site commoditized? Which paradigm of preservation is achieved to emphasis value and authenticity in which aspect? Questions around sustainability involve: is the site economically sustainable? Who does it employ and what benefits does it bring to the local economy? Is the site ecologically sustainable? How does hospitality at the site contribute to conservation efforts? Is it protecting ecosystems that would otherwise be destroyed? Is the site culturally sustainable? Does it contribute to heritage preservation efforts? Does it impede them? For applicability, is this framework applicable beyond this singular case study to other sites of this type? For viability, is the framework useful at all?

Due to the global pandemic of COVID-19, this is a theoretical study; I use no original data, only existing conclusions from research papers previously not in dialogue, to generate new conclusions around the ways hospitality sites positively affect genetic diversity and ethical processes in the landscapes they occupy. There are three shortcomings to this methodology, however. First, taking a snapshot in time and space of the site in question, I am not able to explore the dimension of cultural and ecological health over time. Second, sites I evaluate are from countries with robust research into tourism: developed, versus developing, countries. This framework may be broadly

applicable in developing countries, but I concern myself with questions of ethics: questions that become increasingly complicated when corruption is normalized at all levels of social, political, and corporate management. If a main quantifier of "public good" at hospitality sites is the implementation of ethical processes, must sites be located within countries within minimal corruption? Third, I am limited in studying hospitality sites that are landscapes over waterscapes. In literature on tourism, ecological conservation, and heritage preservation, land predominates. Oft we forget about the abundance of water as a very real, though more ephemeral, environment in which heritage and hospitality are generated, impacting ecological and cultural health.

Despite its temporal, political, and geographic limitations, discussing maximizing public good at hospitality, travel, and tourism sites reveals ways to improve ecological and cultural health. Ultimately, this improves the financial stability of a site by generating the ecological and heritage resources that draw visitors in the first place; hence, cooperation between heritage preservation and ecological conservation makes the site truly sustainable. What constitutes ecological health remains the same across cultures; genetic diversity is an appropriate measure of habitat stability around the world. However, cultural health – what is ethical practice at a site – is much more difficult to pinpoint because it is defined relative to cultural context. Where biodiversity remains the same no matter the country, ethical practices take on drastically different connotations in different cultures.

This is not only explained by Ashworth's heritage preservation paradigms, where authenticity of heritage takes on different meanings in different spheres. Instead, the variability in cultural sustainability and ethical management practices must be accounted for in differing considerations of value. This is not only the value placed on differing metrics of authenticity, but the values propagated by each site: redefining "luxury" as one associated with pristine ecology at Dromoland Castle, pristine heritage at the Lodge at Brush Creek, or exclusive geography at urban Shinto shrines in Japan. The last case study, focusing on the Museum of New Zealand Te Papa Tongarewa, then reveals the opaqueness of authenticity and the ethics of defining authenticity in a world where ecological and cultural landscapes are increasingly ephemeral due to climate change.

Noticeably, there is substantial difference in analyzing methods for increasing ecological health versus methods for increasing cultural health. There is marked consistency around what constitutes ecological ethical practices and marked inconsistency around what constitutes cultural ethical practices; this is tied to differing definitions of "authenticity" in different global heritage preservation schemes and is explored independently within each chapter. Additionally, the refinement of the "luxury" designation is pursued with each case study, transcending traditional connotations of financial inaccessibility to inclusion of political and social inaccessibility; as definitions of "authenticity" change with each site, definitions of "luxury" change as well, revealing new understanding of the role of "luxury" in the hospitality, travel, and tourism industry. Exploration of each case study iteratively demonstrates how the process of reevaluating hospitality, travel, and tourism sites with consideration of their positive public impact reveals new areas for improvement in the management and organization practices at each site.

IV. CASE STUDY I: *Castle Resorts in Ireland and the United Kingdom*

Today historic castles are peppered throughout Ireland and the United Kingdom. Having survived over a millennium, Protestant-Catholic conflicts that damaged their structure, and renovations that threated their integrity, castles have been reinvented as luxury resorts.[29] *In Ireland, such resorts are often located on the western coast where there is little other economic opportunities for small communities, as there is no feasibility for manufacturing or agriculture.*[30] *How do castle resorts serve as anchors for communities yet also reminders of nationalist plights, labor history, and fiefdom social structures thought to be dead? How is management of the upmost importance in ensuring sustainability of such properties? The first of four case studies, analysis of Irish and UK castle resorts reveals the economic and cultural challenges of historic destination management and the effects of community integration in ecological sustainability efforts at a very local level.*

Despite appearing as green as can be in both landscape and spirit, Ireland has always put heritage preservation at the forefront of its national policy over ecological conservation.[31] While this may seem inconsiderate in a modern paradigm of climate change and increasing urban sprawl, for Ireland, the choice is entirely logical; with few ecological resources, Ireland must seek to first preserve that which brings it wealth and international notoriety: its history.[32] Castles are a draw for both national and international tourists, especially those from Western and English-speaking countries. Historical structures popularized by television programs and award-winning movies, their grandeur and interior opulence attract the famous and wealthy; heritage becomes a deliberate way to stabilize the Irish economy. Privately-owned, Irish castle resorts serve as enterprises that boost local pride and community identity. Additionally, the financial success of these castle resorts is reliant on the sheer beauty of the landscape, so that investment in projects that maintain the ecology result in a direct economic return. I will demonstrate these claims using case study Dromoland Castle, a 16th century, ancestral estate now in use as a luxury hotel-resort.

Tourism is important to the economy of Ireland, but it is not recorded as one of its primary industries.[33] This is due to the uneven population distribution around the isle, weighted on the eastern coast; approximately 40% of the population resides within sixty miles of the capital Dublin, where production of the pharmaceuticals, chemicals, and computer hardware and software are located. The western coast of Ireland is far less populated as it boasts few job opportunities due to poor soil, mountainous land, and lack of transportation. Here, with numerous historic estates dotting the countryside, tourism is an important economic contributor.[34] Therefore, while tourism is not identified as a major industry to Ireland as a whole, it is disproportionately significant to the western populations who are unable to migrate eastward for jobs and have few outside

---

[29] Felicity Long, "Age an Asset for Ireland's Dromoland Castle," *Travel Weekly*, October 29, 2013, https://www.travelweekly.com/Europe-Travel/Age-an-asset-for-Irelands-Dromoland-Castle.

[30] Central Intelligence Agency, "Ireland," in *The World Factbook 2020* (Washington, D.C.: Central Intelligence Agency, 2020), https://www.cia.gov/library/publications/the-world-factbook/geos/ei.html.

[31] John Murray Brown, "How the Celtic Tiger Lost Its Roar," *Prospect*, no. 178 (January 2011): 53.

[32] *Ibid.*

[33] Central Intelligence Agency, "Ireland."

[34] *Ibid.*

opportunities for employment. Ancestral family estates in western Ireland remain a primary draw for national and international tourists, open land not needing proper arability to be aesthetic and recreationally pleasing. The storied histories of such estates lend to their popularity as hospitality sites, heritage and ecological beauty combining in a scenic ideal.

Dromoland Castle – in Irish, called *Drom Ólainn* – is an ancient castle estate near Newmarket-on-Fergus in County Clare, Ireland that has a particularly exciting history. Dating to the 11th century, the estate was originally a stronghold for Donough O'Brien, the son of High King Brian Boru, who ended Viking occupation of the region and ruled Ireland from 1002 to 1014. For the next 900 years, the estate at Dromoland remained the ancestral home of the O'Brien family, despite several upsets to their reign as kings of Thomond, the kingdom of Limerick. In 1543, the 53rd King of Thomond, Murrough, chief of Clan O'Brien, was forced to surrender his royalty to King Henry VII of England, thus becoming Murrough O'Brien, Baron of Inchiquin and 1st Earl of Thomond. He chose to rebuild Dromoland around this time; today, the earliest surviving parts of the foundation date to the mid-16th century.[35] By the 17th century, Murrough's descendant Sir Donough O'Brien was the richest man in Ireland and perhaps one of the smartest. In an astute, strategic move, he narrowly avoided the Protestant-Catholic conflict by sequestering his family in western Ireland on the Dromoland estate. He expanded the castle to contain 29 guestrooms, beginning its modern manifestation as a hotel-resort.[36]

In the mid-19th century Sir Edward O'Brien, 4th Baronet, decided to renovate the castle into the structure existing today. Designed by the Pain brothers, renowned architects of the period, the building boasts high, Gothic-styled stone walls, material sourced from a nearby quarry. Though wealthy at the time of construction in 1835, by 1880 the Barons of Inchiquin were operating at a net loss, forced to sell their land to their tenant farmers due to the Irish Land Acts. In the four decades following, great civil unrest occurred within the country due to conflict between ruling and republican political parties; the homes of many Irish lords were ruined by the Irish Republican Army in their fight against the British during the 1920s. In 1921 Dromoland Castle was also marked for destruction, but at the last minute orders were reversed at the urging of IRA leaders in County Clare, who argued that the Barons of Inchiquin had always been fair and kind to their local community, particularly during years of famine. Though the benevolent reputation of the family saved the castle from destruction, there was little money to support its upkeep; in 1940 Sir Donough O'Brien, 16th Baron of Inchiquin, attempted to make the estate a self-supporting dairy farm, but the plan failed so drastically that by 1948, the O'Briens began taking visitors in as paying guests.[37]

In 1962 the castle estate was sold to Bernard McDonough, an American with Irish grandparents. Though updated in the decade since, the interior of the castle today looks remarkably as it did

[35] The O'Brien family likely rebuilt during this time in fear of the English and in fear of English colonization of Ireland. For more information on architectural response to English colonization, see: Louis P. Nelson, "Chapter 2: Castles of Fear," in *Architecture and Empire in Jamaica*, Illustrated edition (New Haven ; London: Yale University Press, 2016).
[36] "Dromoland Castle | 5 Star Castle Hotel in Ireland | History."
[37] *Ibid.*

when it was an ancestral home.[38] In 1987 the estate was sold once more to a group of Irish-American investors as a luxury hotel. The surviving 18th Baron of Inchiquin, Conor O'Brien, lives in the neighboring Thomond House and manages the land to this day.[39] Dromoland Castle Hotel, though it has passed hands to Americans, still considers itself a family-run estate: full of rich, Irish heritage texturizing tourists' experience and boosting local identity. History of the land is emphasized in marketing – see Figures 4.1 and 4.2 – as well as the beauty of the landscape.

Sir Gregory Ashworth never wrote on Dromoland Castle, or any Irish castle for that matter, but the theory behind his research in Malta and throughout Asia serves as an incredible tool for the exploration of themes of economic gain, ecological conservation, and public benefit, investigating how public-private partnerships relate to heritage preservation and sustainability goals. Abiding by Ashworth's heritage preservation paradigms, Dromoland Castle falls under the justification "keep," its authenticity relating mostly to its architectural integrity.[40] Though the castle was transformed into a contemporary castle-resort in the 1950s, its architectural form and architectural intention remain aligned; once a home, meant to house both permanent and transitory guests, Dromoland Castle is now a hotel, continuing to house guests increasingly as a means for economic return.

Ashworth claims that regardless of which paradigm – "keep," "re-use," or "use" – is emphasized, heritage is not a "zero-priced good," and its high costs of management commoditize its preservation regardless of the intention.[41] "Who pays?" and "who benefits?" are questions underlying all heritage preservation paradigms, because the very discussion of authenticity implicates heritage as a commodity. Heritage consumers, like visitors, are the most concerned with the "authenticity" of their tourism experiences, meaning perceived authenticity develops an economic value to both the visitor and the host at a heritage site.

The question is, then, "who pays?" and "who benefits?" in situations where heritage and ecological value are cooperatively preserved for tourism. Ashworth cited that the public benefits are limited to "collective externalities" such as local pride, social stability, and increased sense of community identity.[42] However, studying Dromoland Castle concurrently with Irish governmental policies serves to answer these questions in greater detail. In Ashworth's analysis, the sole economic benefactor is the investor in the property – in the case of Dromoland Castle, the private investors who have supported the hotel since 1963. I disagree. Economic benefit is measured in more than direct financial return, and such indirect returns relating to employment, value, and sustainability can be found throughout the surrounding community.
In recent years, Dromoland Castle Hotel celebrated its 50th birthday. Separate from celebration of its founding, extant outlying structures dating back to 1648, the 50th birthday is merely the celebration of when investors bought the castle, renovated it, and opened it up to the

[38] Birney, "Return to Splendor: A Second Renovation Returns Historic Dromoland Castle to Its Irish Baronial Glory," *Restaurant/Hotel Design International* 11, no. 1 (January 1, 1989).
[39] "Dromoland Castle | 5 Star Castle Hotel in Ireland | History."
[40] Ashworth, "Preservation, Conservation, and Heritage," 4.
[41] Ashworth, 15.
[42] Ashworth, 16.

international public.[43] However, the hotel and surrounding community have much to celebrate beyond the survival of such as historically pertinent property.

First, Dromoland Castle Hotel is a consistent employer of the local and regional community. Simply during their birthday year celebration, the Castle increased public events that required additional staff, funded the local mill to create a new tartan in its honor, and asked an Irish brewery to create a beer inspired by Dromoland Castle to be served within the hotel. The Castle Hotel has served as a very literal job creator for many members of County Clare, stabilizing the local economy. Second, in 2012, Domoland Castle Hotel purchased the neighboring Inn at Dromoland Castle, a separate property with 21 acres of land and over one hundred guest rooms. Renovating the Inn and absorbing it into their estate, construction jobs increased for members of the local community; further, the physical size of the landscape increased as well, 330 acres becoming greater than 350. With increased property size, the wealth of the hotel indirectly benefits the local community, as the hotel must invest money back into its ecology in order to maintain its success.[44]

This reinvestment in the ecology is a deliberate goal of the hotel; they cite ecological sustainability and a reduced carbon footprint as a main goal in their further development.[45] The continued watering of grass, pruning of trees, and cultivation of gardens helps provide resources for surrounding wildlife, with the maintenance of forest perhaps the most significant contribution of all as that directly offsets carbon use and provides valuable habitat. This increase in habitat abundance increases species abundance, maintaining the genetic diversity of species populations and the ecological health of the surrounding landscape.[46]

At the southeastern edge of County Clare, near to the Atlantic Coast, Dromoland Castle is the ideal point of entry commencing a popular tourist road trip through the landscape: the Wild Atlantic Way, the world's longest defined coastal touring route.[47] A ninety-minute drive to the noted Cliffs of Moher and a forty-minute drive to the Burren and Burren National Park, Dromoland Castle is a point of takeoff for popular Irish daytrips along the Wild Atlantic Way. Not only an archaeological site, where soil reveals the history of human occupation and development of civilization within the coastal landscape, the Burren is an important ecosystem where uniquely diverse species of mycorrhizae are able to increase nutrient exchange between soil and green plan; these green plants serve as fodder for grazing cattle where there is otherwise little grazing land available.[48] It is fitting then, given the ecological nature of these tourist sites, that Dromoland Castle Hotel concerns itself with impact on their ecological landscape. They remain one of the most sustainably-minded managements I have seen for castle-resorts in Ireland and the UK.

[43] Birney, "Return to Splendor"; "Dromoland Castle | 5 Star Castle Hotel in Ireland | History."
[44] Long, "Age an Asset for Ireland's Dromoland Castle."
[45] "Dromoland Castle | 5 Star Castle Hotel in Ireland | Sustainability at the Castle."
[46] Couvet and Ducarme, "Reconciliation Ecology, from Biological to Social Challenges."
[47] "Wild Atlantic Way," Ireland.com, https://www.ireland.com/en-us/destinations/experiences/wild-atlantic-way/.
[48] Feeser and O'Connell, "Fresh Insights into Long-Term Changes in Flora, Vegetation, Land Use and Soil Erosion in the Karstic Environment of the Burren, Western Ireland."

Most interventions toward ecological sustainability at hospitality sites occur during the stage at which commoditized heritage is made accessible to the consumer. Particularly at hotel-resorts, there is greater emphasis placed on mitigating tourist consumption habits as opposed to emphasis placed on enabling carbon negative behaviors in their visitors.[49] These mitigated consumption habits might be reduced housekeeping, with towels refreshed only once per visit at hotels, or environmentally friendly packaging, with shampoos, soaps, and conditioners bottled in post-consumer materials. Restaurants within "sustainable" hotels also make an effort to source local meat and produce, reducing the carbon required for it to arrive at the site.[50] At Dromoland Castle, sustainable practices advertised include glass water bottles instead of plastic, recyclable coffee pods and compostable takeaway cups, reduction of water consumption and more efficient water boilers, implementation of charging ports for electric cars, and investigation into elimination of single-use plastics.[51] Such efforts engage visitors in considering the sustainability of their habits both at and outside the hotel-resort. These practices are consistent throughout hotel-resorts worldwide, however, regardless of their presence near a site of heritage tourism; they are indicative of sustainable behaviors within the hospitality, travel, and tourism industry as a whole, not specific to sites and resorts of cultural relevance.

Within heritage sites themselves, little is outlined about best practices for ecological sustainability besides tourist consumption mitigation.[52] Reduction of consumption is well and good, but it does not address implementation of carbon negative behaviors: behaviors that serve to offset other habits that mandatorily use carbon, like modern travel. Dromoland Castle has taken an usually active approach to establishing carbon neutrality. So far in their quest for more sustainable practices, Dromoland Castle maintenance operations have converted 1.8 hectares of previously maintained golf turf into natural rough that better supports biodiversity and ecological development, actions which would increase the genetic diversity of the site. Additionally, they have planned for days for all staff at Dromoland to plant their own trees, which will pull carbon from the atmosphere to offset its production. Perhaps most importantly, Dromoland Castle emphasizes educating their staff in sustainable practices.[53] This engages the local community in carbon neutral and carbon negative habits which they can take with them away from the heritage site and into their daily lives. The implementation of such practices in heritage sites is relatively simple and yet it uniquely engages local communities and employees, bypassing the tourists.

The impact of a healthy ecosystem spreads beyond the geographic extent of a hospitality site. Animals such as the honeybees at Dromoland Castle have a range beyond the hotel-resort, pollinating and cross-pollinating flowers and gardens and crops that can help sustain a local market industry.[54] Species, including many trees, require pollen exchange over many miles in order to

[49] Ashworth, "Planning for Sustainable Tourism," 328.
[50] Ashworth, 326.
[51] "Dromoland Castle | 5 Star Castle Hotel in Ireland | Sustainability at the Castle."
[52] Dozens of examples exist online, but they have not been cited comprehensively in literature; see "Dromoland Castle | 5 Star Castle Hotel in Ireland | Sustainability at the Castle" for one example of sustainability via consumption mitigation.
[53] "Dromoland Castle | 5 Star Castle Hotel in Ireland | Sustainability at the Castle."
[54] "Dromoland Castle | 5 Star Castle Hotel in Ireland | Official Site."

sexually reproduce; this is a far more sustainable method than asexual reproduction as it encourages a longer lifespan for the tree. Where in an unhealthy ecosystem trees might be forced to clone themselves continuously, dying before their prime, a healthy ecosystem allows for trees to live far longer by permitting their sexual reproduction.[55] Near Dromoland Castle, in Newmarket-on-Fergus, this could allow for continuous harvesting of wood as a material for sale and use, providing another means of economic welfare for members of the community who have otherwise few job opportunities due to their location in western Ireland. While the land is far less arable in western Ireland than in the east, it is not completely lacking, and a healthy ecology can help to promote its arability.[56] However, money must be first injected into the landscape by way of heritage tourism at Dromoland Castle to jumpstart species abundance; continuous nutrient injection, though meant to improve aesthetic, ensures the continuation of these reconciliatory behaviors. The local community then benefit directly from employment at the site and indirectly from the natural processes derived from a healthy ecosystem. They find themselves with a boosted economy that can then serve to attract more tourists to the region, continuing the cycle that begins with Dromoland Castle's cultural relevance.

Dromoland Castle is but one case study of a castle-resort in Ireland and the United Kingdom that elucidates how tourism can maximize the ecological health and cultural health of a hospitality, travel, and tourism site. An example of Ashworth's paradigm "keep," authenticity is found in the alignment of Dromoland's historic physicality and contemporary use: once a home for travelers, still a home for travelers. However, what is the applicability of this discussion? Is this case study applicable across the whole span of "Castle Resorts in Ireland and the United Kingdom"? There are close to one hundred active castle resorts in Ireland and the United Kingdom today as well as dozens of castle ruins no longer in operation. Understanding how to maximize genetic diversity and ethical management would allow these hospitality sites to operate more sustainably; it would be the hope that analysis of one site transcends to others of the same type.

However, while castle-resorts are united by an oft-similar architecture and luxury platform for hospitality, they are different in many ways. We cannot assume that what applies to one applies to all. There are a few considerations, radiating outwards from a local level. First, not all castle-resorts are located on such large estates. The ecological importance of Dromoland Castle is derived from its large footprint within a rural-suburban ecology. Sustainability for Dromoland has a meaning distinct to an estate of several hundred acres, and the heritage maintained at such a site is connected to the land: practices like foraging and wildlife-spotting. In castle-resorts located within more urban sphere, reconciliation ecology has a different application. While the standards for cultural health hold true at these more urban sites, with castle-resorts still employing local community members and diversifying the economy, ecological health lends to genetic diversity at a smaller scale. Maximizing genetic diversity becomes a goal of *providing* a landscape for habitat rather than *optimizing* a landscape for habitat; there may not be a substantial wildlife population in place, and such diversity would need to be attracted. The framework remains applicable, however, despite the change in scope.

[55] Ally, Ritland, and Otto, "Aging in a Long-Lived Clonal Tree."
[56] Central Intelligence Agency, "Ireland."

Second, reaching beyond the estate of a castle-resort, not all locations may be located near to ecotourism destinations like the Burren. This, however, only changes the reason for heritage maintenance, not the importance of heritage maintenance. For the visitors and community at Dromoland Castle, the Burren is fundamental to the west Ireland landscape. Guaranteeing survival of the Burren is important to the survival of the Irish heritage; thus, promoting ecologically ethical practices at Dromoland Castle is important to their culturally ethical management practices. Establishing "luxury" as a pristine relationship of architecture and experience with the surrounding ecological landscape, Dromoland Castle utilizes the ecology as a point of pride in their marketing – see Figures 4.3 through 4.6. Other castle resorts located in more urban environments might define luxury with other emphases, lacking the backbone of such noted local ecology. Therefore, more urban resorts could draw suggestions from subsequent case studies.

In applying this discussion beyond Dromoland Castle to other castle-resorts in Ireland and the United Kingdom, the intricacies underlying heritage in Ireland cannot be immediately supposed onto England, the latter being a colonizer and not a colony.[57] Deep consideration must be given to the historic and contemporary dialogues of nationalism throughout Ireland and what is today the United Kingdom. While the Protestant-Catholic divide no longer is as prevalent in nationalistic leanings as it was during the formation of the United Kingdom in the 16th century, there remain secular political concerns of Scottish, Welsh, Northern Irish, and Irish identity.[58] It would be a disservice to assume castle-resorts throughout Ireland and the United Kingdom all embody the same heritage, despite their similarities in activities and architecture at first glance. This is notable at Dromoland Castle, where distinctly "Irish" heritage is not highlighted. While emphasizing the colonization of the Irish might appeal to visitors who align with a mindset of resistance, other customers would not appreciate a resort who comments on the more difficult aspects of history, impacting the economic return of the site.

At Dromoland Castle Hotel, this framework for evaluating ecological and cultural health is useful for related hospitality sites: sites like other castle resorts, sites that are developed but isolated, and sites that promote a heritage preservation paradigm where authenticity is found in the object. Further, the framework highlights the successes of current practices at Dromoland – those encouraging ecological sustainability and economic stability for the local community – while revealing a lack of engagement with an ugly colonial history. The Imperial power dynamics are not readily revealed at Dromoland Castle, but further west, in the United States, they are made more apparent. This colonized-colonizer tension within the luxury tourism industry is explored further in the American West, where all-inclusive ranch resorts like the Lodge and Spa at Brush Creek Ranch market a cowboy culture that fails to grapple with the complexities of revisionist history.

---

[57] For an overview of the intricacies of Irish binary identity as colony or not, see: Howe, "Questioning the (Bad) Question: 'Was Ireland a Colony?," *Irish Historical Studies* 36, no. 142 (2008): 138–52; for architectural response in castles to colonization, see: Louis P. Nelson, "Chapter 2: Castles of Fear," in *Architecture and Empire in Jamaica*, Illustrated edition (New Haven, CT; London, UK: Yale University Press, 2016).

[58] See Chapter 6, case study III on sacred urban ecotourism, for greater discussion of the rising secularism impacting heritage preservation efforts.

Figure 4.1: Dromoland Castle circa 1960, once opened as a leisure and tourist destination. (Source: retrieved by Conor O'Brien, 18th Baron of Inchiquin, https://www.dromoland.ie/history/)

Figure 4.2: The interior of Dromoland Castle, once opened as a luxury hotel post-1962 renovation by Bernard McDonough (Source: retrieved by Conor O'Brien, 18th Baron of Inchiquin, https://www.dromoland.ie/history/).

Figure 4.3: The 330 acres of landscape at Dromoland Castle, including golf course, trails and forest, and historic structures in the center. The Inn at Dromoland Castle and associated acreage is not in view (Source: Dromoland Castle, https://www.dromoland.ie/our-plans-for-2020).

Figure 4.4: A side view of the grounds at Dromoland Castle, including the main castle accommodation in the background and converted rough in the foreground. (Source: Dromoland Castle, https://www.dromoland.ie/our-plans-for-2020).

Figure 4.5: A view from one of the castellated turrets into the pond at Dromoland Castle. Ponds are one of the most difficult and costly ecosystems to manage and benefit from healthy surrounding landscape and self-regulation (Source: Dromoland Castle, https://www.dromoland.ie/our-plans-for-2020/).

Figure 4.6: Two young bucks on the rough grounds at Dromoland Castle. In an ecosystem where large cat predators would be discouraged, bucks would be fairly high on the mammalian trophic scale and serve as a keystone species (Source: Dromoland Castle, https://www.dromoland.ie/a-responsibility-for-the-gift-of-nature/).

V. Case Study II: Dude Ranches in the American West

Luxury dude ranches in the American West, including throughout the states of Montana, Wyoming, and Colorado, have gained popularity in the 21st century as immersion resorts for wannabe cowboys. Properties of over 30,000 acres advertise a full-service "Wild West" experience satisfying the most demanding luxury tourist: guided horseback-rides through active cattle farms, private distillery tours, natural spa services, and expertly prepared, multicourse meals.[59] *However, what really is the history and "cowboy culture" commoditized at resorts? How do ranch activities affect the landscape, and is the conservation of such large amounts of land worth the promotion of incomplete heritage? The second of four case studies, investigation into the cultural landscape of luxury Western ranches permits questions of the ethics of revisionist history and the vestiges of colonialism and "native-ness," themes perpetuated through the history of the Americas.*

The American West and its characterization as "the American frontier" has outlived its late-19th century origin, reanimated today as a form of tourism. The "Wild West" has continued to possess an allure for both national and international travelers; its roguishness, freedoms, and connotations of adventure popularize visitation to these states that have few attractions otherwise. Historically, the region of the West was a landscape of opportunity, individuals judged by merit and courage over family background, and this opportunity extended to the creation of the oldest farm-tourism product in the United States: dude ranches. Resembling lifestyles popularized by 1920's staples like Buffalo Bill's Wild West Show and contemporary shows like Yellowstone, dude ranches serve as all-American oases away from urban industrialization and societal pressures.[60] In states with abundant land, dude ranches each occupy upwards of 30,000 acres, preserved for the use of agritourism. However, the ecological benefit of these resorts comes at the cost of propagation of a revisionist history, where cowboys are celebrated as the explorers of the frontier over the natives who originally occupied the land. Dude ranches must consider the ethical implications of their communications, balancing historical truth with entertaining experience. I will demonstrate these claims using the Lodge and Spa at Brush Creek Ranch, a luxury, all-inclusive dude ranch in operation in Wyoming since 1894.[61]

The American West known for cowboy culture and dude ranch tourism encompasses the states of Montana, Wyoming, and Colorado. Montana and Wyoming, most notably, hold the highest prevalence of dude ranches in the country, despite being the two states with the lowest population densities within the contiguous United States.[62] Wyoming is perhaps best known for its agritourism, sites like Yellowstone National Park and cities like Jackson Hole dominating the physical and economic landscape; in peak 2021, Yellowstone National Park experienced over a

[59] "Montana Ranch Resort," The Ranch at Rock Creek, https://www.theranchatrockcreek.com/the-ranch/history/.
[60] "History of Dude Ranches – Dude Ranch Foundation."
[61] Brush Creek materials cite 1884 but deed of purchase notes June 20, 1894; document no. 2051, by Lawrence G Sterrett (Carbon County) state volume patent bearing accession no. WY0110__.271, 20 June 1894, Cheyenne, Wyoming, Land Office; Federal Land Patents, State Volumes [database on-line: http://www.glorecords.blm.gov/]; Records of the Bureau of Land Management, 1796-1907; National Archives, Washington, D.C.
[62] Note that below Wyoming, Alaska is the state with the lowest population density due to its sheer size of land mass; US Census Bureau, "Historical Population Density Data (1910-2020)."

million visitors a month, and other Western national parks experienced similarly unprecedented popularity.[63] Wyoming also serves at the home for the Dude Ranchers' Association and the Dude Ranch Foundation.[64] With the lowest state population in the US, Wyoming demarcates an interesting inverse relationship between tourism presence and population density in the American West: visitors drawn to the landscape over urban attractions or amenities.[65]

The Lodge and Spa at Brush Creek Ranch is consistently ranked one of the best resorts in the world.[66] Located in Carbon County, Wyoming, Brush Creek Ranch is a luxury dude ranch, an extensive 30,000 acres of five-star rooms, sumptuous dining, intensive spa services, and private instruction in "Wild West" activities like fly-fishing, big-game hunting, and horseback riding. Though in the southeastern region of the state, away from more popular agritourism like Yellowstone National Park and Jackson Hole, Brush Creek Ranch has gained a reputation for an unparalleled luxury cowboy experience. All-inclusive of food, drink, and truly unique adventures, Brush Creek Ranch elucidates the pleasures of life in the Wild West.[67]

The land now marketed as the Lodge and Spa at Brush Creek Ranch was purchased in 1894 by three of the six Sterrett brothers of Indiana, adjacent to what is now Medicine Bow National Forest.[68] One of the oldest brothers, Charles, was a land surveyor and former miner, and he likely chose the site for its access to natural resources and cattle-raising potential. In 1894, the forest served as the source for timber for the brothers, who hauled logs from it to build their ranch on the property and their homes.[69] Charles and his brothers Lawrence and Frank went on to purchase additional land between 1884 and 1910, expanding their properties, but Charles was the only one to stay within Wyoming until the end of his life.[70]

At this point in the late 19th-century, a post-Civil War cattle boom drove many people west in pursuit of massive economic opportunity. In addition to Wyoming, Montana, and Colorado, the Dakota Badlands of the 1880s proved opportunity for the founding of the first dude ranch. Founded by the Eaton brothers of Pennsylvania, the land was known as Cluster Trail Ranch. Writing home to their friends in the East, the Eaton brother caught the attention of Teddy Roosevelt;

---

[63] Diaz, "Yellowstone National Park Sets August Record for Visitors."
[64] "History of Dude Ranches – Dude Ranch Foundation."
[65] This relationship between tourism presence and population density is mirrored in Ireland, where castle resorts dominated the western coast as means for economic opportunity, and similar conclusions as made at Dromoland Castle apply to the Lodge and Spa at Brush Creek Ranch.
[66] "The Lodge & Spa at Brush Creek Ranch — Hotel Review," *Condé Nast Traveler*, 2022, https://www.cntraveler.com/hotels/saratoga/lodge-and-spa-at-brush-creek-ranch.
[67] "All Inclusive Ranch Activities | Brush Creek Ranch | Saratoga, Wyoming."
[68] Document no. 2051, by Lawrence G Sterrett (Carbon County) state volume patent bearing accession no. WY0110__.271, 20 June 1894, Cheyenne, Wyoming, Land Office; Federal Land Patents, State Volumes [database on-line: http://www.glorecords.blm.gov/]; Records of the Bureau of Land Management, 1796-1907; National Archives, Washington, D.C.
[69] "Our Story | All Inclusive Ranch Resort."
[70] "Charles B Sterrett: Saratoga, Carbon, Wyoming," United States of American, Bureau of the Census [database on-line: Ancestry.com]. *Fifteenth Census of the United States, 1930.* Washington, D.C.: National Archives and Records Administration, 1930. T626, 2,667 rolls.

Roosevelt traveled to the Badlands and, enchanted by the landscape, purchased a large plat for his own Maltese Cross Ranch. Visits to the ranches of the West only grew in popularity after Roosevelt's purchase, and the Eaton brothers found themselves overcome with visitors. Counting 2,200 free meals provided during the year, the brothers realized they would have to begin charging ten dollars a week for room and board, so they tailored a visitor experience around wellbeing, hard work, and enjoyment that has become dude ranch hospitality today.[71]

Tough winters followed the Panic of 1893. With the European stock market crash directly impacting the American railroad businesses, affecting prosperity in the West, more ranchers began to try their hands at the "guest business" of dude ranching. With rangeland in the Badlands rapidly disappearing, the Eaton brothers sold Cluster Trail Ranch in 1903 to move west to Wolf, Wyoming, adjacent to the central Montana border. By 1917, Eaton's Ranch covered close to 10,000 acres with cattle count of several hundred and guest capacity of 125, making it the largest dude ranch in the country at the time.[72]

The popularity of dude ranching continued to soar throughout the 1920s. With the further expansion of the railroad to the West and the Industrial Revolution transforming the East by scarring the countryside and destroying wildlife, the intoxicating freedom of the frontier captured the imagination of wealthy visitors. Entertainment like Buffalo Bill's Wild West Show marketed dude ranch experiences to the masses; with many cattle ranchers still struggling with single-stream income, dude ranching became a valuable way to fund life in the American West. In Wyoming in 1926, dude rancher reached out to national park managers and railroad officials to establish the Dude Ranchers' Association, promoting a cooperative tourism stream with five goals surrounding the standardized marketing, sales, and management of the Wild West experience. Notably, ranchers established a sixth goal for themselves: the organized protection of fish and game.[73] Brush Creek Ranch and other dude ranches remain a legacy of this history of dude ranching, where individuals and families have returned year after year to the same property, getting to know the ranchers and locals who make their experience possible. In the past 150 years, dude ranching has become a distinctive brand of hospitality that preserve the traditions of freedom and ranching practices of the American frontier while conserving landscapes to be extracted for minerals, oil, and other natural resources.

Abiding by Ashworth's heritage preservation paradigms, Brush Creek Ranch falls under the justification "re-use," its authenticity in its compromise of architectural integrity for the sake of functionality.[74] Large scale renovations fall within the paradigm "re-use" when the original architectural form and architectural intention of a building are no longer aligned; this is called "adaptive reuse." An example might be an old wool factory adapted into office spaces for a technology company; though originally intended to be a factory, the original building was minimally physically compromised to make room for a new intention.[75] At Brush Creek Ranch, the

[71] "History of Dude Ranches – Dude Ranch Foundation."
[72] *Ibid.*
[73] "History of Dude Ranches – Dude Ranch Foundation."
[74] Ashworth, "Preservation, Conservation, and Heritage," 4.
[75] Pireus LLC, "Property History."

adaption is found in the resort architecture. The buildings have been maximally compromised to make room for the landscape's original intention; in order to accommodate the conceptualization of a working cattle ranch targeted at "dudes," the original buildings have been demolished to make way for "historical luxury cabin accommodations" that appeal to the increased expectations of the urban clientele – seen in Figures 5.1 through 5.4.[76] Brush Creek Ranch maintains the same mission and architectural inspiration but has expanded beyond its original physicality. Today, dude ranches can continue serving as working cattle ranches and renowned hospitality sites for many visitors because they have manipulated their traditional architectural style, shying away from log cabins toward log mansions.

"Who pays?" and "who benefits?" remain pertinent questions for the paradigm "re-use," and the conclusions reached through case study of Dromoland Castle apply to Brush Creek Ranch, as well. Economic benefits include local employment, ecological services, and heritage preservation through investment in local heritage production. However, Brush Creek Ranch, as a more recent construction within the landscape, has not been ingrained in the deep history of the region the way Dromoland Castle was for County Clare and Ireland; Brush Creek Ranch was established nearly a millennium later in 1894.[77] While Brush Creek Ranch seeks to commemorate the cowboys of the Wild West and the culture of the American frontier, they lack deliberate integration of earlier history: the occupation of the land by Native Americans.[78] In discussing how to affect public good through ecological health and cultural health, it is imperative to account for all stakeholders at the site, including those that came before the contemporaneous use of the landscape.

Within the tourism industry, there is an underlying norm that governs the management of hospitality, travel, and tourism sites. *It is generally assumed that people want to feel good on vacation.* Therefore, the active goal of the tourism industry is to maximize profit through activities, amenities, and areas that bring people different pleasures: recreation, education, and design. While comfort is not necessarily the goal – many individuals actively pursue uncomfortable activities on vacation that may lead to spiritual exploration or bodily adrenaline rush – a enjoyable or pleasurable experience is. More than uncomfortable, it can be very unpleasurable to address the traumas exacerbated by one group of people against another group of people; vacation is thought not to be the place for this discussion.

However, I argue that hospitality sites in pursuit of "sustainable" practices, particularly dude ranches, must acknowledge equally ecological health and cultural health as necessary in sustainable growth. Brush Creek Ranch already has an interest in sustainability as a means for preservation; acquired in 2008 by Beth and Bruce White of White Lodging, an esteemed hotel company, Brush Creek Ranch states that "the [White] family's vision unfolds as a highly refined 30,000-acre destination, striking a perfect balance between active outdoor recreation, shared

[76] "Dude Ranch Accommodations | Lodge & Spa At Brush Creek."
[77] Document no. 2051, by Lawrence G Sterrett (Carbon County) state volume patent bearing accession no. WY0110__.271, 20 June 1894, Cheyenne, Wyoming, Land Office; Federal Land Patents, State Volumes [database on-line: http://www.glorecords.blm.gov/]; Records of the Bureau of Land Management, 1796-1907; National Archives, Washington, D.C.
[78] "All Inclusive Ranch Activities | Brush Creek Ranch | Saratoga, Wyoming."

experiences, personal renewal, economic sustainability, and preservation of the Western way of life."[79] Cooperation between the preservation of Western traditions and the education on Native history is ethically necessary. People can still find pleasure in education on uncomfortable topics, but that development opportunity must be navigated with the care and consideration that has not previously been given to Indigenous history.

Traumas committed against Indigenous populations in what is now the state of Wyoming have lasting impact on the health of a cultural landscape. However, it is unlikely the land that is now Carbon County would ever have a chance of repatriation after settlement. Named for its abundance of coal reserves in a late-19th century town named Carbon, the region was ripe with natural resources and economic opportunity outside of dude ranching. When the coal ran out in the early-20th century, the county was already established as a thoroughfare for railroad employees, fur trappers, writers, and politicians due to the presence of the transportation routes via the railroads and North Platte River. Hotels sprang up to provide food and lodging to travelers as early as 1893. Saratoga, the closest town to what is now Brush Creek Ranch, proved a particularly popular stop for travelers.[80]

Today, Carbon County remains a seat of industrial activity outside of the tourism industry. In the 21st century, over a dozen wind farms owned by global power companies have sprung up near Medicine Bow National Forest, adjacent to Brush Creek Ranch. Uranium, coal, and natural gas extraction remain common throughout the region, with the Environmental Working Group listing Carbon County as having one of the highest abundances of natural gas wells in the nation between 1980 and 2008. While mineral and natural resource extraction remain massive economic opportunities for the county and state governments, both environmentalists and hunters have objected to the industrialization that has limited populations of pronghorn, elk, and deer.[81]

Measuring ecological health by genetic diversity, two scenarios illustrate the effects of industrialization on the Carbon County landscape: the impact of dude ranching on the ecology and the impact of Native repatriation on the ecology. Dude ranching cannot be extracted from a history of ranchers monitoring the health of wildlife. However, beyond the monitoring conducted by the ranchers themselves, dude ranching impacts the ecological landscape in its wide-scale land conservation, preventing the harmful extraction of natural resources like natural gas, copper, and coal.[82] With the land a direct aesthetic representation of the Wild West heritage itself, visually embodying the "frontier," it is in the best economic interests of dude ranchers and luxury ranch owners to invest in the conservation of the ecological landscape.
It is also important to acknowledge the ecological impact of land repatriation, however; land repatriation is a fundamental means for repairing a history of violent oppression of Native Americans by white settlers moving West. While dude ranches have a protective quality, the

[79] "Our Story | All Inclusive Ranch Resort."
[80] "Carbon County, Wyoming | WyoHistory.Org."
[81] *Ibid.*
[82] Hedley S. Grantham et al., "The Emerging Threat of Extractives Sector to Intact Forest Landscapes," *Frontiers in Forests and Global Change* 4 (2021), https://www.frontiersin.org/article/10.3389/ffgc.2021.692338.

repatriation of land to Native tribes would also have a protective, ecological effect. There is a new trend in repatriating lands taken from Indigenous groups by the U.S. government, the tribal members committing to conserving the land using Indigenous management styles that protective biodiversity and hedge against climate change. The proof of this success was demonstrated in 2019 in Australia, when more than 200,000 acres of wetlands were transferred back to the Nari-Nari by the Nature Conservancy; within only a few years, species abundance, and thus genetic diversity, grew.[83] Another study across Brazil, Australia, and Canada found that Indigenously-managed lands have equal-or-higher vertebrate biodiversity than otherwise protected lands, suggesting the benefits of land repatriation or Indigenous co-management.[84] Further, repatriation acts as an manner of ethical cultural heritage management, allowing the Native tribes to heal their relationships with the land and the spirit animal species important to their heritage.[85]

However, some critics of widescale Indigenous land repatriation note that not all tribes have appropriate conservation practices for their reservations, permitting leasing for development, oil and gas fracking, overgrazing, and poaching; the conservation of the land is contingent upon its national designation as "wilderness area" rather than "cultural heritage area," an important distinction when the goal is biodiversity.[86] The development of land for tourism purposes is especially tempting, because it represents massive economic opportunity for reservation communities that experience disproportionate levels of poverty compared to other minority demographics, over one in three Indigenous individuals living below the poverty line.[87] Therefore, land repatriation to Native tribes might result in tourism industry use for the property regardless.

Ultimately, for the purpose of discussion, measuring cultural health by ethical management, we must assume that land repatriation is not a viable option for how the tourism industry can maximize their public good; if the land is repatriated, the stakeholders of Brush Creek Ranch would change, changing analysis – or even existence – of the site. Instead of repatriation, how can Brush Creek Ranch reconcile Indigenous history with the cowboy experience they are marketing: particularly, the Americanization of the landscape and the ranch's cultural association with "frontier" and "freedom?" Is a Wild West experience complete without exploration of the Indigenous populations that occupied the landscape before white settlement?

Co-management of conservation practices on the land is an option for increasing Indigenous presence in white-centric dude ranches, with Native Americans employed to conserve wild game populations and educate visitors on traditional ecology knowledge. This is perhaps the most viable solution for Brush Creek Ranch and surrounding southeast Wyoming hospitality sites, particularly because the land in what today is Carbon County has always had an ephemeral Native identity; a history of tribal conflict obscures clear ownership rights for the region.[88] However, while the land

[83] Robbins, "How Returning Lands to Native Tribes Is Helping Protect Nature."
[84] Schuster et al., "Vertebrate Biodiversity on Indigenous-Managed Lands in Australia, Brazil, and Canada Equals That in Protected Areas."
[85] Robbins, "How Returning Lands to Native Tribes Is Helping Protect Nature."
[86] *Ibid.*
[87] "What Drives Native American Poverty?"
[88] "Carbon County, Wyoming | WyoHistory.Org."

that is now Carbon County has iterative occupation claims by Native American tribes, nearby areas such as Yellowstone have a more clearly established history of occupation by single tribes for thousands of years.[89] Therefore, while ecological analysis of Brush Creek Ranch remains applicable to other luxury ranches in the American West – including Edgewood Tahoe Resort, Triple Creek Ranch, and the Resort at Paws Up – the cultural analysis remains inapplicable. There is too much heterogeneity of Native American occupation within the frontier landscape to generalize analysis. Tensions between Native American culture and cowboy culture vary across a granular geography.

There is the distinct uncomfortableness that part of the "luxury" marketed at these sites is the ability to partake in Wild West heritage – one that is often touted as pristinely American – while experiencing the beauty of the landscape free from the weight of its full history of occupation. The luxury can be found in the heritage that visitors are experiencing: one unburdened by the violence committed against Native American tribes in the American westward expansion. Visitors pay a premium to partake in traditional dude ranching activities that originate from the Sterrett brothers' purchase of the land in 1894. What is cited as a "frontier" experience is inappropriately rooted in the idea that the American West was "wild" before its settlement by white ranchers, lacking the proper civilization of the Industrialist East Coast. This colors the Wild West experience with a post-colonial mindset that, in the hospitality, travel, and tourism industry, provides room only for heritage preservation of revisionist history.[90]

Despite its differing applicability, this framework for analyzing the public good of the hospitality, travel, and tourism industry as measured by genetic diversity and ethical management remains viable for these types of sites beyond the American West: sites like luxury ranches, sites that are expansive and rural, and sites that market their authenticity based on a paradigm of compromise between "use" and "keep." It reveals the contemporary consequences of historical power dynamics between the colonized and the colonizers that shadow the tourism industry today. Part of the definition of "luxury" at such sites is the tension between the access to pristine ecological landscapes preserved by the industry itself while partaking in an experience that perpetuates United States hegemony. A similar tension underscored by heritage preservation as a means of power assertion can be found in sacred urban ecotourism sites in Japan; here, instead of a tension between cultures, there are two intercultural tensions that affect the ethical management of the tourism industry: tension between the historic Empire and modern democracy and tension between the traditional rurality and the consumptive urbanity.

---

[89] Mark David Spence, "First Wilderness: America's Wonderland and Indian Removal from Yellowstone National Park," in *Dispossessing the Wilderness: Indian Removal and the Making of National Parks* (New York: Oxford University Press, 2000), DOI: 10.1093/acprof:oso/9780195142433.001.0001.

[90] It is worth noting that the alternative would be equally unfortunate: dude ranches that are owned exclusively by white ranchers who integrate Native heritage into their hospitality without payment to the Natives who own that history; this constitutes appropriation. Straddling the line between revisionist history propagation and appropriation of Native culture is difficult; co-management is a superficial, temporary solution.

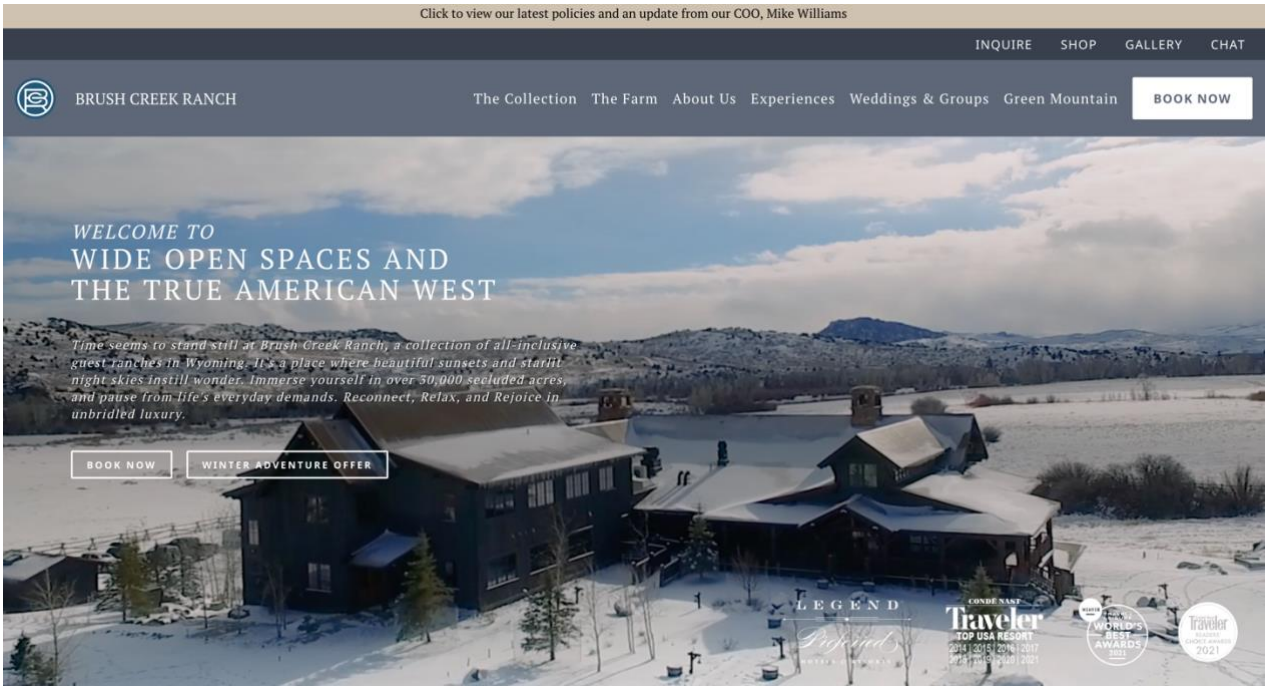

Figure 5.1: A still of the opening page of the Brush Creek Ranch website, which features a continuous loop of aerial video footage of their 30,000 acres; note the reference to "the true American West" as well as the emphasis on pristine, "secluded" land (Source: Brush Creek Ranch, https://www.brushcreekranch.com/).

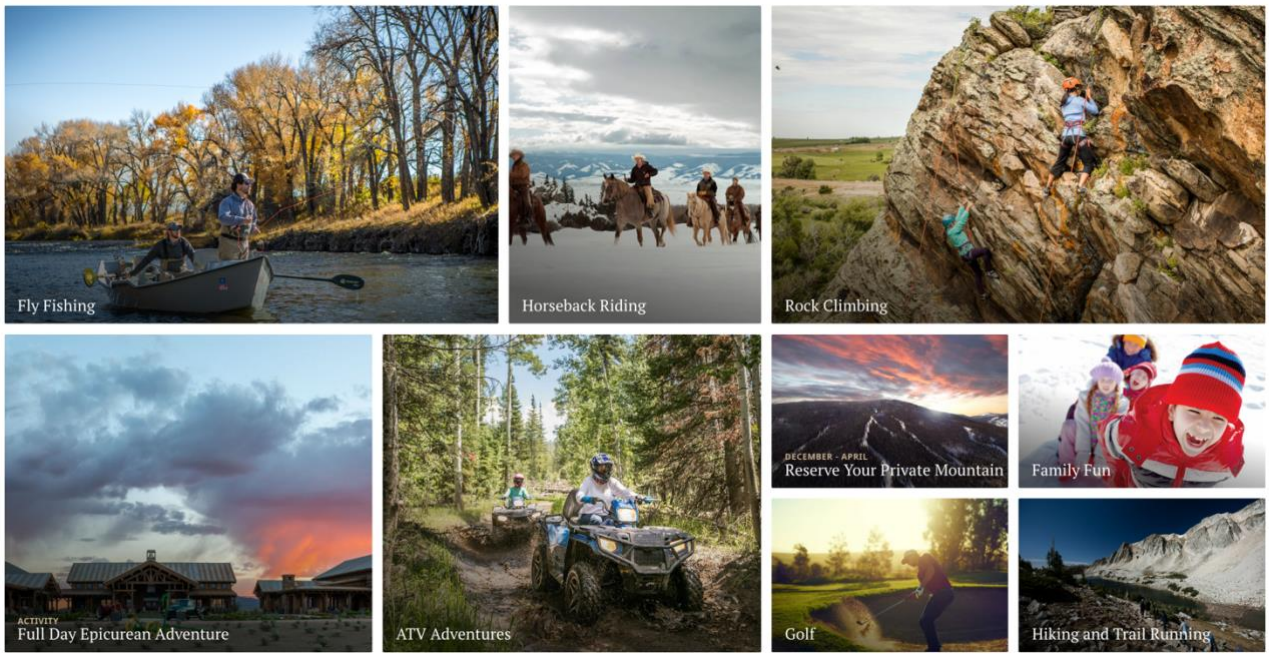

Figure 5.2: "Experiences" offered at the Lodge and Spa at Brush Creek Ranch, "an exclusive destination with abundant ranch culture" as emphasized by the activities above that truly allow you to "experience the West" (Source: Brush Creek Ranch, https://www.brushcreekranch.com/lodgeandspa).

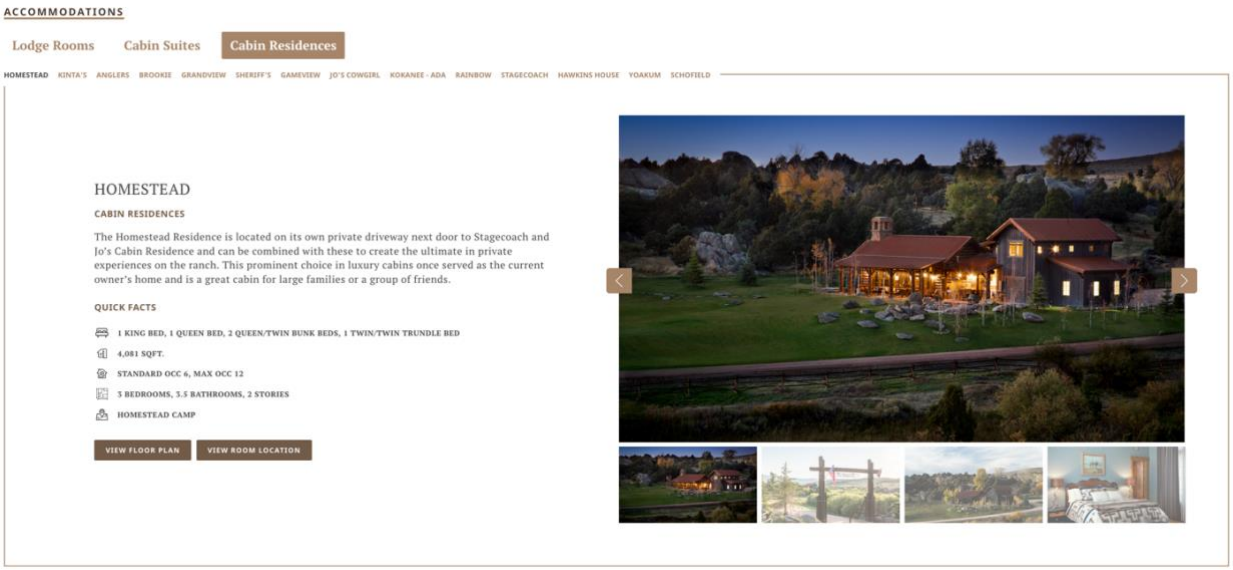

Figure 5.3: A still from the Brush Creek Ranch website of the fifteen "Cabin Residences" located on the ranch, available for visitors to rent in addition to the "Cabin Suites" and "Lodge Rooms;" pictured right, Homestead cabin residence measures at over four thousand square feet with three bedrooms and three and a half baths for a standard occupancy of six and a maximum occupancy of twelve (Source: Brush Creek Ranch – Lodge and Spa Accommodations, https://www.brushcreekranch.com/lodgeandspa/accommodations).

Figure 5.4: The interior of the main Trailhead Lodge, where a great room features exposed beams, faux fur stools, antler chandeliers, an oversized fireplace, and wide windows open to the Wild West landscape; the aesthetic at the resort is self-described as "a seamless semblance of the 'old west' while maintaining luxury" (Source: Brush Creek Ranch – Lodge and Spa Accommodations, https://www.brushcreekranch.com/lodgeandspa/accommodations).

VI. Case Study III: Sacred Urban Ecotourism in Japan

What does it mean for a city to be green? Urban environments in southeast Asia are some of the densest demographics in the world, and yet also, in the case of Tokyo and Singapore, maintain a surprising amount of greenspace, ironically attracting ecotourists to an urban environment.[91] *With Buddhism, Christianity, and folk religion like Shinto embraced in both communities, how is the tension between development and preservation governed by cultural values often underscored by religious belief systems? The third of four case studies, investigation of city greenspaces as both cultural and ecological destinations in Japan allows nuanced discussion of what it means to preserve a sacred landscape marooned by profane urban growth and the differences between Eastern "preservation" and "conservation" compared to Western discourse.*

In southeast Asia, rapid population growth has drastically increased urban density within many countries, including China, Singapore, and Japan. These countries contain popular sites of religious pilgrimage, such as shrines or temples, that have ecological significance. The nation-state of Japan can be used to dissect the ramifications of the preservation of urban sacred natural sites, which are also considered profane hospitality sites for their ability to draw secular visitors. Shinto, the indigenous belief system of Japan, has an intriguing history as a distinctly Japanese religion.[92] Today a site-based cultural tradition, Shinto shrines have been constructed around varying natural monuments that highlight the sacred ecology of the Japanese landscape. With 80,000 to 100,000 shrines located around Japan, many in urban areas, I highlight the juxtaposition of the sacred and the profane in such hospitality sites that also juxtapose the ecological and urban.[93] With these large green spaces located in the centers of dense urban landscapes where real estate is at a premium, "value" takes on dual philosophical and economic meaning that must be carefully navigated by site managers. I will demonstrate these claims using Meiji Shrine in Tokyo, supplanted by analysis of other Shinto shrines in differing Japanese ecologies.

The formative years of modern Shinto occurred between the Meiji Restoration in 1868 and the founding of Meiji Shrine in Tokyo in 1915. The Meiji Restoration began after the removal of the Tokugawa shogunate, the previous ruling government; the Imperial family was reinstated as the ruling class of Japan by insurgents.[94] It was during this time that Western expansion was thought to be continuously threatening traditional Japanese values, and a resurgent interest in nativism drove radical reform. With the concern that Christianity would enter and undermine Japanese culture, state Shinto was implemented. Sacred land was confiscated and taken under the control of the emperor, and priests and shrines were united under a single state institution; the understanding was that "Shinto was about shrines, the emperor, and Japan."[95] The fervor surrounding state Shinto waned during the next decade, but after the Sino-Japanese war of 1894-1985 and the Russo-Japanese war of 1904-1905, a drive toward nationalistic Shinto renewed.

---

[91] Norbert Müller, "Assessment of Habitats for Nature Conservation in Japanese Cities," 631–35. https://doi.org/10.1007/978-3-642-88583-9_124.

[92] Iwatsuki, "Sustainable Use of Biodiversity, with Reference to the Japanese Spirit of Worshipping Nature," 4-9.

[93] Reader, *Shinto,* 2.

[94] Breen and Teeuwen, *A New History of Shinto,* 7.

[95] Breen and Teeuwen, 11.

Many new shrines were built during the 1910s and 1920s with the purpose of "protecting" Japan, with military and school visits a commonplace social ritual. With a concern that socialism and communism would enter Japan and lead to civil unrest, the emperor diverted large financial packages to the propagation of state Shinto; he dissolved small village shrines in favor of large community ones, hoping that this unification would encourage nationalism. Until 1945, Shinto was Japan's "non-religious state cult" propagated with great ardency as Japan entered World War II.[96]

State Shinto was dissolved after Japan and other Axis powers lost the war, its nationalistic associations more openly critiqued. Today, Shinto is carefully regarded as cultural rather than religious in the shadow of nationalistic state Shinto and Japan's participation World War II, but Shinto shrines became a boon in urban ecotourism within Southeast Asia. Meiji Shrine is one of the most well-visited shrines in Japan; located in central Tokyo, Meiji Shrine has been a staple green space within the urban Japanese community for over one hundred years. It was constructed from 1915 to 1921, after Emperor Meiji died and a large plot in Tokyo was dedicated to construction of an Imperial shrine in his honor. While the shrine does not contain the emperor's grave, it does serve to deify him and his wife as *kami* – spirits – within Shinto, politicizing a popular urban green space.[97]

At Meiji Shrine, the wide, paved paths are akin to the city streets beyond the site boundary, drawing easy comparison between the shrine and the city – see Figures 6.1 and 6.2 – though the two are seemingly disparate environments. Urban planner and architect Luke Chalmers notes that "Although the scale of the city buildings and forest are similar, Meiji Forest does not overpower visitors. Instead, it is liberation from the density felt within the streets of Tokyo."[98] Planted forest, the seventy-two hectares of broadleaf evergreens are meant to mimic the dominant vegetation of Tokyo before human development; beneficial for biodiversity within the city and greater prefecture, Meiji Shrine acts as a sort of sacred "park," green space that increases the property value of surrounding homes.[99] In the opinion of botanist Kunio Iwatsuki, this capitalist sentiment overshadows the cultural value of the site; he claims that in favor of urban development, "Japanese people have forgotten their traditional spirit to worship nature."[100] While this may be true, the shrines and shrine forests are valuable ecological and heritage centers regardless.

Shinto also influences land use and urban planning in Japan beyond shrine sites. Each of the tens of thousands of shrines servicing the Japanese population are organized in a manner of zoning created by the general public, participatory in a greater zoning method that encompasses the entire archipelago. Most developed land is called *hitozato*, the major agriculture, residential, and urban areas of Japan likely to occur along the flat coast; least developed, the *okuyama* are preserved mountainous areas within the centers of the country and as shrines within cities;

---

[96] Breen and Teeuwen, 11.
[97] Chalmers, "The Spiritual Journey: A Study of the Spatial Attributes Found between Car Park and Inner Shrine," (Archi-Cultural Translations through the Silk Road, Nishinomiya, Japan: Mukogawa Women's University, 2012), 381.
[98] *Ibid.*
[99] Ishii et al., "Integrating Ecological and Cultural Values toward Conservation and Utilization of Shrine/Temple Forests as Urban Green Space in Japanese Cities."
[100] Iwatsuki, "Sustainable Use of Biodiversity, with Reference to the Japanese Spirit of Worshipping Nature," 4.

between the *hitozato* and the *okuyama* is a buffer zone called *satoyama* that is considered rural in nature, where some local agricultural production takes place, the majority of which is subsistence farming.[101] It consists of the small villages that occupy the land between the foothills of the *okuyama* mountainous zones and the urban *hitozato*, but it has come to mean also a traditional farming practice that enables biodiversity. The *satoyama* protect the wilderness from becoming overrun with urban sprawl, pocketing dense Japanese cities within biodiverse environments. Preservation of *satoyama,* both the place and practice, have is currently at the forefront of Japanese environmental policy recently due to its positive impact on ecology and human well-being. Called the Satoyama Initiative, it is meant to reinforce a relationship between the Japanese and their landscape that, despite the prevalence of Shinto, has been lost in recent decades.[102]

Within cities, Shinto shrines follow a similar method of zoning as the countrywide distinction between urban, rural, and untouched land. Regardless of its location, a shrine is surrounded by rich, natural space like the *okuyama*. The *torii* gate at the outer edge of the shrine land indicates entrance into a sacred ritual space; it marks the transition from urban to sacred forest, a landscape called the called *chinju-no-mori*.[103] This forest insulates the shrine from the sights and sounds of the city, serving as a guard for the site and the people who occupy it. Even with sky-high real estate prices and record density within Japanese cities, *chinju-no-mori* are preserved as religiously as the built shrines themselves. Their value persists despite modernity. *Chinju-no-mori* remain key aspects of urban shrines two-fold: in their cultural function as buffers, insulating sacred sites from urbanity, and in their ecological function as pockets of biodiversity within a concrete landscape. They are refuges for traditional Japanese values of harmony with nature and spirituality.

The original Japanese term for "harmonious co-existence," as ingrained as Shinto is in Japanese heritage, is the same as the biological term "symbiosis;" it is often decontextualized so that the two definitions are used simultaneously and interchangeably.[104] This idea is reflected in the mutualism between the Japanese people and the *chinju-no-mori.* The forest protects the shrine and the people within it, and the Japanese people protect the forest, the *kami* that occupy it, and the shrine itself. However, as noted, symbiosis in ecology only refers to the relationship between species living in near proximity; it does not necessitate that this relationship is positive. Iwatsuki points out this supposition but does not elaborate upon its cultural effects.[105] Japanese populations have existed in symbiosis with nature throughout their entire occupation of the archipelago, especially considering frequent ritual worship of *kami*, which requires direct interaction with unique ecologies. However, the type of symbiosis between humans and nature has fluctuated, recently in *hirozato;* instead of a mutualistic relationship, humans have reduced green space to almost exclusively *chinju-no-mori* and other vegetation within Shinto shrines. The effects of parasitism of nature spread past the boundaries of the *hirozato* zone due to global

[101] Iwatsuki. 4-6.
[102] Takeuchi, "Rebuilding the Relationship between People and Nature," 821.
[103] "Architecture and Sacred Spaces in Shinto | ORIAS"; Iwatsuki, "Sustainable Use of Biodiversity, with Reference to the Japanese Spirit of Worshipping Nature," 8.
[104] Iwatsuki, "Sustainable Use of Biodiversity, with Reference to the Japanese Spirit of Worshipping Nature." 9.
[105] Takeuchi, "Rebuilding the Relationship between People and Nature," 892.

climatic changes, affecting preservation of Shinto as a practice. There is a domino effect outward, with Shinto the savior for green space within urban centers but destroyed by the effects of industrialization in more rural locales. This results in newer Shinto shrines preserved at the indirect cost of the degradation of older Shinto shrines.

In untouched *okuyama* prefectures, Shinto shrines serve as means for economic welfare for the population, functioning as tourism and pilgrimage sites. Here, the direct relationship between humans and nature is mostly commensal, with humans benefitting to no effect of their surrounding ecology. A key example for discussion is Itsukushima Shrine, in the Hiroshima Prefecture – seen in Figures 6.3 and 6.4. A UNESCO World Heritage site, Itsukushima Shrine is located on Seto Island and has served as a holy place of Shinto since the 6th century. The present structures were erected in the 12th century with great artistic and technical skill, their elaborate colors illustrating the Japanese concept of scenic beauty arising from nature and human creativity. They are meant to emphasize the contrast between the mountains and the sea. The *torii* itself is in the ocean, pilgrimage to the site requiring passage on boat to reach the island. All shrine structures on the island have undergone preservation measures throughout the years, as their unique location near the ocean means destruction via the natural disasters that increasingly frequently plague Japan due to climate change.[106] In the future, Itsukushima Shrine is likely to serve as a casualty of the broad parasitism between humans and nature, an example of how such negative symbiosis extends beyond the boundaries of direct interactions. It will be the first of many older sites, both urban and rural, to be demolished by this unsustainable relationship.

This chapter discusses the last of Ashworth's heritage preservation paradigms: "use." Here, authenticity of the cultural experience is found in the evolution of the heritage overtime with its continued use by new populations. This is evident with urban sacred ecosites, once dedicated areas for worship that have become part park, part habitat, and part pilgrimage-tourism site. With rural Shinto shrines having decreased in importance, their preservation efforts have been eliminated as well in favor of focusing on urban shrines that draw ecotourists. The intention of Shinto has transformed from a religion to a cultural tradition and economic policy.

Finding authenticity in the evolution of a cultural tradition over time – rather than authenticity in its artefactual integrity – is more common in the East.[107] This is exemplified by Ise Shrine in Mie Prefecture – seen in Figure 6.5. A famous UNESCO World Heritage Site for its unique construction tradition, the Inner Shrine at Ise has been rebuilt by monks every twenty years in the exact same place since 690 A.D.[108] It has long been one of the most popular Shinto shrines and pilgrimage destinations in the world, attracting national and international tourists since the 11th century. Today, it serves as a representation of Japan's cultural identity.[109] Ise Shrine, however, is dedicated to the *kami* Amaterasu, who is said to be the sun goddess and the one who illuminates the

[106] UNESCO World Heritage Centre, "Itsukushima Shinto Shrine."
[107] For more information on "authenticity" in the East, see: Gao and Jones, "Authenticity and Heritage Conservation: Seeking Common Complexities beyond the 'Eastern' and 'Western' Dichotomy," *International Journal of Heritage Studies* 27, no. 1 (January 2, 2021): 90–106, https://doi.org/10.1080/13527258.2020.1793377.
[108] Reynolds, "Ise Shrine and a Modernist Construction of Japanese Tradition," 318.
[109] Reynolds, 321.

heavens, daughter of the creators of the universe and land. Amaterasu is the alleged predecessor of the Japanese Imperial Family, and it is from her that they gain their right to rule over Japan.[110] Therefore, government-endorsed preservation of Ise Shrine is difficult to navigate; similar to Meiji Shrine, Ise has its ties to the Imperial Family who ruled prior to establishment of the Japanese democracy. Endorsing rebuilding the shrine is akin to endorsing continued veneration of Amaterasu, and with her, the emperor's right to rule.

Ise Shrine's intention has somewhat evolved, however. Everyday participation in Shinto is dwindling.[111] In combination with the destruction of many rural shines due to natural disasters and climate change, lower participation in Shinto practice in cities means that the future of Shinto may be fading altogether. The Japanese government, now distant from Japan's participation in World War II, faces the challenge of ensuring the continuation of Shinto practice, such a large part of Japanese heritage, while not endorsing the values it stood for throughout history. Ise Shrine today identifies more with its heritage as the longest-standing structure and home to The Sacred Mirror, one of the Three Sacred Treasures of Japan, than with its veneration for Amaterasu and the Imperial Family.

Examining Meiji Shrine, Itsukushima Shrine, and Ise Shrine and their preservation traditions reveals the applicability of this framework across Shinto shrines around Japan. However, how does study of urban ecotourism around Shinto in Japan inform sacred urban ecotourism elsewhere in southeast Asia? Shinto is a distinctly Japanese tradition, and other religious sites are not tied to place the same way, differentiating their discussion. However, issues facing Shinto do overlap with issues facing other religious traditions in southeast Asia beyond the scope of urbanization. The world population is becoming increasingly secular, and the intention of religious sites are changing: particularly urban religious ecosites which have come to dually embody faith and green space. Atheism is increasingly present in Western countries, promoted by social factors like education and financial security that are, in many parts of the world, easier for white men to obtain over women and people of color.[112] This repositions "luxury" as less of a physical designation, associated with the immaculate design and amenities of a site, and more of an intangible consideration; the ability for individuals to experience Shinto shrines and other urban religious ecotourism sites for their secular benefits is skewed toward those with educational opportunity and situational privilege, a social designation and not an economic one. This is juxtaposed with the definition of luxury at Western sites, including Brush Creek Ranch and Dromoland Castle, where the experience was enabled by extensive disposable income.

In southeast Asian sites, this formulaic repositioning of hospitality to serve the public good – through cataloging opportunities for biodiversity and ethical management – not only redefines "luxury" tourism; it reveals the differing considerations invested in definitions of "preservation" and "conservation." For example, the very designation of the central building at Ise Shrine as the longest-standing structure makes clear the differing values of preservation in the West and the

[110] Reynolds, 341.
[111] Reader, *Shinto,* 130-136.
[112] Bullard, "The World's Newest Major Religion."

East – technically, the structure is rebuilt anew every twenty years. Heritage preservation in the East is less concerned with materiality and more concerned with practice. As such, the authenticity of an experience is rooted less in artefact and more in cultural practice; further, experiences that engage more senses than sight have weight over those that are purely visual. As such, the monetary reinvestment in the ecology of a site has less to do with improving aesthetic and more to do with the economic value of the land and its intrinsic, spiritual value.

Considering heritage preservation and ecological conservation as endeavors that share resources can maximize the genetic diversity and ethical management of these urban sacred ecosites. It reveals that issues of genetic diversity are rooted in the equivalent preservation of rural and urban shrines – increasing biodiversity across habitats and reducing power disparities between the rural villages and urban centers – and issues of ethical management are rooted in the exploration of the biopolitics surrounding Shinto shrines and Japanese heritage traditions. Not only does analysis of the public good of urban sacred ecosites reveal the ecological and cultural benefits of such religious shrines amid urban growth, but it reveals the ethical issues of preservation at these sites: the tensions between east and west, urban and rural, and sacred and profane.

Despite religious and cultural diversity surrounding sacred urban ecosites, this framework for analyzing the public benefit of the hospitality, travel, and tourism industry remains viable for these types of sites in southeast Asia: sites that are sacredly tied to the landscape, sites that are urban ecologies, and sites that market their authenticity based on a paradigm of "use," where heritage is believed as living and evolving rather than fixed. It reveals the biopolitical implications of the preservation of urban sacred ecosites in their two-fold embodiment of an Imperial power and triumph of urban over rural preservation. A definition of "luxury" at these sites arises from intangible value, eschewing amenities and physical design; as preservation of urban sacred ecosites takes precedence over rural ecosites, those who are able to experience the luxury of visitation at the largest and most sacred shrines are skewed toward those who live in cities, which produce the greenhouse gases that indirectly impact weather patterns destroying rural shrines. This discussion references climate change, an urban-influenced force slowly degrading ecological and cultural tourism sites around the world.[113] Investigation into the impacts of climate change on ecological conservation, cultural heritage preservation, and definitions of authenticity in the hospitality, travel, and tourism industry culminate at the fourth and final case study, examining the repatriation of a Māori meetinghouse by the Museum of New Zealand Te Papa Tongarewa.

[113] For more information on the impact of climate change on heritage tourism, see: Hall et al., "Climate Change and Cultural Heritage: Conservation and Heritage Tourism in the Anthropocene," *Journal of Heritage Tourism* 11, no. 1 (January 2, 2016): 10–24, https://doi.org/10.1080/1743873X.2015.1082573.

Figure 6.1: The entrance to Meiji Shrine, Tokyo, emphasizing the *chinju-no-mori* located beyond the *torii* and the width of the streets similar to that of Tokyo (Source: Bjørn Christian Tørrissen, http://bjornfree.com/travel/galleries/).

Figure 6.2: The main shrine at Meiji Shrine, Tokyo, where Emperor Meiji and the Empress are venerated as deities (Source: https://www.alexisjetsets.com/meiji-jingu-tokyo/).

Figure 6.3: Itsukushima Shrine on Seto Island, Hiroshima Prefecture, gazing out toward the *torii* located in the middle of the ocean. Much of the surrounding shrine is also on the water. (Source: Geoff Steven, UNESCO, https://whc.unesco.org/en/documents/130752).

Figure 6.4: A population of the wild deer living at Itsukushima Shrine on Seto Island, Hiroshima Prefecture. They are very comfortable around visitors (Source: Geoff Steven, UNESCO, https://whc.unesco.org/en/documents/111482).

Figure 6.5: An image of the exterior of the Ise Shrine, where the Inner Shrine "Naiku" is rebuilt every 20 years; only specialized contractors and shrine priests permitted within the Inner Shrine gate (Source: N. Yotarou, April 2008, https://commons.wikimedia.org/wiki/File:Naiku_04.jpg).

VII. Case Study IV: Authenticity and Evolution in New Zealand

The physical and digital repatriation of a Māori meetinghouse Te Hau-Ki-Turanga at Museum of New Zealand Te Papa Tongarewa serves to rarely describe Māori heritage preservation conducted by and for the Māori community in collaboration with the very museum that took the artefact for its own.[114] *How exactly does Te Papa curate a tourism landscape while respecting Indigenous cultural ownership? How does digitization of physical artefacts affect Te Papa policies regarding cultural ownership and cultural authenticity? How does the impact of climate change set precedent for a new understanding of authenticity? The fourth of four case studies, analysis of the relationship between New Zealand, Te Papa, and the Māori elucidates how contemporary curation techniques communicate ownership over the evolution of tangible and intangible culture.*

Having just breached discussion of the impact climate change and politics have on the hospitality, travel, and tourism industry, we approach discussion of the authenticity of evolution and the evolution of authenticity through museums in New Zealand. Fully embracing discussion of politics as fundamental to the hospitality industry elucidates the role the Museum of New Zealand Te Papa Tongarewa has in the relationship dynamics between the indigenous Māori, international visitors, and the nation-state of New Zealand. As an officially bicultural institution, Te Papa facilitates the visitor experience – the same way that hotel-resorts do – while also facilitating academic, professional, and political partnerships.[115] Museums can serve as protagonists in defining the future of hospitality, travel, and tourism sites. In Te Papa's repatriation of the Rongowhakaata meetinghouse Te Hau-Ki-Turanga, they are honoring ethical cultural management practices while enabling the physical evolution of the best-preserved Māori meetinghouse in the world. Here, the previous discussions of ecological and cultural pristineness established in case studies of Dromoland Castle Hotel and the Lodge and Spa at Brush Creek Ranch are juxtaposed with discussion of the biopolitics of Shinto shrines in Japan. This nexus reveals how Indigenous self-governance and climate change force the evolution of contemporary definitions of authenticity.

Both plaques hanging in Te Papa, two parallel introductions to the meetinghouse Te Hau-Ki-Turanga, emphasize the change in museum influence in the narrative around the site. The most recent plaque was designed by Rongowhakaata representative Karl Johnstone, the liaison with the museum:

> *"Te Hau-Ki-Turanga is the oldest surviving* whare whakairo *(carved meetinghouse) in the world. For Rongowhakaata, it is a physical record of our histories, the gathering place of our tupuna, the embodiment of our spirit, and a symbol of our inspiration. Built in 1840 by Raharuhi Rukupo, it serves as a memorial to his elder brother Tamati Waaka Mangere, who had been killed in battle. The carvings of the* whare *capture a high point of innovation for*

[114] Ferguson, "Recalibrating the Museum: The Politics of Stewardship and the Physical/Digital Repatriation of Te Hau-Ki-Turanga." (UC Santa Cruz: 2018).

[115] Museums are also similar to hotel-resorts in other ways: their staff is majority women while their management is majority men, creating a large gender pay gap; they directly impact local economies in their attraction of visitors; they occupy a role in "taste-making" for a broad cultural populace. Museum of New Zealand Te Papa Tongarewa, "Te Pūrongo ā Tau | Annual Report 2019/20." Wellington, NZ: (Museum of New Zealand Te Papa Tongarewa, 2020.

> *our Rongowhakaata carvers. It illustrates the influence of our environment on our carving traditions. It is a style defined by the interplay of light and shadow, reflecting the dramatic effect of changing light on the landscape of Turanga (Gisborne Region). In 1867, near the end of the New Zealand wars, government troops confiscated Te Hau-Ki-Turanga, dismantling and removing it from Orakapa, near Gisborne. The* whare *was shipped to the colonial museum, Te Papa's predecessor. For generations, we petitioned for its return. In 2012, as part of the Treaty of Waitangi settlement between Rongowhakaata and the Crown, the New Zealand government apologized for the forcible removal of our* whare*, stating that Te Hau-Ki-Turanga belongs to Rongowhakaata. The museum made extensive changes to the house in the 1920s and 1930s. Rongowhakaata are now developing a plan to restore it. One day this* taonga *will return home.*
>
> *"Our prized possession, our valued carved house has been taken from us by the government without just cause. We did not consent to its removal."*
>
> *—Raharuhi Rukupo, Petition, 8 July 1867"*[116]

The older plaque, replaced in 2020 by the previous narrative, was created dually by Rongowhakaata representatives and museum curatorial staff:

> *"Greetings to all our visitors! We, the Rongowhakaata people of the Gisborne district, welcome you to our great house called Te Hau-Ki-Turanga. Te Hau-Ki-Turanga celebrates our history and our links with other tribes and nations. We invite you to enter to join us in sharing our past achievements and our hopes for the future! Te Hau-Ki-Turanga was built in 1842 at Manutuke, just south of Gisborne, by our most famous carver, Raharuhi Rukupo, in memory of his late brother Tamati Waka Mangere, a chief of the Ngati Kaipoho subtribe. Its name, which means the "Breezes of Turanga," alludes to the many influences that all the families and tribes of our district have in common. This house was acquired by the government in 1867 and was one of the first meetinghouses carved entirely with steel adzes and chisels. Our love for our ancestors and their heritage keeps alive our interest and involvement in this house. Today, Te Hau-Ki-Turanga symbolizes the proud identity of Rongowhakaata, our contribution to the nation, and our commitment to a bicultural partnership with Te Papa Tongarewa, the Museum of New Zealand*."[117]

The older narrative fails to recognize the divisive history of the meetinghouse and the wrongdoing of the Crown. While both narratives demarcate the cultural and historical importance of Te Hau-Ki-Turanga, only the more recent highlights Rongowhakaata innovation; this establishes an understanding with the visitor that the Rongowhakaata have agency and impact within the New Zealand government and museum discourse. Today, Te Hau-Ki-Turanga serves as a symbol to both the Māori and the Pakeha, the descendants of the white settlers of New Zealand, regardless of its

---

[116] *Taonga* is the Māori word for, at closest translation, "treasure;" Ferguson, "Recalibrating the Museum," 18.
[117] Ferguson, 2.

origin.[118] The meetinghouse is an international identifier for the contemporary bicultural New Zealand government, its historical wrongdoings, and its modern restitutions: proof that the hospitality, travel, and tourism industry can facilitate healing from generational traumas previously committed. Further, it is demonstration that visitors can and want to engage with the weight and reality of post-coloniality during times of leisure.[119]

In its repatriation of Te Hau-Ki-Turanga, the Museum of New Zealand Te Papa Tongarewa fulfilled a three-step endeavor to ensure the cultural preservation of the meetinghouse in the face of possible ecological degradation.[120] The first project was a three-year restoration of the Māori carvings that were modified "inauthentically" during the meetinghouse's 150-year stay in the museum; this restoration was completed by contemporary Rongowhakaata carvers and served to rectify the authenticity of the meetinghouse. The digital repatriation of Te Hau-Ki-Turanga was undertaken after the physical restoration was complete. Museum experts used photogrammetry to create a high-definition digital model of Te Hau-Ki-Turanga down to millimeter accuracy, training the Rongowhakaata on the tools used and the data acquired. The Rongowhakaata, as they have full stewardship over the meetinghouse itself, also serve as stewards of the digital data and its virtual reconstruction.[121]

The second project – see Figure 7.1 – was the repatriation of the title of Te Hau-Ki-Turanga, the repatriation of the meetinghouse itself, and the repatriation of the narrative of the meetinghouse through a three-year exhibition. The exhibition was designed by the Rongowhakaata to encourage visitors to learn about the history from the Rongowhakaata themselves. The first step was to update the narrative around the meetinghouse, as seen above. The goal was to highlight the challenges the Rongowhakaata have faced, being physically separated from the meetinghouse that serves as an encyclopedia of their history; while the pieces belonging to Te Papa have been repatriated, there are carvings that were sold to other museums that the Rongowhakaata may never see returned. At the end of the exhibition, Te Hau-Ki-Turanga is to be physically repatriated to the Rongowhakaata. The final resting place for the meetinghouse after conclusion of the exhibition is still be voted on by the Rongowhakaata at the time of writing. There are three possible locations: it could remain in its current location, gifted to the National Museum of New Zealand Te Papa for care by visiting Rongowhakaata and museum staff; it could be returned to its original location the Rongowhakaata *marae,* their ancestral lands in Gisborne; or it could be gifted to a museum in Gisborne for long-term protection by local Rongowhakaata and museum staff.[122]

The third project is to develop a strategy for the long-term care of Te Hau-Ki-Turanga. Regardless of its final resting place, Rongowhakaata members have remarked that the most important aspect of this plan is the development of skills for Indigenous actors so that future generations of

[118] Ferguson, 6.
[119] Museum of New Zealand Te Papa Tongarewa, "Te Pūrongo ā Tau | Annual Report 2019/20."
[120] For a complete analysis, see dissertation: Ferguson, "Recalibrating the Museum: The Politics of Stewardship and the Physical/Digital Repatriation of Te Hau-Ki-Turanga." (UC Santa Cruz: 2018).
[121] Out of respect for the Rongowhakaata's ownership over Te Hau-Ki-Turanga, I include no images or sketches of the meetinghouse or its digital projection in this section.
[122] Ferguson, 19-20: Karl Johnstone, personal interview, 10 February 2017.

Rongowhakaata can take a leadership role in its preservation, restoration, and care.[123] The goal is to establish the Rongowhakaata as professional stakeholders in research around heritage, building science, curatorial arts, and architecture so as to not only participate in discussion but shape contemporary considerations. This ensures the "future sustainability of the meetinghouse and strengthens its relationship to its people," as outlined by Ferguson.[124] Other museums could utilize this policy when enacting repatriation efforts, seeking to not only return cultural heritage to their rightful owners but to as well open up museology opportunities to underrepresented professionals; this further reduces common critiques around the contemporary curatorial profession, allowing Indigenous participation and cultural self-determination to guide a historically exclusive institution marked by overarching governmentality.[125]

Invoking what Ferguson calls sustainability – or, what I am calling "health" – is two-fold in the discussion of the ethics surrounding the relationship between the Rongowhakaata and Te Papa as mediated by Te Hau-Ki-Turanga; both ecological health and cultural health have significance in the capacity of the site to facilitate a visitor experience. Ferguson directly addresses cultural health in her dissertation and on occasion alludes to ecological health, but there is increased opportunity for Te Hau-Ki-Turanga to serve as a case study for the relationship between ecology and museology. The physical relationship between a museum and its surrounding ecology – see Figure 7.2 – is fundamental to demonstrating the applicability of this framework in guiding the future of public benefit in tourism; museums are a fundamental, oft-overlooked site within the hospitality, travel, and tourism industry.[126]

Ferguson makes clear the aspects of cultural health of the site: ethical heritage management being paramount to the continued mission of Museum of New Zealand Te Papa Tongarewa, exemplified by their repatriation initiative for Te Hau-Ki-Turanga. However, there is an opaque relationship between Te Papa as a governmental institution, Te Hau-Ki-Turanga as Rongowhakaata heritage, and the New Zealand ecology as landscape in which visitors, Māori, and Pakeha engage. The meetinghouse continues to be a symbol for both the Māori and the Pakeha important to the shared history of New Zealand, and it remains a draw for visitors, as demonstrated by consistent attendance at the Te Hau-Ki-Turanga exhibit.[127] If it is returned to its ancestral location on the Rongowhakaata *marae* in Gisborne, Te Hau-Ki-Turanga will experience continued degradation due to weather events, which only grow more strong and more frequent along the archipelago.[128] In order to address the positive effects the hospitality, travel, and tourism industry can have on cultural and ecological landscapes when tourism, heritage preservation, and ecological

[123] Ferguson, 21: Whiting, "Conservation Plan – A Living Document," 37.
[124] Ferguson, 21.
[125] For an overarching examination of the historical development of the museum as an expression of politics and power, see: Bennett, *The Birth of the Museum*.
[126] Museums and hotel-resorts are not considered similar yet belong to the same sphere of hospitality, travel, and tourism sites; the goal for this thesis is to put them in conversation as they are more similar than they appear, sharing similar challenges of justice: a gender pay gap, a gender management gap, etc.
[127] Ferguson, 6; Museum of New Zealand Te Papa Tongarewa, "Te Pūrongo ā Tau | Annual Report 2019/20."
[128] Ministry for the Environment and Stats NZ, "Our Atmosphere and Climate 2020," New Zealand's Environmental Reporting Series, October 1, 2020, http://www.mfe.govt.nz/, 45.

conservation are managed with cooperation in mind – the key term being "positive" – the public impact of the repatriation must be considered. This does not eschew the ownership the Rongowhakaata have over Te Hau-Ki-Turanga but considers the *whare*'s symbolic importance beyond its significance as a *taonga.*

Te Hau-Ki-Turanga today is the most well-known of Māori meetinghouses around the world, being the best preserved; this pristineness is important to its Western contemporary public identity.[129] However, if the Rongowhakaata so choose, permitting the degradation of its pristineness is what will contribute to its authenticity, allowing the meetinghouse to sit within the ancestral landscape that inspired its carvings. With the publicity around the repatriation of the meetinghouse, placement of Te Hau-Ki-Turanga within the exposed ecology of the Gisborne region would serve as a long-term example of the physical effects of climate change. This is not to say that the Rongowhakaata should let the meetinghouse degrade without concern for its care, its very preservation being fundamental to Rongowhakaata historical documentation; however, the inevitable evolution of the condition of the meetinghouse elucidates the ecological impact of industrialization for visitors who value the site for its aesthetic over its broader cultural meaning.

This described externality – climate change impacting heritage preservation through degradation of ecological and cultural sites – has shaped our discussion of hospitality, travel, and tourism sites thus far. Examining Te Hau-Ki-Turanga with ecology in mind demonstrates how future considerations of authenticity have to evolve, demarcating the importance of Ashworth's third heritage preservation paradigm: "use." However, while Ashworth's paradigm of "use" trends as being viable in future heritage tourism decisions, it fails to include who must be doing the using in order in maintaining the authenticity of evolved heritage. Authenticity, particularly with more ephemeral heritage like degrading constructions or generational skills, is rooted in the self-determination of those who own the heritage itself, with the Rongowhakaata the determinants of authenticity at Te Hau-Ki-Turanga.[130] Their collective decision, whatever it may be, ensures the future authenticity of their site. Repatriation is the first step in reconciling ethical treatment of Indigenous populations with a historically extractive tourist economy; this practice of enabling Indigenous self-determination of what is "authentic" or "inauthentic" is applicable in global museums despite its lack of adoption.[131]

However, authenticity is complicated when considering the dual representations of heritage in the physical and digital constructions of Te Hau-Ki-Turanga. With two constructions available, how can authenticity be dually present in a physical building deteriorated over time and a digital model of the building preserved for eternity? These questions emphasize that trinary paradigms of authenticity as advocated by Ashworth no longer have place in contemporary discussion of

[129] This pristineness is important to Te Hau-Ki-Turanga's contemporary public identity because the museum has preserved it as such; this is not to say that the pristineness is important to the meetinghouse's identity as an item of Rongowhakaata heritage.
[130] Ferguson, "Recalibrating the Museum."
[131] Geraldine Kendall Adams, "A New Approach to Repatriation," *Museums Association*, November 2, 2020, https://www.museumsassociation.org/museums-journal/features/2020/11/a-new-approach-to-repatriation/.

heritage. Instead, authenticity becomes a spectrum along which hospitality stakeholders guide visitors in their experience of heritage. The site navigator – whether that is Indigenous community members, hospitality site employees, or other community heritage producers – facilitate the creation of "authenticity" for the visitor based on not one value but many.

It is very possible that the Rongowhakaata choose not to relocate Te Hau-Ki-Turanga to its ancestral *marae* in Gisborne. Its pristine preservation may prove to them to be more important than its occupation within the landscape that manifested its unique style of carving. However, regardless of its location, the repatriation of Te Hau-Ki-Turanga is an opportunity for Te Papa, with permission from the Rongowhakaata, to highlight the impact of a Western urban center on the degradation of a rural landscape. An exhibit featuring the digital model of Te Hau-Ki-Turanga in time-lapse, initially pristine but degraded by increasingly frequent natural disasters, would demonstrate two important aspects of Indigenous agency in a post-colonial narrative: authenticity as a spectrum and the disproportionate impact of climate change on rural landscapes.[132]

Using heritage preservation and ecological conservation to cooperatively reframe museums as a hospitality site reveals the impact climate change will have on the future of "authenticity" in the hospitality, travel, and tourism industry. Exhibiting and legitimizing the idea of authenticity as a spectrum, even through an institutionalized context like a museum, would help to provide relief from authenticity as a definitive trinary, a Western and exclusive conceptualization. Additionally, exhibiting the disproportionate impact of climate change on populations who have only limitedly contributed to it necessitates the Pakeha government to take ownership of their contribution to greenhouse gas emissions, educating wealthy, international visitors on their part in the epidemic of overconsumption. This would set precedence for other national museums, a product of their government, to facilitate a dialogue around climate change, heritage preservation, and ecological conservation in the hospitality, travel, and tourism industry. If museums are a way of solidifying the status of elite populations – as Tony Bennett says in his seminal text on museology and curatorship – institutional modes of reinforcing standards of behavior, then let the new standard be assumption of individual and collective responsibility for harm done to cultural and ecological landscapes.[133]

[132] Ministry for the Environment and Stats NZ, "Our Atmosphere and Climate 2020," 42.
[133] Bennett, *The Birth of the Museum*.

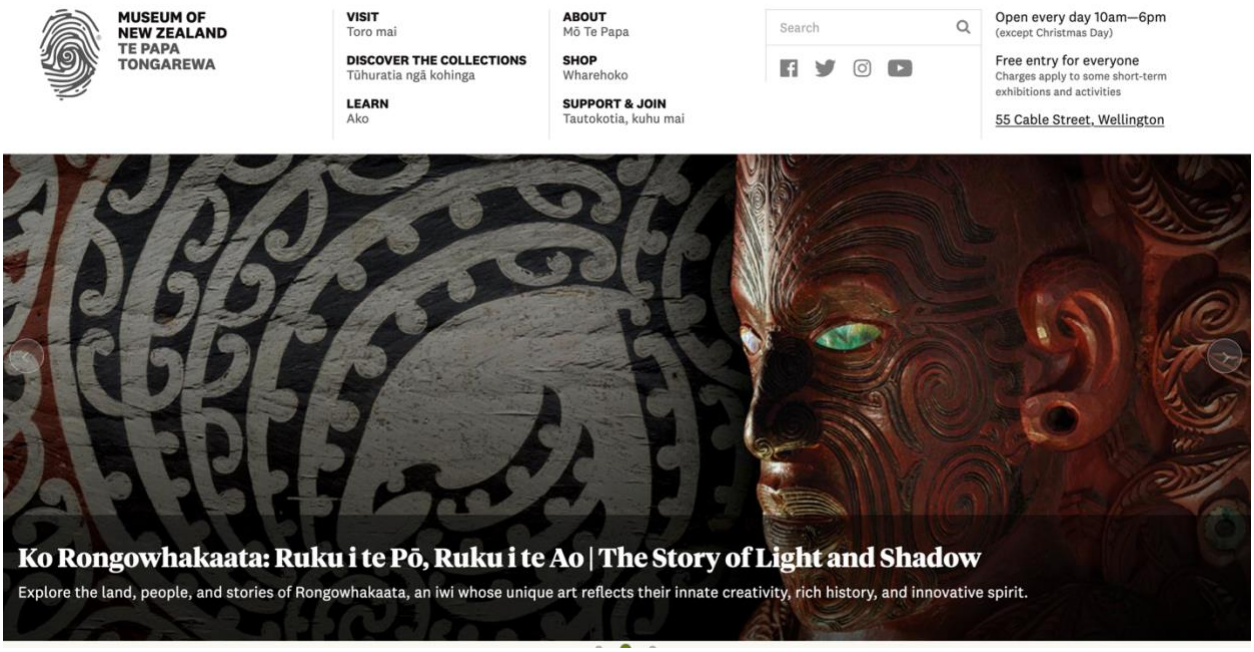

Figure 7.1: A still from the Museum of New Zealand Te Papa Tongarewa website of the opening page, a rotating panel of exhibits stopped on "The Story of Light and Shadow," the retelling of Te Hau-Ki-Turanga by the Rongowhakaata; note the apparent biculturalism on the website, each title being both in English and in Māori (Source: Museum of New Zealand Te Papa Tongarewa, https://www.tepapa.govt.nz/).

Figure 7.2: The Museum of New Zealand Te Papa Tongarewa as viewed from Lambton Harbour, Wellington, on the southern tip of the North Island, New Zealand; Wellington lies on the North Island of New Zealand but as close to the South Island as possible, on the edge of Cook Straight which latitudinally divides the archipelago (Source: Museum of New Zealand Te Papa Tongarewa, https://www.tepapa.govt.nz/).

VIII. Conclusion: *How can we elevate the importance of non-visitors in the tourism industry?* and other challenges

Journeying through each case study – examining what ecological health means at Dromoland Castle, what cultural health means at Brush Creek Ranch, what luxury means at Meiji Shrine, and what authenticity means at Te Hau-Ki-Turanga – creates an iterative argument that the hospitality, travel, and tourism industry can have positive impact on its cultural and ecological landscapes. These sites' differing definitions of "authenticity" reveals differing definitions of "luxury," "preservation," and "conservation" around the world. In an industry that relies on the "authentic" as a marketing tactic, drawing tourists to otherwise under-visited areas, perceived authenticity becomes important for more than the management of hospitality, travel, and tourism sites; "authenticity" becomes the root of livelihood for communities without the economic means for heritage preservation or ecological conservation efforts. I argue that in a professional landscape newly concerned with the ethics of diversity, equity, and inclusion and environmental and social governance tactics, this thesis reframes a new future for the hospitality, travel, and tourism industry. Hospitality sites outlined above have both successes and areas for improvement, and they can take lesson from museums like National Museum of New Zealand Te Papa Tongarewa in their discussion on the future of "authenticity" in site marketing, organization, and management.

Further, while this proposed framework for the future of heritage tourism immediately applies to heritage preservation and ecological conservation as urgent issues in need of cooperative address, it has a subsequent, broad impact on social and racial equity, particularly in sites of divisive trauma that has obscured the publicizing of all historical truths. In addressing how heritage sites can better ecological and cultural health – measured by genetic diversity and ethical management, respectively – I am also implicating the importance of the non-visitor in the hospitality, travel, and tourism industry. The non-visitor extends to employees at the site, community members adjacent to the site, stakeholders implicated in the marketed cultural heritage, and, beyond the Anthropocene, to the species that occupy these physical and cultural landscapes.

The hospitality design industry today is grounded in the visitor experience; the visitor is, after all, how hospitality, travel, and tourism sites make money, and economic gain is paramount within a capitalist paradigm. However, reaching across siloes to cooperatively engage cultural landscape and ecological landscape theory reveals that the economic success of such sites is not dependent solely on the experience directly provided to the visitor. The visitor experience is indirectly shaped by the experiences of the human and non-human communities surrounding a site, and in order to maximize the longevity of a site, there must be investment in the health of these human and non-human communities; this means investment in heritage preservation, investment in ecological conservation, investment in local community collaboration, and investment in the employee experience. This elevates the importance of non-visitor stakeholders.

The question remains: *how do we elevate the importance of non-visitors in the hospitality, travel, and tourism industry?* The first way is to focus on the design of a site: its architecture, interior, landscape, and planning. Using principles of behavioral design, a designer can persuade continuation or changes of human behavior. Strategically designing to increase contact between

visitors and the employees, visitors and local community members, and visitors and the landscape at a hotel-resort force their interaction, allowing the visitors to gain empathy and develop attachments to the local heritage and ecology. This might even allow for the most "authentic" visitor-community and visitor-landscape relationships because they are experiences unfettered by an immediate monetary exchange. This decreases their level of commodification. Instead of being deliberately guided through a site on a tour by a heritage stakeholder, casually encountering heritage or ecology as a member of the local community would increases organic understanding of the local culture.

We can also elevate the importance of the non-visitor in the hospitality, travel, and tourism industry through architectural design by deliberately spending more resources designing for the employee experience, rather than for the visitor experience. Instead of making the visitor experience a luxury at the cost of the employee experience, making the daily responsibilities of the employee more difficult, designing for the employee allows employee ownership over a hospitality site. As employees are often members of the local culture and community, this increases the sense of local community ownership over the hospitality site and begins a cycle of re-investment into the cultural landscape where a hospitality site is situated.

Investing in the employee experience at hospitality, travel, and tourism sites not only legitimizes the importance of the employee at the hospitality site but also shifts the intention with which the employee interacts with the landscape: once staff, they become hosts. This corrects a power disparity between "luxury" visitors who are often wealthy or otherwise in positions of power and employees who are statistically members of contemporaneously or historically marginalized people-groups; this is particularly true in the United States.[134] While design of the site can help to legitimize employee ownership over a site, so can programming. Benefits that are offered to the guests can as well be offered to the employees, including meals, activities, and access to amenities after-hours or on certain days. This also benefits the visitor experience; employees, having experienced the property as if they are a guest but with the additional positionality of their local knowledge, can speak to the amenities more accurately and help a guide a visitor through their an "authentic" and tailored heritage experience more effectively.

Further, with the legitimization of employees as "hosts" through design or programming, visitors intrinsically become "guests," a denomination which socially necessitates they treat the tangible and intangible culture surrounding them with respect. This encourages a visitor to accommodate to the cultural mores present at that heritage site, increasing their empathy for and understanding of the local community. Such empathy and understanding are steps toward correcting systemic inequities in the hospitality, travel, and tourism industry as well as decreasing decontextualization of those cultures: focusing on cultural experiences rather than cultural artifacts.

---

[134] Kaufman, David, "Tourism's Rebound Depends On One Thing: Inclusivity," *Bloomberg.Com*, July 27, 2020, https://www.bloomberg.com/news/articles/2020-07-27/tourism-rebound-depends-on-inclusivity-for-black-travelers.

It is true that people want to feel good on vacation. However, people are still attracted to a vacation experience that addresses "darker" topics of horror, injustice, and inequity; the case study on Te Hau-Ki-Turanga and the Museum of New Zealand Te Papa supports this claim, as well as the recent rise of "dark tourism."[135] Additionally, in the wake of protest and social unrest in the United States in the years 2020 and 2021, there is increased interest in supporting hospitality, travel, and tourism sites that are seeking to correct their narratives and management with nods toward diversity, equity, accessibility, and inclusion.[136] This further affirms that the future of the hospitality, travel and tourism industry lies in this intersection of heritage preservation and ecological conservation: dually addressing social justice and climate justice.

"Justice" becomes a common term by which to unite the responsibilities of hospitality, travel, and tourism sites considering their historical and contemporary situatedness within cultural and ecological plights; social justice and climate justice are fundamental to the future cultural and ecological health of hospitality sites and, more broadly, the global sphere. Another unifying term is "incommensurability;" it nods to the contemporary responsibilities of the hospitality, travel, and tourism industry, assisting conversation around the practical dissolution of systems of oppression. In their noted paper "Decolonization is not a metaphor," Eve Tuck and K. Wayne Yang write:

> "Incommensurability is an acknowledgement that decolonization will require a change in the order of the world. This is not to say that Indigenous peoples or Black and brown peoples take positions of dominance over white settlers; the goal is not for everyone to merely swap spots on the settler-colonial triad, to take another turn on the merry-go-round. The goal is to break the relentless structuring of the triad - a break and not a compromise."[137]

Sir Gregory Ashworth's heritage preservation paradigms also made a triad – what I call a trinary – with each incommensurable with the other as they compete for ascertainment of true "authenticity." While Ashworth's triad is different from that of Tuck and Yang, I argue that breaking it as well remains important in ultimately escaping a paradigm that has oppressed Indigenous peoples and peoples of color in the hospitality, travel, and tourism industry.[138]

---

[135] For more on "dark tourism," including its rise in popularity and cultural implications, see: Richard Sharpley and Philip R. Stone, eds., *The Darker Side of Travel: The Theory and Practice of Dark Tourism*, Illustrated edition (Bristol, UK; Buffalo, NY: Channel View Publications, 2009).

[136] Mzezewa, Tariro, "The Travel Industry's Reckoning With Race and Inclusion," *The New York Times*, July 27, 2021, sec. Travel. https://www.nytimes.com/2021/07/27/travel/black-travelers-diversity-inclusion.html.

[137] Eve Tuck and K. Wayne Yang, "Decolonization Is Not a Metaphor," *Decolonization: Indigeneity, Education & Society* 1, no. 1 (September 8, 2012), https://jps.library.utoronto.ca/index.php/des/article/view/18630, 31.

[138] In positioning my argument between evolutionary ecology and heritage preservation – essentially between what has been Imperially defined as "science" and the humanities – I implicate myself in a system of Imperialist thinking. "Science" has come to be defined as some knowledge over others as a way to legitimize social systems of oppression, and it has continued to evolve into what many people suppose as "truth:" the way the world is inarguably to be studied, revealed, and understood. This Imperial hegemony is particularly true in that I deal mostly with "landscapes" – a term established and promoted by the land-vast continental countries that colonize so many seas – while pursuing very little "waterscapes," equally rich in heritage, ecology, and hospitality. This is also true in the way I approached analyzing each site, in my conflation of historically-minoritized people-groups of many types within a singular framework; I participate in colonial equivocation, as Tuck and Yang write in "Decolonization is not a metaphor," furthering the Imperialist mindset. There is hypocrisy in my actions here – espousing the need to break the settler-colonial triad Tuck and Yang elucidate in their essay while participating in its superstructure – and I acknowledge it.

It is the social responsibility of hospitality sites to enable sustainable heritage production through preservation and conservation of surrounding communities, cultures, and landscapes. At Dromoland Castle Hotel, the site prioritizes an ecologically healthy landscape, educating its employees and visitors on sustainability; management practices choose to emphasize the pristineness of the ecological landscape, not considering the history of cultural landscape and its importance to the castle architecture and to the contemporary local community. This reveals an area for improvement in the culturally ethical practices of Dromoland Castle that was elaborated upon by the Lodge and Spa at Brush Creek Ranch: engaging with cultural heritage and the ecological landscape equally. At Brush Creek Ranch, however, engaging with the cultural landscape of the American frontier comes at the cost of ignoring the original Native American settlers of the land. This allows visitors the luxury of experiencing the Wild West landscape without considering that their participation asserts U.S. hegemony.

The role of institutions in heritage preservation and ecological conservation in the tourism industry is then explored at Shinto shrines in Japan and at Museum of New Zealand Te Papa Tongarewa. In Japan, urban Shinto shrines are used more as secular parks, but their continued preservation underscores tensions between the Imperial family and Japanese democracy. Their preservation also reveals the prioritization of urban populations; urban shrines are preserved, but rural shrines are degraded due to climate change, a phenomenon caused by unsustainable urban expansion. In New Zealand, the repatriation of Te Hau-Ki-Turanga by Te Papa expands upon this discussion of climate change to reveal that authenticity is a spectrum, not the trinary argued by Western academics. Ultimately, it builds on the case studies of Shinto shrines, Brush Creek Ranch, and Dromoland Castle to suggest a new future for the hospitality, travel, and tourism industry: one accounting for both ecological health and cultural health. This supposes that while the preservation of such sites inevitably results in their commodification, their commodification does not have to be extractive of heritage producers: local communities and the ecology landscapes.

Examining both ecological theory and heritage tourism theory reveals that the future of the hospitality, travel, and tourism industry lies in treating the relationship between heritage, ecology, and tourism as a circular, ecological system, not a linear, industrialized one. To return to the introduction, what is needed is emphasis on *symbiosis*, not sustainability. Studying the relationships between heritage and ecology, ecology and tourism, and tourism and heritage reveals ways in which extraction can be balanced with investment so that the ecological and cultural resources invoked in the tourism industry are not exhausted. Not only *can* the hospitality, travel, and tourism industry have positive effects on both cultural and ecological landscapes when stakeholders deliberately manage tourism, heritage preservation, and ecological conservation with trophic mutualism in mind, but they *must* do so to ensure their future as an industry.

IX. ANNEX AND GLOSSARY OF TERMS

Assessment and Analysis Framework

I. Outline of location
    a. Description of population density and settlement density within the area
    b. Description of ecological landscape
    c. Description of the extent of the campus for hospitality site in question
II. Site history
    a. What is the regional, community, and site-specific history for the site?
    b. How did these all-inclusive ranches develop historically and how do they develop today?
    c. Who are the stakeholders at the site?
III. Guiding research questions
    a. Value
        i. What value does the site have for different populations? Environmental value? Financial value? Heritage value?
        ii. To what extent is the site commoditized?
        iii. What definition of preservation is achieved?
    b. Sustainability
        i. Is the site economically sustainable? Who does it employ and what benefits does it bring to the local economy?
        ii. Is the site ecologically sustainable? How does hospitality at the site contribute to conservation efforts? Is it protecting ecosystems that would otherwise be destroyed?
        iii. Is the site culturally sustainable? Does it contribute to heritage preservation efforts? Does it impede them?
    c. Applicability
        i. Is this framework applicable beyond this singular case study to other sites of this type?
    d. Viable
        i. Is the framework useful at all?
IV. Investigative questions specific to situational context

Glossary of Terms

adaptive diversity	the total number of phenotypes with genetic basis within a species or population
biodiversity	the biological variety and variability within a habitat or ecosystem
chingu-no-mori	the sacred forest surrounding a Shinto shine; these are often planted forests, especially in urban areas
commensalism	symbiosis that benefits one organism with no impact to the other
cultural health	pertaining to a cultural landscape, as measured by ethical practices
ecological health	pertaining to an ecological landscape, as measured by genetic diversity
epigenetic diversity	the total number of variants in the genetic expression of a species or population
evolution	the change in gene frequency of a species population over time
evolutionary potential	the capacity of a population to evolve in response to environmental change
genetic diversity	the total number of genes in the genetic makeup of a species or population
heritage preservation	an endeavor seeking to preserve and protect tangible and intangible culture of local, national, or human significance: including artifacts, constructions, landscapes, languages, and other skills
heritage sites	properties such as World Heritage Sites (WHS) that function as destinations, rather than manifestations of vernacular heritage, such as historic neighborhoods; while not all case study sites evaluated are WHS, they remain destinations meant for intentional tourism and travel, objects of preservation for their unique cultural or natural contributions
hitozato	the major agriculture, residential, and urban areas of Japan likely to occur along the flat coast of Japan

hospitality site	a discrete location within the professional network of the hospitality, travel, and tourism industry; here, it more specifically pertains to sites where the visitor experience is one intrinsically tied to its situatedness within the physical landscape: eg. religious sites, hotel-resorts, museums, and possibly, but not necessarily, restaurants
hospitality, travel, and tourism industry	a professional network including leisure travel, business travel, accommodation, and food and drink services
kami	like "god" or "spirit;" the mischievous characters residing within rocks, waterfalls, and other natural features
Māori	indigenous to Aotearoa New Zealand, also Māori for 'ordinary, normal, natural'
marae	space around a meetinghouse, where formal issues are debated and welcomes are made (Māori)
mutualism	symbiosis that benefits both organisms involved
okuyama	the preserved mountainous areas in Japan; the "untouched" land
Pakeha	New Zealand individual of European descent, as opposed to Māori
parasitism	symbiosis that benefits one organism while harming the other
Rongowhakaata	one of the subsets of Māori located on Gisborne, North Island, NZ
satoyama	the buffer zone of rural land and subsistence agriculture between the *okuyama* and *hitozato*
sustainability	capable of being sustained at a given rate; ex. avoiding depletion of natural resources to maintain ecological balance
symbiosis	an interaction between two organisms living in close proximity
taonga	a treasure (Māori)
torii	the gate serving as the boundary and entry into Shinto shrines
trophic	relating to resources or nutrients
whare wakairo	carved meetinghouse (Māori)

X. Bibliography

Adam Matthew Digital (Firm) (digitiser). *Dude Ranches in Wyoming, Montana and Colorado*. Marlborough, Wiltshire: Adam Matthew Digital, 2016. http://www.masstourism.amdigital.co.uk/Documents/Details/NL_32.9_130_1152.

Adam Matthew Digital (Firm) (digitiser). *Ranch Life, "Buffalo Bill" County, Wyoming. Dude Ranches Brochures*. Marlborough, Wiltshire: Adam Matthew Digital, 2016. http://www.masstourism.amdigital.co.uk/Documents/Details/NL_32.9_129_1148.

Alessio, Lorena. "Public open space design in Tokyo urban environment : a historical overview." *Public open space design in Tokyo urban environment : a historical overview*, 2019, 138–47. https://doi.org/10.3280/TR2019-091014.

Aoshima, Ippei, Kei Uchida, Atushi Ushimaru, and Masayuki Sato. "The Influence of Subjective Perceptions on the Valuation of Green Spaces in Japanese Urban Areas." *Urban Forestry & Urban Greening* 34 (August 1, 2018): 166–74. https://doi.org/10.1016/j.ufug.2018.06.018.

Ashworth, G. J. "Heritage, Tourism and Places: A Review." *Tourism Recreation Research* 25, no. 1 (January 1, 2000): 19–29. https://doi.org/10.1080/02508281.2000.11014897.

Ashworth, G. J. "Planning for Sustainable Tourism: A Review Aricle." Edited by English Tourist Board/Countryside Commission/Rural Development Commission, Tourism and the Environment Task Force, H. W. E. Davies, Planning and the Environment Ministry of Housing, and Government of Canada. *The Town Planning Review* 63, no. 3 (1992): 325–29.

Ashworth, Gregory. "Preservation, Conservation and Heritage: Approaches to the Past in the Present through the Built Environment." *Asian Anthropology* 10, no. 1 (January 1, 2011): 1–18. https://doi.org/10.1080/1683478X.2011.10552601.

Bennett, Tony. *The Birth of the Museum: History, Theory, Politics*. Routledge, 1995.

Birney, Dion. "Return to Splendor: A Second Renovation Returns Historic Dromoland Castle to Its Irish Baronial Glory." *Restaurant/Hotel Design International* 11, no. 1 (January 1, 1989).

Bowen, Zachary H., Cameron L. Aldridge, Patrick J. Anderson, Timothy J. Assal, Timothy T. Bartos, Anna D. Chalfoun, Geneva W. Chong, et al. "U.S. Geological Survey Science for the Wyoming Landscape Conservation Initiative—2015 Annual Report." USGS Numbered Series. *U.S. Geological Survey Science for the Wyoming Landscape Conservation Initiative—2015 Annual Report*. Vol. 2016–1141. Open-File Report. Reston, VA: U.S. Geological Survey, 2016. https://doi.org/10.3133/ofr20161141.

Breen, John, and Mark Teeuwen. *A New History of Shinto*. Blackwell Brief Histories of Religion Series. Chichester ; Malden, MA: Wiley-Blackwell, 2010.

Brown, John Murray. "How the Celtic Tiger Lost Its Roar." *Prospect*, no. 178 (January 2011).

Bullard, Gabe. "The World's Newest Major Religion: No Religion." *National Geographic*, April 22, 2016. https://www.nationalgeographic.com/culture/article/160422-atheism-agnostic-secular-nones-rising-religion.

Calloway, Colin Gordon. *One Vast Winter Count: The Native American West Before Lewis and Clark*. U of Nebraska Press, 2020.

"Carbon County, Wyoming | WyoHistory.Org." Accessed January 7, 2022. https://www.wyohistory.org/encyclopedia/carbon-county-wyoming.

Cawley, Mary, and Desmond A. Gillmor. "'Culture Economy', 'Integrated Tourism' and 'Sustainable Rural Development': Evidence from Western Ireland." In *Sustainable Rural Systems*. Routledge, 2008.

Cawley, Mary, and Desmond A. Gillmor. "Integrated Rural Tourism:: Concepts and Practice." *Annals of Tourism Research* 35, no. 2 (April 1, 2008): 316–37. https://doi.org/10.1016/j.annals.2007.07.011.

Chalmers, Luke. "The Spiritual Journey: A Study of the Spatial Attributes Found between Car Park and Inner Shrine," 378–83. Nishinomiya, Japan: Mukogawa Women's University, 2012.

Chan, Andrew, and Md Saidul Islam. "State, Religion, and Environmentalism: Fostering Social Cohesion and Environmental Protection in Singapore." *Environmental Sociology* 1, no. 3 (July 3, 2015): 177–89. https://doi.org/10.1080/23251042.2015.1045263.

Chase, Lisa. "Agritourism and Quality-of-Life for Farmers." In *Best Practices in Hospitality and Tourism Marketing and Management: A Quality of Life Perspective*, edited by Ana María Campón-Cerro, José Manuel Hernández-Mogollón, and José Antonio Folgado-Fernández, 337–52. Applying Quality of Life Research. Cham: Springer International Publishing, 2019. https://doi.org/10.1007/978-3-319-91692-7_17.

Cheng, Sheauchi, and Joe R. McBride. "Restoration of the Urban Forests of Tokyo and Hiroshima Following World War II." In *Greening in the Red Zone: Disaster, Resilience and Community Greening*, edited by Keith G. Tidball and Marianne E Krasny, 225–48. Dordrecht: Springer Netherlands, 2014. https://doi.org/10.1007/978-90-481-9947-1_18.

Cheng, Sheauchi, Joe R. McBride, and Keizo Fukunari. "The Urban Forest of Tokyo." *Arboricultural Journal* 23, no. 4 (November 1, 1999): 379–92. https://doi.org/10.1080/03071375.1999.9747253.

Citizensinformation.ie. "Stay and Spend Tax Credit." Citizensinformation.ie. Ireland. Accessed October 15, 2020. https://www.citizensinformation.ie/en/money_and_tax/tax/income_tax_credits_and_reliefs/stay_and_spend_tax_credit.html.

Clark, J. C. D. "English History's Forgotten Context: Scotland, Ireland, Wales." Edited by Ronald M. Sunter, John Robertson, J. G. Simms, D. W. Hayton, Gerard O'Brien, S. J. Connolly, Gareth Elwyn Jones, Prys Morgan, David W. Howell, and Victor Edward Durkacz. *The Historical Journal* 32, no. 1 (1989): 211–28.

Cole, Stroma. "6. Cultural Tourism, Community Participation and Empowerment." In *Cultural Tourism in a Changing World: Politics, Participation and (Re)Presentation*, 89–103. Channel View Publications, 2006. https://doi.org/10.21832/9781845410452-008.

Couvet, Denis, and Frédéric Ducarme. "Reconciliation Ecology, from Biological to Social Challenges." *Revue d'ethnoécologie*, no. 6 (October 7, 2014). https://doi.org/10.4000/ethnoecologie.1979.

Cross, Jennifer Eileen, Catherine M. Keske, Michael G. Lacy, Dana L. K. Hoag, and Christopher T. Bastian. "Adoption of Conservation Easements among Agricultural Landowners in Colorado and Wyoming: The Role of Economic Dependence and Sense of Place." *Landscape and Urban Planning* 101, no. 1 (May 15, 2011): 75–83. https://doi.org/10.1016/j.landurbplan.2011.01.005.

Cusack, Tricia. "'Enlightened Protestants': The Improved Shorescape, Order and Liminality at Early Seaside Resorts in Victorian Ireland." *Journal of Tourism History* 2, no. 3 (November 1, 2010): 165–85. https://doi.org/10.1080/1755182X.2010.523146.

"Destinations." Ireland.com. Accessed December 29, 2021. https://www.ireland.com/en-us/destinations/where-to-go/.

Diaz, Johnny. "Yellowstone National Park Sets August Record for Visitors." *The New York Times*, Sept. 15, 2021,. https://www.nytimes.com/2021/09/15/us/yellowstone-park-visitors.html.

Dimmer, Christian. "Re- Imagining Public Space: The Vicissitudes of Japan's Privately Owned Public Spaces." In *Urban Spaces in Japan*. Routledge, 2012.

Dodds, Rachel. "Will Tourists Pay for a Healthy Environment? Assessing Visitors' Perceptions and Willingness to Pay for Conservation and Preservation in the Island of Koh Phi Phi, Thailand." *International Journal of Tourism Anthropology*, June 10, 2013. https://www.inderscienceonline.com/doi/abs/10.1504/IJTA.2013.054407.

Donohoe, Holly M. "Sustainable Heritage Tourism Marketing and Canada's Rideau Canal World Heritage Site." *Journal of Sustainable Tourism* 20, no. 1 (January 1, 2012): 121–42. https://doi.org/10.1080/09669582.2011.617826.

Brush Creek Ranch. "Dude Ranch Accommodations | Lodge & Spa At Brush Creek." Accessed February 12, 2022. https://www.brushcreekranch.com/lodgeandspa/accommodations.

Duignan, Michael B., and Ilaria Pappalepore. "How Do Olympic Cities Strategically Leverage New Urban Tourism? Evidence from Tokyo." *Tourism Geographies* 0, no. 0 (March 8, 2021): 1–25. https://doi.org/10.1080/14616688.2021.1895296.

Ellis, Kate Ferguson. *The Contested Castle: Gothic Novels and the Subversion of Domestic Ideology*. University of Illinois Press, 1989.

Fairhead, James, Melissa Leach, and Ian Scoones. "Green Grabbing: A New Appropriation of Nature?" *The Journal of Peasant Studies* 39, no. 2 (April 1, 2012): 237–61. https://doi.org/10.1080/03066150.2012.671770.

Feeser, Ingo, and Michael O'Connell. "Fresh Insights into Long-Term Changes in Flora, Vegetation, Land Use and Soil Erosion in the Karstic Environment of the Burren, Western Ireland." *Journal of Ecology* 97, no. 5 (2009): 1083–1100. https://doi.org/10.1111/j.1365-2745.2009.01533.x.

Ferguson, Meredith. "Recalibrating the Museum: The Politics of Stewardship and the Physical/Digital Repatriation of Te Hau-Ki-Turanga." UC Santa Cruz, 2018. https://escholarship.org/uc/item/24p1z87g.

Flinn, David Edgar. *Ireland; Its Health-Resorts and Watering Places*. Paul, Trench, 1888.

Foley, Catherine E. "Cultural Tourism, Meitheal, and Representation of Heritage: Traditional Step Dancing and Siamsa Tíre, the National Folk Theatre of Ireland." *Yearbook for Traditional Music* 47 (ed 2015): 141–60. https://doi.org/10.5921/yeartradmusi.47.2015.0141.

Foley, Ronan. *Healing Waters: Therapeutic Landscapes in Historic and Contemporary Ireland*. London: Routledge, 2016. https://doi.org/10.4324/9781315586304.

Gao, Qian, and Siân Jones. "Authenticity and Heritage Conservation: Seeking Common Complexities beyond the 'Eastern' and 'Western' Dichotomy." *International Journal of Heritage Studies* 27, no. 1 (January 2, 2021): 90–106. https://doi.org/10.1080/13527258.2020.1793377.

Gates, Jonathan E. “Market Opportunities for the Purchase of Conservation Easements in Sheridan County, Wyoming.” M.S., University of Wyoming. Accessed September 25, 2021. https://www.proquest.com/docview/304640838/citation/DE3A3FC3CD9F4FAEPQ/1.

Geraldine Kendall Adams. “A New Approach to Repatriation.” *Museums Association* (blog), November 2, 2020. https://www.museumsassociation.org/museums-journal/features/2020/11/a-new-approach-to-repatriation/.

Gössling, Stefan, and Paul Peeters. “‘It Does Not Harm the Environment!’ An Analysis of Industry Discourses on Tourism, Air Travel and the Environment.” *Journal of Sustainable Tourism* 15, no. 4 (July 15, 2007): 402–17. https://doi.org/10.2167/jost672.0.

Graham, Andrea. “Field School for Cultural Documentation: Jackson Hole Dude Ranching Traditions.” *The UW National Parks Service Research Station Annual Reports* 40 (December 15, 2017): 99–105. https://doi.org/10.13001/uwnpsrc.2017.5589.

Grantham, Hedley S., Paolo Tibaldeschi, Pablo Izquierdo, Karen Mo, David J. Patterson, Hugo Rainey, J. E. M. Watson, and Kendall R. Jones. “The Emerging Threat of Extractives Sector to Intact Forest Landscapes.” *Frontiers in Forests and Global Change* 4 (2021). https://www.frontiersin.org/article/10.3389/ffgc.2021.692338.

Green Planet Films (Firm). *Losing the West*. Place of publication not identified: Green Planet Films, 2017. https://fod.infobase.com/p_ViewVideo.aspx?xtid=137738.

Gribb, W. J. “Tourism as a Form of Regional Economic Development in Wyoming.” *Papers and Proceedings of Applied Geography Conferences* 13 (1990): 96–104.

Grim, John. “The Roles of Religion in Activacting an Ecological Consciousness.” *International Social Science Journal* 62, no. 205–206 (2011): 251–54. https://doi.org/10.1111/issj.12010.

Hall, C. Michael, Tim Baird, Michael James, and Yael Ram. “Climate Change and Cultural Heritage: Conservation and Heritage Tourism in the Anthropocene.” *Journal of Heritage Tourism* 11, no. 1 (January 2, 2016): 10–24. https://doi.org/10.1080/1743873X.2015.1082573.

Halseth, Greg, Sean Patrick Markey, and David Bruce. *The Next Rural Economies: Constructing Rural Place in Global Economies*. CABI, 2010.

Heng, Terence. “Making ‘Unofficial’ Sacred Space: Spirit Mediums and House Temples in Singapore.” *Geographical Review* 106, no. 2 (April 1, 2016): 215–34. https://doi.org/10.1111/j.1931-0846.2015.12156.x.

Higham, James, and Michael Lück. “Urban Ecotourism: A Contradiction in Terms?” *Journal of Ecotourism* 1, no. 1 (April 2002): 36–51. https://doi.org/10.1080/14724040208668111.

“History of Dude Ranches – Dude Ranch Foundation.” Accessed January 6, 2022. https://duderanchfoundation.org/history-of-dude-ranches/.

Hoobler, B. M., G. F. Vance, J. D. Hamerlinck, L. C. Munn, and J. A. Hayward. “Applications of Land Evaluation and Site Assessment (LESA) and a Geographic Information System (GIS) in East Park County, Wyoming.” *Journal of Soil and Water Conservation* 58, no. 2 (March 1, 2003): 105–12.

Howe, Stephen. “Questioning the (Bad) Question: ‘Was Ireland a Colony?’” *Irish Historical Studies* 36, no. 142 (2008): 138–52.

Ikado, Fujio. “Trend and Problems of New Religions: Religion in Urban Society.” *Journal of Asian and African Studies* 3, no. 1 (January 1, 1968): 101–17.

International Council on Monuments and Sites. “Nara Document on Authenticity.” In *Convention Concerning the Protection of the World Cultural and Natural Heritage, World Heritage*

Committee, Eighteenth Session. Nara, Japan: United Nations Educational, Cultural, and Scientific Oranization, 1994. https://whc.unesco.org/archive/nara94.htm.

"Ireland." In *The World Factbook 2020*. Washington, D.C.: Central Intelligence Agency, 2020. https://www.cia.gov/library/publications/the-world-factbook/geos/ei.html.

Ishii, Hiroaki T., Tohru Manabe, Keitaro Ito, Naoko Fujita, Ayumi Imanishi, Daisuke Hashimoto, and Ayako Iwasaki. "Integrating Ecological and Cultural Values toward Conservation and Utilization of Shrine/Temple Forests as Urban Green Space in Japanese Cities." *Landscape and Ecological Engineering* 6, no. 2 (July 1, 2010): 307–15. https://doi.org/10.1007/s11355-010-0104-5.

Ishii, Hiroaki T., Tohru Manabe, Keitaro Ito, Naoko Fujita, Ayumi Imanishi, Daisuke Hashimoto, and Ayako Iwasaki. "Integrating Ecological and Cultural Values toward Conservation and Utilization of Shrine/Temple Forests as Urban Green Space in Japanese Cities." *Landscape and Ecological Engineering* 6, no. 2 (July 1, 2010): 307–15. https://doi.org/10.1007/s11355-010-0104-5.

Ito, Kazuo, Yusuke Uchiyama, Noyuri Kurokami, Kazuki Sugano, and Yusuke Nakanishi. "Soil Acidification and Decline of Trees in Forests Within the Precincts of Shrines in Kyoto (Japan)." *Water, Air, & Soil Pollution* 214, no. 1 (January 1, 2011): 197–204. https://doi.org/10.1007/s11270-010-0416-y.

Ito, Keitaro. *Urban Biodiversity and Ecological Design for Sustainable Cities*. Springer Nature, 2021.

Jackson, Wendy, and Alison Ormsby. "Urban Sacred Natural Sites – a Call for Research." *Urban Ecosystems* 20, no. 3 (June 1, 2017): 675–81. https://doi.org/10.1007/s11252-016-0623-4.

James, K. J. *Tourism, Land and Landscape in Ireland: The Commodification of Culture*. New York: Routledge, 2014. https://doi.org/10.4324/9781315883212.

Jenkins, Willis. "Biodiversity and Salvation: Thomistic Roots for Environmental Ethics." *The Journal of Religion* 83, no. 3 (2003): 401–20.

Jiao, MA, and WU Guoyuan. "Study on Environmental Regeneration Around Qinglong Temple in Xi'an City." *Open House International* 44, no. 3 (January 1, 2019): 141–46. https://doi.org/10.1108/OHI-03-2019-B0033.

Johnsgard, Paul, and Jacqueline Canterbury. *Wyoming' s Ucross Ranch: Its Birds, History, and Natural Environment*. Lulu.com, 2019.

Johnson, Adrienne Rose. "Romancing the Dude Ranch, 1926–1947." *Western Historical Quarterly* 43, no. 4 (November 1, 2012): 437–61. https://doi.org/10.2307/westhistquar.43.4.0437.

Johnson, Nuala C. "Framing the Past: Time, Space and the Politics of Heritage Tourism in Ireland." *Political Geography* 18, no. 2 (February 1, 1999): 187–207. https://doi.org/10.1016/S0962-6298(98)00072-9.

Johnson, Nuala C. "Where Geography and History Meet: Heritage Tourism and the Big House in Ireland." *Annals of the Association of American Geographers* 86, no. 3 (1996): 551–66. https://doi.org/10.1111/j.1467-8306.1996.tb01766.x.

Jones, Andrew L., Michael R. Phillips, and M. Phillips. *Disappearing Destinations: Climate Change and Future Challenges for Coastal Tourism*. CABI, 2011.

Kast, M. "Dude Ranching in the United States." *The Southwestern Social Science Quarterly* 22, no. 1 (1941): 33–38.

Kaufman, David. "Tourism's Rebound Depends On One Thing: Inclusivity." *Bloomberg.Com*, July 27, 2020. https://www.bloomberg.com/news/articles/2020-07-27/tourism-rebound-depends-on-inclusivity-for-black-travelers.

Kelly, James. "'Drinking The Waters': Balneotherapeutic Medicine In Ireland, 1660-1850." *Studia Hibernica*, no. 35 (2008): 99–146.

Knudsen, Daniel C., and Charles E. Greer. "Heritage Tourism, Heritage Landscapes and Wilderness Preservation: The Case of National Park Thy." *Journal of Heritage Tourism* 3, no. 1 (August 1, 2008): 18–35. https://doi.org/10.1080/1743873X.2008.9701248.

Kong, Lily. "Culture and Capital in Urban Change: The Constitutive Relationship Between Development Imperatives and Symbolic Values in Singapore's Built Environment." *Asian Geographer* 16, no. 1–2 (January 1, 1997): 89–102. https://doi.org/10.1080/10225706.1997.9684026.

LaPan, Chantell, and Carla Barbieri. "The Role of Agritourism in Heritage Preservation." *Current Issues in Tourism* 17, no. 8 (September 14, 2014): 666–73. https://doi.org/10.1080/13683500.2013.849667.

Larson, T. A. *History of Wyoming (Second Edition)*. U of Nebraska Press, 1990.

Lasansky, D. Medina, and Brian McLaren, eds. *Architecture and Tourism: Perception, Performance, and Place*. English ed. Oxford ; New York: Berg, 2004.

"Lawrence Ginter Sterrett." Accessed September 25, 2021. https://www.geni.com/people/Lawrence-Sterrett/6000000039163153881.

Lee, Young-Sook, Seiichi Sakuno, Nina Prebensen, and Kazuhiko Kimura. "Tracing Shintoism in Japanese Nature-Based Domestic Tourism Experiences." Edited by Pier Luigi Sacco. *Cogent Social Sciences* 4, no. 1 (January 1, 2018): 1446671. https://doi.org/10.1080/23311886.2018.1446671.

Levi Strauss, David. "The Bias of the World: Curating After Szeemann & Hopps." In *Cautionary Tales: Critical Curating*, ed. by Steven Rand and Heather Kouris. Australia: Apex Art, 2007.

Lloyd, Kate, and Carla Morgan. "Murky Waters: Tourism, Heritage and the Development of the Ecomuseum in Ha Long Bay, Vietnam." *Journal of Heritage Tourism* 3, no. 1 (August 1, 2008): 1–17. https://doi.org/10.1080/1743873X.2008.9701247.

Long, Felicity. "Age an Asset for Ireland's Dromoland Castle." *Travel Weekly*, October 29, 2013. https://www.travelweekly.com/Europe-Travel/Age-an-asset-for-Irelands-Dromoland-Castle.

Manabe, Tohru, Keitaro Ito, Daisuke Hashimoto, Dai Isono, Takashi Umeno, and Shuji Iijima. "Characteristics of the Spatial Distribution, Vegetation Structure, and Management Systems of Shrine/Temple Forests as Urban Green Space: The Case of Kitakyushu City." In *Landscape Ecology in Asian Cultures*, edited by Sun-Kee Hong, Jae-Eun Kim, Jianguo Wu, and Nobukazu Nakagoshi, 221–33. Ecological Research Monographs. Tokyo: Springer Japan, 2011. https://doi.org/10.1007/978-4-431-87799-8_16.

Matero, Frank. "Saving the Bar BC Dude Ranch: A New Method for Setting Preservation Priorities." *The George Wright Forum* 33, no. 1 (2016): 47–58.

McCarthy, Conal. "A Homecoming for Hinemihi." *Apollo Magazine*, January 10, 2020. https://www.apollo-magazine.com/hinemihi-maori-meeting-house-national-trust/.

McManus, Ruth. "Identity Crisis? Heritage Construction, Tourism and Place Marketing in Ireland." In *Ireland's Heritages*. Routledge, 2005.

Ministry for the Environment and Stats NZ. “Our Atmosphere and Climate 2020.” New Zealand’s Environmental Reporting Series, October 1, 2020. http://www.mfe.govt.nz/.

The Ranch at Rock Creek. “Montana Ranch Resort - History.” Accessed March 21, 2021. https://www.theranchatrockcreek.com/the-ranch/history/.

Müller, Norbert. “Assessment of Habitats for Nature Conservation in Japanese Cities — Procedure of a Pilot Study on Biotope Mapping in the Urban Agglomeration of Tokyo.” In *Urban Ecology*, edited by Jürgen Breuste, Hildegard Feldmann, and Ogarit Uhlmann, 631–35. Berlin, Heidelberg: Springer, 1998. https://doi.org/10.1007/978-3-642-88583-9_124.

Museum of New Zealand Te Papa Tongarewa. “Te Pūrongo ā Tau | Annual Report 2019/20.” Wellington, NZ: Museum of New Zealand Te Papa Tongarewa, 2020. https://www.tepapa.govt.nz/sites/default/files/te-papa-annual-report-2019-20.pdf.

Mzezewa, Tariro. “The Travel Industry’s Reckoning With Race and Inclusion.” *The New York Times*, July 27, 2021, sec. Travel. https://www.nytimes.com/2021/07/27/travel/black-travelers-diversity-inclusion.html.

Nasser, Noha. “Planning for Urban Heritage Places: Reconciling Conservation, Tourism, and Sustainable Development.” *Journal of Planning Literature* 17, no. 4 (May 1, 2003): 467–79. https://doi.org/10.1177/0885412203017004001.

“Native American Living Conditions on Reservations - Native American Aid.” Accessed January 25, 2022. http://www.nativepartnership.org/site/PageServer?pagename=naa_livingconditions.

Nelson, John K. “Freedom of Expression: The Very Modern Practice of Visiting a Shinto Shrine.” *Japanese Journal of Religious Studies* 23, no. 1/2 (1996): 117–53.

Nelson, Louis P. “Chapter 2: Castles of Fear.” In *Architecture and Empire in Jamaica*, Illustrated edition. New Haven, CT; London, UK: Yale University Press, 2016.

Nepal, Mani, Rajesh Kumar Rai, Saudamini Das, Laxmi Dutt Bhatta, Rajan Kotru, Madan Singh Khadayat, Ranbeer Singh Rawal, and G. C. S. Negi. “Valuing Cultural Services of the Kailash Sacred Landscape for Sustainable Management.” *Sustainability* 10, no. 10 (October 2018): 3638. https://doi.org/10.3390/su10103638.

Ngiam, Robin Wen Jiang, Wei Ling Lim, and C. Matilda Collins. “A Balancing Act in Urban Social-Ecology: Human Appreciation, Ponds and Dragonflies.” *Urban Ecosystems* 20, no. 4 (August 1, 2017): 743–58. https://doi.org/10.1007/s11252-016-0635-0.

Nicholas, Liza. *Becoming Western*. Stories of Culture and Identity in the Cowboy State. Lincoln: University of Nebraska Press, 2006. http://proxy01.its.virginia.edu/login?url=https://muse.jhu.edu/book/11778.

Noble, Bruce J. “The Quest for Settlement in Early Wyoming.” M.S., University of Wyoming. Accessed September 25, 2021. https://www.proquest.com/docview/303324818/citation/BF1CB1E0B8144055PQ/1.

Nolte, Christoph. “High-Resolution Land Value Maps Reveal Underestimation of Conservation Costs in the United States.” *Proceedings of the National Academy of Sciences* 117, no. 47 (November 24, 2020): 29577–83. https://doi.org/10.1073/pnas.2012865117.

Noma, Takeshi. “Creation and Analysis of a GIS Land-Use Map for the End of the Edo Period in Tokyo.” *Abstracts of the ICA* 1 (July 15, 2019). .

Ocón, David. “Balancing Sustainable Development and Cultural Heritage Preservation: Luxury Burial Legacies in Singapore.” *Journal of Cultural Heritage Management and Sustainable*

Development ahead-of-print, no. ahead-of-print (January 1, 2021). https://doi.org/10.1108/JCHMSD-08-2020-0116.

Ono, Ryohei. "Shrine Settings in Japan as Life-Cultural Landscape with Diverse Relations to Nature." *Proceedings of the Korean Institute of Landscape Architecture Conference*, 2007, 145–50.

Ormsby, Alison A. "Diverse Values and Benefits of Urban Sacred Natural Sites." *Trees, Forests and People* 6 (December 1, 2021): 100136. https://doi.org/10.1016/j.tfp.2021.100136.

Brush Creek Ranch. "Our Story | All Inclusive Ranch Resort." Accessed September 14, 2021. https://www.brushcreekranch.com/our-story.

Paramati, Sudharshan Reddy, Muhammad Shahbaz, and Md. Samsul Alam. "Does Tourism Degrade Environmental Quality? A Comparative Study of Eastern and Western European Union." *Transportation Research Part D: Transport and Environment* 50 (January 1, 2017): 1–13. https://doi.org/10.1016/j.trd.2016.10.034.

Paul, Linda Leigh, and Michael Mathers. *Ranches of the American West*. New York, NY: Rizzoli, 2015.

Pearce, Douglas G. "Tourism in Ireland: Questions of Scale and Organization." *Tourism Management* 11, no. 2 (June 1, 1990): 133–51. https://doi.org/10.1016/0261-5177(90)90029-9.

Pireus, LLC. "Property History." Accessed January 6, 2022. https://thewoolfactory.com/property-history.

Pungetti, Gloria, Gonzalo Oviedo, and Della Hooke, eds. *Sacred Species and Sites: Advances in Biocultural Conservation*. Cambridge: Cambridge University Press, 2012. https://doi.org/10.1017/CBO9781139030717.

Quinn, Bernadette. "Problematising 'Festival Tourism': Arts Festivals and Sustainable Development in Ireland." *Journal of Sustainable Tourism* 14, no. 3 (May 15, 2006): 288–306. https://doi.org/10.1080/09669580608669060.

Rees, Amanda. "Wildscapes, Dudescapes, and the Dude Ranching Aesthetic: Grand Teton National Park 1908-1940." *The UW National Parks Service Research Station Annual Reports* 28 (January 1, 2004): 48–52. https://doi.org/10.13001/uwnpsrc.2004.3573.

Robinson, Jake M., and Martin F. Breed. "The Lovebug Effect: Is the Human Biophilic Drive Influenced by Interactions between the Host, the Environment, and the Microbiome?" *Science of The Total Environment* 720 (June 10, 2020): 137626. https://doi.org/10.1016/j.scitotenv.2020.137626.

Rodnitzky, Jerome L. "Recapturing the West: The Dude Ranch in American Life." *Arizona and the West* 10, no. 2 (1968): 111–26.

Rose, Jeremy. "Courtney's Place: Te Papa's CEO on Leading the National Museum out of Covid." *The Spinoff*, May 16, 2020. https://thespinoff.co.nz/art/16-05-2020/courtneys-place-te-papas-ceo-on-leading-the-national-museum-out-of-covid.

Rosenzweig, Michael L. *Win-Win Ecology: How the Earth's Species Can Survive in the Midst of Human Enterprise*. Oxford University Press, 2003. https://ebookcentral-proquest-com.proxy01.its.virginia.edu/lib/uva/detail.action?docID=4702257.

Rots, Aike P. "Sacred Forests, Sacred Nation: The Shinto Environmentalist Paradigm and the Rediscovery of 'Chinju No Mori.'" *Japanese Journal of Religious Studies* 42, no. 2 (2015): 205–33.

Saito, Masayuki, and Fumito Koike. "Distribution of Wild Mammal Assemblages along an Urban–Rural–Forest Landscape Gradient in Warm-Temperate East Asia." *PLOS ONE* 8, no. 5 (May 31, 2013): e65464. https://doi.org/10.1371/journal.pone.0065464.

Sanders, Diane. "Jackson Hole Wildlife Park: An Experiment to Bridge Tourism and Conservation." *The UW National Parks Service Research Station Annual Reports* 36 (January 1, 2013): 57–73. https://doi.org/10.13001/uwnpsrc.2013.3985.

Schuster, Richard, Ryan R. Germain, Joseph R. Bennett, Nicholas J. Reo, and Peter Arcese. "Vertebrate Biodiversity on Indigenous-Managed Lands in Australia, Brazil, and Canada Equals That in Protected Areas." *Environmental Science & Policy* 101 (November 1, 2019): 1–6. https://doi.org/10.1016/j.envsci.2019.07.002.

Sheykhi, Mohammad Taghi. "Mutual Interaction of Tourism and Environment: A Sociological Appraisal." *Middle East Journal of Business* 15, no. 1 (March 2020): 11–14. https://doi.org/10.5742/mejb.2020.93789.

Shinde, Kiran A., and Daniel H. Olsen. *Religious Tourism and the Environment*. CABI, 2020.

Spence, Mark David. "First Wilderness: America's Wonderland and Indian Removal from Yellowstone National Park." In *Dispossessing the Wildernessz: Indian Removal and the Making of National Parks*. New York: Oxford University Press, 2000. https://doi.org/10.1093/acprof:oso/9780195142433.003.0005.

Stahl, Peter D., and Michael F. Curran. "Collaborative Efforts towards Ecological Habitat Restoration of a Threatened Species, Greater Sage-Grouse, in Wyoming, USA." In *Land Reclamation in Ecological Fragile Areas*. CRC Press, 2017.

"Stories, Shrines, and Symbols: Recognizing Psycho-Social-Spiritual Benefits of Urban Parks and Natural Areas." Accessed September 28, 2021. https://bioone.org/journals/journal-of-ethnobiology/volume-36/issue-4/0278-0771-36.4.881/Stories-Shrines-and-Symbols--Recognizing-Psycho-Social-Spiritual-Benefits/10.2993/0278-0771-36.4.881.full.

Sun, The Saratoga. "Reflections from the Archives of the Saratoga Sun." The Saratoga Sun. Accessed September 25, 2021. https://www.saratogasun.com/story/2013/11/06/news/reflections-from-the-archives-of-the-saratoga-sun/1539.html.

Suprapti, Atiek, Edward E. Pandelaki, Indriastjario, Agung Budi Sardjono, Yosidha Tomohiko, Yagi Masao, and Adriana P. Higashino. "Towards a Harmonious Development between Nature and Culture on Walisanga Religious Site, Indonesia – Learning from the Best Practices in Japan." *IOP Conference Series: Earth and Environmental Science* 99 (December 2017): 012035. https://doi.org/10.1088/1755-1315/99/1/012035.

Takeuchi, Kazuhiko. "Rebuilding the Relationship between People and Nature: The Satoyama Initiative." *Ecological Research* 25, no. 5 (September 1, 2010): 891–97. https://doi.org/10.1007/s11284-010-0745-8.

Tate, David M. "Management of Historic Trails through Wyoming," 2003. https://doi.org/10.13016/M23B35.

Teo, Peggy, and Shirlena Huang. "Tourism and Heritage Conservation in Singapore." *Annals of Tourism Research* 22, no. 3 (January 1, 1995): 589–615. https://doi.org/10.1016/0160-7383(95)00003-O.

Tham, Aaron. "Envisioning Eden: The Manufactured Ecotourism Environment of Singapore." *Journal of Ecotourism* 18, no. 1 (January 2, 2019): 1–24. https://doi.org/10.1080/14724049.2017.1334787.

Tuck, Eve, and K. Wayne Yang. "Decolonization Is Not a Metaphor." *Decolonization: Indigeneity, Education & Society* 1, no. 1 (September 8, 2012). https://jps.library.utoronto.ca/index.php/des/article/view/18630.

Condé Nast Traveler. "The Lodge & Spa at Brush Creek Ranch — Hotel Review." Accessed February 13, 2022. https://www.cntraveler.com/hotels/saratoga/lodge-and-spa-at-brush-creek-ranch.

Tunbridge, John. "Three Decades in Heritage Tourism: A Tribute to Gregory Ashworth." *Anatolia* 29, no. 4 (October 2, 2018): 620–25. https://doi.org/10.1080/13032917.2018.1511322.

United States. "Mountain Meadow Guest Ranch Expansion Proposal." Final Environmental Impact Statement : Medicine Bow National Forest and Thunder Basin National Grassland. Laramie, Wyo: U.S. Dept. of Agriculture, Forest Service, 1989. By Request. https://hdl.handle.net/2027/umn.319510029748985.

Urry, John. *The Tourist Gaze: Leisure and Travel in Contemporary Societies*. 1st edition. London ; Newbury Park: SAGE Publications Ltd, 1990.

US Census Bureau. "Historical Population Density Data (1910-2020)." Census.gov, October 8, 2021. https://www.census.gov/data/tables/time-series/dec/density-data-text.html.

Wachob, Douglas Glenn. "The Effects of the Conservation Reserve Program on Wildlife in Southeastern Wyoming." Ph.D., University of Wyoming. Accessed September 25, 2021. https://www.proquest.com/docview/304381633/abstract/EFB628F6CF2E4CFFPQ/1.

Weeks, Michael. "Fences, Conservation, and Tourism: A History of the Jackson Hole Wildlife Park." *The UW National Parks Service Research Station Annual Reports* 35 (January 1, 2012): 43–50. https://doi.org/10.13001/uwnpsrc.2012.3925.

Welsh, Michael. "Borne, 'Dude Ranching: A Complete History' (Book Review)." *New Mexico Historical Review* 59, no. 4 (October 1, 1984): 427–29.

"What Drives Native American Poverty?: Institute for Policy Research - Northwestern University." Accessed January 25, 2022. https://www.ipr.northwestern.edu/news/2020/redbird-what-drives-native-american-poverty.html.

Whitt, Christine, Sarah A. Low, and Anders Van Sandt, eds. "Agritourism Allows Farms To Diversify and Has Potential Benefits for Rural Communities." *Amber Waves:The Economics of Food, Farming, Natural Resources, and Rural America*, 2019. https://doi.org/10.22004/ag.econ.302882.

"Wild Atlantic Way." Ireland.com. Accessed December 29, 2021. https://www.ireland.com/en-us/destinations/experiences/wild-atlantic-way/.

Willms, David, and Anne Alexander. "The North American Model of Wildlife Conservation in Wyoming: Understanding It, Preserving It, and Funding Its Future Wyoming Law Division." *Wyoming Law Review* 14, no. 2 (2014): 659–704.

Wolch, Jennifer R., Jason Byrne, and Joshua P. Newell. "Urban Green Space, Public Health, and Environmental Justice: The Challenge of Making Cities 'Just Green Enough.'" *Landscape and Urban Planning* 125 (May 1, 2014): 234–44. https://doi.org/10.1016/j.landurbplan.2014.01.017.

Wonglangka, Warong, and Feng Han. “Lanna Buddhist Temple: The Cultural Landscape as Urban Green Space.” *Journal of Environmental Design* 5, no. 1 (July 26, 2018): 106–29.

Wyckoff, William. *How to Read the American West*. Weyerhaeuser Environmental Book, A Field Guide. Seattle: University of Washington Press, 2014.

Yamazaki, Takahiro, Akiko Iida, Kimihiro Hino, Akito Murayama, U. Hiroi, Toru Terada, Hideki Koizumi, and Makoto Yokohari. “Use of Urban Green Spaces in the Context of Lifestyle Changes during the COVID-19 Pandemic in Tokyo.” *Sustainability* 13, no. 17 (January 2021): 9817. https://doi.org/10.3390/su13179817.

Yuan, Yaoqing, Maozhu Jin, Jinfei Ren, Mingming Hu, and Peiyu Ren. “The Dynamic Coordinated Development of a Regional Environment-Tourism-Economy System: A Case Study from Western Hunan Province, China.” *Sustainability* 6, no. 8 (August 2014): 5231–51. https://doi.org/10.3390/su6085231.

Zhilenko, V. Y., M. E. Komarova, S. N. Yasenok, I. S. Koroleva, and I. V. Semchenko. “Problems and Prospects of Development of Ecological Tourism in Ireland,” 2017. http://dspace.bsu.edu.ru/handle/123456789/21003.

Zimmerman, Emily J. “Eastward Ho!” *The Dude Ranch Hits the Trail 1925-1955*. 1998, 1998. (Internet materials). http://xroads.virginia.edu/~MA98/zimmerman/duderanch/front.html.

Zuelow, Eric G. E. *Making Ireland Irish: Tourism and National Identity since the Irish Civil War*. Syracuse University Press, 2009.