



Escola de Ciências Sociais e Humanas

Departamento de Psicologia Social e das Organizações

Valores Culturais e o Intenção de Viajar de Forma Sustentável

Annika Wirth

Dissertação submetida como requisito parcial para obtenção do grau de
Mestrado em Psicologia das Relações Interculturais

Orientadora:

Dr. Christin-Melanie Vauclair, Invited Assistant Professor,

Instituto Universitário de Lisboa (ISCTE-IUL), CIS-IUL, Lisboa

Outubro, 2019



IUL School of Social Sciences

Department of Social and Organizational Psychology

Cultural Values and Sustainable Travel Intention

Annika Wirth

Dissertation submitted as partial requirement for the conferral of the
Master in Psychology of Intercultural Relations

Supervisor:

Dr. Christin-Melanie Vaclair, Invited Assistant Professor,

Instituto Universitário de Lisboa (ISCTE-IUL), CIS-IUL, Lisboa

October, 2019

Resumo

Com um número crescente de atividades turísticas a cada ano, viajar de uma maneira que possa proteger culturas, economias e ambientes torna-se cada vez mais importante. Pesquisas anteriores mostraram que um comportamento sustentável em respeito as viagens que as pessoas fazem é influenciado pelos valores, mas também como pelo contexto nacional. Este estudo tem como objetivo determinar como os valores culturais estão associados à decisão de envolver-se em um comportamento turístico sustentável e se esse vínculo é moderado pela identificação cultural de uma pessoa. Os dez valores básicos de Schwartz são usados em conjunto com os valores de diversidade e altruísmo. Os valores são medidos usando uma abordagem de normas intersubjetivas. Com base na teoria da ação racional, atitudes e normas subjetivas são consideradas mediadoras no modelo.

Uma pesquisa on-line foi distribuída para coletar dados de uma mostra diversificada de pessoas. Os resultados indicam que apenas os valores da diversidade e do altruísmo estão significativamente associados à intenção de viajar de forma sustentável. Além disso, o efeito do altruísmo é mediado por atitudes. Nenhum dos efeitos foi moderado pela identificação cultural. Os resultados sugerem a importância do altruísmo e da diversidade na promoção de alternativas sustentáveis de viagem.

Palavras-chave: Turismo sustentável, Cultura, Atitude, Normas subjetivas

A classificação como definido pela American Psychological Association

(PsycINFO Classification Categories and Codes): 3920 Consumer Attitudes & Behavior

Abstract

With an increasing number of touristic activities each year, traveling in a way that protects cultures, economies and environments is becoming increasingly important. Previous research has shown that sustainable travel behavior is influenced by a person's values, as well as their national background. This study aims to determine how cultural values are associated with the decision to engage in sustainable tourism behavior and if this link is moderated by a persons' cultural identification. The ten basic values by Schwartz are used in addition with the values of diversity and altruism. The values are measured using an intersubjective norms approach. Building on the theory of reasoned action, attitudes and subjective norms are considered as mediators in the model.

An online survey was distributed to collect data from a diverse sample. The results indicate that only the values of diversity and altruism are significantly associated with the intention to travel sustainably. Furthermore, the effect of altruism is mediated by attitudes. None of the effects were moderated by cultural identification. The results suggest the importance of altruism and diversity in promoting sustainable travel alternatives.

Keywords: Sustainable Tourism, Culture, Attitude, Subjective Norm

Classification as defined by American Psychological Association

(PsycINFO Classification Categories and Codes): 3920 Consumer Attitudes & Behavior

Table of Contents

Chapter I: Introduction.....	1
Chapter II: Theoretical Background	2
<i>Sustainable Tourism.....</i>	<i>2</i>
<i>Cultural Values.....</i>	<i>3</i>
Schwartz Value Theory.....	3
Diversity + Altruism.....	5
Intersubjective Norms Approach.....	6
<i>Theory of Reasoned Action.....</i>	<i>6</i>
<i>Previous Research.....</i>	<i>7</i>
<i>Research Question.....</i>	<i>9</i>
<i>Hypotheses.....</i>	<i>9</i>
Chapter III: Method.....	10
<i>Procedure.....</i>	<i>10</i>
<i>Participants.....</i>	<i>11</i>
<i>Measures.....</i>	<i>11</i>
Short Schwartz’s Value Survey.....	12
Cultural Identification.....	12
Sustainable Travel Intentions.....	13
Subjective Norm & Attitude.....	13
Chapter IV: Results.....	14
<i>Correlational Analyses.....</i>	<i>14</i>
<i>Mediation analyses.....</i>	<i>15</i>
Self-enhancement.....	17
Self-transcendence.....	18
Openness to Change.....	20
Conservation.....	21

Diversity.....	22
Altruism.....	23
<i>Summary.</i>	24
Chapter IV: Discussion	24
<i>Results.</i>	24
<i>Limitations.</i>	26
<i>Implications and Future Research.</i>	27
References.....	29
Appendix.....	33
<i>Appendix A: Questionnaire</i>	33
<i>Appendix B: Cultural Identification of the Participants</i>	40

Tables

Table 4.1 Correlation Coefficients	15
--	----

Figures

Figure 2.1 The circular structure of the basic values.....	4
Figure 2.2 Theory of Reasoned Action.....	7
Figure 2.3. Proposed moderated mediation model	10
Figure 4.2. Conceptual model of proposed mediation.....	16
Figure 4.3. Moderated mediation model for the mediator attitude.....	16
Figure 4.4. Moderated mediation model for the mediator subjective norm.....	17
Figure 4.5 Self-enhancement mediation model	18
Figure 4.6 Self-transcendence mediation model.....	19
Figure 4.7 Openness to change mediation model	21
Figure 4.8 Conservation mediation model.....	22
Figure 4.9 Diversity mediation model	23
Figure 4.10 Altruism mediation model.....	24

Chapter I: Introduction

As one of the most powerful industries in the world, tourism has a profound impact on local cultures, nature and economy (Kostić & Jovanović Tončev, 2014). With more people traveling each year, it is becoming increasingly important to promote an industry that considers its impact, engages in the preservation of culture, supports the local economy and protects the environment (UNTWO, 2018). According to a *booking.com sustainability study* (Booking.com, 2019) more than half of all travelers wish to make more sustainable travel choices, but a common struggle includes the lack of appeal of those options that are presented to tourists. Understanding what motivates and influences people in their travel behavior can therefore help to better promote sustainable tourism and increase the appeal of those alternative travel options.

Travelers from different cultures often vary in how they spend their vacations and what they value while being abroad (Thrane, 1997; Pizam & Calantone, 1987; Wolfe & Hsu, 2004). Previous Research has also found some influence of nationality on sustainable travel behavior (Budeanu, 2007). This suggest that culture may have an important effect on sustainable behavior and that some cultures attribute more importance to sustainability than others.

Furthermore, most sustainability research usually focuses on environmental sustainability. Yet, the definition of sustainability can be extended by encompassing also social and economic aspects. This so-called triple bottom line approach to sustainability explicitly includes economic, social and environmental aspects (Stoddard, Pollard, & Evans, 2012) and is the framework used by the World Tourism Organization to define sustainable tourism (UNEP and UNWTO, 2005). It is therefore crucial to build on previous research and consider also economic and cultural sustainability factors when studying sustainable travel behavior. Lastly, while previous studies have looked at the connection of nationality and sustainable travel behavior, no previous research has specifically looked at the influence of cultural values on sustainable travel behavior.

Consequently, the aim of this research is to better understand the connection between cultural values and the intention to travel in an environmentally, culturally and economically sustainable way. The theory of reasoned action is used as a basis to understand in which way cultural values are related to the intention to travel sustainably.

CULTURAL VALUES AND SUSTAINABLE TRAVEL INTENTION

This research was conducted via an online survey to collect data on peoples' cultural values, their attitudes and subjective norms regarding sustainable travel behavior and their intention to travel sustainably.

In the following section, the concept of sustainable tourism is introduced, followed by a description of cultural values and their measurement, as well as the theory of reasoned action. The second part of the thesis focuses on the empirical study and finally the results and their implications are discussed.

Chapter II: Theoretical Background

Sustainable Tourism.

The tourism industry has experienced worldwide growth by 25% in the past 10 years and still continues to grow (UNEP and UNWTO, 2005). While it has the power to immensely contribute to a country's economy and raise employment rates, it can also do great damage to the places visited by polluting the environment, destroying ecosystems and traditional societies. It is therefore of great importance to move in the direction of an activity that is sustainable by taking these factors into account.

The World Tourism Organization (2005) gives the following guidelines for tourism to be sustainable by focusing on environmental, economic and socio-cultural domains. Regarding the environment, it should use resources in an optimal way, maintain essential ecological processes and at the same time conserve natural heritage and biodiversity. It should respect and conserve social and cultural traditions of the host country and contribute to intercultural understanding and tolerance. Sustainable Tourism should furthermore contribute to stable employment for the host country and contribute to the reduction of poverty (UNEP and UNWTO, 2005).

It is important to note the three distinct domains included in the sustainability definition, namely environmental, economic and socio-cultural. Most sustainability research focuses solely on the first factor, i.e. the environment. Furthermore, only a small amount of research has focused on sustainability in the tourism sector. This research therefore aims to extend the definition of sustainability to include all three factors and explore it in the increasingly important and less researched context of tourist behavior.

Cultural Values.

Schwartz Value Theory.

A study by Hsu, Woodside, & Marshall (2013) compared multiple theories about cultural differences in explaining overseas tourism behavior, including theories proposed by Hofstede, Inglehart, Schwartz, and Steenkamp and found Schwartz's personal values theory to be especially useful.

Schwartz's personal values have also been linked to environmental concern across 14 different countries in a previous study by Schultz and Zelenzy (1999). For this reason, they will also be used in the present research.

Schwartz (2012) identified 10 different universal values grounded in the most basic human needs: our individual biological needs, the need for coordinated social interaction and the need of groups for survival and welfare. Each value can be thought of as a goal representing these basic human needs and an individual can attribute more or less importance to each value. Values are generally defined by five main features: Once activated, they become infused with feelings, they refer to goals which motivate action, they are relevant in more than one specific situation or context, they serve as guidance and criteria for actions and they are ordered by importance (Schwartz & Bilsky, 1987). The following are the 10 values, each identified by its motivational goal. The value items which are used to measure the basic value are in parentheses.

“Self-Direction: Independent thought and action—choosing, creating, exploring. (creativity, freedom, choosing own goals, curious, independent)

Stimulation: Excitement, novelty, and challenge in life. (a varied life, an exciting life, daring)

Hedonism: Pleasure or sensuous gratification for oneself. (pleasure, enjoying life, self-indulgent)

Achievement: Personal success through demonstrating competence according to social standards. (ambitious, successful, capable, influential)

Power: Social status and prestige, control or dominance over people and resources. (authority, wealth, social power)

CULTURAL VALUES AND SUSTAINABLE TRAVEL INTENTION

Security: Safety, harmony, and stability of society, of relationships, and of self. (social order, family security, national security, clean, reciprocation of favors)

Conformity: Restraint of actions, inclinations, and impulses likely to upset or harm others and violate expectations or norms. (obedient, self-discipline, politeness, honoring parents and elders)

Tradition: Respect, commitment, and acceptance of the customs and ideas that one's culture or religion provides. (respect for tradition, humble, devout, accepting my portion in life)

Benevolence: Preservation and enhancement of the people with whom one is in frequent personal contact [meaning especially family]. (helpful, honest, forgiving, responsible, true friendship, mature love)

Universalism: Understanding, appreciation, tolerance, and protection for the welfare of all people and for nature. (broadminded, social justice, equality, world at peace, world of beauty, unity with nature, wisdom, protecting the environment)" (Schwartz, 2012, p.5-7)



Figure 2.1 The circular structure of the basic values. (Extracted from Schwartz et al., 2012)

CULTURAL VALUES AND SUSTAINABLE TRAVEL INTENTION

The ten values are organized along a continuum of related motivations, resulting in a circular structure. Values closer together have more in common, while values opposite each other are contradictory. Consequently, the values form two competing value dimensions.

The first dimension contrasts openness to change and conservation. It has values of self-direction and stimulation, emphasizing independent thought and readiness for change, on one side, and values of conformity and tradition, emphasizing values like resistance to change and preservation of the past, on the other. The second dimension contrasts self-enhancement and self-transcendence. While self-enhancement emphasizes the pursuit of self-interests with values like power and achievement, self-transcendence emphasizes concern for others and their welfare with the values of universalism and benevolence (Schwartz, 2012). Conservation and self-transcendence are focused on social outcomes, while openness to change and self-enhancement are focused on personal outcomes (Schwartz et al., 2012).

Diversity + Altruism.

In addition to the values defined by Schwartz's theory, the present study included two more values that had been previously connected to sustainable behavior (Corral-Verdugo et al., 2009; Tapia-Fonllem, Corral-Verdugo, Fraijo-Sing, & Durón-Ramos, 2013). The first value is diversity, defined by Corral-Verdugo et al (2009) as a preference for biophysical and socio-cultural diversity in interactions with the world. This diversity can be found in nature through different landscapes, weather, plants and animals or within society through different ethnicities, religions and sexual orientations. Based on these two areas, this study included two items to measure diversity, one for valuing diversity in nature and one for valuing diversity in society. In the study by Corral-Verdugo et al (2009), which was using a Mexican sample, diversity was found to positively correlate with environmentally friendly behavior.

Furthermore, Altruism was included as a value as it has previously been found to have a relationship with sustainable behaviors (Gärling, Fujii, Gärling, & Jakobsson, 2003; Lam & Hsu, 2006). The value was developed based on a scale by Tapia-Fonllem, Corral-Verdugo, Fraijo-Sing, & Durón-Ramos (2013), who found a positive influence of altruism on sustainable behavior among a Mexican sample. The definition consists of valuing the well-being of others, donating goods or money or assisting people in danger or need of help. Both altruism and diversity, are focused on social outcomes.

Intersubjective Norms Approach.

To assess cultural values, this research uses the intersubjective norms approach proposed by Chiu, Gelfand, Yamagishi, Shteynberg, & Wan (2010). This approach is based on three basic ideas. First, it assumes that people sometimes act on values that they recognize as widely shared within their culture rather than their own personal beliefs and values. Second, it recognizes that individuals in a culture actively construct and negotiate cultural theories and that two persons from the same culture might not share precisely the same cultural code. Third, the personal beliefs and values that seem to be widespread in a culture might differ from the values and beliefs that someone personally supports. This suggests that individuals from the same culture share a collective representation of the defining characteristics of a given culture and its norms and that this representation can influence their behavior above personal norms and values. Consequently, cultural values are measured by what members of a culture believe to be of importance in their cultural context, not by actual self-importance of different values for individuals in a given culture.

Using the intersubjective approach, the questionnaire in this study, therefore, asks participants to rate the values based on what they perceive to be of importance in their culture. A study by Wan et al. (2007) furthermore showed that the endorsement of these intersubjective values is related to the strength of identification with the cultural group. As a consequence, this study also assesses participants' cultural identification.

Theory of Reasoned Action.

As a theoretical foundation, this study uses the Theory of reasoned action, developed by Martin Fishbein and Icek Ajzen (1975). The theory predicts that the intention to engage in a certain behavior is caused by attitudes and subjective norms. The first predictor of intention is *Attitude*, the individual's favorable or unfavorable evaluation of a behavior. It is an individual difference variable based only on the personal evaluation of the behavior in question. The second predictor is *Subjective Norm* and it refers to the social pressure related to performing the activity. It is based on the influence of significant others or people that are close to the individual. The model furthermore suggests that the intention to engage in the behavior is then directly influencing the actual behavior (Park, 2000). In various meta-analyses, the model was found to have strong predictive ability (Sheppard, Hartwick & Warshaw, 1988). It is important to note that the theory assumes complete volitional control over the behavior, meaning the

CULTURAL VALUES AND SUSTAINABLE TRAVEL INTENTION

individual can decide at will to engage or not engage in the behavior. Non-motivational factors, such as time, money or cooperation of others are not accounted for (Ajzen, 1991).

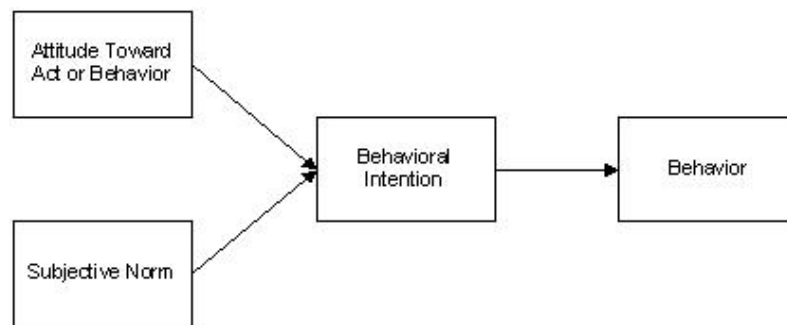


Figure 2.2 Theory of Reasoned Action (Extracted from Fishbein & Ajzen, 1975)

A study by Park, Levine, & Sharkey (1998) successfully used the theory of reasoned action to predict recycling behavior among students in Hawaii. Attitude and subjective norm both significantly predicted behavioral intention. In another study by Han, Meng, & Kim (2017) with participants from China, attitude and subjective norm significantly predicted the intention to engage in bicycle touring as a form of sustainable tourism. Han, Hsu, & Sheu (2010) found that attitude and subjective norm successfully predicted intention to stay at a green hotel among travelers from the US. Ajzen & Driver (1992) conducted a study among university students from the US and found that attitude and subjective Norm were predictive for intentions for leisure activity. They also found that the leisure intentions predicted actual leisure behavior.

Regarding the role of culture within the theory of reasoned action, a study by Park (2000) found that Korean participants had significantly higher scores on subjective norms and social attitudes than mainland US participants. While nationality had no effect on the link between attitude, subjective norm and intention, it did influence the strength of the two components. Another study examined the relationship between participants' cultural orientations and their intentions for collaborative learning and found a significant influence of culture on attitudes and subjective norms (Arpaci, 2016). These findings support the assumptions that culture should be considered as an antecedent to the theory of reasoned action.

Previous Research.

A great number of previous studies examined factors that influence sustainable behavior, mainly focusing on environmental aspects. A review by Gifford & Nilsson (2014) identified as much as 18 different social and personal factors that impact pro-environmental

CULTURAL VALUES AND SUSTAINABLE TRAVEL INTENTION

behavior and concern. Some of the personal factors include age, gender, education and values, while some of the social factors include religion, norms and social class. Regarding Schwartz's basic values, a previous study by Hedlund (2011) with participants from Sweden found a positive relationship between universalism and environmental concern. The study also identified a positive relationship between values such as equality, social justice and peace on earth and likeliness to have environmental concern in vacation choices.

A study by Thrane (1997) with a Norwegian sample explored the relationship between personal values, such as security, self-respect or belonging and vacation motives, such as getting away from stress, getting exercise or learning something new. It was found that personal values are a stronger predictor of vacation motives than demographic characteristics like gender or education. Pizam and Calantone (1987) found that within a US sample, 41% to 81% of travel behavior was successfully predicted by personal values. A study conducted by Nordlund & Garvill (2002) with a Swedish sample, found that self-transcendence was positively and self-enhancement negatively correlated with ecocentrism, a positive attitude to environmental protection, which in turn influenced personal norm and environmental behavior. A cross-cultural study with six different nations (Brazil, Czech Republic, Germany, India, New Zealand, and Russia) by Schultz, Gouveia, Cameron, Thanka, Schmuck & Franek (2005) also found a negative relationship of self-enhancement on environmental concern and a positive relationship for self-transcendence.

It has also been found that the motivation for travel is affected by cultural background. A study by Wolfe & Hsu (2004) identified different motivational factors for Caucasians and non-Caucasian travelers. While Caucasians attributed more importance to escaping crowds while on holiday, non-Caucasians indicated higher importance for family time. However, this difference could be explained by many different factors, as the study did not explicitly assess culture. In a study by Hsu, Woodside & Marshall (2013), travelers visiting Australia from five eastern countries and five Western countries were examined in their differences in consumer behavior. It was found that visitors from eastern countries show different behavioral tendencies on vacation than visitors from western countries.

Kang & Moscardo (2006) compared attitudes towards responsible tourism behavior between Korean, Australian and British tourists and found significant differences in the three groups with Koreans showing the most support. A discussion by Budeanu (2007) examined the attitude and awareness towards sustainable tourism alternatives among different nationalities. Over 85% of British tourists consider it important that their holidays do not harm the environment and 53% of US travelers endorse the protection of well-being and culture of

destination communities. While buying packaged holidays, over 50% of German and Dutch tourists do not inquire about environmental aspects before purchasing.

In summary, there is evidence linking values to environmental concern, as well as tourist behavior and responsible tourist behavior. Studies have also found a connection between culture and tourist behavior, which might be caused by different underlying value systems present in different cultures. This study aims to connect and extend previous research on the topic, looking at the connection between cultural values and responsible tourist behavior.

Research Question.

The overall question of this research project is: Are cultural values associated with the intention to travel sustainably? The research question is addressed within the framework of the theory of reasoned action. Furthermore, the research examines the moderating effect of cultural identification.

Hypotheses.

Based on the literature reviewed above showing that culture may be linked to sustainable travel behavior, it is expected that cultural values predict sustainable travel intentions, but that this link is moderated by the level of identification with the culture.

It is furthermore proposed that the mediating effects of attitude and subjective norms are dependent on the level cultural identification. For individuals identifying more strongly with their culture, the effect the cultural value has on attitude and subjective norm is assumed to be stronger. Given that attitude is an individual difference variable, it is expected that the effect of attitude on behavioral intention is not moderated by cultural identification. However, for subjective norms, it is expected that the effect of subjective norms on behavioral intention depends on the level of cultural identification. Subjective norms assess perceived social pressures, which are assumed to have a higher influence on individuals who strongly identify with their culture (Vauclair et al., 2015). Consequently, high cultural identification might lead to a stronger link between subjective norms and behavioral intention. The proposed model can be seen in Figure 2.3.

It is hypothesized that:

Hypothesis 1_a: Cultural Values with a social focus (self-transcendence, conservation, diversity, altruism) are positively correlated to intention to travel sustainably.

CULTURAL VALUES AND SUSTAINABLE TRAVEL INTENTION

Hypothesis 1_b: Cultural values with a personal focus (self-enhancement, openness to change) are negatively correlated to intention to travel sustainably.

According to the Theory of Reasoned Action, it is expected that:

Hypothesis 2: Attitude and Subjective Norm mediate the relationship between cultural values and intention to travel sustainably.

Expecting that some effects are dependent on participants' cultural identification, it is further hypothesized that:

Hypothesis 3_a: The mediating effect of *attitudes* on the link between cultural values and behavioral intentions depends on the level of cultural identification. The mediating process should be stronger if individuals identify strongly with their culture for associations involving normative pressures.

Hypothesis 3_b: The mediating effect of *subjective norm* on the link between cultural values and behavioral intentions should also depend on the level of cultural identification. The mediating process should be stronger if individuals identify strongly with their culture.

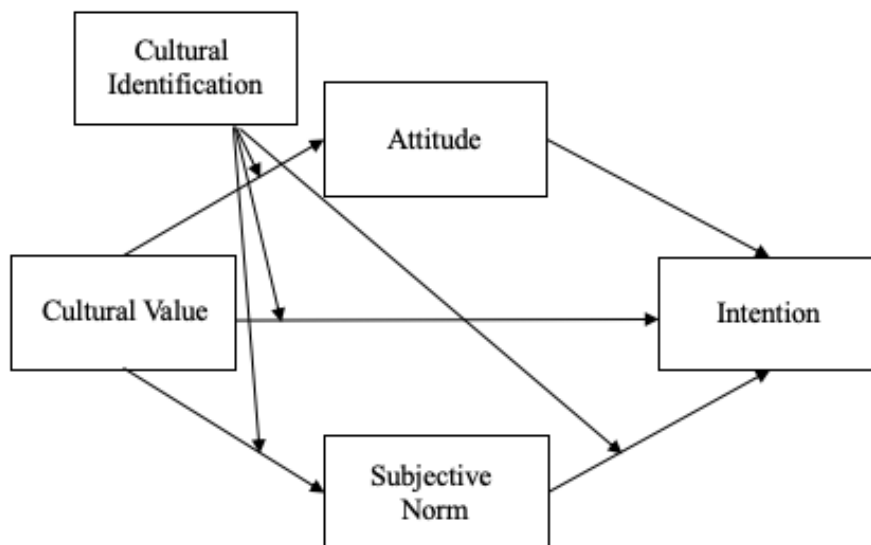


Figure 2.3. Proposed moderated mediation model

Chapter III: Method

Procedure.

During the time period of June 7th and August 15th 2019, 190 people answered a questionnaire created with the online platform “Qualtrics.” Participants were recruited via social media, as well as through friends and family. For the distribution on social media

CULTURAL VALUES AND SUSTAINABLE TRAVEL INTENTION

Facebook groups specifically created for survey exchange, as well as communities for travel enthusiasts, were used. Apart from the data directly related to the research question, demographic data, such as age, gender, subjective income and education were also collected.

Participants.

In total 190 people participated in the research study. A total of 36 participants did not continue after the first question and their answers had to be omitted from the data analysis. The sample size used for analysis is therefore 154 participants, with 104 identifying as female (67.1%) and 46 identifying as male (29.9%)

From the 154 participants, 152 provided their age. The age ranges from 15 to 70 with most participants being between 18 and 24 (40.3%). The mean age is $M = 29.79$ ($SD = 11.56$).

153 participants provided their level of education, with 92.2 % currently or previously pursuing a university degree, such as Bachelor, Master or PhD. Another 9 participants (5.8%) completed or are currently completing secondary school education. One participant has no formal education, another participant has primary school education and one participant did not provide their education information.

Participants were asked about their political orientation on a scale from 1 for Left-wing oriented to 6 for Right-wing oriented. The most common orientation is three, chosen by 50 participants (32.5%). The mean orientation is $M = 3.02$ ($SD = 1.24$). A total of two people did not provide information on their political orientation.

153 Participants provided information about their subjective income. The majority, 78 participants (50.6%), indicated living comfortably on present income. 59 Participants (38.3%) indicated they are coping on their present income and 13 participants (8.4%) find it difficult to live on their present income. Three participants (1.9%) chose the last option, indicating a high difficulty to live on their present income.

Measures.

The main questionnaire was made up of 5 different scales, all of which will be described in more detail below. Questions assessing demographic data were included at the end of the questionnaire. The entire questionnaire used in this study can be found in Appendix A.

Short Schwartz's Value Survey.

In order to assess participants' cultural values, a short version of Schwartz's Value Survey was used (Lindeman & Verkasalo, 2005). While the original version of the value survey presents the participants with the value items separately, resulting in 45 items, the shortened version presents the name of each value together with its value items in parenthesis, which results in a total of only 10 items. As the study was conducted through an online questionnaire, the short survey was chosen for greater efficiency. The two items for diversity and the one item for altruism were added to the survey, resulting in 13 items in total.

Using an intersubjective norms approach to assess perceived cultural values at the individual-level (Chiu, Gelfand, Yamagishi, Shteynberg, & Wan, 2010), participants were asked to rate the importance of each value for people from the culture they most identify with. A Likert-scale was used ranging from -1 (opposed to principles of most people from my culture), 0 (not important), 4 (important), to 7 (of supreme importance). For further analyses, mean scores were computed for each higher order value dimensions: Self-transcendence was derived from the mean of Universalism and Benevolence, Self-enhancement from Achievement and Power, Openness to Change from Stimulation, Hedonism and Self-direction and Conservation from Security, Conformity and Tradition. Diversity was calculated through the mean of Diversity in nature and Diversity in society. Altruism was used as separate value item in the analyses.

Cultural Identification.

Participants were also asked to provide the country or culture they most identify with, as this may be different from the nationality provided in the demographic part of the survey. A substantial share of the sample identifies with the German culture (22 participants; 14.2%). Another 18 participants (11.6%) identify with Dutch culture and another 12 (7.7%) with the UK. A total of 11 participants (7.1%) identify with the USA and 4 participants (2.6%) with Italian culture. Another 3 (1.9%) participants each identify with the following cultures: British, Chinese, European and Indian. 2 Participants did not provide their cultural identification. For a complete list of participating cultural identifications (including countries for which only one or two participants identified with) please see Appendix B.

Participants were furthermore asked to indicate the strength of identification. This was measured with a 6-point Likert-scale ranging from 1(not at all) to 6 (very strongly). The scale was adopted from Wan, Chiu, Peng, & Tam (2007).

Sustainable Travel Intentions.

Participants' intention to engage in sustainable travel behavior was measured with an adaptation of the eco-tourism attitude scale (Kang & Moscardo, 2006). Even though the scale is labelled as an attitude scale, most items assess in fact sustainable travel intentions (e.g. While I am travelling, I try to respect the local culture and customs.). Three items tapped conceptually into attitudes, and were therefore dropped from this questionnaire (e.g. Before I travel, I like to study or collect information about the natural environment of the destination). Therefore, from the original 14-item scale, only 11 items were used.

The items included in the scale were chosen from various guidelines and codes for responsible tourist behavior and encompass the environmental, social and economic aspects of sustainable travel. It should be noted that the scale was originally developed for a Korean population. The main reason for choosing the scale was its inclusiveness of items regarding all three aspects of sustainable travel and high reliability in previous studies (*Cronbach's Alpha* = .85).

The items were adapted by changing the introductory statement from "while I am travelling, I try to" to "On my next travel trips, I intend to" in order to more accurately assess intention. Participants were asked about what they intend to do on their next travel trips, and items included among others "learn about and understand local culture", "use restaurants and accommodation run by local people" and "obey the nature conservation rules that apply at the places I visit". Participants' were asked to rate their intention to engage in the behavior on a scale from 1 (I do not plan on doing this) to 6 (I will most likely do this) and a mean score was computed. Cronbach's Alpha for the data in this sample was high indicating a very good reliability of the scale (*Cronbach's Alpha* = .80).

Subjective Norm & Attitude.

Both subjective norms and attitudes were measured with 3 items each on a 6-point Likert scale ranging from 1 (do not agree at all) to 6 (strongly agree). The items were adapted from Paul, Modi, & Patel (2016), Shin, Im, Jung, & Severt (2018) and Klöckner & Blöbaum (2010). Subjective Norm was measured with items such as "Most people who are important to me, expect that I will choose sustainable travel options". An example item for attitude is "I like the idea of choosing sustainable travel options". Chronbach's alpha for the subjective norm scale was .89 and for the attitude scale .78, demonstrating high reliability for both scales.

Chapter IV: Results

Correlational Analyses.

In order to assess the relationship between cultural values and intention, I carried out a correlational analysis first. I tested the three assumptions required for this type of correlation coefficient, namely linearity, absence of outliers and normality. In order to establish if the variables have a linear relationship and to check for potential outliers, I created a scatterplot for each of the two variable sets. According to the results, there were no outliers and there was linearity within all variable sets. Next, I assessed normality visually using histograms with a normal curve overlay for each variable and found all variables to be normally distributed.

As can be seen in Table 2, there was no statistically significant correlation between self-enhancement and intention [$r(152) = .00, p = .99$] or openness to change and intention [$r(152) = .10, p = .19$]. Consequently, Hypothesis 1, that cultural values with a personal focus are negatively correlated to intention to travel sustainably, is not supported.

Furthermore, there was no significant correlation between self-transcendence and intention [$r(152) = .03, p = .68$] or between conservation and intention [$r(152) = .07, p = .40$]. However, there was a significant positive correlation between diversity and intention [$r(152) = .22, p < .05$] and between altruism and intention [$r(152) = .31, p < .01$]. The hypothesis that values with a social focus are positively correlated to sustainable travel intention is therefore partly supported.

Furthermore, there was a significant positive correlation between attitude and intention [$r(152) = .33, p < .01$], as well as between subjective norm and intention [$r(152) = .46, p < .01$]. This result supports the previously made assumption that the theory of reasoned action can be applied to sustainable tourism behavior.

As the scale requirement for two continuous variables is not met with the demographic variables of income, education and political orientation, a Spearman's correlation was conducted instead and the coefficients can be found in Table 4.1, along with a point-biserial correlation coefficient for the dichotomous variable of gender.

CULTURAL VALUES AND SUSTAINABLE TRAVEL INTENTION

Table 4.1 Correlation Coefficients

	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
(1) Self-Enhancement									
(2) Self-Transcendence	-.12								
(3) Openness to Change	.13	.43**							
(4) Conservation	.20*	.08	-.14						
(5) Diversity	-.06	.43**	.31**	.06					
(6) Altruism	-.01	.57**	.25**	.14	.4**				
(7) Subjective Norm	-.03	.05	.08	.08	.16*	.10			
(8) Attitude	.10	.02	.11	-.03	.18	.18*	.31**		
(9) Intention	.00	.03	.10	.07	.22*	.31**	.33**	.46**	
M	7	6.24	6.5	6.22	6.03	6.16	3.23	4.89	4.52
SD	1.4	1.5	1.47	1.53	1.53	1.67	1.15	1.01	.74
Age	-.02	.13	-.01	-.02	.03	.13	-.04	-.02	-.04
Education	.01	.04	.10	-.16*	-.03	.12	.09	.05	.13
Political Orientation	.02	-.08	-.01	.01	.01	-.06	.09	-.16*	-.13
Gender	.13	.07	.19*	.04	-.06	.02	.06	.13	.09
Income	-.01	-.07	-.05	.01	-.11	-.19*	-.01	-.05	.09

Note. * $p < .05$, ** $p < .01$ *** $p < .001$; 2-tailed; Pearson correlation coefficient, mean and standard deviation for the variable scores, Pearson correlation coefficient for age, point-biserial correlation coefficient for gender and spearman correlation coefficient for income, education and political orientation.

Mediation analyses.

The next step of the analysis examined if the effect of the intersubjective cultural value on intention was mediated by attitude and subjective norm. Figure 4.2 shows a statistical diagram of the proposed mediation. The mediators are assumed to not causally influence each other, and all reported regression coefficients are unstandardized. To test the hypotheses, the PROCESS macro developed by Hayes was used (Hayes, 2018). The mediation analysis utilized Model 4 and mediators were added into the model simultaneously.

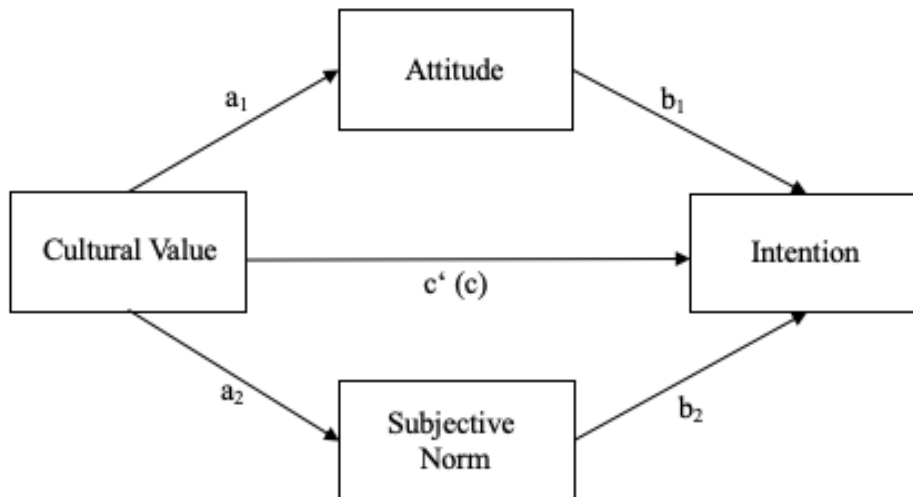


Figure 4.1. Conceptual model of proposed mediation.

Following the mediation analyses, I focused on answering the question if identification with one’s culture influences the strength of the direct and indirect effect of cultural values on intention. The mediated moderations were tested separately for each mediator.

Figure 4.3 shows a conceptual diagram of the proposed model regarding expected moderated mediation with attitude as a mediator. For the analyses, the PROCESS macro with Model 8 was used.

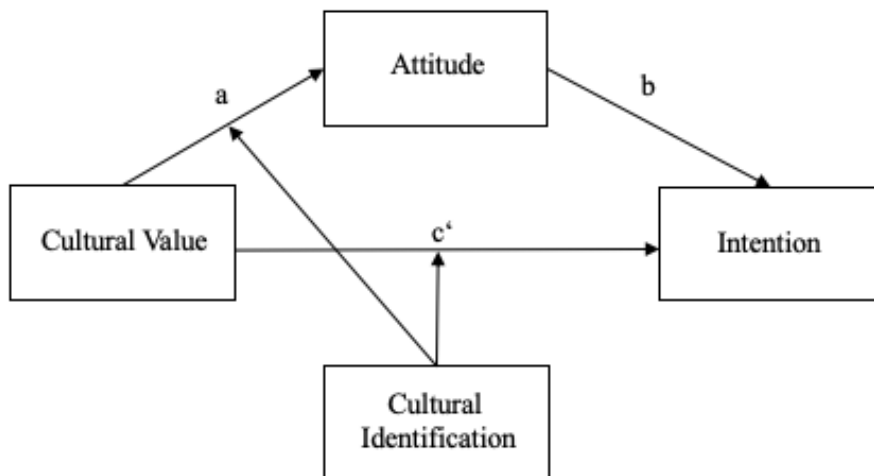


Figure 4.2. Moderated mediation model for the mediator attitude.

Finally, a moderated mediation model was tested with subjective norm as the mediator. The conceptual model is shown in Figure 4.4. The PROCESS model for this analysis was Model 59.

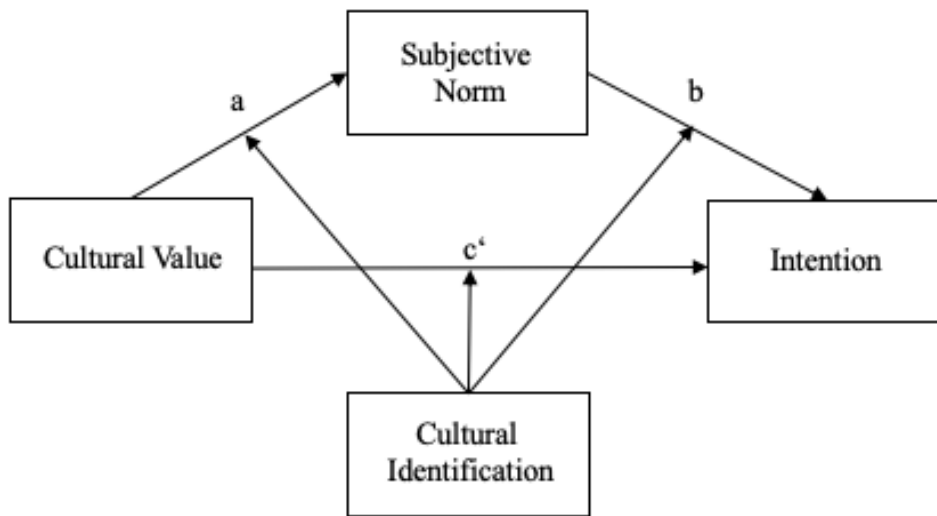


Figure 4.3. Moderated mediation model for the mediator subjective norm.

Self-enhancement.

As Figure 4.5 illustrates, and in line with what was found in the correlational analyses, the regression coefficient between self-enhancement and attitude (path a_1) was not statistically significant [$B = 0.07, t(152) = -1.27, p = .21$], and neither was the regression coefficient between self-enhancement and subjective norm [path $a_2; B = -0.03, t(152) = -.41, p = .68$]. In other words, the cultural value of self-enhancement was not associated with participants' attitude or subjective norm towards sustainable tourism. It is important to note that it is still possible to have an indirect effect of self-enhancement on intention, even if path a (or path b) are not significant (Hayes, 2018). The regression coefficient between attitude and intention (path b_1) was statistically significant [$B = 0.29, t(150) = 5.28, p < .001$]. However, based on 5000 bootstrap samples, the confidence interval for the indirect effect ranged from $-.1187$ to $.3427$. Because this includes zero, the indirect effect is not significantly different from zero at $p < .05$. This means self-enhancement had no indirect effect on intention through attitude. The standardized regression coefficient between subjective norm and intention (path b_2) was statistically significant [$B = 0.13, t(150) = 2.82, p < .01$]. The 95% confidence interval for the indirect effect ranged from $-.1192$ to $.0703$. As this includes zero, there was no indirect effect of self-enhancement on intention through subjective norm.

Furthermore, the relationship between intention to travel sustainably and self-enhancement had no significant total [path $c; B = 0.00, t(152) = .01, p = .99$] or direct [path $c'B$

= -0.02, $t(150) = -.46$, $p = .65$] effect. Self-enhancement had no effect on the intention travel sustainably, neither directly nor through attitude or subjective norm.

Next, cultural identification was examined as a moderator of the mediation of self-enhancement on intention through attitude. The interaction of cultural identification and self-enhancement had no significant effect on attitude, indicating that the effect of self-enhancement on attitude is independent from cultural identification. [$B = 0.01$, $t(150) = .1$, $p = .92$]. A bootstrap confidence interval for the test of moderation of the indirect effect included zero [-.0444, .0371], not supporting moderated mediation. The direct effect of self-enhancement on intention was also not significantly moderated by identification [$B = 0.01$, $t(149) = .31$, $p = .76$].

Lastly, the effect of self-enhancement on subjective norm was not significantly moderated by cultural identification [$B = 0.06$, $t(150) = .97$, $p = .33$] and neither was the effect of subjective norm on intention [$B = 0.06$, $t(148) = 1.29$, $p = .2$].

Furthermore, there was no moderation of the direct effect. [$B = 0.00$, $t(148) = .11$, $p = .91$]. Hence, Hypothesis 2 and 3 could not be confirmed in regard to self-enhancement values.

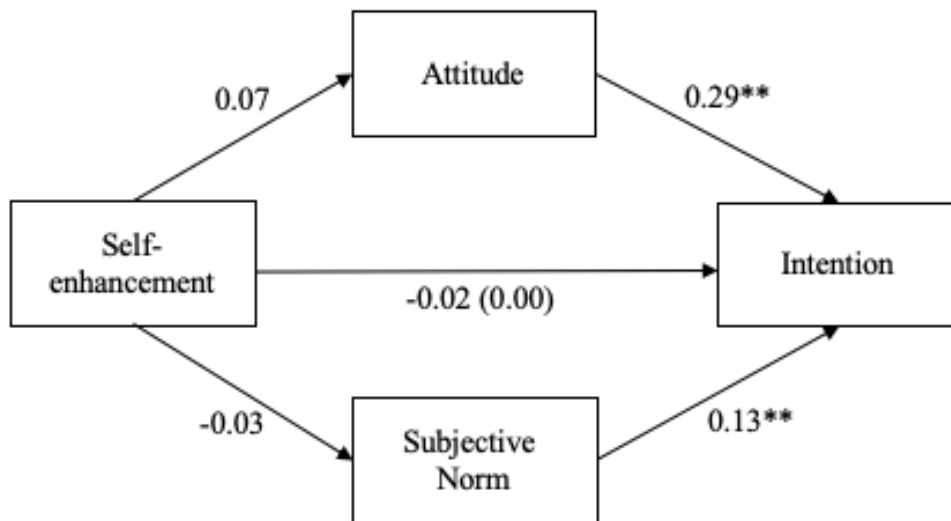


Figure 4.4 Self-enhancement mediation model

Note. $p < .05$, $**p < .01$ $***p < .001$; The total effect of self-enhancement on intentions is in parentheses

Self-transcendence.

. The regression coefficient for path a_1 of the mediation model was not statistically significant [$B = 0.01$, $t(152) = .18$, $p = .86$], indicating no significant effect of self-transcendence on attitude. The confidence interval for the indirect effect ranges from -.0413 to .0349. This includes zero, indicating no significant mediation through attitude. The effect of

CULTURAL VALUES AND SUSTAINABLE TRAVEL INTENTION

self-transcendence on subjective norm was not statistically significant [path b_1 ; $B = 0.03$, $t(152) = .56$, $p = .58$] and the confidence interval for the indirect effect ranges from $-.0132$ to $.0241$. Consequently, there was no significant indirect effect of self-transcendence on intention through subjective norm. The regression coefficients for path b_1 and path b_2 are reported above.

Regarding the first mediation through attitude, the effect of self-transcendence on attitude was not significantly moderated by cultural identification [$B = 0.02$, $t(150) = .55$, $p = .58$]. A confidence interval for moderated mediation included zero [$-.0245$, $.0372$], showing no significant moderation of the indirect effect. The interaction effect for self-transcendence and identification on intention was not significant [$B = -0.01$, $t(149) = -.2$, $p = .84$]. Consequently, there was no significant moderation of the direct effect by cultural identification.

Lastly, the moderated mediation effect through subjective norm was assessed. The interaction effect of self-transcendence and cultural identification on subjective norm was not significant [$B = -.04$, $t(150) = -.78$, $p = .44$], indicating no moderation of path a . The interaction effect of subjective norm and identification on intention was also not significant, indicating no moderation of path b [$B = .06$, $t(148) = 1.32$, $p = .19$]. The direct effect was not significantly moderated either [$B = .01$, $t(148) = .34$, $p = .74$]. Consequently, Hypothesis 2 and 3 were not confirmed for the cultural value of self-transcendence.

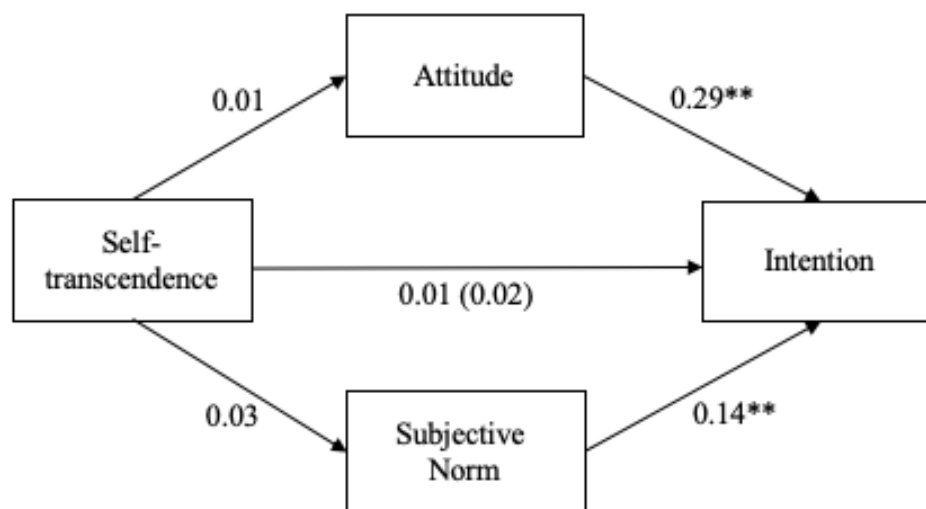


Figure 4.5 Self-transcendence mediation model

Note. $p < .05$, $**p < .01$, $***p < .001$; The total effect of self-transcendence on intentions is in parentheses

Openness to Change

Openness to change had no significant effect on attitude [path a_1 ; $B = 0.08$, $t(152) = 1.33$, $p = .19$] and the confidence interval for the indirect effect ranges from $-.0207$ to $.0630$. These results indicate no mediated effect through attitude of openness to change on intention to travel sustainably. The regression coefficient for the effect of openness to change on subjective norm was also not significant [path b_1 ; $B = 0.02$, $t(152) = .41$, $p = .68$] and the 95% confidence interval for the indirect effect included zero [$-.0113$ to $.0319$]. Hence, there was no indirect effect of openness to change on intention through subjective norm.

Assessing the moderation effect of cultural identification for the first mediation through attitude gave the following results: the interaction of openness and identification had no significant effect on attitude [$B = 0.01$, $t(150) = .23$, $p = .82$], and the 95% confidence interval for the moderation of the indirect effect ranged from $-.0341$ to $.0419$. As this includes zero, there was no significant moderation of the indirect effect by cultural identification. The direct effect was also not moderated by identification, as the interaction between openness and identification on intention was not statistically significant [$B = -0.02$, $t(149) = -.60$, $p = .55$].

Regarding the mediation through subjective norm, path a was not significantly moderated by cultural identification [$B = -0.03$, $t(150) = -.58$, $p = .56$] and neither was path b [$B = 0.06$, $t(148) = 1.36$, $p = .18$]. The direct effect was also not significantly different for different levels of cultural identification, meaning there was no significant moderation of path c [$B = -0.01$, $t(148) = -.3$, $p = .77$]. The results do not support Hypothesis 2 and 3 in regard to openness to change.

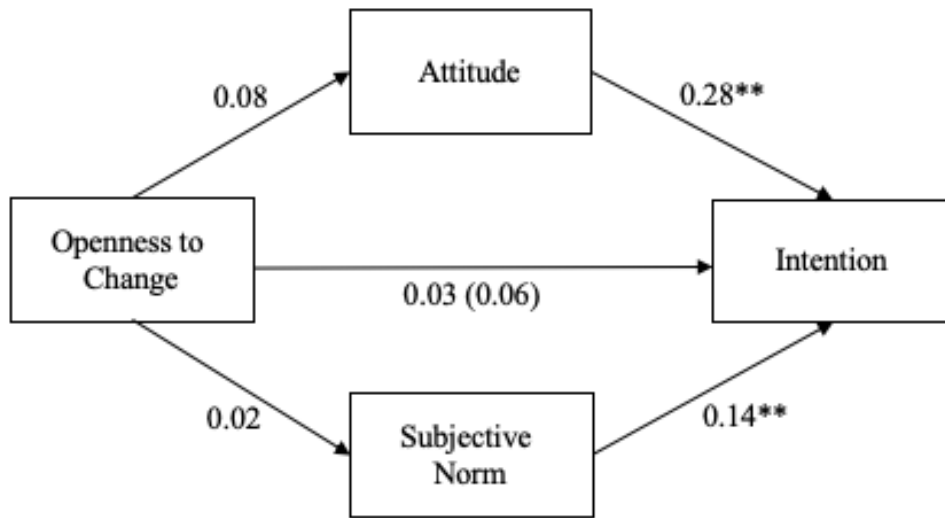


Figure 4.6 Openness to change mediation model

Note. $p < .05$, $**p < .01$, $***p < .001$; The total effect of openness on intentions is in parentheses

Conservation.

The regression coefficient of conservation on attitude was not significant, indicating no effect of conservation on attitude [path a_1 ; $B = -.02$, $t(152) = -.35$, $p = .73$]. Furthermore, there was no indirect effect of conservation on intention through attitude. The 95% confidence interval ranged from $-.0469$ to $.0317$. There was also no significant effect of conservation on subjective norm [path b_1 ; $B = 0.06$, $t(152) = 1.03$, $p = .30$]. The confidence interval for the indirect effect ranged from $-.0073$ and $.0288$. As this includes zero, subjective norm did not act as a mediator between conservation and subjective norm.

The indirect effect of conservation on intention through attitude was not moderated by cultural identification [$B = 0.004$, $t(150) = .07$, $p = .94$, CI $[-.0379, .0312]$]. Neither was the direct effect of conservation on intention [$B = 0.02$, $t(149) = .71$, $p = .48$]. The values of the direct effect were not significantly different for different levels of cultural identification.

There was no significant effect of the interaction between conservation and identification on subjective norm [$B = 0.07$, $t(150) = 1.22$, $p = .22$], indicating that the relationship is independent from the cultural identification of the participant. The effect of subjective norm on intention was also not significantly moderated by identification [$B = 0.06$, $t(148) = 1.26$, $p = .21$]. Furthermore, the interaction effect of conservation and identification on intention was also not significant [$B = 0.01$, $t(150) = .27$, $p = .78$]. Hypothesis 2 and 3 were therefore not confirmed for conservation.

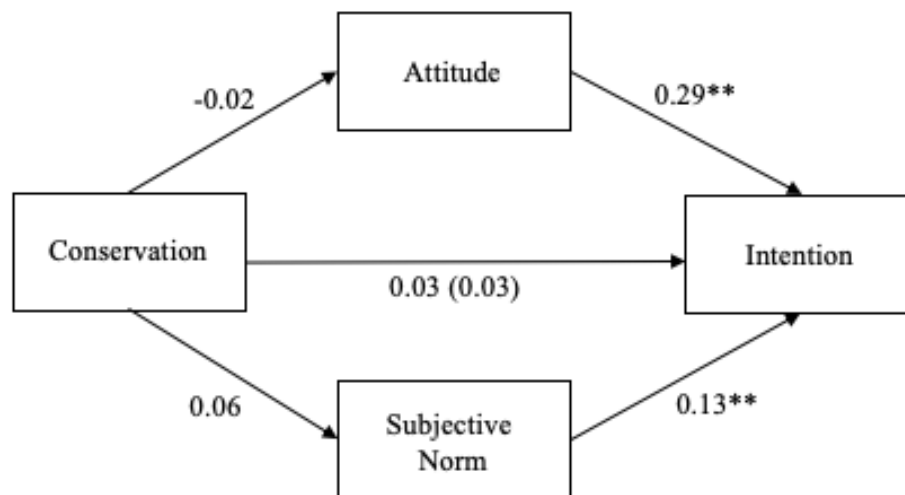


Figure 4.7 Conservation mediation model

Note. $p < .05$, ** $p < .01$ *** $p < .001$; The total effect of openness on intentions is in parentheses

Diversity.

Diversity had a significant effect on attitude [path a_1 ; $B = 0.12$, $t(152) = 2.23$, $p < .05$]. However, the indirect effect 95% confidence interval ranged from $-.0011$ to $.0644$. This indicates that there was no significant indirect effect of diversity on intention through attitude. The regression coefficient of diversity on subjective norm was statistically significant [path b_1 ; $B = 0.12$, $t(152) = 2.02$, $p < .05$]. The 95% confidence interval included zero [$-.0002$, $.0379$] indicating no significant indirect effect. The total effect of diversity on intention was positive and significant [0.1 , $t(152) = 2.73$, $p < .01$]. Subtracting the indirect effect from this total effect, however, results in a non-significant direct effect [$B = 0.06$, $t(150) = 1.63$, $p = .10$].

There was no significant effect of the interaction between diversity and identification on attitude, [$B = 0.04$, $t(150) = .74$, $p = .46$], indicating that the relationship is independent from the cultural identification of the participant. The indirect effect was also not significantly moderated, as the confidence interval included zero [$-.0159$, $.0415$]. Furthermore, the effect of the interaction on the direct effect was also not significant [$B = -0.01$, $t(149) = -.4$, $p = .69$].

Concerning the mediation through subjective norm, path a was not significantly moderated by cultural identification [$B = -.08$, $t(150) = -1.27$, $p = .21$] and neither was path b [$B = 0.07$, $t(148) = 1.5$, $p = .14$]. The direct effect of diversity on intention was also not significantly related to the level of cultural identification [$B = 0.00$, $t(148) = .1$, $p = .92$]. Consequently, Hypothesis 2 and 3 were not confirmed for the cultural value of diversity.

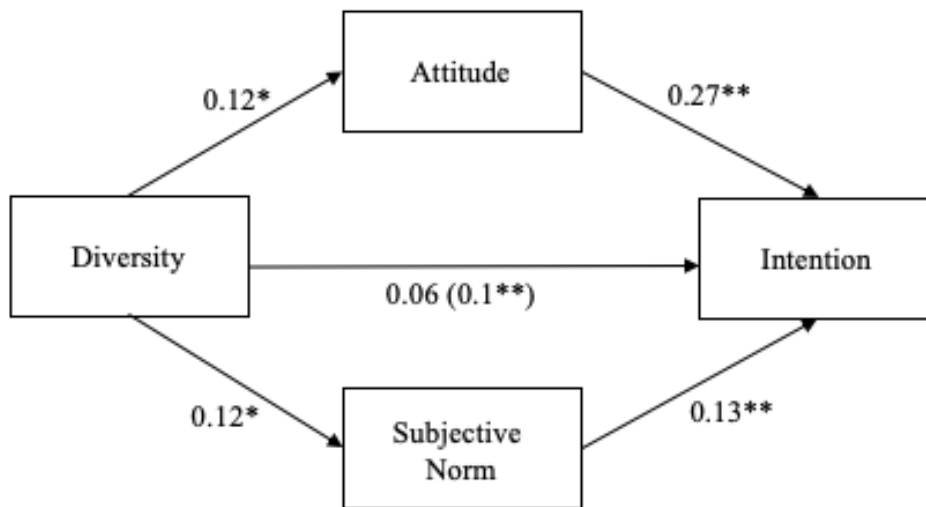


Figure 4.8 Diversity mediation model

Note. $p < .05$, $**p < .01$ $***p < .001$; The total effect of diversity on intentions is in parentheses

Altruism.

The relationship between altruism and intention had a significant total [path c; $B = 0.14$, $t(152) = 3.94$, $p < .001$] effect. The regression coefficient between altruism and attitude was positive and statistically significant [path a₁; $B = 0.11$, $t(152) = 2.28$, $p = .02$]. The computed indirect effect had a 95% confidence interval ranging from .0021 to .0642. As zero is not included, there was a significant indirect effect of altruism on intention through attitude. Furthermore, the direct effect of altruism on intention was statistically significant (path c'; $B = .009$, $t(150) = 3.14$, $p < .01$), indicating a partial mediation of the effect by attitude. Altruism did not have a significant effect on subjective norm [path b₁; $B = 0.07$, $t(152) = 1.29$, $p = .19$] and the confidence interval for the indirect effect included zero [-.0050, .0265]. Subjective norm did therefore not mediate the relationship between altruism and intention, while attitude did partially mediate the relationship.

The interaction effect of altruism and cultural identification on attitude was not significant [$B = 0.06$, $t(150) = 1.67$, $p = .1$]. The indirect effect on intention was also not significantly different for different levels of cultural identification as the confidence interval included zero [-.0029, .0403]. The interaction effect of altruism and cultural identification on intention was not significant, [$B = 0.02$, $t(149) = .94$, $p = .35$], indicating no moderation of the direct effect.

The effect of altruism on subjective norm did not significantly differ for different levels of cultural identification, indicating no moderation [$B = -0.02$, $t(150) = -.56$, $p = .58$]. The interaction effect of Subjective Norm and identification on intention was also not significant [B

= 0.07, $t(148) = 1.59$, $p = .12$]. The direct effect had no significant moderation by cultural identification [$B = 0.04$, $t(148) = 1.81$, $p = .07$]. Regarding Altruism, Hypothesis 2 was partly confirmed for the mediation through attitude, while Hypothesis 3 was not confirmed.

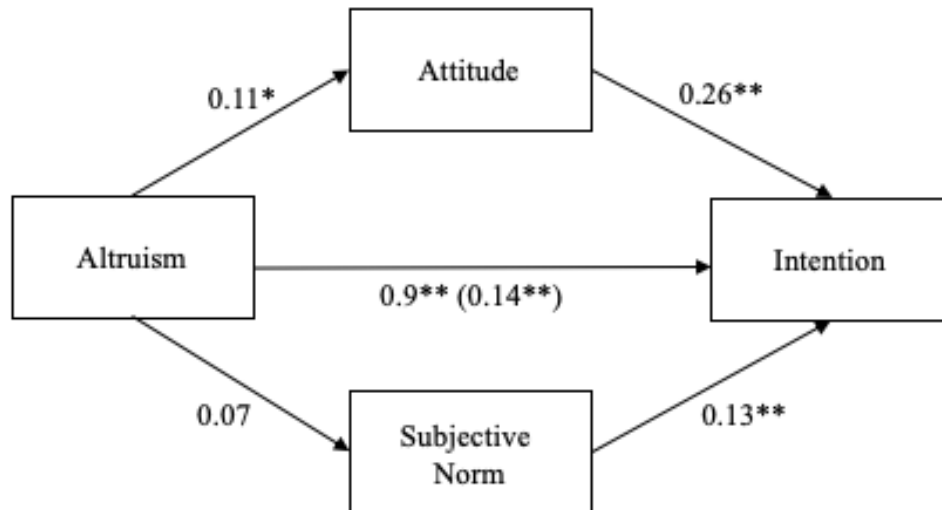


Figure 4.9 Altruism mediation model

Note. $p < .05$, $**p < .01$, $***p < .001$; The total effect of altruism on intentions is in parentheses

Summary.

Based on the correlational analysis, Hypothesis 1 could be partially confirmed for the cultural values of altruism and diversity. Hypothesis 2, namely that attitude and subjective norm mediate the relationship between cultural value and intention is only supported for the link between diversity on intention through attitude. Regarding Hypothesis 3, the results did not confirm that any of the mediation effects or direct effects were significantly moderated by cultural identification.

Chapter IV: Discussion

Results.

The results indicate that only the cultural values of diversity and altruism are associated with the intention to travel sustainably and only the effect of altruism is mediated by attitude. Subjective norm did not mediate any of the effects and none of the effects were significantly moderated by cultural identification. The scale used to assess sustainable travel intention contained items focusing on all three previously mentioned dimension of sustainability (economic, social, environmental). However, for reasons of simplicity, the intention variable was calculated by combining all three dimensions of sustainability into one score. It is important

to note that separating the variable into its three components did not significantly change the results, and neither did adding in demographic variables as covariates.

Contrary to what was hypothesized, Schwartz cultural values were not correlated with intention to travel sustainably. This contradicts finding of some previously mentioned studies (Nordlund & Garvill, 2002; Schultz, Gouveia, Cameron, Thanka, Schmuck & Franek 2005), however, these studies did not assess travel-specific behavior which might explain the difference in results. Altruism and diversity did correlate with the intention to travel sustainably, which suggests that those values extend the model proposed by Schwartz and might have a greater explanatory power when it comes to sustainable behavior specifically.

It is interesting that the value of diversity is mediated by attitude, while the value of altruism was not. Taking a closer look at the used definition for both values, it becomes clear that diversity is closer related to the concept of attitude, describing a preference within a culture, while altruism is closer related to a norm that is present within a culture. The value of diversity was measured by two items, diversity in nature and diversity in society. Diversity in nature was defined by a preference of diversity in landscapes, weather conditions, plants and animals and diversity in society by a preference of diversity in ethnicity, religion, sexual and political orientation. Altruism was defined by a concern for well-being of others, assisting people in danger or need of help. One would expect that altruism should be mediated by subjective norm, however this was not confirmed in the analysis. In general, attitude was a stronger predictor for sustainable travel intention than subjective norm. Further research is needed to better understand the mechanism by which altruism and diversity influence sustainable travel intention and why attitudes have more explanatory power than subjective norms.

The analysis corroborates the usefulness of the theory of reasoned action in the context of sustainable travel, as both subjective norm and attitude had a significant effect on intention to travel sustainably. Furthermore, this study identified the cultural values of altruism and diversity as antecedents to attitude. However, further research is still needed to better understand the mechanism by which culture influences the different components of the theory. A study by Hassan & Shiu (2017) examined the moderating effect of national values on the attitude – intention slope in the context of smoking cessation and found significant differences. It might be of interest to examine the moderating effect of altruism and diversity within the theory of reasoned action (instead of conceptualizing them as antecedents of attitudes and subjective norms) in order to gain an even deeper understanding of the mechanism in which culture influences intention.

Limitations.

It is important to note that the theory of reasoned action as used in this study assumes full behavioral control, which might not always be the case when making travel decisions and which could affect behavioral intentions. In order to assure the models were not overcomplicated, the study specifically asked respondents to assume they have complete control over their travel choices to eliminate the influence of the perceived behavioral control variable. However, if a respondent habitually travels with children, a partner or is influenced by other factors, these might still play a part in their behavioral intentions. Further research might therefore include a behavioral control variable.

Some other limitations of the study should also be noted. It is important to consider that, for the sake of keeping the questionnaire short and assure a better data collection process, the study assessed peoples' intentions to travel sustainably, but not their actual travel behavior. Consequently, participants actual behavior when travelling might differ from the measured intentions due to influences not included within this study.

The generalizability of the results is limited due to a potential sampling bias. Participants in this research identified predominantly with Western cultures, such as Germany, The Netherlands, England and the USA. This may have led to a sample that was too homogenous in terms of cultural values. Furthermore, the sample consisted of highly educated individuals with almost all participants having completed higher education and therefore the influence of education on sustainable travel choice could not be assessed and the data is only generalizable to a population with some form of higher education. In addition, the majority of the sample had financial means that would allow for the possibly increased costs of sustainable travel choices, which supports behavioral control. However, assessing the influence of subjective income on sustainable travel choice within a more diverse sample might be of interest in future studies, as sustainable choices can sometimes be more expensive. Most participants also identified highly with their culture ($M = 4.6$; $SD = 1.1$) and the variance of identification within the sample was small. A sample with more variance within cultural identification might be able to more accurately assess its moderating effect.

Additionally, the answers may have been biased towards social desirability. While the answers were given completely anonymously and the order of the scales was chosen in a way that limits social desirability, it is important to consider a social desirability bias within the results. Respondents may have given answers that were less truthful but more focused on giving a good impression. This is especially common when asking tourists about their behavior in a

hypothetical context (Budeanu, 2007; Dickinson & Dickinson, 2006). The mean score for intention was $M = 4.5$, with 2 being the lowest and 6 the highest answer and the standard deviation was small. ($SD = 0.7$) This shows that there was little variance between the answers and that most participants indicated at least some intention to travel sustainably, supporting the fact that there may be a social desirability bias. The study could have included a social desirability scale in order to exclude or correct the data of participants whose answers were highly influenced by what is socially preferable. Another option might be to assess sustainable travel intention in a more implicit way, by using forced-choice items where one choice is not obviously more desirable than the other. Instead of intention, future research could also assess past travel behavior or specifically target a group of people who have joined a sustainable sightseeing tour in comparison to those who have chosen to participate in a normal tour.

Implications and Future Research.

Overall, the data of this research contributes to a clearer understanding of the factors and mechanisms that influence travelers' intention to make more sustainable choices. It was shown that the cultural values of diversity and altruism have an effect on sustainable travel intention, directly, and in the case of altruism also through attitude.

While many tourists are concerned about engaging in more sustainable tourism options, only a small percentage converts this concern into action by travelling more sustainably (Budeanu, 2007). Reinforcing values of altruism and diversity in behavior change campaigns or marketing might be able to increase their effectiveness by increasing the appeal of sustainable travel choices. At this point it is worth mentioning again the results of the Study done by Han, Meng & Kim (2017) regarding travellers decision to engage in bicycle tourism and the significant impact they found concerning the higher attractiveness of unsustainable travel choices. Marketers can use the reinforcement of values like diversity and altruism when promoting alternative travel options in order to increase their attractiveness to travellers. A campaign for a sustainable travel option focusing on altruism might put a focus on the value it brings to the local community or give examples of how this travel option assisted people who were in need of help. Using the value of diversity within a marketing campaign might put a focus on the diversity in nature and landscapes that can be seen and more importantly preserved through choosing that particular travel option.

Other variables might be of interest in further understanding the effect of culture within the theory of reasoned action, especially concerning the effect of the cultural values of diversity

CULTURAL VALUES AND SUSTAINABLE TRAVEL INTENTION

and altruism on intention to travel sustainably. The previously mentioned study by Han, Meng & Kim (2017) assessing travellers decision to engage in bicycle tourism also found a significant influence of personal norms, past behavior and the attractiveness of alternative options. Especially the influence of attractiveness of alternative options for participants from cultures who highly value altruism and diversity is of interest, as it helps explain the importance these participants' assign to choosing travel options that align with cultural values compared to other factors.

Another interesting variable that could influence the results is the type of travel participants usually engage in. A study by Bagozzi, Wong, Abe, & Bergami (2000) across four different countries, the US, Italy, China and Japan, found the predictions of the Theory of reasoned action to vary across social settings. The study found that subjective norms only had an influence when students were eating in groups compared to when students were eating alone. This might translate to travel behavior, and it might therefore be of interest to compare the mediating or moderating effect of subjective norms within a group travel setting or when booking group travel trips compared to solo travelling.

In conclusion, further research is needed to better understand sustainability behavior within the travel context. Further studies might also focus on different mediators through which altruism and diversity can influence intention, such as personal norms or awareness. It might also be of interest to use cultural values as a moderator within the theory of reasoned action. Additionally, future research might include and identify even more values that are important in the context of sustainable behavior or travel behavior specifically.

References

- Ajzen, I., & Driver, B. L. (1992). Application of the theory of planned behavior to leisure choice. *Journal of Leisure Research*, 24(3), 207–224.
<https://doi.org/10.1080/00222216.1992.11969889>
- Arpaci, İ. (2016). An investigation of the relationship between cultural orientations and collaborative learning and its implications on higher education. *Sakarya University Journal of Education*, 209. <https://doi.org/10.19126/suje.22570>
- Azjen, I. (1991). The theory of planned behavior. *Organizational Behavior and Human Decision Processes*, 50, 179–211. https://doi.org/10.1922/CDH_2120VandenBroucke08
- Bagozzi, R. P., Wong, N., Abe, S., & Bergami, M. (2000). Cultural and situational contingencies and the theory of reasoned action: Application to fast food restaurant consumption. *Journal of Consumer Psychology*, 9(2), 97–106.
https://doi.org/10.1207/S15327663JCP0902_4
- Booking.com. (2019). Booking.com reveals key findings from its 2019 sustainable travel report. Retrieved October 10, 2019, from <https://globalnews.booking.com/bookingcom-reveals-key-findings-from-its-2019-sustainable-travel-report/>
- Budeanu, A. (2007). Sustainable tourist behaviour – a discussion of opportunities for change. *International Journal of Consumer Studies*, 31(5), 499–508.
<https://doi.org/10.1111/j.1470-6431.2007.00606.x>
- Chiu, C. Y., Gelfand, M. J., Yamagishi, T., Shteynberg, G., & Wan, C. (2010). Intersubjective culture: The role of intersubjective perceptions in cross-cultural research. *Perspectives on Psychological Science*, 5(4), 482–493. <https://doi.org/10.1177/1745691610375562>
- Corral-Verdugo, V., Bonnes, M., Tapia-Fonllem, C., Fraijo-Sing, B., Frías-Armenta, M., & Carrus, G. (2009). Correlates of pro-sustainability orientation: The affinity towards diversity. *Journal of Environmental Psychology*, 29(1), 34–43.
<https://doi.org/10.1016/j.jenvp.2008.09.001>
- Dickinson, J. E., & Dickinson, J. A. (2006). Local transport and social representations: Challenging the assumptions for sustainable tourism. *Journal of sustainable tourism*, 14(2), 192-208.
- Gifford, R., & Nilsson, A. (2014). Personal and social factors that influence pro-environmental concern and behaviour: A review. *International Journal of Psychology*, 49(3), 141–157. <https://doi.org/10.1002/ijop.12034>
- Han, H., Hsu, L.-T. (Jane), & Sheu, C. (2010). Application of the Theory of Planned Behavior

- to green hotel choice: Testing the effect of environmental friendly activities. *Tourism Management*, 31(3), 325–334.
<https://doi.org/10.1016/J.TOURMAN.2009.03.013>
- Han, H., Meng, B., & Kim, W. (2017). Emerging bicycle tourism and the theory of planned behavior. *Journal of Sustainable Tourism*, 25(2), 292–309.
<https://doi.org/10.1080/09669582.2016.1202955>
- Hassan, L. M., & Shiu, E. (2017). The role of national cultural values within the theory of planned behaviour. In *The Customer is NOT Always Right? Marketing Orientations in a Dynamic Business World* (pp. 813-813). Springer, Cham.
https://doi.org/10.1007/978-3-319-50008-9_223
- Hedlund, T. (2011). The impact of values, environmental concern, and willingness to accept economic sacrifices to protect the environment on tourists' intentions to buy ecologically sustainable tourism alternatives. *Tourism and Hospitality Research*, 11(4), 278–288.
<https://doi.org/10.1177/1467358411423330>
- Kang, M., & Moscardo, G. (2006). Exploring cross-cultural differences in attitudes towards responsible tourist behaviour: A comparison of Korean, British and Australian tourists. *Asia Pacific Journal of Tourism Research*, 11(4), 303–320.
<https://doi.org/10.1080/10941660600931143>
- Klößner, C. A., & Blöbaum, A. (2010). A comprehensive action determination model: Toward a broader understanding of ecological behaviour using the example of travel mode choice. *Journal of Environmental Psychology*, 30(4), 574–586.
<https://doi.org/10.1016/j.jenvp.2010.03.001>
- Kostić, M., & Jovanović Tončev, M. (2014). Importance of sustainable tourism. In *Proceedings of the 1st International Scientific Conference - Sinteza 2014* (pp. 722–725). Belgrade, Serbia: Singidunum University.
<https://doi.org/10.15308/sinteza-2014-722-725>
- Lindeman, M., & Verkasalo, M. (2005). Measuring values with the short Schwartz's value survey. *Journal of personality assessment*, 85(2), 170-178.
- Nordlund, A. M., & Garvill, J. (2002). Value structures behind proenvironmental behavior. *Environment and Behavior*, 34(6), 740–756.
<https://doi.org/10.1177/001391602237244>
- Park, H. S. (2000). Relationships among attitudes and subjective norms: Testing the theory of reasoned action across cultures. *Communication Studies*, 51(2), 162–175.
<https://doi.org/10.1080/10510970009388516>

- Park, H. S., Levine, T. R., & Sharkey, W. F. (1998). The theory of reasoned action and self-construals: Understanding recycling in hawai'i. *Communication Studies*, 49(3), 196–208. <https://doi.org/10.1080/10510979809368531>
- Paul, J., Modi, A., & Patel, J. (2016). Predicting green product consumption using theory of planned behavior and reasoned action. *Journal of Retailing and Consumer Services*, 29, 123–134. <https://doi.org/10.1016/j.jretconser.2015.11.006>
- Pizam, A., & Calantone, R. (1987). Beyond psychographics - values as determinants of tourist behavior. *International Journal of Hospitality Management*, 6(3), 177–181. [https://doi.org/10.1016/0278-4319\(87\)90052-1](https://doi.org/10.1016/0278-4319(87)90052-1)
- Schultz, P. Wesley, Gouveia, V. V., Cameron, L. D., Tankha, G., Schmuck, P., & Franěk, M. (2005). Values and their relationship to environmental concern and conservation behavior. *Journal of Cross-Cultural Psychology*, 36(4), 457–475. <https://doi.org/10.1177/0022022105275962>
- Schultz, P. Wesley, & Zelenzy, L. (1999). Values as predictors of environmental attitudes: Evidence for consistency across 14 countries. *Journal of Environmental Psychology*, 19(3), 255–265. <https://doi.org/10.1006/jev.1999.0129>
- Schwartz, S. H. (2012). An overview of the Schwartz theory of basic values. *Online readings in Psychology and Culture*, 2(1), 11. <https://doi.org/10.9707/2307-0919.1116>
- Schwartz, S. H., & Bilsky, W. (1987). Toward a theory of the universal content and structure of values. *Journal of Personality and Social Psychology*, 53(3), 550–562. <https://doi.org/http://dx.doi.org/10.1037/0022-3514.58.5.878>
- Schwartz, S. H., Cieciuch, J., Vecchione, M., Davidov, E., Fischer, R., Beierlein, C., ... Konty, M. (2012). Refining the theory of basic individual values. *Journal of Personality and Social Psychology*, 103(4), 663–688. <https://doi.org/10.1037/a0029393>
- Sheppard, B. H., Hartwick, J., & Warshaw, P. R. (1988). The theory of reasoned action: A meta-analysis of past research with recommendations for modifications and future research. *Journal of consumer research*, 15(3), 325-343.
- Shin, Y. H., Im, J., Jung, S. E., & Severt, K. (2018). The theory of planned behavior and the norm activation model approach to consumer behavior regarding organic menus. *International Journal of Hospitality Management*, 69, 21–29. <https://doi.org/10.1016/j.ijhm.2017.10.011>

CULTURAL VALUES AND SUSTAINABLE TRAVEL INTENTION

- Stoddard, J. E., Pollard, C. E., & Evans, M. R. (2012). The triple bottom line: A framework for sustainable tourism development. *International Journal of Hospitality & Tourism Administration*, 13(3), 233-258.
- Tapia-Fonllem, C., Corral-Verdugo, V., Fraijo-Sing, B., & Durón-Ramos, M. F. (2013). Assessing sustainable behavior and its correlates: A measure of pro-ecological, frugal, altruistic and equitable actions. *Sustainability*, 5(2), 711–723.
<https://doi.org/10.3390/su5020711>
- Teng, Y. M., Wu, K. S., & Liu, H. H. (2015). Integrating altruism and the theory of planned behavior to predict patronage intention of a green hotel. *Journal of Hospitality and Tourism Research*, 39(3), 299–315.
<https://doi.org/10.1177/1096348012471383>
- Thrane, C. (1997). Vacation motives and personal value systems. *Journal of Vacation Marketing*, 3(3), 234-244.
- UNEP and UNWTO. (2005). *Making Tourism More Sustainable - A Guide for Policy Makers*. Retrieved from <https://sdt.unwto.org/content/about-us-5>
- UNWTO. (2018). *UNWTO Tourism Highlights: 2018 Edition*. World Tourism Organization (UNWTO).
<https://doi.org/10.18111/9789284419876>
- Vauclair, C. M., Fischer, R., Ferreira, M. C., Guerra, V., Höbller, U., Karabati, S., ... Spieß, E. (2015). What kinds of value motives guide people in their moral attitudes? The role of personal and prescriptive values at the culture level and individual level. *Journal of Cross-Cultural Psychology*, 46(2), 211–228.
<https://doi.org/10.1177/0022022114557487>
- Wan, C., Chiu, C. Y., Peng, S., & Tam, K. P. (2007). Measuring cultures through intersubjective cultural norms: Implications for predicting relative identification with two or more cultures. *Journal of Cross-Cultural Psychology*, 38(2), 213–226.
<https://doi.org/10.1177/0022022106297300>
- Wan, C., Chiu, C. Y., Tam, K. P., Lee, S. L., Lau, I. Y. M., & Peng, S. (2007). Perceived cultural importance and actual self-importance of values in cultural identification. *Journal of Personality and Social Psychology*, 92(2), 337–354.
<https://doi.org/10.1037/0022-3514.92.2.337>
- Wolfe, K., & Hsu, C. (2004). An application of the social psychological model of tourism motivation. *International Journal of Hospitality & Tourism Administration*, 5(1), 49–65.
<https://doi.org/10.1300/J149v05n01>

Appendix A
Questionnaire

Welcome Message

Dear Participant,

The following survey is part of a research project on the connection between values and travel choices.

This survey is completely anonymous and we anticipate that it will take you no longer than 5 minutes to complete.

During the research you are free to withdraw, without any consequences, at any point before your data has been collected.

You are asked to answer the questions as honestly as possible. Please note that there are no right or wrong answers.

The overall findings will form part of a master's thesis that will be submitted for assessment. If you would like to know the results of this study, please write an e-mail to awhan@iscte-iul.pt to request a summary of the results.

Thank you for taking the time to participate.

Cultural Values

Part 1/6

First, we would like to know **how important the following values are for most people from your culture.** (That is the culture you most identify with.)

To answer, please use the scale below in which

-1 means that the value is "opposed to their principles",

0 means that the value is "not important",

4 indicates that the value is "important", and

7 indicates that the value is "very important".

CULTURAL VALUES AND SUSTAINABLE TRAVEL INTENTION

	-1	0	1	2	3	4	5	6	7
POWER (social power, authority, wealth)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
ACHIEVEMENT (success, capability, ambition, influence on people and events)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
HEDONISM (gratification of desires, enjoyment in life, self-indulgence)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
STIMULATION (daring, a varied and challenging life, an exciting life)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
SELF-DIRECTION (creativity, freedom, curiosity, independence, choosing one's own goals)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
UNIVERSALISM (broad-mindedness, beauty of nature and arts, social justice, a world at peace, equality, wisdom, unity with nature, environmental protection)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
BENEVOLENCE (helpfulness, honesty, forgiveness, loyalty, responsibility)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
TRADITION (respect for tradition, humbleness, accepting one's portion in life, devotion, modesty)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
CONFORMITY (obedience, honoring parents and elders, self-discipline, politeness)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
SECURITY (national security, family security, social order, cleanliness, reciprocation of favours)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

CULTURAL VALUES AND SUSTAINABLE TRAVEL INTENTION

DIVERSITY IN NATURE (diversity in landscapes, weather conditions, plants and animals)

DIVERSITY IN SOCIETY (diversity in ethnicity, religion, sexual and political orientation)

ALTRUISM (concern for well-being of others, assisting people in danger or need of help)

Sustainable Travel Intentions

Part 2/6

Next, we would like to know what you will most likely do on your next travel trips.
(Given that you are free to make these choices.)

Below you see different statements regarding your intentions for your upcoming trips.

The statements can be answered on a 6-point scale with 1 indicating that you do not plan on doing the action and 6 indicating that you most likely will.

CULTURAL VALUES AND SUSTAINABLE TRAVEL INTENTION

For my next travel trips, I intend to...

	1	2	3	4	5	6
learn about and understand the local culture.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
meet local residents and learn about their way of life.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
respect the local culture and customs.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
follow the social rules that apply at the places I visit.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
obey the nature conservation rules that apply at the places I visit.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
learn about and understand the environment.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
participate in environmental education programmes.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
not visit sites where the environment can be damaged.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
use restaurants and accommodation run by local people.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
make sure that some of the money I spend goes into funds for nature conservation.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

CULTURAL VALUES AND SUSTAINABLE TRAVEL INTENTION

Attitude

Part 3/6

Now, we would like to introduce you to the concept of sustainable travel, which is a way of traveling that **consists of making an effort to conserve the local environment and culture and contribute to the local economy.**

We are interested **in your personal attitudes about this type of travel.**

Please indicate how much you agree or disagree with each statement using the 6-point scale provided. 1 indicates you do not agree at all with the statement, while 6 means you strongly agree with the statement.

	1	2	3	4	5	6
I like the idea of choosing sustainable travel options.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Choosing sustainable travel options is a good idea.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I have a favorable attitude toward choosing sustainable travel options.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Subjective Norm

Part 4/6

Next, we would like you to please think about your friends and close family members and their opinion about your choices regarding sustainable travel. (travel that consists of making an effort to conserve the local environment and culture and contribute to the local economy.)

Please indicate how much you agree or disagree with each statement using the 6-point scale provided. 1 indicates you do not agree at all with the statement, while 6 means you strongly agree with the statement.

Most people who are important to me...

	1	2	3	4	5	6
make it clear to me that I should consider the sustainability of my travel choices. (1)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
expect that I will choose sustainable travel options. (2)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
support me when I choose sustainable travel options. (3)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Cultural Identification

Part 5/6

Please indicate with which culture/country you identify most?

And now please tell us how strongly you identify with this culture/country on a scale from 1 = not at all to 6 = very strongly.

	1	2	3	4	5	6
How strongly do you identify with this culture/country?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Demographics

Part 6/6

What is your age?

What is your nationality?

CULTURAL VALUES AND SUSTAINABLE TRAVEL INTENTION

Which gender do you identify most with?

What is the highest level of education you have successfully completed? (If you're currently enrolled in school, please indicate *the level you are enrolled in*)

- No formal education (1)
- Primary school education (2)
- Secondary school education (technical/ vocational/ university-preparatory type) (3)
- University degree (Bachelor/ Master/ PhD) (4)

How do you feel about your current household's income?

- Living comfortably on present income (1)
- Coping on present income (2)
- Difficult to live on present income (3)
- Very difficult to live on present income (4)

In politics people sometimes talk of 'left' and 'right'. Where would you place yourself on this scale, where 1 means the left and 6 means the right?

	Left	2	3	4	5	Right
	1					6
What is your political orientation?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Thank You Note

Thank you!

We greatly appreciate the time you have taken to assist in our research project.

If you would like to receive a summary of the results please e-mail awhan@iscte-iul.pt

CULTURAL VALUES AND SUSTAINABLE TRAVEL INTENTION

Appendix B
Cultural Identification of the Participants

Cultural Identification

	Frequency	Percent
Afrikaans South African	1	.6
American	6	3.9
Arab/Lebanese	1	.6
Asian	1	.6
Australian	7	4.5
Belgian	2	1.3
Black	1	.6
Bolivian	1	.6
Brazilian	1	.6
British	3	1.9
Canadian	2	1.3
Chinese	3	1.9
Christian/German	1	.6
Dutch	18	11.7
Ecuadorian	2	1.3
England	1	.6
European	3	1.9
European Occidental	1	.6
Filipino	1	.6
French	2	1.3
German	22	14.3
Ghanaian	1	.6
Greek	2	1.3
Hispanic	1	.6
Hungarian	1	.6

CULTURAL VALUES AND SUSTAINABLE TRAVEL INTENTION

Igbo/Nigerian	1	.6
Indian	3	1.9
Indonesian	2	1.3
Irish	1	.6
Italian	4	2.6
Japan	1	.6
Japanese	2	1.3
Kazakhstan	1	.6
Kenyan	1	.6
Latin	1	.6
Malaysian	1	.6
Mediterranean Culture	1	.6
Nepalese	1	.6
Northeastern Europe	1	.6
Norwegian	1	.6
Polish	2	1.3
Portuguese	1	.6
Scottish	1	.6
Singaporean	2	1.3
Slovak	1	.6
Slovenian	1	.6
South African	2	1.3
Suriname	1	.6
Swiss	1	.6
UK	12	7.8
USA	11	7.1
Western European & Belgian	1	.6
Western & Southern European	1	.6
Western Civilization	1	.6

CULTURAL VALUES AND SUSTAINABLE TRAVEL INTENTION

Western Culture	1	.6
Western Culture & USA	1	.6
Western European	2	1.3
White USA	1	.6
Zimbabwean	1	.6
Missing	2	1.9
Total	154	100
