

Promoting Tourists' Responsible Behaviour: Exploring the Effectiveness of Pledge

by

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ABSTRACT

PROMOTING TOURISTS' RESPONSIBLE BEHAVIOURS: EXPLORING THE EFFECTIVENESS OF PLEDGE

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While bringing happiness to tourists and facilitating economic development, tourism has also had multiple negative impacts. To promote responsible tourist behaviours, some destinations have introduced a responsible tourist pledge on their official travel website. However, its application in a responsible tourism context is still not well understood. This research investigates the effectiveness of using a pledge to promote sustainable travel behaviours in tourists. An online experiment was conducted with a sample of 140 Canadian outbound travellers. Results illustrate that a pledge alone does not cause sustainable travel behaviours, instead finding that values are able to predict tourists' responsible travel behaviours. Further, finding that the interaction of signing a pledge and participant self-transcendence value was found to influence the behavioural intention to support the local economy. The findings provide practical implications for destinations in selecting strategies to encourage sustainable travel behaviours as well as theoretical implications for future studies.

Keywords: *sustainable tourism, tourist responsible behaviour, commitment, pledge, value*

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CHAPTER 1. INTRODUCTION

Tourism is criticized for having caused negative environmental, social-cultural, and economic impacts on destinations globally, resulting in impacts such as global warming and air pollution (Gössling, 2002; Hall et al., 2015), loss of biodiversity and depletion of natural resources (Gössling, 2002), loss of community character (Choi & Murray, 2010), the decline in quality of life of residents (Brunt & Courtney, 1999; Tomljenovic & Faulkner, 2000), increased crime (Brunt & Courtney, 1999; Tomljenovic & Faulkner, 2000), and an increased cost of living (World Tourism Organization [UNWTO], 2018b). There has been a call for sustainable tourism (UNWTO, 2005, 2007). Research about promoting sustainable tourism focuses on the role of industry and government, while the role of tourists in developing sustainable tourism has been under investigated (Gao et al., 2017; Stanford, 2008).

Tourists can contribute positively to sustainable tourism if they behave responsibly while travelling (Budeanu, 2007; Stanford, 2008). Unfortunately, many tourists are not fully aware of their negative impacts and responsibilities (Becken, 2007; Gao et al., 2017; Juvan & Dolnicar, 2014; Miller et al., 2010; Swarbrooke, 1999). The UNWTO (2007) appeals to industries and destinations to raise awareness amongst tourists regarding their negative impacts. Over the past three years, some destinations (including Iceland, Finland, New Zealand, Palau, and some regional destinations in the U.S.) have successively introduced a tourist pledge, to motivate tourists to behave responsibly.

While the use of a pledge or solicited commitment has been found effective in promoting some types of prosocial behaviours such as recycling and energy saving (Al-Sheyab et al., 2016; Cotterill et al., 2013; Geller et al., 1989; Jaeger & Schultz, 2017; Terrier & Marfaing,

2015; Werner et al., 1995), there is a lack of understanding in its utilization in sustainable tourism. This raises the question: Could signing a pledge make tourists travel more responsibly? The effectiveness of pledge use in promoting tourists' responsible behaviours is in need of further exploration. In previous studies, pledges have only been examined regarding their use in promoting simple tasks. Research has not yet examined whether or not the use of a pledge could promote more than one sustainable travel behaviour (environmental, economic, social-cultural) while travelling.

Cotterill et al. (2013) questioned whether it is a participants' commitment that drive their actions or whether it was their disposition. Scholars have pointed out that values are a major motivating force that drive people's actions (Rokeach, 1973; Schwartz, 2012; Stern et al., 1995). Previous studies (Bolderdijk et al., 2013; van den Broek et al., 2017) have also found that values and behavioural interventions have interaction effects on targeted behaviours, thus it may be beneficial to explore if and how the use of a pledge might interact with tourist's responsible behavioural intentions, and the role that values play in this relationship. This study looks to answer this question by looking to understand if the use of a pledge can influence sustainable travel behaviours, or if it is values that provide the greatest explanatory power

To understand the utilization of pledge, the present research investigates four key research questions: (1) Could signing a pledge influence a tourists' intention to travel responsibly? (2) Is a single pledge able to promote different kinds of responsible travel behaviours? (3) Does the use of a pledge interact with values on tourist's responsible behavioural intentions and, if so, how? The use experimental design was undertaken to answer the above questions by testing the effectiveness of pledge use in promoting responsible behavioural

intentions, as well as investigating the interaction between values and pledge on tourist's responsible behavioural intentions.

CHAPTER 2. LITERATURE REVIEW

2.1. Tourist's Responsible Behaviours

Sustainable tourism, defined by the UNWTO (1997), is “tourism which leads to management of all resources in such a way that economic, social and aesthetic needs can be fulfilled while maintaining cultural integrity, essential ecological processes, biological diversity and life support systems.” While sustainable tourism is a widely accepted goal of tourism, some scholars have criticized the term “sustainable” for being too broad and abstract for people to take action (Dolnicar, 2006; Goodwin, 2011). In tourism, the concept of responsible tourism has been used as a clearer term to achieve the goal of sustainable tourism (Caruana et al., 2014; Goodwin, 2011; Stanford, 2008). Responsible tourism seeks to minimize the environmental, economic, and social impacts of tourism, while maximizing its benefits. Responsible tourism also aims to have all stakeholders, including governments, the industry, and tourists, take responsibility for, and contribute to, sustainable tourism development (Cape Town Declaration, 2002).

A large amount of research has explored responsible tourism from the view of the supply-side (Caruana et al., 2014; Gao et al., 2017; Stanford, 2008), examining the role of business and government in responsible tourism (Cooper & Ozdil, 1992), the industry views of marketing and corporate social responsibility initiatives (Manente et al., 2012), or residents' perspectives of responsible travel behaviours (Gong et al., 2018). Since the late 2000s, a growing number of researchers have shown interest in understanding the tourists' role in facilitating sustainable tourism (Becken, 2007; Gao et al., 2017; Holmes et al., 2019; Miller et al., 2010; Stanford, 2008).

Stanford (2008) describes tourists as the center of all tourism activities and insists that tourists can make a positive contribution to sustainable tourism if they act responsibly at a

destination. Similarly, Goodwin (2011, p.5) points out that tourists' everyday choices contribute to shaping tourism; therefore, the "responsible tourism approach works best when it engages the consumer." On the other hand, the low participation of tourists seriously hinders the sustainable implementations by governments and industry (Budeanu, 2007). Tourists, therefore, play an essential role in making tourism more responsible. The UNWTO, in 2007, advocated for tourists to consider the climate, economic, societal, and environmental impacts before making their travel decisions (UNWTO, 2007). Based on the Global Code of Ethics for Tourism, the World Committee on Tourism Ethics (WCTE) prepared Tips for a Responsible Traveller, which exhorts tourists to honour the host, protect the planet, support the local economy, and be an informed and respectful traveller (UNWTO, 2017).

The question is whether or not tourists are willing to participate in responsible tourism? Swarbrooke (1999) commented, "perhaps, tourists who may take sustainable development seriously in their everyday lives, believe that their annual vacation is the only time when they can behave hedonistically, without the need to be responsible" (p. 11). Studies focusing on investigating tourists' perspectives of sustainable travel have found that many tourists are not fully aware of their impacts and responsibilities (Becken, 2007; Caruana et al., 2014; Gao et al., 2017; Juvan & Dolnicar, 2014; Miller et al., 2010). In a study of Chinese tourists, Gao et al. (2017), found that perceptions of tourism's negative impacts did not raise much sense of responsibility in tourists. In Becken's (2007) study, when informed of the negative impacts that air travel has on climate change, participants in the focus group propose that it needs a collective action instead of the participants feeling personal responsibility. Likewise, a study examining the British public's understanding of sustainable tourism found that most tourists have insufficient awareness of tourism's impacts and are reluctant to change their behaviours unless others take

actions (Miller et al., 2010). In 2014, Juvan and Dolnicar interviewed tourists from environmental organizations finding that even though they are aware of the negative impacts of tourism, their behaviours are not in line with their environmental awareness. As Miller et al. (2010) advocate, while tourists emphasize their entitlement to enjoy their holiday, it is essential to make tourists consider their responsibilities alongside their right to a holiday.

Promoting and realizing responsible tourism has many challenges. On the one hand, tourists' interpretations of responsible tourism are not in line with the concept as promoted by the industry (Caruana et al., 2014). On the other hand, the expectations of responsible travel behaviours vary by destination. Stanford (2008) interviewed representatives from the tourism industry about the ideal responsible tourist in New Zealand, finding that there were several characteristics of a responsible tourist, including respecting the local environment and culture, and the interaction and engagement with local living. Stanford pointed out that the responsibility dimensions and priorities of these dimensions may differ from destination to destination, thereupon suggesting that destinations should inform tourists about the appropriate behaviours and expectations. However, how to send information about expected responsible behaviours to tourists and persuade them to act according to it, is the challenge faced by destinations.

2.2. Tourist Pledge

Since 2017, some destinations have found creative ways to address tourist responsibilities, such as the utilization of a tourist pledge. In June 2017, Iceland launched the Icelandic Pledge on their official travel website which requests tourists to stay on designated roads, use designated campsites outdoors, park in approved areas, and take safe selfies. In November 2018, Iceland installed the "Pledge button" in Keflavik Airport, so visitors could sign

the pledge voluntarily upon their arrival in Iceland. Taking a more extreme measure, Palau, a Pacific Ocean archipelago, was the first country to require travelers to sign such a pledge upon entering the country at immigration. The Palau pledge asks tourists to tread lightly, act kindly and explore mindfully (Haugen, 2019). Other destinations have also followed suite: Bend, Oregon; Big Sur, California; the island of Hawaii; New Zealand; Finland; and Aspen, Colorado (Sampson, 2019). Although being different in wording, many of these pledges cover common themes: protect nature, respect local culture(s), and travel safely.

While Medel (2020) has found value in using a pledge campaign to market a destination, no study has explored the effect that signing such as pledge has on influencing tourists' responsible behaviours. As more and more destinations start to apply the use of a tourist pledge as strategy to encourage tourists' responsible travel behaviours, it is important to investigate the effect that signing a pledge has on promoting and instigating sustainable tourism; to this end, this study addresses the question of whether-or-not signing a pledge could influence a tourist's intention to behave responsibly.

2.3. Pledge and Commitment

Katzev and Wang (1994, p.14) propose that pledges are a particular form of commitment, proposing that "commitments [are] usually made verbally or in the form of a written pledge". Kiesler and Sakumura (1966) defined commitment as "pledging or binding of an individual to behavioural acts" (p. 349). While the definition from Kiesler and Sakumura is not specific enough, Katzev and Wang (1994) made a distinction between two ways researchers applied the term. The first meaning of commitment refers to an individual's agreement to perform a particular behaviour, usually in the form of a verbal or written pledge. Other researchers have

defined commitment as the attitude that an individual holds toward an object. Research that adopted the latter definition, such as the study of organizational commitment, usually measures the degree to which an individual feels bound to an action. The commitment mentioned in this research refers to the first meaning: the agreement of taking a verbal or written pledge to perform certain behaviours.

Many studies have found that commitment alone or combined with other interventions can be effective in promoting target behaviours, especially pro-social behaviours like recycling (Werner et al., 1995), farmers' nature conservation practices (Lokhorst et al., 2010), towel reuse among hotel guests (Terrier & Marfaing, 2015), reducing water consumption (Jaeger & Schultz, 2017), energy-saving (van der Werff et al., 2019), book donation (Cotterill et al., 2013), promoting safety belt use (Geller et al., 1989), and decreasing nicotine dependence (Al-Sheyab et al., 2016). Commitment, as an intervention, has also been found to have long-lasting effects on target behaviours (De Young, 1993; Lokhorst et al., 2013). However, the effectiveness has only been found in the pledge or commitment to a single behaviour (e.g., book donation, towel reuse, recycling, safety belt use, and energy saving) or various behaviours in the same dimension (e.g., farmland conservation). Moreover, concluding from the above listed studies, commitment has been found effective in influencing behaviours in the pro-environmental dimension (e.g., towel reuse, recycling, farmland conservation, and energy-saving) and the pro-social dimension (e.g., book donation and safety belt use). Nevertheless, no study has tested whether-or-not a pledge could influence the responsible travel behaviour of tourists, not a single pledges ability to influence multiple behaviours.

Table 1 displays two examples of pledges at these destinations —the Tiaki Promise in New Zealand (Tiaki Care for New Zealand, n.d.) and the Icelandic Pledge (Visit Iceland, n.d.).

Drawing on two existing responsible travel pledges (Tiaki Promise in New Zealand (Tiaki Care for New Zealand, n.d.) and the Icelandic Pledge (Visit Iceland, n.d.)), it is possible to point to three specific components common to both: 1) Protect nature; 2) Respect the culture and local living; 3) Travel safely. So far, it is not clear whether-or-not a single pledge could promote or change behaviours in different dimensions (i.e., nature, culture, and safety).

Table 1. Tiaki Promise in New Zealand and Icelandic Pledge

Tiaki Promise	Icelandic Pledge
<p>While travelling in New Zealand I will</p> <p>Care for land, sea and nature, treading lightly and leaving no trace</p> <p>Travel safely, showing care and consideration for all</p> <p>Respect culture, travelling with an open heart and mind</p>	<p>I pledge to be a responsible tourist</p> <p>When I explore new places, I will leave them as I found them</p> <p>I will take photos to die for, without dying for them</p> <p>I will follow the road into the unknown, but never venture off the road</p> <p>And I will only park where I am supposed to</p> <p>When I sleep out under the stars, I'll stay within a campsite</p> <p>And when nature calls, I won't answer the call on nature</p> <p>I will be prepared for all weathers, all possibilities and all adventures</p>

Besides testing the effect that using a pledge has on raising tourists' general intention to contribute to responsible tourism, this study also looks to test if a responsible travel pledge can promote different kinds of behaviours. The goal of responsible tourism is to “minimize negative economic, environmental, and social impacts and to maximize positive ones (Goodwin, 2011, p.28).” Hence, this study tries to test whether a pledge strategy is able to influence tourists'

behaviours to contribute to sustainable goals in all three dimensions (environmental, social, economic).

H1: Those tourists who sign a pledge have stronger overall intention to travel responsibly.

H2: Those tourists who sign a pledge have stronger intentions to perform different kinds of responsible behaviours (environmental, social, economic, overall).

Previous studies have already investigated the underlying mechanism of commitment. Cialdini (2001) argued that people prefer to be consistent in the social world because inconsistent people are generally regarded as unreliable and untrustworthy (Allgeier et al., 1979). When individuals commit to a particular behaviour, they tend to adopt a self-concept consistent with that behaviour, which often leads to long-term changes in attitudes and behaviour (Bator & Cialdini, 2000). Other studies find that signing a pledge strengthens personal norms which then impact target behaviours (Matthies et al., 2006; van der Werff, E et al., 2019). The way a pledge brings about target behaviours may not rely on changing self-concept or enhancing personal norm. Cotterill et al. (2013) found that signing a pledge is correlated with the action of book donation, but they questioned whether participants' commitment made them do it or their disposition. They assumed that "individuals who choose to make pledges are probably already the kinds of people who contribute to the public good by, for example, giving money to charity, recycling their waste, or voting in elections" (Cotterill et al., 2013, p.1). Not only did Cotterill et al. (2013) not test the influence of value on outcomes, no previous studies have considered whether personal intrinsic motivation to perform pro-social behaviours could influence the effectiveness of pledge use. By investigating what motivates people to commit themselves to pro-social behaviours along with pledge, this study may be able to provide different insights into the effects of pledge.

2.4. Value

Personal values work as a motivating force for behaviours. Scholars have found that values, beliefs about what is important to a person, serve as standards or criteria that influence a person's attitudes and actions (Rokeach, 1973; Schwartz, 2012; Stern et al., 1995). In environmental psychology research, the majority of studies indicate that values, especially the biospheric values (i.e., values that care for the environment and biosphere) determine environmental attitude and affect environmental behaviours (Passafaro et al., 2015; Schultz, 2001; Stern, 2000). Recently, Punzo et al. (2019) found that altruistic values (i.e., values that concern the well-being of others), in addition to biospheric values, are positively related to the assumption of responsibility and environmental behaviours. By considering personal behavioural motivation in addition to the effects of pledge, this study looked to explore the effect of pledge more thoroughly.

A large amount of research in sustainable tourism has applied value-belief-norm (VBN) theory (Stern et al., 1999) to study environmental behaviours (e.g., Choi et al., 2015; Kiatkawsin & Han, 2017; Steg et al., 2005). The VBN theory proposes a series of variables: (1) individuals first have values that attach importance to the environment, (2) values make individuals pay attention to environmental problems and believe that certain behaviors will bring negative consequences, (3) arousing the ability and responsibility of individuals to avoid these negative consequences, (4) activating pro-environmental behaviors. Stern and colleagues (Stern, 2000; Stern et al., 1995; Stern et al., 1998) proposed three values that may influence environmental attitude and behaviours in the VBN theory, namely, the biospheric value, the altruistic value, and the egoistic value (i.e., values that focus on maximizing personal interests). The three values in VBN theory focus on explaining environmental attitudes and behaviours, but

the responsible tourist behaviours contain more than only environmental dimension. Therefore, a more comprehensive value set is in need.

Schwartz's basic value theory (BVT) (Schwartz, 1992) breaks values down into four core areas, consisting of two opposing pairs: self-enhancement vs. self-transcendence and openness to change vs. conservation. Schwartz's BVT has been tested with data from 71 representative national samples (n ranging from 474 to 2706 after computing Pearson correlations listwise deletion) from 32 countries (Bilsky et al., 2011), showing that value theory is used across cultures. In relation to VBN, Stern et al. (1998) indicates that egoistic value is very close to self-enhancement value and that biospheric value and altruistic value can be regarded as subdimensions of the self-transcendence value.

According to Schwartz (1992, 2012), there are ten basic values (Table 2.): self-direction, stimulation, hedonism, achievement, power, security, conformity, tradition, benevolence, and universalism, which are grouped into four higher order clusters (Figure 1.). As shown in Figure 1, the display of values denotes a continuum of motivation. In either direction of the circle, the closer the two values are located, the more alike their underlying motivations are. The further apart any two values are, the more opposed their underlying motives are. In Figure 1, one cluster is called self-transcendence, which refers to the values that care for the welfare of others. Self-enhancement is a conflict cluster of self-transcendence and refers to values that emphasize one's own interests, relative success, and domination over others. Another conflict pair is the Openness-to-Change and Conservation. Openness-to-change refers to values that stress the acceptance of change, the independence of thought, action, and feelings, while conservation values include those that stress order, self-restriction, preservation of the past, and resistance to

change. Hedonism, divided by the bold line into two parts, is related to both openness to change and self-enhancement (Schwartz, 2012).

Table 2. Definitions of Values

<p>POWER: Social status and prestige, control or dominance over people and resources (social power, authority, wealth, preserving my public image)</p> <p>ACHIEVEMENT: Personal success through demonstrating competence according to social standards (successful, capable, ambitious, influential)</p> <p>HEDONISM: Pleasure and sensuous gratification for oneself (pleasure, enjoying life, self-indulgence)</p> <p>STIMULATION: Excitement, novelty, and challenge in life (daring, a varied life, an exciting life)</p> <p>SELF-DIRECTION: Independent thought and action-choosing, creating, exploring (creativity, freedom, independent, curious, choosing own goals)</p> <p>UNIVERSALISM: Understanding, appreciation, tolerance and protection for the welfare of all people and for nature (broadminded, wisdom, social justice, equality, a world at peace, a world of beauty, unity with nature, protecting the environment)</p> <p>BENEVOLENCE: Preservation and enhancement of the welfare of people with whom one is in frequent personal contact (helpful, honest, forgiving, loyal, responsible)</p> <p>TRADITION: Respect, commitment and acceptance of the customs and ideas that traditional culture or religion provide the self (humble, accepting my portion in life, devout, respect for tradition, moderate)</p> <p>CONFORMITY: Restraint of actions, inclinations, and impulses likely to upset or harm others and violate social expectations or norms (politeness, obedient, self-discipline, honoring parents and elders)</p> <p>SECURITY: Safety, harmony and stability of society, of relationships, and of self (family security, national security, social order, clean, reciprocation of favors)</p>

Source: *Schwartz (2003)*

Schwartz's basic value theory is widely used by psychologists to study individual differences in values (e.g., Maio et al., 2009; Parks-Leduc et al., 2015; Pepper et al., 2009; Verplanken & Holland, 2002). Through a vast review of literature concerning the relationship

between value and behaviours, Sanderson, and McQuilkin (2017) found Self-Transcendence to be a major positive motivating force for pro-social behaviour, while Self-Enhancement is rarely associated with pro-social behaviour. They also found that the effects of Conservation and Openness-to-change on pro-social behaviour are more context-dependent, sometimes supportive, sometimes suppressed, and often neutral. In sustainable tourism research, Weeden (2011) interviewed tourists finding that sustainable tourists were more likely to present self-transcendence value. Later, Komppula et al. (2018) found that tourists with higher self-transcendence value were more likely to consider sustainability in all three dimensions (environmental, social, economic).

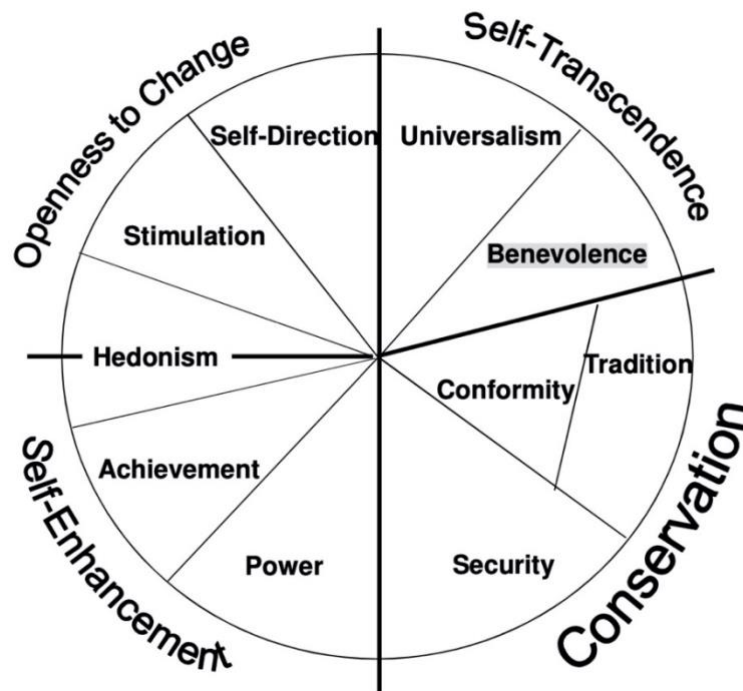


Figure 1. Schwartz's Theory of Basic Values (Schwartz, 2012)

Beyond finding that values influence behaviour, researchers have also found that the effectiveness of interventions is also related to a participant's value orientation. In an experiment, Bolderdijk et al. (2013) firstly measured participants' value strength, and then presented participants an environmental education movie clip or a control movie. The results suggest that although the environmental movie was not quite able to influence participants with weak biospheric value, it made those who had strong biospheric value more likely to act on their value. In another experiment that assessed the interaction between individual values and the economic, environmental, and mixed appeals on paper saving behaviours, van den Broek et al. (2017) found appeals to be more persuasive when they matched the participants' value orientation. Previous studies have noticed the correlation between self-transcendence value orientation and responsible travel behaviours; hence, it may be beneficial to explore whether and how a pledge interacts with self-transcendence value on tourist's responsible behavioural intentions.

This study aims to explore the effect of pledge from a different angle, to test whether the signing of a pledge impacts the behaviour of those with weak self-transcendence value orientation.

H3: *Among tourists with a lower level of self-transcendence value orientation, those who sign a pledge are more likely to present a higher intention to travel responsibly.*

In summary, this study examines whether a pledge can promote a tourists' responsible travel behaviours by answering the following questions: (1) Could signing a pledge influence a tourists' intention to travel responsibly? (2) Is a single pledge able to promote different kinds of responsible travel behaviours? (3) Does the use of a pledge interact with values on tourist's responsible behavioural intentions and, if so, how?

CHAPTER 3. METHODOLOGY

This study conducts an online experiment to answer all three research questions. Experimental design is a widely used data collection method in which scientists deliberately manipulate independent variables and observe changes in dependent variables (Miller, 2005). Scientists generally agree that experimental design is an effective way to unambiguously reveal cause-and-effect relationship (Miller, 2005). Previous studies have used experimental design as a way to examine the effect of pledge or commitment (Al-Sheyab et al., 2016; Cotterill et al., 2013; Geller et al., 1989; Jaeger & Schultz, 2017; Lokhorst et al., 2010; Terrier & Marfaing, 2015; van der Werff et al., 2019; Werner et al., 1995). As studying and or interviewing tourists while on vacation to places that have implemented a pledge would be the best approach, the restriction imposed due to COVID-19 do not make this possible at this point in time. As such, this research took an online experimental design approach to test hypothesis for this study.

3.1. Population and Sample Size

The United Nations Statistical Division (UNSD, 2010) divides trips into two principal forms — personal trips and business and professional trips. The category of personal trips includes leisure recreation and holidays (leisure for short), visiting friends and relatives, education and training, and health and medical care. Among all the forms of trips, leisure trips accounted for 56% of international trips in the world in 2018 (UNWTO, 2018a). As leisure trips are the largest driver for most tourists and given that leisure tourists have been criticized for treating their vacation as an exception to being sustainable (Juvan & Dolnicar, 2014; Swarbrooke, 1999), it is important to test how the pledge could influence leisure tourists' travel

behaviours. Moreover, the pledge is mostly well received by international tourists (Haugen,2019), therefore, the population sampled for this study were Canadian travellers with international leisure travel experience over the past 24 months. Participants were also required to be over the age of 18 so that they could provide consent to take part in the study and make their own travel decision.

To clarify and summarize, this study's population is Canadian residents who are over the age of 18, who have had at least one international travel experience in the past 24 months, and who wish to travel abroad for leisure purposes after Covid-19 restrictions are lifted. Online participant recruitment and data collection was completed by Qualtrics. Qualtrics panelists are drawn from a variety of sources and IP address screening is undertaken to eliminate duplicate responses, thus providing a reliable and accessible panel of study participants.

The sample size was determined based on the common sample size of previously published studies. Previous studies that had applied experimental design to test the effect of pledge, or the interaction of values and intervention, had sample sizes ranged from 103 to 210 respondents (Bolderdijk et al., 2013; van den Broek et al., 2017; van der Werff et al., 2019). Therefore, each experiment aimed to include at least 100 participants. A sample size of greater than 100 would allow for examination of relationships through partial least squared analysis (PLS), as the minimum sample size for PLS should be ten times the largest number of structural paths for a particular latent construct (Hair et al., 2011).

3.2. Data Collection

After minor modifications based on pilot study results, the full launch of the survey was started by Qualtrics and it resulted in 147 complete surveys. Five unqualified cases were deleted

based on response time and long invariant responses in a row as suggested by Costa and McCrae (2008) and Huang et al. (2012). Then the last two cases in the pledge group were deleted to keep an equal number (n=70) in the two groups, as was recommended by Rusticus and Lovato (2014).

3.3. Experiment Materials

All the participants in the experiment received a short introduction of a hypothetical destination (see Appendix 1. Introduction of Destinations). The destination included description of the nature resource (beach and jungle), exotic culture (different language and religion), and modern city life. The introduction gave each participant the same destination scenario, so that they were also imagining travelling to the same destination. Studies have found the written scenario to be a widely used and inexpensive research tool that helps participants imagine a hypothetical situation (van Gelder, 2018).

In addition to the hypothetical destination scenario, participants in the treatment group of received a hypothetical responsible travel pledge (see Appendix 2. Responsible Tourist Pledge, as well as pledge below). The pledge was developed based on the Tiaki Promise in New Zealand and Tips for A Responsible Traveller (UNWTO, 2017). The pledge encouraged tourists to travel in a responsible manner that supports sustainable goals in environmental, socio-cultural, and economic dimensions. The wording of such was:

*I pledge to be a responsible tourist
While I am travelling, I will
Care for land, sea and nature, treading lightly
and leaving no trace;
Show care and consideration for the local livings,
and support the local economy;
Respect the culture and learn about traditions,
travelling with an open heart and mind*

3.4. Measurement

3.4.1. Values

While Schwartz's (1992) Value Survey (SVS) can be used to measure the ten basic values, drawing on responses to 56 items measured on a 9-point scale could be time-consuming and difficult for less-educated participants. Subsequently, Schwartz and colleagues developed the Portrait Values Questionnaire (PVQ-40) (Schwartz et al., 2001). The PVQ contains short descriptive portraits of 40 different people who matched the gender of the respondents. For example, "It is important to him to be rich. He wants to have a lot of money and expensive things," refers to a person who puts the power value in priority. In 2003, Schwartz developed a shorter, 21-item version of the PVQ (PVQ-21) for the study with large national samples like the European Social Survey (ESS). Although the reliability of 10 values in the ESS (n= 35,000, across 20 countries) is relatively low, ranging from .35 for tradition to .72 for hedonism, with the reliabilities of four higher-order value clusters ranged from .69 for Self-transcendence to .75 for Openness to change (Schwartz, 2007). Given its ease of use and its proven acceptability, this study adopted the PVQ-21, as the broader value clusters still provided sufficient explanatory value, and the finer distinctions offered by the 56-item scale was not needed. The evidence of the validity of PVQ-21 has been found in multiple studies (Beramendi & Zubieta, 2017; Davidov, 2008; Schwartz, 2007).

This study made some minor adjustments to the PVQ-21 making them more applicable to the Canadian context. At first, the reference to gender in the description of portraits were replaced with first person pronouns, such as "I". Because there are multiple gender identities in Canada, the only two options of "he" or "she" are restrictive to the survey population. As such, the questions have been modified to read as follows: "It is important to me to be rich. I want to

have a lot of money and expensive things.” Participants were asked to rate how accurate each statement was in describing themselves. Responses ranged from 1 for 'not like me at all' to 6 for 'very much like me.' Secondly, the pilot study (n=32) has revealed that one item of tradition value (Religious belief is important to me. I try hard to do what my religion requires) only received a factor loading of 0.12 in the analysis by SmartPLS, as such, this item was replaced by another traditional measurement item from PVQ-40 (20. I believe it is best to do things in traditional ways. It is important to me to follow the customs I have learned).

3.4.2. Explicit Measurement¹

As the existing tourist pledge contains behaviours in multiple dimensions, the measurement of the tourist's responsible behavioural intentions should cover multiple dimensions, namely, the environmental, social-cultural, and economic dimensions. The measurements for economic and socio-cultural dimensions were adapted from Gong et al. (2019). Two items (tourists usually buy traditional clothes; tourists are likely to respect lady boys²) were deleted as they were more specific to the Thai cultural condition. Questions used to measure environmental dimensions were adapted from the work of Kiatkawsin and Han (2017). One double-barreled item (Save water and electricity) was divided into two items (12. Save water and 18. Save electricity). One ambiguous item (Protect local resources as much as I could) was replaced by the two examples the authors used to explain this item in their survey (5. Not disturb any creatures and vegetation, for example, feeding fish and birds or picking flower; 17. Voluntarily stop visiting a famous spot to allow it to recover from environmental damage.). Four items are used to measure overall responsible behavioural intention among which three items are

¹ Explicit measurement refers to the survey questions that are being used to solicit responses from participants directly.

² Also called “Katoeys”, which refer to either a transgender woman or an effeminate gay male in Thailand (Maneenetr, 2014).

adopted from Chen and Tapachai's (2020) study. Participants are asked to estimate how likely they would behave in the way described in each statement on their next trip after COVID-19 (e.g., On my next trip, I will obey the laws of local communities.) on a 7-point Likert scale, ranging from 1 for 'extremely unlikely' to 7 for 'extremely likely'.

The reasons for choosing a 7-point Likert scale were: (1) it is a commonly used and standard measurement scale (Sarlis & Gallhofer, 2014); (2) 7-point Likert scales more accurately capture a respondent's true evaluation, and they are easier to use (Finstad, 2010); and (3) increasing scale range may cause variation in response, possibly as a result of confusing respondents (Sarlis & Gallhofer, 2014). All the items for behavioural intention were arranged in random order. A full list of measurements items can be found in Appendix 3: Explicit Measurement Items.

The pilot study was conducted to test the reliability and validity of each construct. By using SmartPLS, the results showed three items had low standardized factor loadings (<0.50). Additionally, the economic and environmental constructs had low average variance's extracted (AVE) (<0.5). Deleting the three items with low factor loadings improved reliability and convergent validity and all values reached acceptable criteria. As the sample size ($n=32$) was still small, all the items were retained for the final survey distribution. Further decisions regarding these items are discussed further in the results section.

3.4.3. Implicit Measurement

Participants may attempt to rate higher their values and their intention to travel responsibly under the influence of social desirability (Grimm, 2010). Thus, this study adopted implicit measurements as dependent variables as well. At the end of the survey, participants were given an option to view responsible travellers' tips (see Appendix 4. Implicit Measurement) or to

end the survey. All the tips were from the UNWTO's (2017) "Tips for a Responsible Traveller" brochure. Participants may not consider the tips as required questions; therefore, the implicit measurements could be used to reflect their intentions to some extent as well. According to van den Broek et al. (2017), two indicators could be used to denote the implicit measurement; namely, the number of tips participants viewed and the time they spent on viewing the tips.

The total number of responsible traveller tips viewed served as the first implicit measurement. Five tips were presented to participants one by one, and participants could choose whether to view the next tip or close the survey. It was assumed that participants who felt responsible for behaving well at a destination might have viewed more tips. One problem is that some of them may also quickly click the next button without careful consideration, so a second implicit measurement was needed. The average amount of time spent on reading each tip was used as the second implicit measurement. This measurement reflected the participants' real interests, because the more time they spent viewing these tips, the more likely that they had thoroughly read and considered these tips.

3.5. Experimental Procedure

Two surveys were sent out. Participants who received Questionnaire A (see Appendix 5: Questionnaire A) were the control group. Participants who received Questionnaire B (see Appendix 6: Questionnaire B) were the treatment group. Questionnaire A and B are almost the same, except questionnaire A also contains a tourist pledge. At the beginning of the experiment, all participants were informed of the purpose of this research. To minimize a participants' artifact problem, whereby the participant would like to try to guess the study hypotheses and do what they think is expected (Kimmel, 2006), the purpose of this study was not fully disclosed to

participants; instead, the participants were informed that the purpose of this study was to explore the relationship between values and travel behaviours.

There are three phases in this experiment. At first, all the participants were asked to provide their response to 21 value statements. Then, they were asked to read a piece introducing them to a hypothetical destination and imagine that there is no worry about Covid-19 now, and they are about to travel to the proposed destination for a holiday. Participants in the treatment group were then presented a responsible tourist pledge and were told that they had to sign the pledge before travelling as required by the destination. Pledge in this study was not voluntary for the treatment group for fear that their personal value orientations might influence their willingness to sign a pledge. If the impact of their disposition cannot be ruled out in the experiment, it is hard to know whether the pledge influences their intentions or their values. In the third phase, they were asked to answer questions pertaining to their responsible travel intentions (sustainable travel behaviour intention – overall, environmental, economic, and social dimensions), and to answer four questions about their social demographics (i.e., gender, age, education level, and income). Finally, when all the participants completed their survey questions, they were informed that the survey had completed, but that if they wanted to read some tips for responsible travel, they would be able to click through them or end the survey.

3.6. Data Analysis

To fully explore the effect that a pledge has on sustainable travel behaviour, this study tested whether and how the use of a pledge influenced the relationship between values and responsible behaviour intentions. IBM SPSS Statistics version 27 was used initially to undertake a descriptive analysis. Subsequently, SmartPLS version 3.3.3 was applied to perform a Partial

Least Squares Structural Equation Model (PLS-SEM). PLS-SEM is a structural equation modeling (SEM) technique which aims to maximizing the explained variance of the dependent latent variables (Hair et al., 2011). Compared with SEM and Process, PLS-SEM is more suitable to this study for the following reasons. First, PLS-SEM could consider the whole model structure in the parameter estimation while regression analysis has been subject to criticism for treating each path as separate processes. Second, PLS-SEM can be used when looking to examine path relationships with small sample sizes and is not restrict to normally distributed data. Moreover, constructs in PLS could be measured by a single item, whereas in SEM, it is suggested that every construct be comprised of at least three items.

CHAPTER 4. RESULT

4.1. Profile of the Sample

Descriptive statistical analysis was conducted to explore the demographic information of respondents using IBM SPSS 27.0. Sample data was compared with the data from the National Travel Survey (2019) by Crosstabs. As shown in Table 3, in study one, the percentage of female and male respondents in the sample were 58.6% and 41.4% respectively, which shows a fairly equal representation compared with the population of Canadian outbound travellers in 2019 (51.1% of female, 48.9% of male). Most of the respondents' household annual income was either \$70,000 to less than \$100,000 (31.4%) or \$100,000 and over (36.4%), while 56.7% of Canadian outbound travellers' household annual income was over \$100,000. Age ranges were collected in 10-year increments between 18 and 65 years of age, the sample's age proportion also presented a fairly equal representation compared with the population of Canadian outbound travellers. Education level was omitted as the National Travel Survey did not include the education question. The z-test of column proportion comparison did not find any significant differences ($p < 0.05$) between the Canadian outbound tourist population and the sample population, which indicates that the sample population is in line with the Canadian outbound tourists' population.

Table 3. Canadian Outbound Tourist Vs. Sample Population (n=140)

Variable	Canadian Population%	Sample%
Gender		
Female	51.1	58.6
Male	48.9	41.4
Age		
18–24 years	2.5	3.6
25–34 years	10.8	9.3
35–44 years	16.3	27.1
45–54 years	20.3	15.7
55–64 years	26.4	27.1
Over 65 years	23.7	17.1
Household Annual Income		
Less than \$50,000	12.2	10.7
\$50,000 to less than \$70,000	14.3	21.4
\$70,000 to less than \$100,000	16.8	31.4
\$100,000 and over	56.7	36.4

Note: Population statistics were derived from Statistics Canada- National Travel Survey 2019

Table 4. Demographics Comparison Between Two Experiment Groups (n=70 for each group)

Variable	Pledge %	No Pledge%
Gender		
Female	45.7	37.1
Male	54.3	62.9
Age		
18–24 years	0.0	7.1
25–34 years	12.9	5.7
35–44 years	30.0	24.3
45–54 years	17.1	14.3
55–64 years	22.9	31.4
Over 65 years	17.1	17.1
Education		
High school or less	11.4	10.0
Some college/College diploma	25.7	28.6
Some university/Bachelor's degree	45.7	45.7
Graduate degree (Master's or Phd)	17.1	15.7
Household Annual Income		
Less than \$50,000	10.0	11.4
\$50,000 to less than \$70,000	17.1	25.7
\$70,000 to less than \$100,000	41.4	21.4
\$100,000 and over	31.4	41.5

Table 4 shows the demographics comparison between the two experiment groups. There were more male participants (62.9%) than female participants (37.1%) in the no pledge group compared to a relatively equal distribution of gender in the pledge group. The distribution of age and education in the two groups were very similar. For the annual income, there were more participants in the pledge group (41.4%) claiming an annual income level between \$70,000 to \$100,000 than the number of participants in no pledge group (21.4%). However, the differences between the two groups were not statistically significant at the 0.05 level.

An independent sample t-test was then conducted to compare group differences in values. Hedonism was included in OtoC for its higher correlation with OtoC ($r = 0.601, p < 0.001$) compared to the correlation with SE ($r = 0.404, p < 0.001$). As shown in Table 5, only the difference between ST value for the pledge group ($M = 4.58, SD = 0.83$) versus the no pledge group ($M = 4.90, SD = 0.79$) were significantly different at $p < 0.05$ level.

Table 5. Group Differences in Values

	Pledge		No Pledge		df	t
	Mean	SD	Mean	SD		
ST	4.58	0.83	4.90	0.79	138	2.322*
SE	2.97	1.05	3.00	1.00	138	-.296
Con	4.09	0.80	4.14	0.88	138	.165
OtoC	4.03	0.81	3.99	0.90	138	.370

Note: Self-Transcendence (ST); Self-Enhancement (SE); Conservation (Con); Openness to Change (OtoC).

4.2. PLS-SEM

This study looked to test whether signing a pledge has an effect on the overall responsible travel intention (H1) and intention to travel responsibly in all three different kinds of behaviours (H2) when values were controlled in the model. PLS-SEM could conduct data analysis for all the

paths in a single model. As shown in Figure 2, pledge and four values are added as independent variables, and the RBIO, RBIE, RBIEN, RBIS, ATT, and AN were added as dependent variables.

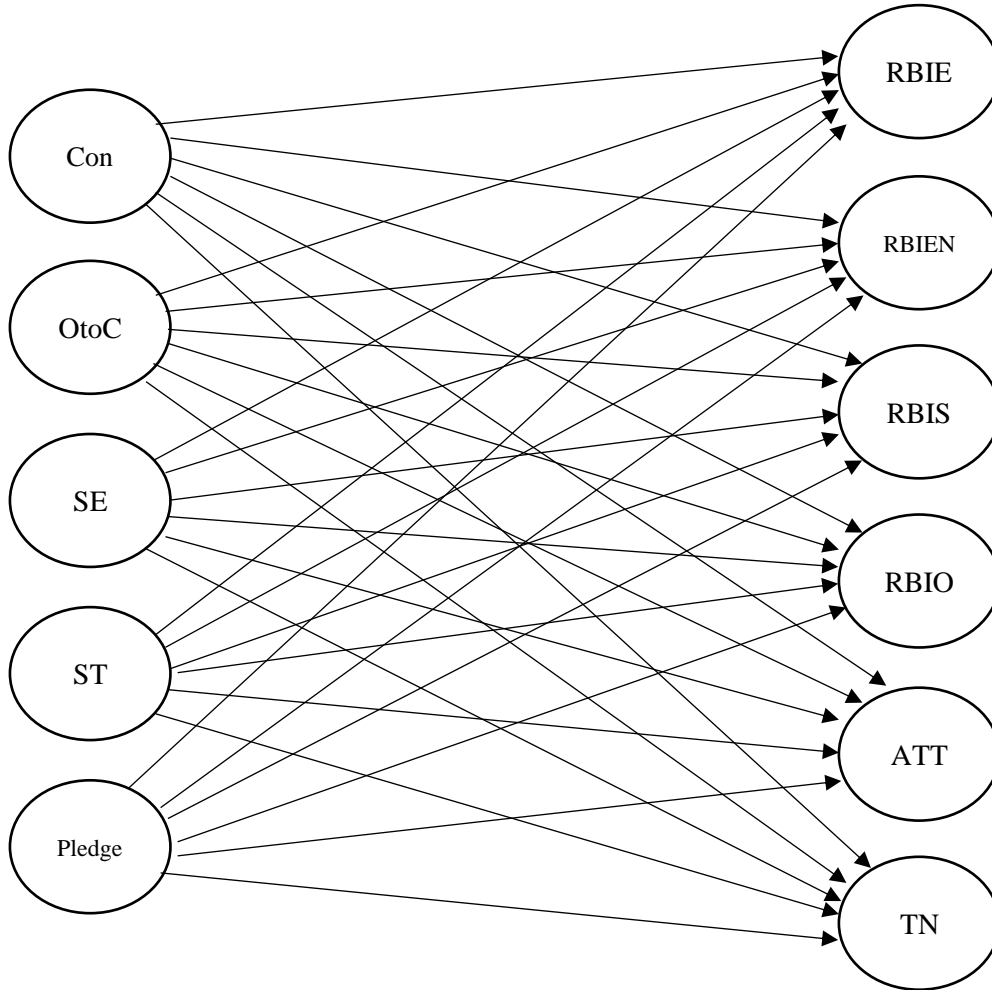


Figure 2. Structural Model for PLS-SEM Analyses

Note: Conservation (Con); Openness to Change (OtoC); Self-Enhancement (SE), Self-Transcendence (ST); Responsible Behavior Intention Economic (RBIE); Responsible Behavior Intention Environmental (RBIEN); Responsible Behavior Intention Social (RBIS); Responsible Behavior Intention Overall (RBIO); Number of Tips Viewed (TN); Average Time on Reading Each Tip (ATT)

4.2.1. Measurement Model

The indicator reliability was first checked. After examining all the latent variables' outer loadings, Tradition 1 was removed because its outer loadings were less than the 0.4 cut-off level recommended by Hair et al. (2010). Then indicators (STI2, RBIE2, RBIE3, RBIEN1, RBIEN6, RBIS5) with loadings between 0.4 to 0.7 were removed in an attempt to improve overall AVE so that they reached the 0.5 thresholds. All the indicators' loadings remaining in the model were significant at 0.001 level.

The resulting measurement model estimation is presented in Table 6 and the outer loadings of various constructs are shown in Table 7 Cronbach alpha values of all the constructs were above the threshold value of 0.70 (Nunnally & Bernstein, 1994). As well, the composite reliability values were all above the threshold level of 0.7 (Hair et al., 2010), indicating good internal consistency reliability of the measurement model. Recommended by Fornell and Larcker (1981), an AVE threshold level of 0.5 shows evidence of convergent validity. All the constructs' AVE values were above 0.5, thus achieving convergent validity. According to the Fornell-Larcker (1981) criterion, to assess the measurement model's discriminant validity, the squared root of AVE of each latent construct should be greater than the latent construct's correlation with any other latent constructs. In Table 6, only the squared root of AVE of RBIEN (0.784) is smaller than its correlation with RBIO (0.829). The second criterion of discriminant validity recommended by Hair et al. (2010) is cross loading, an indicator's loading with its associated latent construct should be higher than its loadings with all other constructs. Given that the second criterion was met as shown in Table 7, the discriminant validity of the measurement model was deemed acceptable.

Table 6. Assessment of Model's Reliability and Validity

Variable Constructs	Cronbach's Alpha	Composite Reliability	AVE	1	2	3	4	5	6	7	8
1. Con	0.805	0.860	0.558	0.747							
2. OtoC	0.765	0.834	0.501	0.232	0.708						
3. SE	0.805	0.866	0.618	0.272	0.305	0.786					
4. ST	0.819	0.872	0.578	0.420	0.475	0.020	0.760				
5. RBIE	0.766	0.864	0.679	0.059	0.362	-0.122	0.452	0.824			
6. RBIEN	0.792	0.864	0.614	0.184	0.229	-0.153	0.452	0.583	0.784		
7. RBIS	0.869	0.905	0.656	0.193	0.193	-0.133	0.450	0.658	0.772	0.810	
8. RBIO	0.885	0.920	0.743	0.227	0.323	-0.111	0.468	0.628	0.829	0.730	0.862

Note: Conservation (Con); Openness to Change (OtoC); Self-Enhancement (SE), Self-Transcendence (ST); Responsible Behavior Intention Economic (RBIE); Responsible Behavior Intention Environmental (RBIEN); Responsible Behavior Intention Social (RBIS); Responsible Behavior Intention Overall (RBIO); the diagonal elements are the squared root of AVE (values in bold) and the latent construct's correlation with any other latent constructs.

Table 7. Factor Loadings (bolded) and Cross Loadings

	Con	OtoC	SE	ST	RBIE	RBIEN	RBIS	RBIO
SEC1	0.857***	0.264	0.188	0.381	0.109	0.177	0.186	0.226
SEC2	0.870***	0.264	0.220	0.427	0.090	0.164	0.192	0.232
TRA2	0.600***	0.053	0.302	0.129	0.051	0.049	0.143	0.028
CON1	0.607***	-0.024	0.001	0.275	-0.071	0.083	0.027	0.119
CON2	0.754***	0.138	0.278	0.276	-0.041	0.158	0.111	0.161
SD1	0.098	0.746***	0.274	0.274	0.250	0.223	0.137	0.336
SD2	0.181	0.713***	0.081	0.348	0.320	0.234	0.201	0.302
STI1	0.073	0.730***	0.099	0.453	0.211	0.128	0.053	0.167
HEDO1	0.261	0.680***	0.426	0.308	0.270	0.091	0.172	0.126
HEDO2	0.276	0.669***	0.260	0.345	0.179	0.013	0.053	0.060
ACH1	0.234	0.326	0.827***	0.141	-0.122	-0.096	-0.128	-0.067
ACH2	0.208	0.309	0.774***	0.065	-0.001	-0.044	-0.102	-0.009
POW1	0.234	0.260	0.780***	0.001	-0.106	-0.080	-0.054	-0.054
POW2	0.185	0.097	0.763***	-0.141	-0.110	-0.212	-0.111	-0.173
BENE1	0.421	0.330	0.043	0.745***	0.298	0.254	0.240	0.301
BENE2	0.490	0.330	0.097	0.698***	0.301	0.270	0.340	0.293
UNI1	0.224	0.375	-0.126	0.769***	0.379	0.382	0.402	0.407
UNI2	0.253	0.424	-0.034	0.814***	0.405	0.406	0.407	0.392
UNI3	0.287	0.327	0.149	0.771***	0.308	0.369	0.283	0.361
RBIE1	0.020	0.285	-0.161	0.423	0.797***	0.481	0.593	0.441
RBIE4	0.081	0.361	-0.052	0.395	0.896***	0.489	0.529	0.556
RBIE5	0.044	0.233	-0.084	0.272	0.774***	0.479	0.501	0.584
RBIEN2	0.051	0.196	-0.158	0.288	0.514	0.730***	0.718	0.567
RBIEN3	0.034	0.154	-0.157	0.336	0.457	0.748***	0.743	0.588
RBIEN4	0.155	0.112	-0.094	0.392	0.441	0.800***	0.496	0.676
RBIEN5	0.283	0.247	-0.091	0.391	0.441	0.852***	0.530	0.744
RBIS1	0.246	0.110	-0.070	0.395	0.413	0.544	0.760***	0.502
RBIS2	0.072	0.156	-0.210	0.337	0.600	0.680	0.880***	0.646
RBIS3	0.059	0.116	-0.184	0.281	0.525	0.679	0.860***	0.624
RBIS4	0.097	0.230	-0.101	0.278	0.540	0.586	0.810***	0.505
RBIS6	0.241	0.165	-0.010	0.458	0.564	0.621	0.731***	0.641
RBIO1	0.065	0.233	-0.096	0.335	0.496	0.707	0.672	0.774***
RBIO2	0.221	0.311	-0.114	0.376	0.566	0.678	0.607	0.861***
RBIO3	0.158	0.253	-0.040	0.388	0.512	0.744	0.604	0.901***
RBIO4	0.289	0.304	-0.124	0.488	0.581	0.740	0.651	0.904***

Note: * p < 0.05 ** p < 0.01 *** p < 0.001. Conservation (Con); Openness to Change (OtoC); Self-Enhancement (SE), Self-Transcendence (ST); Responsible Behavior Intention Economic (RBIE); Responsible Behavior Intention Environmental (RBIEN); Responsible Behavior Intention Social (RBIS); Responsible Behavior Intention Overall (RBIO); Self-direction (SD); Stimulation (STI); Hedonism (HEDO); Achievement (ACH); Power (POW); Security (SEC); Conformity (CON); Tradition (TRA); Benevolence (BENE); Universalism (UNI)

4.2.2. Assessment of the Structural Model

The assessment of the structural model includes explained variance of endogenous constructs (R^2), effect size (f^2 and Q^2), path coefficients, and significance of path coefficients. As recommended by Hair et al. (2011), this study used bootstrapping with 5000 times to assess the path coefficients' significance.

Table 8 summarizes the assessment of the model and path coefficients. Unfortunately, pledge is not significantly correlated to the overall responsible behavioural intention or any dimension of responsible travel intention nor the backup measures of tips ($p > 0.3$). Therefore, H1 and H2 were rejected. The results, however, are contrary to previous studies' findings that found signing a pledge to encourage targeted behaviours. Considering that values were added into the model, this may have caused the differences in outcomes; as such, values were then deleted in model to test whether the relation between pledge and dependent variables would become significant. However, there was no differences after removing values from the analysis. There might be other reasons for this, for example the experimental context or the pledge content, may have influenced the outcomes.

To further explore whether pledge could moderate the effect from values on responsible travel intentions, it was necessary to find significant relationships between values and intentions. For ease of reading, except for the coefficients of paths from pledge to all the dependent variables, only the significant paths were presented in Table 8. The results shows that ST was positively correlated to RBIE ($\beta = 0.374, t = 3.822, p < 0.001$), RBIEN ($\beta = 0.407, t = 3.799, p < 0.001$), RBIS ($\beta = 0.425, t = 4.449, p < 0.001$), and RBIO ($\beta = 0.346, t = 3.619, p < 0.001$); while SE was negatively correlated to RBIE ($\beta = -0.179, t = 2.209, p < 0.05$), RBIEN ($\beta = -0.199, t = 2.327, p < 0.05$), RBIS ($\beta = -0.164, t = 2.053, p < 0.05$), and RBIO ($\beta = -0.203, t = 2.670, p < 0.01$).

The bootstrapping results also showed OtoC to be positively and significantly related to RBIE ($\beta = 0.265, t = 2.802, p < 0.01$) and RBIO ($\beta = 0.199, t = 2.757, p < 0.01$). There are other significant paths in the model (SE \rightarrow ATT, SE \rightarrow TN), however, it is important to note that the strength of main path coefficients cannot be adequately interpreted without considering the predictive power and effect size.

The coefficient of determination (R^2) is used to test the structural model's predictive power. In PLS-SEM, R^2 values of 0.60, 0.33, or 0.19 for dependent variables in the structural model can be described as substantial, moderate, or weak, respectively (Chin, 1998). From Table 8, only RBIE ($R^2=0.255$), RBIEN ($R^2=0.214$), RBIS ($R^2=0.198$), and RBIO ($R^2=0.242$) reached the weak influence level, which indicate that values together could explain about 20% of the variance of each responsible travel intention. However, the R^2 values of ATT and TN were 0.006 and 0.033 respectively which indicate that values only explain very little of the reasons people read and spend time reading tips, hence, the effect of values on ATT and TN can be ignored.

The effect size (f^2) assesses how strongly the independent latent variables contribute to explaining the dependent variable in terms of the R^2 . Recommended by Chin (1998), values of 0.020, 0.150, 0.350 represent the predictor variable has a weak, medium, and large effect respectively. From Table 8, ST (f^2 from 0.116 to 0.140,) showed a medium effect on all the three-dimension responsible travel intentions and a lower effect ($f^2 = 0.098$) on overall intention. SE (f^2 from 0.028 to 0.045) presented a weak effect towards the overall and all three dimensions of responsible travel intentions. OtoC also showed a weak effect towards RBIE ($f^2=0.066$) and RBIS ($f^2 = 0.037$). Although, SE presented weak effects to TN and ATT as well, same as OtoC

to TN, however, the R^2 of TN and ATT is less than the weak level cut-off, therefore, the effects mentioned here are quite small.

The Q^2 is a measure of predictive relevance of endogenous constructs; it checks if the indicators of endogenous constructs can be predicted accurately. A Q^2 value larger than zero demonstrates good predictive relevance of a model (Chin, 1998). As shown in Table 8, only RBIE, RBIEN, RBIS, and RBIO demonstrated good predictive relevance.

Table 8. Assessment of the Model and Path Coefficients

Path	R^2	f^2	Q^2	Beta	t-value	P value
Pledge à RBIE				-0.010	0.13	0.896
OtoC à RBIE	0.255	0.013	0.163	0.265	2.802	0.005
SE à RBIE		0.036		-0.179	2.209	0.027
ST à RBIE		0.116		0.374	3.822	0.000
Pledge à RBIEN				0.064	0.795	0.427
SE à RBIEN	0.214	0.042	0.134	-0.199	2.327	0.020
ST à RBIEN		0.131		0.407	3.799	0.000
Pledge à RBIS				0.042	0.524	0.601
SE à RBIS	0.198	0.045	0.121	-0.164	2.053	0.040
ST à RBIS		0.098		0.425	4.449	0.000
Pledge à RBIO				0.037	0.496	0.620
OtoC à RBIO	0.242	0.003	0.185	0.199	2.757	0.006
SE à RBIO		0.028		-0.203	2.670	0.008
ST à RBIO		0.140		0.346	3.619	0.000
Pledge à ATT	0.006		-0.038	-0.028	0.326	0.744
SE à ATT		0.040		-0.211	2.204	0.028
Pledge à TN	0.033		-0.004	-0.079	0.933	0.351
SE à TN		0.037		-0.214	2.180	0.029

Note: Conservation (Con); Openness to Change (OtoC); Self-Enhancement (SE), Self-Transcendence (ST); Responsible Behavior Intention Economic (RBIE); Responsible Behavior Intention Environmental (RBIEN); Responsible Behavior Intention Social (RBIS); Responsible Behavior Intention Overall (RBIO); Number of Tips Viewed (TN); Average Time on Reading Each Tip (ATT)

In conclusion, PLS-SEM results indicated that pledge was not significantly related to any responsible travel behavioural intention, so H1 and H2 were rejected. ST, SE and OtoC values were found being able to predict tourists' responsible behavioural intentions.

4.3 Moderating Effect of the Pledge

As results show above, there is no direct effect of pledge on any of the sustainable tourism behaviors. H3 is interested in finding out if pledge moderates the path from self-transcendence value to behavioural intentions. In addition to H3, this study is also interested to know if signing a pledge could moderate the effect of other values to behavioural intentions. To fully explore whether pledge could moderate the paths from values to responsible travel intentions, a Multi-Group Analysis (MGA) was conducted between the pledge group ($n=70$) and the no pledge group ($n=70$). MGA is a way in PLS-SEM to test whether the categorical moderator exists. If any moderator effect is identified, then the pattern of the moderating effect will be further explored. Only significant paths found in previous analysis were included for the moderating test.

Before conducting MGA, the assessment of measurement invariance is necessary to determine whether the measurement models yield measures of the same pattern when under different conditions (Matthews, 2017). To pass the measurement invariance assessment, all the outer loadings must be invariant across all groups. As shown in Table 9, the outer loadings differences between the pledge group and no pledge group were not significant except only one item (BENE2, $p < 0.01$) which implies a good measurement model.

Table 9. Outer Loadings Comparison

Paths	Outer Loadings difference (No pledge - Pledge)	P value (No pledge vs Pledge)
OtoC à SD1	-0.018	0.92
OtoC à SD2	0.039	0.63
OtoC à STM1	-0.002	0.788
OtoC à HEDO1	-0.019	0.889
OtoC à HEDO2	-0.158	0.534
SE à ACH1	-0.307	0.225
SE à ACH2	-0.149	0.509
SE à POW1	-0.143	0.492
SE à POW2	0.198	0.37
ST à BENE1	-0.134	0.421
ST à BENE2	-0.368	0.009
ST à UNI1	0.056	0.435
ST à UNI2	-0.01	0.87
ST à UNI3	0.164	0.079
RBIE à RBIE1	0.01	0.809
RBIE à RBIE4	-0.085	0.212
RBIE à RBIE5	-0.034	0.974
RBIEN à RBIEN2	-0.127	0.358
RBIEN à RBIEN3	0.042	0.821
RBIEN à RBIEN4	-0.103	0.33
RBIEN à RBIEN5	-0.033	0.542
RBIS à RBIS1	-0.198	0.176
RBIS à RBIS2	0.028	0.522
RBIS à RBIS3	-0.062	0.582
RBIS à RBIS4	-0.127	0.467
RBIS à RBIS6	0.147	0.473
RBIO à RBIO1	0.129	0.275
RBIO à RBIO2	0.028	0.604
RBIO à RBIO3	0.012	0.65
RBIO à RBIO4	0.015	0.714

Note: Openness to Change (OtoC); Self-Enhancement (SE), Self-Transcendence (ST); Responsible Behavior Intention Economic (RBIE); Responsible Behavior Intention Environmental (RBIEN); Responsible Behavior Intention Social (RBIS); Responsible Behavior Intention Overall (RBIO); Self-direction (SD); Stimulation (STI); Hedonism (HEDO); Achievement (ACH); Power (POW); Security (SEC); Conformity (CON); Tradition (TRA); Benevolence (BENE); Universalism (UNI)

In Table 10, path coefficients of the pledge group were measured against the no pledge group (pledge vs. no pledge). H3 assumed that signing a pledge could make participants with lower ST value orientation have stronger intentions to travel responsibly compared to those who didn't sign the pledge. As shown in the table, the only path from ST to RBIE was significantly different. The moderating effect of pledge on the path from ST to RBIE was then probed via Process.

Table 10. Multi-Group Comparison

	Path Coefficients-diff (No pledge - Pledge)	p-Value
OtoC à RBIE	0.224	0.225
OtoC à RBIO	-0.045	0.806
SE à RBIE	-0.197	0.245
SE à RBIEN	-0.143	0.466
SE à RBIS	-0.094	0.651
SE à RBIO	-0.063	0.702
ST à RBIE	-0.403	0.031
ST à RBIEN	-0.004	0.959
ST à RBIS	-0.016	0.922
ST à RBIO	-0.198	0.243

Note: Openness to Change (OtoC); Self-Enhancement (SE), Self-Transcendence (ST); Responsible Behavior Intention Economic (RBIE); Responsible Behavior Intention Environmental (RBIEN); Responsible Behavior Intention Social (RBIS); Responsible Behavior Intention Overall (RBIO)

The Process is a computational procedure for SPSS that could test moderation, mediation and models that combine moderation and mediation, all in a simple point-and-click interface (Hayes, 2012). Process also offers an output option for researchers to generate visual representation of the interaction easily. Table 11. shows the process results which confirmed that signing the tourist pledge did interact with the self-transcendence value to predict tourists' intentions to support local economy (*coefficient* = 0.356, *SE* = 0.155, *t* = 2.290, *p* = .024). Plotted

visually, the graph shows the slope of the experimental condition. From Figure 3. we can see that regardless of signing a pledge or not, ST value positively influences RBIE, but the steeper slope shows that signing a pledge does strengthened the impact of ST on the intention to support local economy. The regression equation can be expressed as follows: $\hat{Y} = 0.019 + .244 * ST + .356 * ST*Pledge$. When there is no pledge (pledge =0), the equation is $\hat{Y} = 0.019 + .244 * ST$. Thus, we can only conclude that among those who signed the pledge, the person one unit higher in ST is estimated to be 0.356 units higher in RBIE compared to those who didn't sign the pledge. Thus, H3 was partially supported; among tourists with a lower level of self-transcendence value orientation, those who sign the pledge are more likely to present a higher intention to practice economic responsible travel behaviours.

Table 11. Estimating the Interaction of Pledge and ST on RBIE

Model Summary		R²	F	P		
		.215	12.436	.000		
Model	coeff	Std error	t	p	LLCI	ULCI
constant	.019	.109	.169	.866	-.198	.235
ST	.244	.113	2.157	.033	.020	.468
Pledge	.033	.154	.211	.834	-.273	.338
Int	.356	.155	2.290	.024	.049	.663

Note: Self-Transcendence (ST); Responsible Behavior Intention Economic (RBIE); Interaction term of pledge and Self-Transcendence value (Int)

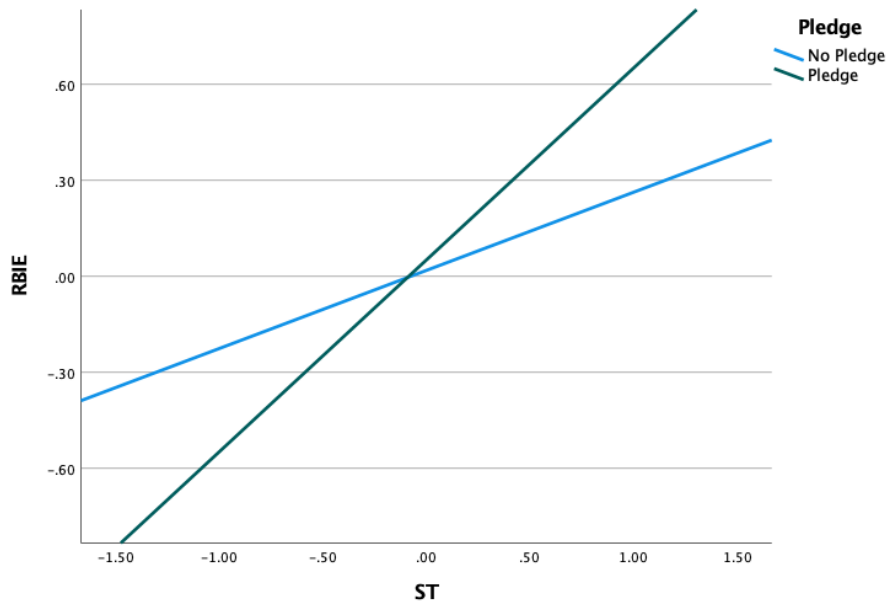


Figure 3. Interaction of Pledge and Self-transcendence Value (ST)

Table 12. Summary of Hypotheses Testing

Hypotheses	Path tested	Beta	t	Result
H1: Those tourists who sign a pledge have stronger overall intention to travel responsibly.	Pledge à RBIO	0.037	0.496	Not supported
	Pledge à ATT	-0.028	0.326	
	Pledge à TN	-0.079	0.933	
H2: Those tourists who sign a pledge have stronger intentions to perform different kinds of responsible behaviours (environmental, social, economic, overall).	Pledge à RBIE	-0.010	0.13	Not supported
	Pledge à RBIS	0.042	0.524	
	Pledge à RBIEN	0.064	0.795	
H3: Among tourists with a lower level of self-transcendence value orientation, those who sign a pledge are more likely to present a higher intention to travel responsibly.	Pledge*ST à RBIE	0.356	2.290*	Partially supported

Note: * $p < 0.05$; Responsible Behavior Intention Economic (RBIE); Responsible Behavior Intention Environmental (RBIEN); Responsible Behavior Intention Social (RBIS); Responsible Behavior Intention Overall (RBIO); Self-Transcendence (ST)

As summarized in Table 12, H1 and H2 were rejected. Signing a tourist pledge did not significantly influence the overall responsible travel intentions nor intentions to support sustainability in all three dimensions. But the pledge did interact with self-transcendence value on behavioural intentions to support local economy; signing a pledge did strengthen the impact of ST on the intention to support local economy, thus, H3 was partially supported.

CHAPTER 5. DISCUSSION

Uncontrolled tourism in a destination can have negative repercussions. As a result, it is crucial to look for interventions that could be used to help promote responsible travel behaviours. Despite several studies that have tested the effects of pledge or commitment and their ability to encouraging recycling, less water consumption, energy saving etc. (Jaeger & Schultz, 2017; van der Werff et al., 2019; Werner et al., 1995), the application of pledge in sustainable tourism has remained under investigated. This study provides a first attempt to understand the application of tourist pledge in promoting tourists' responsible behaviours. Specifically, the research looked to answer three questions: (1) Could a pledge influence tourists' intention to travel responsibly? (2) Is a single pledge able to promote different kinds of responsible travel behaviours? ((3) Does the use of a pledge interact with self-transcendence value on tourist's responsible behavioural intentions and, if so, how? The results from PLS-SEM shows that pledge did not have a significant influence on changing a respondent's responsible behaviour intention when travelling; but the moderating effect of pledge on the impact from self-transcendence value orientation to the behavioural intention to support local economy was identified.

Previous literature has tested the effectiveness of pledge or commitment in promoting recycling, less water consumption, energy saving etc. (Jaeger & Schultz, 2017; van der Werff et al., 2019; Werner et al., 1995), but based on the results from our 140 Canadian outbound tourists, the pledge was not found to be effective in promoting a general intention to practice responsible travel behaviours as hypothesized. One possible reason might be that most of the pledges in previous literature were focused on a single outcome, such as saving energy (van der Werff et al., 2019) or fastening a seat belt while driving (Geller et al., 2014); however, the pledges applied at destinations are less specific about required action and more general, for instance requiring

tourist to protect nature, respect local culture, care about travel safety etc. Moreover, the tourist pledge failed to encourage responsible travel behaviour in environmental, social-cultural, and economic dimensions. Compared to the single task outcomes of previous studies, this study results show that when a pledge is applied to multi-dimension and complex tasks, it seems unable to promote the targeted behaviours. Finally, the data was collected during Covid-19 pandemic. As Galvani et al. (2020) suggest, during the Covid-19 pandemic, people are more appreciative of the natural environment and are more aware of global problems. Furthermore, the pandemic has raised awareness of racial discrimination problems making people more sensitive to, and aware of, cultural differences. As the pandemic is stimulating an increasing awareness of environmental and global issues, people nowadays might care more about sustainability (Galvani et al., 2020), which could have resulted in higher intentions to travel responsibly, therefore weakening the effects of pledge.

While pledge was not significantly related to responsible travel intentions, the results illustrated that values were actually significantly associated with targeted behavioural intentions, which is consistent with previous studies (Bolderdijk et al., 2013; Komppula et al., 2018; Liobikienė & Juknys; 2016). This finding offered a possible answer to the question posed by Cotterill et al. (2013): does a participants' commitment make them do it or their disposition. From the study results, the Self-transcendence value which refers to people caring about others' wellbeing and environment was found to have positive impacts on responsible travel intentions in all three dimensions (economic, social-cultural, and environmental dimension) as well as overall responsible travel intentions, which is in line with previous studies (Komppula et al., 2018). Self-enhancement value, which refers to a person emphasising one's

own benefits and achievement, was found to have a negative impact on the behavioural intentions mentioned here.

Between another pair of values, Conservation and Openness-to-change, only Openness-to-change was positively related to the behaviours supporting local economy and the overall behavioural intention. These findings are consistent with Sanderson and McQuilkin's (2017) findings that Self-transcendence is a major positive motivating force for prosocial behaviour, while Self-enhancement is rarely associated with prosocial behaviour, and the effects of Conservation and Openness-to-change on prosocial behaviour are more context-dependent, often neutral. In other words, tourists who care more about the wellbeing of others and the environment are more likely to support the destination's economy, respect the local culture and reduce their own impacts on the local environment. On the contrary, tourists who care more about personal benefits are less likely to participate in responsible travel behaviours.

While values could predict tourists' responsible travel intentions, it failed in predicting participants' interests to learn more about responsible travel. Values are unable to predict the numbers of tips participants read and how long they spent on each tip. This outcome could be a result of the long survey (nearly 50 questions) running out participants' patience to continue reading tips after completing the survey. Although the relation between values and responsible travel intentions is not one of the three hypotheses, the results are consistent with findings from Weeden (2011) and Komppula et al., (2018) supporting that idea that Schwartz's (1992) value theory (SVT) can be used to predict responsible travel intentions. These findings suggest that SVT can be used by destinations to segment potential tourists and market to those with values more strongly associated with sustainable travel behaviour.

Previous studies have explored the interaction between intervention and values (Bolderdijk et al., 2013; van den Broek et al., 2017). Following previous studies, the multi-group comparison was made between the pledge group and no pledge group to test whether any moderating effect of pledge existed. The moderating effect of pledge on the path from self-transcendence value orientation to economic responsible behavioural intention was found. A little different from Bolderdijk and colleagues' (2013), who found watching an environmental movie to only make those with stronger biospheric values expressed stronger intentions, the further effect probe in Process found signing a pledge strengthened the effect of self-transcendence value on intentions to contribute to local economy regardless of the value strength. It is of note that the pledge did not interact with self-transcendence value on the other two dimensions, environmental and social.

CHAPTER 6. IMPLICATIONS

6.1. Theoretical Implications

This study aimed to explore the use of a pledge as a strategy for promoting a tourist's responsible travel behaviours. While the results were not fully supportive of the proposed research hypotheses, this study still made several contributions to scholarship.

First, this study is the first attempt to explore the effect of pledge on a tourist's responsible travel behaviours, thus contributing to literature around pledge and commitment by testing its effects in a new context. Different from previous studies' findings that pledge is effective on promoting less water consumption, energy saving, etc. (Jaeger & Schultz, 2017; van der Werff et al., 2019; Werner et al., 1995), in responsible tourism, signing a tourist pledge did not have a significant impact on tourists' intentions to travel responsibly. This study also highlighted that a pledge with general content is not effective compared to pledge with short and clear requirements. Future studies should look to compare the effect of pledge in influencing responsible travel behaviour, but with the pledge requiring specific tasks instead of agreement to grand statements.

Second, even though the relationship between values and responsible travel behaviours was not one of the four hypotheses, this study's results confirmed the feasibility of adopting Schwartz's value theory in sustainable tourism research. Consistent with previous studies, self-transcendence is positively related to tourists' responsible travel intention (Weeden, 2011), and are able to predict all dimensions of sustainability (Komppula et al., 2018). While most previous literature only focus on the environmental dimension and biospheric values (e.g., Bolderdijk et al., 2013; Kiatkawsin & Han, 2017; Liobikien & Juknys, 2015; Passafaro et al., 2015; Schultz,

2001; Stern, 2000; van den Broek et al., 2017), this study suggests that Schwartz's value theory is a useful theory through which to study sustainable travel behaviour in all the three dimensions (economic, social-cultural, and environmental dimension).

Finally, the relationship between personal trait and the effectiveness of pledge has not yet gained sufficient attention in literature. This study shows pledge interacts with self-transcendence value on tourists' intentions to support local economy, which is consistent with previous findings that values do interact with the interventions they tested to influence the targeted behaviours. The findings of this research contribute to the literature of pledge and commitment by the first attempting to test the interaction of pledge and values. However, this study only found moderation of self-transcendence's effect on economic behavioural intention by the pledge. Future studies should continue to test whether the tourist pledge influences the effect of values on responsible behavioural intentions, possibly with a larger sample.

6.2. Practical Implications

The findings of this study may have implications for destination policymakers and marketers. While several destinations have introduced a tourist pledge to their official website, or even installed a device for tourist to sign the pledge in their international airport, this study shows that signing a single pledge does not have direct impact on tourists' responsible travel intentions. In the future, destinations still need to put more effort into searching for other ways to encourage responsible travel behaviours instead of only relying on the use of a pledge. A combination of pledge and fines may be more effective as Jaeger and Schultz (2017) found in their study.

Moreover, since values are significantly related to tourist responsible travel intentions, as suggested by previous literature (Dolnicar, 2010; Holmes et al., 2019) one way to help the destination to develop sustainably might be to focus on attracting the tourists with highest intrinsic inclination to practice responsible travel. Destinations should do research on where to find those self-transcenders who are strongly self-transcendence value oriented. By understanding their daily routines and travel desires, destinations could find the right places to launch their marketing programs. Because signing a tourist pledge strengthened the effect of self-transcendence value on economic responsible travel behaviours, destinations could consider combining the pledge with marketing strategies which may contribute more to the destination's sustainable development.

Lastly, destinations should consider how to introduce a pledge or other optional intervention to tourists. At the time of this study, the Icelandic pledge has received 81,341 signed pledges and the sustainable Finland pledge only 1,415 signatures which is far less than the international tourist numbers for each destination in a normal year. Taking 2019 for example, Iceland received 2,013,190 foreign visitors (Icelandic Tourist Board, n.d.) and Finland received around 3,290,000 foreign visitors (Statistia, 2020). Not many tourists like to browse destinations official websites. Destinations should try to find ways to attract tourists to their sites as both information repositories as well as marketing platforms. Collaboration with airlines or hotel companies may be a good strategy. Once tourists have made their reservation, the airlines or hotels could send an invitation to sign the pledge to their guests. Placing a pledge card on the seat in an airplane may also be an effective strategy, but this would require future research to confirm effectiveness.

CHAPTER 7. LIMITATION AND FUTURE STUDIES

This study does have several limitations. First, the samples only include tourists living in Canada. Considering cultures might be a factor that could influence travel habits, as such a similar study may need to be conducted with populations containing other cultures.

Second, this study can only exam the effect of signing a pledge on participants' self-reported intentions, while the intentions do not guarantee the actual behaviours (Juvan & Dolnicar, 2016). Given the experimental and hypothetical nature of this research, it is not possible to conclude if the behavioural intentions captured in this study would map onto actual outcomes in reality. Due to the difficulties in recording tourists travel behaviours in real time, and restriction to international travel currently imposed by COVID-19, it is extremely hard to conduct research to observe tourist real travel behaviours. Future research should look to test the effectiveness of pledge use and values on tourists' actual behaviours instead of behavioural intentions. One operationalizable way to achieve such could be to collaborate with hotels by placing the pledge in guest rooms and sending them a survey to ask their real behaviours in their trip after they check out.

Third, some factors in experimental design might have influences on research findings. Participants may react differently when they receive a pledge in a real-life context compared with when they realized that they are in a research study. Previous studies (e.g., Geller et al., 2014; Jaeger & Schultz, 2017; Terrier & Marfaing, 2015) sent the pledge to participants in a real-life context like in a hotel room, in their front door, or on campus without informing them that they are participating in research. Previous studies (e.g., Geller et al., 2014; Jaeger & Schultz, 2017; Terrier & Marfaing, 2015) also sent physical pledge cards to participants, resulting in

findings that pledge use is effective, in contrast to this study which was conducted online. The different format of the pledge (physical or online) may generate different impacts. Finally, the third factor derived from experimental design was that this study tested participants values at first which might have activated the research participants values, influencing their subsequent answers. This activation may have weakened the effect of pledge. If future studies could separate the test of values and the test of effectiveness of signing a pledge, perhaps the results will be different. The form of the pledge should also be compared for future study. Future studies could also conduct the research in a more natural condition to see if the findings derived from behavioural intention hold true in actual actions.

CHAPTER 8. CONCLUSION

This study aimed to test the effectiveness of pledge use in influencing and encouraging tourists' responsible travel behaviours. The data was collected from Canadian residents who were over 18 years of age, who had at least one international travel experience in the past 24 months, and who wish to travel abroad for leisure purposes after Covid-19. While the study results demonstrate that the use of a pledge does not directly influence responsible travel behaviours, it did find that pledge can strengthen the sustainable travel behaviours supporting the local economy of those with higher self-transcendence values. Study results also shed light on how Schwartz's value theory can be used to predict tourists' sustainable travel behaviours.

This study has both academic and practical implications. Theoretically, this paper found that pledge use is not effective in influencing sustainable travel behaviours, nor can one pledge be used to influence multiple behaviours. However, the study did demonstrate the potential of Schwartz's value theory to predict all three dimensions of sustainable travel behaviour. Practically speaking, the findings of this study suggest that destination policy makers should use a combination of pledge and marketing strategy to attract self-transcenders to assist in attracting responsible tourists. Destinations should also look to target tourists with strong sustainable values to start with, as they will also be more likely to be sustainable when travelling. This research has begun the discussion around the use of travel pledges in influencing tourists' responsible behaviour.

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APPENDICES

Appendix 1. Introduction of Destination

Imagine you are travelling to a country where there are:

Beaches and Forests

This place has long coastlines and more than 100 islands covered in blue waters by jungles. Being endowed with white beaches and blue sea, it is a tropical resort for everybody. Outside the busy towns are the peaceful rural areas, where rice fields, tropical forests and countryside are mixed.

Exotic culture

Here, you can find yourself lost in a foreign culture — colourful traditional customs, foreign language, diverse festival events, and glittering religious buildings.

Modern life

Towering skyscrapers, fascinating museums, dynamic nightlife, and the food! Here, you can go shopping in big malls or explore the local markets, enjoy delicious food at famous restaurants or street-side food stands.

Appendix 2. Responsible Tourist Pledge

*I pledge to be a responsible tourist
While I am travelling, I will
Care for land, sea and nature, treading lightly
and leaving no trace;
Show care and consideration for the local livings,
and support the local economy;
Respect the culture and learn about traditions,
travelling with an open heart and mind*

Appendix 3. Explicit Measurement Items

Table 1. Measurement items of value

List of 21 PVQ Items
Please rate how much like you this description is.
BENEVOLENCE
12. It's very important to me to help the people around me. I want to care for other people. 18. It is important to me to be loyal to my friends. I want to devote myself to people close to me.
UNIVERSALISM
3. I think it is important that every person in the world be treated equally. I want justice for everybody, even for people I don't know. 8. It is important to me to listen to people who are different from me. Even when I disagree with them, I still want to understand them. 19. I strongly believe that people should care for nature. Looking after the environment is important to me.
SELF-DIRECTION
1. Thinking up new ideas and being creative is important to me. I like to do things in my own original way. 11. It is important to me to make my own decisions about what I do. I like to be free to plan and to choose my activities for myself.
STIMULATION
6. I like surprises and am always looking for new things to do. I think it is important to do lots of different things in life. 15. I look for adventures and like to take risks. I want to have an exciting life.
HEDONISM
10. Having a good time is important to me. I like to "spoil" myself. 21. I seek every chance I can to have fun. It is important to me to do things that give me pleasure.
ACHIEVEMENT
4. It is very important to me to show my abilities. I want people to admire what I do. 13. Being very successful is important to me. I like to impress other people.
POWER
2. It is important to me to be rich. I want to have a lot of money and expensive things.

17. It is important to me to be in charge and tell others what to do. I want people to do what I say.
SECURITY
5. It is important to me to live in secure surroundings. I avoid anything that might endanger my safety. 14. It is very important to me that my country be safe from threats from within and without. I am concerned that social order be protected.
CONFORMITY
7. I believe that people should do what they're told. I think people should follow rules at all times, even when no-one is watching. 16. It is important to me always to behave properly. I want to avoid doing anything people would say is wrong.
TRADITION
9. I think it's important not to ask for more than what I have. I believe that people should be satisfied with what they have. 20. I believe it is best to do things in traditional ways. It is important to me to follow the customs I have learned.

Measured on a 6-point scale ranged from 1 for 'not like me at all' to 6 for 'very much like me'.

Table 3. Measurement items of tourist responsible behaviour intentions (RBI)

When there is no worry about COVID-19, on my next trip, I will	
<p>Socio-cultural dimension (RBI-S)</p> <p>Source: Gong et al. (2019).</p>	<p>1. Respect the rules for photography.</p> <p>6. Follow local safety, security, and hygienic conditions.</p> <p>8. Obey the laws of local communities.</p> <p>10. Be friendly with local females and children.</p> <p>12. Not speak loudly in public places.</p> <p>21. Wait patiently in line.</p>
<p>Environmental dimension (RBI-EN)</p> <p>Source: Kiatkawsin & Han (2017)</p>	<p>2. Learn about the recycling facilities and actions of the locals.</p> <p>4. Not disturb any creatures and vegetation, for example, feeding fish and birds or picking flowers.</p> <p>7. Dispose garbage properly if possible (i.e., sort my garbage into separate containers for paper, plastic, glass, etc.)</p> <p>13. Save water (i.e., turning off the tap while washing/brushing teeth, and using hotel towels more than once).</p> <p>16. Save electricity (i.e., turning off the lights if I leave the room for more than 10 min, and walking up the stairs if only need to go 1 floor up).</p> <p>20. Voluntarily stop visiting a famous spot if it needed to recover from environmental damage.</p>
<p>Economic dimension (RBI-E)</p> <p>Source: Gong et al. (2019).</p>	<p>3. Buy local handicrafts/souvenirs.</p> <p>9. Use accommodations administered by local people.</p> <p>11. Use the local public transportation.</p> <p>14. Make a purchase at a local market.</p> <p>17. Buy the local foods and drinks.</p>
<p>Overall intention (RBI-O)</p> <p>Source: 4, 14, 17 from Chen & Tapachai (2020).</p>	<p>5. Participate in responsible tourism.</p> <p>15. Adopt responsible actions during my visit.</p> <p>18. Practice in responsible tourism during my visit.</p> <p>19. Be a responsible tourist.</p>

Measured on a 7-point Likert scale, ranging from 1 for “strongly disagree” to 7 for “strongly agree”.

Appendix 4. Implicit Measurement

Tips for responsible travellers

Tip 1 Honour your hosts and your common heritage

- Research your destination to learn about local customs, traditions and social conditions. It's a great way to build understanding of the local community and excitement for your adventure ahead.
- Learn to speak a few words in the local language. This can help you connect with the local community and its people in a more meaningful way.
- Experience and respect all that makes an international destination different and unique, from its history, architecture, religion, dress and communication codes, to its music, art and cuisine.
- Always ask before taking photographs of other people as their privacy matter as much as yours.

Tip 2 Protect our planet

- Reduce your environmental impact by being a guardian of natural resources, especially forests and wetlands.
- Respect wildlife and their natural habitats.
- Purchase products that aren't made using endangered plants or animals. In protected areas, access only the places open to visitors.
- Reduce your water and energy consumption whenever possible.
- Leave only a minimum footprint and a good impression behind.

Tip 3 Support the local economy

- Buy locally-made handcrafts and products.
- Respect livelihoods of local vendors and artisans by paying a fair price.
- Do not buy counterfeit products or items that are prohibited by national/ international regulations. Hire local guides with in-depth knowledge of the area.

Tip 4 Be an informed traveller

- Take appropriate health and safety precautions prior and during your trip.
- Know how to access medical care or contact your embassy in case of an emergency.
- Research well before engaging into voluntourism.
- Choose tourism operators with environmental policies and community projects in place.

Tip 5 Be a respectful traveller

- Observe national laws and regulations.
- Respect human rights and protect children from exploitation. Abusing children is a crime.
- Refrain from giving money to begging children and support community projects instead.
- Take photos instead of protected cultural artefacts as mementos of your trip.
- Provide honest travel reviews upon your return and promote your positive experiences.

Appendix 5. Questionnaire A

Directions: Please rate how much like you this description is. -1= not like me at all, 6 = very much like me.

Please rate how much like you this description is	<i>Not like me at all</i>	<i>Not like me</i>	<i>A little like me</i>	<i>Some-what like me</i>	<i>Like me</i>	<i>Very much like me</i>
1. Thinking up new ideas and being creative is important to me. I like to do things in my own original way.	1	2	3	4	5	6
2. It is important to me to be rich. I want to have a lot of money and expensive things.	1	2	3	4	5	6
3. I think it is important that every person in the world be treated equally. I want justice for everybody, even for people I don't know.	1	2	3	4	5	6
4. It is very important to me to show my abilities. I want people to admire what I do.	1	2	3	4	5	6
5. It is important to me to live in secure surroundings. I avoid anything that might endanger my safety.	1	2	3	4	5	6
6. I like surprises and am always looking for new things to do. I think it is important to do lots of different things in life.	1	2	3	4	5	6
7. I believe that people should do what they're told. I think people should follow rules at all times, even when no-one is watching.	1	2	3	4	5	6
8. It is important to me to listen to people who are different from me. Even when I disagree with them, I still want to understand them.	1	2	3	4	5	6
9. I think it's important not to ask for more than what I have. I believe that people should be satisfied with what they have.	1	2	3	4	5	6

10. Having a good time is important to me. I like to “spoil” myself.	1	2	3	4	5	6
11. It is important to me to make my own decisions about what I do. I like to be free to plan and to choose my activities for myself.	1	2	3	4	5	6
12. It's very important to me to help the people around me. I want to care for other people.	1	2	3	4	5	6
13. Being very successful is important to me. I like to impress other people.	1	2	3	4	5	6
14. It is very important to me that my country be safe from threats from within and without. I am concerned that social order be protected.	1	2	3	4	5	6
15. I look for adventures and like to take risks. I want to have an exciting life.	1	2	3	4	5	6
16. It is important to me always to behave properly. I want to avoid doing anything people would say is wrong.	1	2	3	4	5	6
17. It is important to me to be in charge and tell others what to do. I want people to do what I say.	1	2	3	4	5	6
18. It is important to me to be loyal to my friends. I want to devote myself to people close to me.	1	2	3	4	5	6
19. I strongly believe that people should care for nature. Looking after the environment is important to me.	1	2	3	4	5	6
20. I believe it is best to do things in traditional ways. It is important to me to follow the customs I have learned.	1	2	3	4	5	6
21. I seek every chance I can to have fun. It is important to me to do things that give me pleasure.	1	2	3	4	5	6

Directions: Please read the following information and then imagine that there is no worry about Covid-19 now, and you are about to travel to a country for your long holiday. Please read the following information about your destination.

Imagine you are travelling to a country where there are:

Beaches and Forests

This place has long coastlines and more than 100 islands covered in blue waters by jungles. Being endowed with white beaches and blue sea, it is a tropical resort for everybody. Outside the busy towns are the peaceful rural areas, where rice fields, tropical forests and countryside are mixed.

Exotic culture

Here, you can find yourself lost in a foreign culture — colourful traditional customs, foreign language, diverse festival events, and glittering religious buildings.

Modern life

Towering skyscrapers, fascinating museums, dynamic nightlife, and the food! Here, you can go shopping in big malls or explore the local markets, enjoy delicious food at famous restaurants or street-side food stands.

Directions: Please indicate how likely feel right now with the following statements.

When there is no worry about COVID-19, on my next trip, I will	Extremely unlikely		Neither likely nor unlikely			Extremely likely	
1. Respect the rules for photography.	1	2	3	4	5	6	7
2. Learn about the recycling facilities and actions of the locals.	1	2	3	4	5	6	7
3. Buy local handicrafts/souvenirs.	1	2	3	4	5	6	7
4. Not disturb any creatures and vegetation, for example, feeding fish and birds or picking flowers.	1	2	3	4	5	6	7
5. Participate in responsible tourism.	1	2	3	4	5	6	7
6. Follow local safety, security, and hygienic conditions.	1	2	3	4	5	6	7
7. Dispose garbage properly if possible (i.e., Sort my garbage into separate containers for paper, plastic, glass, etc.)	1	2	3	4	5	6	7

8. Obey the laws of local communities.	1	2	3	4	5	6	7
9. Use accommodations administered by local people.	1	2	3	4	5	6	7
10. Be friendly with local females and children.	1	2	3	4	5	6	7
11. Use local public transportation.	1	2	3	4	5	6	7
12. Not speak loudly in public places.							
13. Save water (i.e., turning off the tap while washing/brushing teeth, and using hotel towels more than once).	1	2	3	4	5	6	7
14. Make a purchase at a local market.	1	2	3	4	5	6	7
15. Adopt responsible actions during my visit.	1	2	3	4	5	6	7
16. Save electricity (i.e., turning off the lights if I leave the room for more than 10 min, and walking up the stairs if only need to go 1 floor up).	1	2	3	4	5	6	7
17. Buy the local foods and drinks.	1	2	3	4	5	6	7
18. Practice in responsible tourism during my visit.	1	2	3	4	5	6	7
19. Be a responsible tourist.	1	2	3	4	5	6	7
20. Voluntarily stop visiting a famous spot if it needed to recover from environmental damage.	1	2	3	4	5	6	7
21. Wait patiently in line.	1	2	3	4	5	6	7

Direction: Please provide the following information about yourself.

1. What is your gender?
 - a) Female
 - b) Male
 - c) My gender identity is not listed above: _____
 - d) Choose not to respond

2. How old are you?
 - a) 18–24 years

- b) 25–34 years
 - c) 35–44 years
 - d) 45–54 years
 - e) 55–64 years
 - f) ≥65 years
3. Which of the following best describes your HIGHEST level of education?
- a) High school or less
 - b) Some college/College diploma
 - c) Some university/ Bachelor’s degree
 - d) Graduate degree (Master’s or PhD)
4. What was your household annual income (Canadian dollars) level during 2019 calendar year?
- a) Under \$50,000
 - b) \$50,000 to \$69,999
 - c) \$70,000 to \$99,999
 - d) \$100,000 to 149,999
 - e) \$150,000 and over

**You have completed this survey. Thank you for taking part in this study.
If you would like to learn more about responsible travel, there are five tips for responsible travellers. You can continue to read these tips by clicking the next button.**

Appendix 6. Questionnaire B

Directions: Please rate how much like you this description is. -1= not like me at all, 6 = very much like me.

Please rate how much like you this description is	<i>Not like me at all</i>	<i>Not like me</i>	<i>A little like me</i>	<i>Some-what like me</i>	<i>Like me</i>	<i>Very much like me</i>
1. Thinking up new ideas and being creative is important to me. I like to do things in my own original way.	1	2	3	4	5	6
2. It is important to me to be rich. I want to have a lot of money and expensive things.	1	2	3	4	5	6
3. I think it is important that every person in the world be treated equally. I want justice for everybody, even for people I don't know.	1	2	3	4	5	6
4. It is very important to me to show my abilities. I want people to admire what I do.	1	2	3	4	5	6
5. It is important to me to live in secure surroundings. I avoid anything that might endanger my safety.	1	2	3	4	5	6
6. I like surprises and am always looking for new things to do. I think it is important to do lots of different things in life.	1	2	3	4	5	6
7. I believe that people should do what they're told. I think people should follow rules at all times, even when no-one is watching.	1	2	3	4	5	6
8. It is important to me to listen to people who are different from me. Even when I disagree with them, I still want to understand them.	1	2	3	4	5	6
9. I think it's important not to ask for more than what I have. I believe that people should be satisfied with what they have.	1	2	3	4	5	6

10. Having a good time is important to me. I like to “spoil” myself.	1	2	3	4	5	6
11. It is important to me to make my own decisions about what I do. I like to be free to plan and to choose my activities for myself.	1	2	3	4	5	6
12. It's very important to me to help the people around me. I want to care for other people.	1	2	3	4	5	6
13. Being very successful is important to me. I like to impress other people.	1	2	3	4	5	6
14. It is very important to me that my country be safe from threats from within and without. I am concerned that social order be protected.	1	2	3	4	5	6
15. I look for adventures and like to take risks. I want to have an exciting life.	1	2	3	4	5	6
16. It is important to me always to behave properly. I want to avoid doing anything people would say is wrong.	1	2	3	4	5	6
17. It is important to me to be in charge and tell others what to do. I want people to do what I say.	1	2	3	4	5	6
18. It is important to me to be loyal to my friends. I want to devote myself to people close to me.	1	2	3	4	5	6
19. I strongly believe that people should care for nature. Looking after the environment is important to me.	1	2	3	4	5	6
20. I believe it is best to do things in traditional ways. It is important to me to follow the customs I have learned.	1	2	3	4	5	6
21. I seek every chance I can to have fun. It is important to me to do things that give me pleasure.	1	2	3	4	5	6

Directions: Please read the following information and then imagine that there is no worry about Covid-19 now, and you are about to travel to a country for your long holiday. Please read the following information about your destination.

Imagine you are travelling to a country where there are:

Beaches and Forests

This place has long coastlines and more than 100 islands covered in blue waters by jungles. Being endowed with white beaches and blue sea, it is a tropical resort for everybody. Outside the busy towns are the peaceful rural areas, where rice fields, tropical forests and countryside are mixed.

Exotic culture

Here, you can find yourself lost in a foreign culture — colourful traditional customs, foreign language, diverse festival events, and glittering religious buildings.

Modern life

Towering skyscrapers, fascinating museums, dynamic nightlife, and the food! Here, you can go shopping in big malls or explore the local markets, enjoy delicious food at famous restaurants or street-side food stands.

Directions: The destination you going to visit require all the tourists to sign the following the pledge before entry. Click accept to indicate that you have signed the pledge.

*I pledge to be a responsible tourist
While I am travelling, I will
Care for land, sea and nature, treading lightly
and leaving no trace;
Show care and consideration for the local livings,
and support the local economy;
Respect the culture and learn about traditions,
travelling with an open heart and mind*

a) I accept the pledge

Directions: Please indicate how likely feel right now with the following statements.

When there is no worry about COVID-19, on my next trip, I will	Extremely unlikely		Neither likely nor unlikely			Extremely likely	
1. Respect the rules for photography.	1	2	3	4	5	6	7
2. Learn about the recycling facilities and actions of the locals.	1	2	3	4	5	6	7
3. Buy local handicrafts/souvenirs.	1	2	3	4	5	6	7
4. Not disturb any creatures and vegetation, for example, feeding fish and birds or picking flowers.	1	2	3	4	5	6	7
5. Participate in responsible tourism.	1	2	3	4	5	6	7
6. Follow local safety, security, and hygienic conditions.	1	2	3	4	5	6	7
7. Dispose garbage properly if possible (i.e., Sort my garbage into separate containers for paper, plastic, glass, etc.)	1	2	3	4	5	6	7
8. Obey the laws of local communities.	1	2	3	4	5	6	7
9. Use accommodations administered by local people.	1	2	3	4	5	6	7
10. Be friendly with local females and children.	1	2	3	4	5	6	7
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 - a) Under \$50,000
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You have completed this survey. Thank you for taking part in this study. If you would like to learn more about responsible travel, there are five tips for responsible travellers. You can continue to read these tips by clicking the next button.

Appendix 7. REB Approval Letter



RESEARCH ETHICS BOARDS

*Certification of Ethical Acceptability of Research
Involving Human Participants*

APPROVAL PERIOD: March 19, 2021
EXPIRY DATE: March 18, 2022
REB: G
REB NUMBER: 20-12-028
TYPE OF REVIEW: Delegated
PRINCIPAL INVESTIGATOR: Holmes, Mark (mholme07@uoguelph.ca)
DEPARTMENT: School of Hospitality & Tourism Management
SPONSOR(S): N/A
TITLE OF PROJECT: Promoting tourists' responsible behaviour: exploring the effectiveness of pledge

The members of the University of Guelph Research Ethics Board have examined the protocol which describes the participation of the human participants in the above-named research project and considers the procedures, as described by the applicant, to conform to the University's ethical standards and the Tri-Council Policy Statement, 2nd Edition.

The REB requires that researchers:

- Adhere to the protocol as last reviewed and **approved** by the REB.
- Receive approval from the REB for any **modifications** before they can be implemented.
- Report any **change in the source of funding**.
- Report **unexpected events or incidental findings** to the REB as soon as possible with an indication of how these events affect, in the view of the Principal Investigator, the safety of the participants, and the continuation of the protocol.
- Are responsible for **ascertaining and complying with all applicable legal and regulatory requirements** with respect to consent and the protection of privacy of participants in the jurisdiction of the research project.

The Principal Investigator must:

- Ensure that the ethical guidelines and approvals of facilities or institutions involved in the research are obtained and filed with the REB prior to the initiation of any research protocols.
- Submit an **Annual Renewal** to the REB upon completion of the project. If the research is a multi-year project, a status report must be submitted annually prior to the expiry date. Failure to submit an annual status report will lead to your study being suspended and potentially terminated.

The approval for this protocol terminates on the **EXPIRY DATE**, or the term of your appointment or employment at the University of Guelph whichever comes first.

Signature:

Date: March 19, 2021

Stephen P. Lewis
Chair, Research Ethics Board-General