

Connecting through Cultural Values – Glocal Strategies for Eco-tourism

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## **Abstract**

*Culture does not exist outside the realms of globalisation; instead it is influenced, informed and disrupted by it (Cox, 2014)*

While culture research is extensive, there are still areas that have not yet been thoroughly explored. One such area is the connection between culture and environmental sustainability as drivers for purchase intention. Both cultural values and environmental sustainability values have been identified as antecedents of attitude formation and purchase behaviour towards eco-friendly products, however few studies have investigated the relationship between the two. Moreover there is currently no research that has investigated this phenomenon within the context of the New Zealand eco-tourism industry. A clear understanding of how to market eco-tourism on a cultural level will have positive impacts for both international and domestic tourism providers.

The cultural conceptual framework of interdependent versus independent self-construal guides the development of this research. The research addresses the following research questions: RQ1: Which of the two self-construals, interdependent or independent, is associated with stronger environmental sustainability attitudes? And RQ2: Do cultural self-construal and sustainability attitudes prompt more positive attitudes towards eco-tourism, and in turn, increase purchase likelihood for eco-tourism products?

To answer these questions, a bi-cultural study within New Zealand was constructed.

Based on the culture and environmental sustainability literatures, the following

hypotheses were presented:

- H1 – Individuals with an interdependent self-construal (vs. independent self-construal) are more likely (less likely) to purchase eco-tourism products;
- H2 – Individuals with an interdependent self-construal (vs. independent self-construal) respond more positively (less positively) to eco-tourism advertising material that includes environmental messages;
- H3 – The positive effect of interdependent self-construal on purchase intention for eco-tourism products is mediated by sustainability attitudes;
- H3a – Individuals with strong interdependent self-construal who have weak environmental sustainability attitudes are less likely to purchase eco-tourism products.

An online experiment was conducted with a sample consisting of 100 Maori, who represented interdependent self-construal, and 100 New Zealand E.uropean who represented independent self-construal. Experimental subjects were exposed to cultural priming, then asked to evaluate a series of non-eco and eco-tourism advertisements. Following this, scales were used to measure cultural orientation and environmental sustainability attitudes. Data was then analysed using ANOVA and regression analysis.

The results show support for both H1 and H2 however H3 and H3a are rejected. The findings establish that a causal relationship does in fact exist within New Zealand between interdependent self-construal and eco-tourism attitudes. Furthermore, a trend was shown in which subjects with both interdependent self-construal and those with

independent self-construal are likely to purchase eco-tourism products. The relationship observed between cultural orientation and environmental sustainability provides insight for firms that are considering positioning themselves as eco-conscious within competitive markets. Target groups who present with an interdependent self-construal are more likely to show positive attitudes towards a brand that communicates this message. Therefore firms that integrate an environmental sustainability stance might perform comparatively better in markets that consist of groups with this cultural orientation. Furthermore, as consumers with both independent and interdependent self-construals are likely to purchase eco-tourism products, it is suggested that the New Zealand eco-tourism market is a profitable market in which to trade.

This research adds to both the culture and environmental sustainability literatures by providing further understanding of the connection between cultural orientation and environmental values.

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## **Attestation of Authorship**

I hereby declare that this submission is my own work and that, to the best of my knowledge and belief, it contains no material previously published or written by another person (except where explicitly defined in the acknowledgements), nor material which to a substantial extent has been submitted for the award of another degree or diploma of a university or other institution of higher learning.

Signed: \_\_\_\_\_

Marareia Hamilton

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*In dedication to my dad – Ka tuku aroha tenei mahi rangahau ki toku papa*

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E tuwhera atu nei te Awa o Taumarere, Te Awa herehere riri  
Haere tonu ahau ki Otuihu ki te nohonga o Pomare  
Kauhoetia e ahau te awa kia tae ahau ki Matairiri  
Kia piki ake ahau ki runga Pakarukiterangi ki te torere o oku matua tupuna ki  
Otarare  
Ranga tonu ahau ki te taumata o taku Maunga ki Uta Ki te tihi o Te Ruapekapeka  
Marama atu te titiro ki Tapuwharawhara taku Maunga whakahirahira ki te Karetu e  
tau nei e ko koia e ara e!

E nga reo e nga mana e nga tapu  
He mihi aroha tenei ki a ratou te kahui wairua e ngaro nei te tirohanga kanohi  
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## **Ethics Approval**

The AUT Ethics Committee approved this research on 31 October, 2016. Ethics application: 16/353 Full approval can be seen in Appendix F

# **Chapter One - Introduction**

## **1.0 Introduction**

In a global environment, glocalisation is a strategy being considered by companies wanting to infiltrate new emerging markets. This is principally true within the tourism industry because of its global nature. One approach that can be adopted when developing a glocal strategy is connecting with target markets on a cultural level. As international tourism corporations move into untapped emerging markets, the implications faced around how to market their products, services, and overall brands in a way that differentiates them in the market become more evident. Numerous product categories are becoming globalised as organisations are trying to increase economies of scale (Cleveland et. al, 2016). The stakes are high. Mass marketing in these unfamiliar environments can lead to a disconnect between the brand and the consumer, resulting in the loss of brand loyalty and equity (Keller, 1993).

Glocalisation employs practises of marketing in culturally diverse international markets by connecting with consumers through incorporating their culture and ethnic identity into the brand messages that are communicated. This is 'acting local,' which can provide a stronger connection to cultural groups and result in a positive relationship between a corporation and a consumer's own national identity (Tripon, 2012). Messages conveyed can be in the form of advertising, branding, product offerings, positioning or corporate culture. The use of global brands employing glocal tactics entails not only the use of the brand's visual identity, but also the communication methods or programmes which are integral to branding (Cox, 2014). Glocalisation aims to create cultural meaning for an international brand that enhances

the firm's local identity, which then resonates within distinct target markets. The end result is brand loyalty and brand preference with consumers in foreign markets, and can in turn strengthen brand equity (Keller, 1993).

To appreciate glocalisation and its application, it is important to understand the role identity plays in marketing and how it can be used to connect with consumers.

Identity is comprised of many different components (Maalouf, 2000). Social identity refers to how a set of characteristics is absorbed into one's self-concept (Cleveland, et al, 2016). Affiliations are not only to race, but many other elements such as religion, profession, and institutions, and also factors such as social groups, educational status, and social status. Identity is complex and it is the differing combination of elements that makes individuals unique within society (Maalouf, 2000). Self-construal, in this way, is central to a person's identity. Cultural norms, values and beliefs are powerful forces that shape the individual's concept of the self (Singelis, 1994). Understanding that consumers affiliate themselves with different elements which make up their identity is key to gaining insights into how to develop connections which create rich relationships and in turn establish a platform in which trust can be built. These types of relationships are valuable for organisations as they create profitability and market share through loyal brand followers.

Culture holds significant relevance within the tourism industry. This is because there is an increasing shift in society whereby it is becoming more culturally diverse (Cox, 2014). In particular, the tourism industry trades within global markets, and relies heavily on international guest arrivals. Therefore, corporate strategies must incorporate a cultural stance to be relevant within these markets, making it important to tailor marketing strategies to different cultures targeted by an organisation.

Effective cultural messages can translate into brand congruency, whereby the consumer connects with the brand as they share similar values and identities resulting in loyalty and long-term profitability (Helgeson & Supphellen, 2004). As richly diverse cultural societies are becoming the norm (Cox, 2014), it is imperative to understand how brands are expected to connect with consumers in these environments. A further understanding of this area will provide insights into how companies can position themselves within the market and assist in decisions about strategic direction.

The study presented here seeks to address glocal practices in the New Zealand tourism context via marketing of eco-tourism options. This work has both theoretical and practical implications. It examines past research around cultural values that consumer groups embody and explores how the culture-cognition-behaviour model influences attitudes towards an organisation that promotes eco-tourism globally. In particular, an analysis of the cultural differences in independent and interdependent self-construal will provide insight into which social constructs are more likely to incorporate environmental values. Self-construal is used as a guiding theory within this research, as opposed to Hofstede's (1984) cultural dimensions framework, because of the multicultural context of New Zealand society. The construct of self-construal acknowledges that while individuals may be born into a specific culture, the presence of a number of cultures within the environment can influence a person's identity. Self-construal is the ability of an individual to modify his or her behaviour according to the cultural contexts of collectivist or individualist (Singelis, 1994). Such construals can also be activated based on different situational factors.

This research explores how cultural values influence perceptions of eco-tourism. Therefore, a review of how culture influences environmental values is undertaken. Furthermore, the cultural constructs of independent and interdependent self-construal are examined as to which presents a stronger connection to environmental sustainability. Discussion will also include how firms connect through integrating environmental cultural values within their brand identity. The degree to which cultural groups incorporate strong environmental ties can create a sense of congruency with a brand. This then can provide a platform for firms to develop their glocal eco-tourism strategies.

## **1.1 Importance of the topic**

### ***1.1.1 Background:***

Research into the relationship between culture and cognition as determinants of behaviour (Cleveland, Rojas-Méndez, Laroche & Papadopoulos, 2016; Cho, Thyroff, Rapert, Park & Lee, 2013; Hofstede, 2001; Markus & Kitayama, 1991) can be applied to a wide range of products and services in different industries. In the context of environmental values, the literature has indicated that there is a significant connection between culture and the integration of environmental sustainability ideals. Thus, understanding one's self-construal or cultural identity can help identify ways to build a relationship between a consumer and a brand. The literature has demonstrated an increasing need to examine the connection between culture and environmental sustainability (Park, Russell, & Lee, 2007). For the purpose of this research, the constructs of independent and interdependent self-construal will be examined to provide insight into how these constructs may influence behaviour (Cho et. al, 2013) towards eco-tourism products.

The perception of environmental responsibility is significantly different across countries (Park et al., 2007), which provides scope for research into this area. A recent study by Cho et al (2013) examined environmental values in individualists and collectivists cultures, where cultural values are assumed to be determinants of behaviour. A connection was found where horizontal individualism, horizontal collectivism, vertical collectivism and Confucian collectivism all show positive attitudes towards the environment, and these positive environmental attitudes results in environmental commitment.

The Cho et al (2013) study establishes a foundation in which to develop the topic for this research, where this relationship can be explored further in different contexts.

## **1.2 Research Gap**

The gap presented here is that there is insufficient research that indicates if the independent or interdependent self-construals who incorporate strong environmental values are more likely to form positive attitudes towards eco-tourism experiences. While Cho et al. (2013) compare the horizontal and vertical aspects of individualism and collectivism in relation to attitudes of environmental sustainability, this research focused on products with sustainability features. Does this finding of the positive relationship between culture and environmental attitudes translate into the services category as well? There is an opportunity to test this model with service-based experiences that feature in tourism products. Moreover, while individualism and collectivism scales were used in the Cho et al. (2013) study, there was no reference to the concept of self-construal and how an individual's psychological functions may switch between cultures. Additionally, there is currently no research of this nature conducted in New Zealand, which is labelled as an eco-paradise country (Yeoman, &

McMahon-Beattie, 2014) that hosts a vast amount of natural resources, which drives their tourism economy. This then leads to an opportunity to develop a study that can be applied to New Zealand's fast growing eco-tourism market.

### **1.3 Research Questions**

Based on the gaps presented within the literature, this research aims to test the relevance of environmental sustainability attitudes in connection to cultural orientation and willingness to pay for eco-tour options. Environmental sustainability is a growing trend within business, making it important to understand consumers' perceived value for a firm adopting an environmental stance within their corporate strategies, such as tourism operators adopting eco-tour options. Furthermore, targeting consumers who share a firm's environmental values can encourage congruency to the brand, potentially resulting in positive brand attitudes. Connecting on cultural values could be an important way to foster these positive outcomes from brands, especially in international markets where glocalisation strategies aim to develop relationships with local cultures.

Cross-cultural marketing literature presents a good foundation in which to gain insights around firms connecting on cultural values. When examining the independent and interdependent cultural constructs, a noteworthy point is the characteristics and specific values that might relate to environmental values. Dutcher, Finley, Luloff and Johnson (2007) discuss cultural bias theory, a conceptual framework that measures environmental values on a continuum based on how the individual views their relationship with the wider social group. On one end of the spectrum is egalitarianism where values are parallel to interdependence self-construal, and on the other is individualism where values are parallel to the independent self-construal. Based on

these similarities in value characteristics, a connection between cultural orientations and environmental values is anticipated, but has not thoroughly been explored within research. This information can be useful to firms wishing to develop their targeting strategies, particularly with eco-tourism product offerings that embody environmental sustainability attributes.

In this thesis, the following research questions are posed:

**Research Question 1:** Which of the two self-construals, interdependent or independent, is associated with stronger environmental sustainability attitudes?

**Research Question 2:** Do cultural self-construal and sustainability attitudes prompt more positive attitudes towards eco-tourism, and in turn, increase purchase likelihood for eco-tourism products?

These research questions consider both attitude formation and purchase behaviour and have directed the development of this thesis.

## **1.4 Methodology**

This thesis utilises a quantitative approach through implementation of an experimental design. This is consistent with most culture research, as scales of cultural measurement have been developed as useful tools to probe complex constructs. The experiment is presented through an online survey, distributed via Qualtrics, a web-based survey tool used for data collection. Participants were primed to activate a specific cultural frame. To achieve this they were shown a series of cultural iconic images and then asked to write a short essay to further strengthen the priming activation technique. Following this, participants viewed four advertisements— two eco-tours and two non-eco tours— and were asked to evaluate

their attitudes towards the tours and their purchase intentions. Upon completion of these attitude measures, participants responded to a cultural scale to measure cultural orientation and an environmental scale to measure attitudes towards environmental sustainability before completing demographic measures. All data collected through the survey was imported into SPSS and analysed through a series of ANOVAs and regression analyses.

Experimental design was the most appropriate method for this study as it allows for priming of the sample population. This was important to achieve as the multicultural nature of New Zealand society, from which the population was drawn, consists of individuals who might have internalised more than one culture. This study follows the work of Hong, Morris, Chiu, and Benet-Martinez (2000), in which cultural icons were used to help activate the desired cultural lens within participants. This technique enables the researcher to more clearly identify behavioural differences between the independent self-construal and the interdependent self-construal.

## **1.5 Organisation of Thesis**

This thesis report addresses the following areas in distinct chapters: *(i)* literature review; *(ii)* methodology and research design; *(iii)* analysis of data; *(iv)* discussion of results.

Beginning with an in-depth literature review, key areas of focus were explored to provide a clear understanding of the relationship between culture and the environment and how this applies to global firms, in particular within the eco-tourism industry. First, the glocalisation paradigm and the New Zealand tourism industry, in particular eco-tourism, will be explored, setting the context for this study. Next, drivers of

attitude and behaviour will be investigated, followed by culture theory and environmental sustainability theory to draw comparisons.

Chapter Three discusses the methodology and research design. This chapter will address the sample population requirements, the experimental procedure and all experimental stimuli included within the study. This includes the development of the priming stimuli and advertisement stimuli that was drawn from a pre-test.

Furthermore, a breakdown of both the cultural and environmental scales as tools to measure the independent variables will be provided.

In Chapter Four, results as analysed through statistical procedures will be discussed. This will include all analyses from manipulation check testing to testing of the hypotheses.

Lastly, a thorough discussion in Chapter Five is included to draw conclusions from the findings that emerged within the study. Relationships between variables are examined and applied to the eco-tourism context of this study. Within this section both theoretical and managerial implications will be addressed and future research opportunities will be considered.

## **1.6 Ethical Considerations**

This study received Auckland University of Technology's Ethics Committee approval on 31 October 2016 (Ethics application: 16/353 – see Appendix F. This approval included the information sheet (see Appendix G and survey questionnaire, see Appendix B)

Ethical considerations were significant to this study, as when dealing with culture researchers must be mindful of ethical guidelines to ensure no discomfort is

experienced as a result of the participant's cultural background. Consideration was given particularly when recruiting participants. As this was a bicultural study, a number of ethnicities were excluded in recruitment, and concerns around self-identification of ethnicity could have been a potential ethical issue. To mitigate any ethical concerns regarding this, the survey was disseminated in a manner that ensured that confidentiality and anonymity was intact. Additionally, the wording used to recruit participants included "*You have been identified and invited to participate in this study because you have self-selected as strongly identifying as Maori or NZ European*" to ensure that only participants who fit the criteria entered into the anonymous experiment. Lastly, as the study recruited Maori participants, the experiment was designed to ensure all principles under the Maori ethical framework are upheld (i.e., Mana, Whakapapa, Tika, Manaakitanga).

## **Chapter Two – Literature Review**

### **2.0 Introduction**

This chapter provides a review of all relevant literature for this thesis and develops a theoretical framework as the basis of the study.

The aim of this literature review is to provide a fundamental understanding of how culture can influence environmental attitudes, which in turn might encourage positive eco-tourism purchase behaviour. This relationship has not been explored in depth within the past literature and there are few studies that investigate the relationship between culture and environmental sustainability. Additionally, no studies of this nature have been conducted within New Zealand, therefore providing an opportunity for application within this context. In order to understand such a broad gap in the literature, thorough examination will be given to glocalisation, eco-tourism and sustainability, attitudes and behaviour, and culture theories. Furthermore, investigation into New Zealand's cultural landscape and New Zealand tourism will provide the context for the study. This literature review aims to address questions of how culture impacts evaluations of environmental tourism options.

### **2.1. Glocalisation**

The concept of glocalisation, or glocal as it is termed, is an emerging theme within the marketing literature. Argued to be a new paradigm for globalisation in social theory (Cox, 2014), this concept poses the idea of adopting a global way of thinking while acting locally.

The original roots of globalisation emerged as a governing process in the late 20<sup>th</sup> and early 21<sup>st</sup> centuries when international firms began trading in remote markets throughout the world to increase profits (Cawley, Gaffey, & Gillmor, 2002).

Traditionally capitalism was a key driver of globalisation that allowed expansion and growth as a result of emerging communication technologies and transport (Salazar, 2005) and had meaningful impact on many industries, including tourism. Often described as global interconnectedness and interdependency, globalisation has had significant consequences for remote local communities as the decisions, events and activities of an international firm can be extremely influential (Salazar, 2005).

Moreover, the sociocultural impacts on communities are prevalent as a result, and can transform the cross-cultural fabrication of local meanings, self-images and representations (Salazar, 2005). Societies adopt and integrate different elements of foreign cultures through exposure and contact with these global firms. Brand images and symbols can become part of the local culture where individuals create their own relationships and understanding of the brand based on the global approach in which it is marketed within these communities.

Criticisms emerge about globalisation, which can be seen to eradicate local culture through the process of acculturation and homogeneity. Products and services are standardised globally by international firms, becoming detrimental to cultural diversity within countries (Cox, 2014). In light of these potential effects, an approach deemed a more appropriate method in the increasingly interconnected world is glocalisation—thinking global, acting local (Cox, 2014). This construct aims to reverse the movement towards diffusion of global capital and instead nurture local businesses and global interrelationships simultaneously (Cawley, et. al, 2002).

The glocalisation concept allows for a two-way dialog with consumers that is dynamic and fosters diversity as a point of strategic differentiation (Salazar, 2005). At the essence of glocal is the construction of new consumer traditions and the fostering of authentic local cultural and heritage products and services (Salazar, 2005). In the marketing context, Cox (2014) refers to glocalisation as an approach for communicating cultural meaning to consumers within an international firm's branding strategies. This occurs when brands create more than just utilitarian character and commercial value and develop brand meaning that connects and resonates with local communities through narratives, symbols and images attributed to the product offering (Cox, 2014). Largely this is achieved through visual identity, packaging and communication strategies (Cox, 2104).

These marketing tactics provide important opportunities within the tourism industry, as generally tourism products are bought from a distance well in advance (Cawley, et. al, 2002). As travellers plan their trips abroad, their information search processes bring them into contact with brand touch points via a range of communication platforms. Contact with a brand's marketing materials provides firms with an opportunity to set the cultural tone the consumer can connect with prior to arriving at the tourist destination. Therefore these acts of consumption involve global movement of information and the interconnected relationships which glocalisation fosters (Cawley et al, 2002).

In today's current global environment, glocalisation is a strategy that should be considered by companies wanting to enter new and emerging markets. This is principally true within the tourism industry because of its global nature. However, there is criticism within the literature that questions the appropriateness of

glocalisation applied to the service industry, particularly within the tourism sector (Salazar, 2005). While acting glocal suggests that international tourists interact with local business communities where goods and services are localised, the reality is that a uniform approach is not feasible in tourism as it neglects the notion that global audiences are constructed of a variety of cultures, for example where tour groups may contain both domestic and international visitors interacting with the offering at one time (Salazar, 2005). This then poses the question of how to act glocal when the audience is so diverse? The theory behind glocalisation can serve as a guide to understanding the sociocultural dynamics of tourism. Salazar (2005) suggests that glocalisation is not a case of avoiding cultural diversity, but rather about using it to reinforce the product offering. This can be achieved through modifying the way in which tour services are offered to diverse tour groups. An example of this can be seen in how tour guides deliver trip commentary: Acts of glocalisation in this context could include providing the commentary in a number of languages or finding cultural connections between the local narratives and the narratives of visiting cultures that can be shared. Cawley et al, (2002) take a different approach to glocalisation in which they state that to foster glocalisation is to enhance the locality of the product offering, where products and services are embedded in the local environment, supported by local organisations and networks, and promoted globally on their local quality.

Cawley et al, (2002) suggest that developing a locality approach is crucial within the tourism industry as it is an effective way to capture international markets. This is true when firms' marketing efforts promote the local attributes of a destination in which they capitalise. Within the New Zealand tourism context, promoting locality via New Zealand positioning itself as a green destination with natural landscapes and exotic wildlife (Manhas, Manrai, & Manrai, 2016), has emerged as a successful marketing

strategy to draw international tourists (Higham, Carr, & Gale, 2001). Thus, this leads to the importance of developing eco-tourism offerings that appeal to those international tourists seeking a nature-based experience.

## **2.2. New Zealand tourism**

Tourism is one of the fastest growing sectors in New Zealand and contributes \$34.7 billion to the gross domestic product yearly (Tourism New Zealand, 2017). This impact is evident throughout the country, where employment and business growth is observed at all levels from local community through to a broader national level. In short, tourism is a vital industry that New Zealand relies on for economic growth. Visitors arriving in New Zealand comprise a wide and diverse range of cultures with the most international arrivals coming from Australia (47.57%), followed by China (12.49%) and the U.S. (5.44%) (Statistics New Zealand, 2017). In 2016, New Zealand tourism saw a 15.3% growth rate from the previous year of international tourists arriving in New Zealand for holiday purposes (Tourism New Zealand, 2017).

The rise in international tourism presents an opportunity for businesses to develop their marketing strategies to tailor to the wants and needs of tourists arriving to experience New Zealand and its landscapes and culture. New Zealand is branded as a tourism destination that has proudly developed and communicated a ‘clean green’ positioning worldwide. The beautiful, pristine landscapes have been a source that has grounded its national identity (Manhas, et. al, 2016), and New Zealanders pride themselves on the country’s environmental image. The symbol of New Zealand as being “clean and green” postulates a strong cultural meaning and provides motivation for the country to enhance social and economic prosperity (Manhas et al, 2016).

New Zealand's clean green stance lends weight to investigating eco-tourism as a viable tour offering to assist in achieving this positioning. The next section defines and discusses eco-tourism and sustainability within local economies to help further this exploration.

## **2.3 Eco-tourism**

Eco-tourism emerged as a niche product in the late 1980s. However, in recent times eco-tourism is one of the fastest growing tourism markets globally, and holds a prominent position within both the commercial and academic realms (Jamrozy, & Lawonk, 2017). While there is a range of definitions of eco-tourism within the literature, the general understanding in its simplest form is that eco-tourism is a nature-based tourism phenomenon (Donohoe & Needham, 2006). Eco-tourism occurs when tours are delivered in exotic natural landscapes and can include interaction or observation of wildlife. Donohoe & Needham (2006) identify eco-tourism as consisting of the following five components: (i) any tourism activity that is conducted in a natural setting, (ii) that promotes conservation efforts, (iii) embraces cultural aspects, (vi) includes an educational component (v) and provides benefit to local communities.

Jamrozy & Lawonk (2017) provide a similar view of eco-tourism, defining it as being responsible travel in which tourists travel to natural locations on tours that conserve the environment while also sustaining the economic well being of the local communities. Mensah (2017) discusses the advantage of eco-tourism as a market-based approach in terms of economic prosperity. Such tourism allows for a sustainable use of the biodiversity of a location, which provides opportunities for local communities through job creation and revenue generation (Mensah, 2017).

Oviedo-García, Castellanos-Verdugo, Vega-Vázquez, and Orgaz-Agüera (2017) build on the social benefit concept further by explaining that while eco-tourism utilises environmental resources with the effort to maintain and uphold ecological processes and biodiversity, there is an element of respect included for the host communities in regards to socio-cultural authenticity. Firms integrate cultural elements of the local communities into their tour offerings in a respectful, genuine and informative manner.

In summary, two common themes emerge within the literature regarding what constitutes eco-tourism—an environmental component and a socio-cultural component. The environmental component not only includes conducting tours in natural landscapes, but also the implementation of resource sustainability through conservation efforts and education of environmental issues. The social aspect is also a valuable component as eco-tourism is used as a vehicle to enhance the economic and social welfare of communities while promoting local culture, therefore playing a central role within the economy.

The link between culture and eco-tourism is interesting as it implies that local cultures are enriched by eco-tourism through integrating cultural elements within the tour offering, bringing awareness through education and promotion. Authenticity in cultural efforts is a characteristic of eco-tourism and contrasts traditional tourism models, in which local cultural packages are seen as superficial and designed to provide tourists with entertainment as opposed to enlightenment (Browne, 1996). This suggests that eco-tourism may be viewed favourably by local communities, therefore possessing positive attitudes towards this type of tourism phenomenon.

## 2.4 Sustainability

For local communities, sustainability is crucial. Their livelihoods are dependent upon the natural resources that are used within their economic activities (Mensah, 2017). Therefore, the exploitation and depletion of these natural resources can have a significant detrimental effect on these communities (Mensah, 2017). Tourism activity has the potential to negatively impact the environment through increased air pollution levels as a result of transport facilities and water pollution through recreational and commercial boating (Browne, 1996). Moreover, the negative impacts of tourism activity on the native wildlife can be substantial. There is potential for destruction of natural habitats, injury, disease, distress or even death (Ballantyne, Packer, & Falk, 2011).

These potential devastating negative effects make it even more important for tourism providers to adopt environmentally sustainability practices to ensure that natural resources are protected and sustained. This is central to the success of firms, not only for altruistic reasons in terms of corporate social responsibility, but also because businesses' longevity and success depends on the conservation of these resources. Tour operators' product offerings are based on showcasing exotic environments and wild life (Karlsson, & Dolnicar, 2016). Eco-tourism has been deemed a feasible tourism offering that can reduce the detrimental impact on natural environments through awareness and education, with the aim of preservation of resources (Isaacs, 2000). Issacs (2000) also argues that while this is the goal of ecotourism, a long term conservation strategy is limited since even eco-tourism contributes to the degradation of the environment in which it is delivered. The balance between economic development and environmental sustainability is challenging for organisations and

firms alike (Cerqua, 2017). However, it is suggested that greater awareness of environmental issues can only result in a positive outcome—therefore the educational component included within eco-tourism assists in achieving sustainability.

Sustainability is a key driver of eco-tourism. Over the past decade tourism organisations have emphasised the importance of sustainable tourism as the demand for green holidays has increased (Cerqua, 2017). The trend in consumer demand can be attributed to tourists having greater awareness of environmental issues (Cerqua, 2017; Browne, 1996). A new social attitude, or modern environmental movement as termed by Stern, Kalof, Dietz, and Guagnano (1995), has been the result of public response to devastating ecological effects that are increasingly publicised in the media.

The rise of global threats to the world's natural resources and impacts on the environment by unregulated tourism development has resulted in a new consumer consciousness that has driven the need for alternative tourism products (Browne, 1996). Eco-tourism serves this gap in the market, as it is designed to align with consumer needs for both recreation and environmental protection (Isaacs, 2000). With the prevailing trend of eco-conscious consumers, implications for eco-tourism mean that consumers are searching for firms or tour providers that position themselves as eco-friendly (Karlsson & Dolnicar, 2016). The existence of this niche segment provides an opportunity to gain a competitive advantage through eco-certification, which appeals to those tourists who factor environmental sustainability into their purchase decision making (Karlsson & Dolnicar, 2016).

Eco-tourism is considered an experiential product (Cerqua, 2017; Oviedo-García et al., 2017) that takes a holistic approach. The tour experience shapes the eco-

perceptions of tour goers, which may result in modified attitudes and behaviour (Oviedo-García, et. al, 2017). However, it is important for tour providers to understand the consumer motivations that drive the purchase decision between tour options, thus being able to develop an experience that delivers value to the targeted segment (Karlsson & Dolnicar, 2016).

The next section investigates the drivers of consumers' attitudes and behaviour in an eco-tourism context. Such attitudes are fundamental to the study of consumer willingness to purchase eco-tour options.

## **2.5 Drivers of attitude and behaviour**

### ***2.5.1 Attitude formation***

Attitudes play a central role in the psychological composition of the individual (Regan & Fazio, 1977). Attitudes have traditionally been viewed as precursors of behaviour and determine how an individual will behave in their lives (Wicker, 1969). The relationship between attitude and behaviour has been thoroughly examined within the psychology field and several theoretical frameworks address this relationship (Regan & Fazio, 1977). When applying these frameworks to marketing, it is predicted that consumer attitudes will guide ultimate purchase behaviour, making this area of research incredibly valuable to businesses. Within the context of this study, eco-tourism providers may also be able to predict tourist behaviour by understanding their environmental attitudes. This is important for tour providers, as they are able to tailor their products and services to include environmental components that can enhance the overall tourist experience.

Attitudes are regarded as evaluative feelings. These can be negative or positive,

favourable or unfavourable, and are directed towards an attitude object. The attitude object may be distinct representations of things, actions or abstract concepts (Wicker, 1969), for example, attitudes towards a particular person, a specific place or even an abstract idea. Within a business context, these could be evaluations towards a product or service, such as liking for a given device or option.

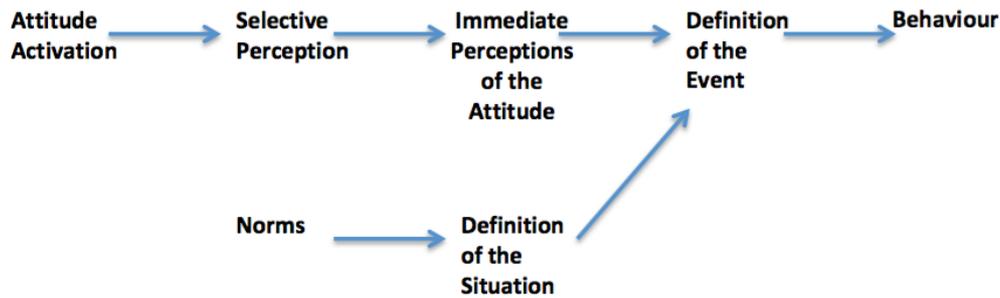
Research on the attitude-behaviour relationship began in the 1930s, where early assumptions claimed that there was a one-way correspondence between attitude and behaviour (Doob, 1947). By the 1960s, researchers started to question this relationship and Wicker (1969) refuted the notion altogether, stating that attitudes are unrelated to overt behaviours. By the late 1970s and early 1980s, the scope began to broaden to include variables that moderate behaviour. Most theorists in this era advanced the concept that an attitude is constructed from a tri-component of factors including (i) the affective component, which includes feelings and evaluations of the attitude object; (ii) the cognitive component, that relates to an individual's beliefs and perceptions; (iii) and the behavioural intentions component in which individuals have intent to act a certain way in regards to the attitude object (Norman, 1975; Fazio & Zanna, 1981).

Fazio (1986) adopts a similar idea with the key difference that attitude is affect, which shifts slightly away from prior literature. In Fazio's conception, affect is separate to cognition and behaviour and is not part of a tripartite in the previous attitude construct. Within this theoretical framework, Fazio postulates that affect guides behaviour through the influence that affect has on cognition. The model developed composes five integral steps that clarify how attitudes guide behaviour. These are attitude activation, selective perception, immediate perceptions of attitude, norms and

definition of the event or situation. These key steps are summarised in Table 1.

**Table 1: Summary of the attitude to behaviour process (Fazio, 1986)**

<p><b>Attitude Activation</b></p>	<p>Accessed from memory upon observation of the attitude object, attitudes must be activated to guide behaviour. Fazio (1986) did not prompt activation through cues, however looked into how observation of the object itself can activate attitude.</p>
<p><b>Selective perception</b></p>	<p>Attitude acts as a filter to which will form perceptions. For example, a positive attitude toward the object means a consumer is more likely to notice, attend to and process the information/qualities of the object. The opposite would apply to negative attitudes.</p>
<p><b>Immediate Perception of the Attitude</b></p>	<p>This process consequently biases an individual's immediate perceptions of the attitude object. Perceptions of the object are consistent with the attitude.</p>
<p><b>Norms</b></p>	<p>Normative guidelines can impact the definition of the situation. What is considered appropriate, social pressures, rules, and other norms therefore have an affect on the individual's definition of the event, and can influence behaviour.</p>
<p><b>Definition of the Situation</b></p>	<p>Relevant perception of the setting or context in which the attitude object is encountered (tennis court, funeral parlour, or individual's home).</p>
<p><b>Definition of the event</b></p>	<p>Together, perception of the attitude object in the immediate situation and the definition of the situation itself comprises the definition of the event. Fazio's model posits that the event and how it is defined and perceived acts as the primary determinant of an individual's behaviour.</p>



**Figure 1: Diagram of the proposed model of the attitude to behaviour process**

Fazio's (1986) model provides a conceptualization of how and why various factors moderate the attitude-behaviour relation, providing a framework that can be employed to integrate the identified determinants of attitude-to-behaviour with respect to attitude formation.

The model emphasises attitude accessibility and the constructive nature of perception and is consistent with other social psychology frameworks within the attitude-behaviour literature body, which also stress these determinants as drivers of behaviour. Therefore, this model is used as a guiding theory within this study and is applied within an eco-tourism context with the aim of understanding environmental sustainability attitudes and behaviours. Fazio's model (1986) provides a foundation to expand on and include other moderating variables. For instance, value is a construct that has not been integrated within this framework. However, values potentially serve as significant drivers of behaviour.

### ***2.5.2 Values-attitude-behaviour***

Values potentially form a foundation for attitudes, as values are more stable and enduring than attitudes. Values may be formed during pre-adult socialisation, therefore are more resistant to being changed (Stern et al, 1995). Thus it is important

for businesses to understand consumer values, as they act as stronger indicators for purchase behaviours than attitudes alone.

Value is a powerful determinant of human behaviour (Homer & Kahle, 1988) and has both direct effects and indirect effects which transmit through an individual's viewpoints and principles (Stern et al., 1995). In social psychology studies, the value-attitude-behaviour model, also referred to as the VAB model, has been widely used to understand consumer behaviour (Vaske & Donnelly, 1999). Values are organised in a cognitive hierarchy in which they may influence behaviour indirectly through attitudes (Kang, Jun, & Arendt, 2015). Theoretically, it is believed that within any given situation, influence should flow from value through to attitude and ultimately behaviour, providing a sequence that is consistent with the value-attitude-behaviour hierarchy (Homer & Kahle, 1988). This principle has been supported through research, with results indicating a hierarchical flow from individual values to their subsequent behaviours toward objects (Kang et al., 2015). Environmental consciousness is considered a function of both personal values and beliefs (Stern et al., 1995) and according to the VAB model, environmental consciousness should be a driver for environmental behaviour.

Psychological functions span the breadth of the value-attitude-behaviour system (Allen, Hung & Wilson, 2002). Previous studies have focused on singular values, however, which neglect the complexity of the value structures (Homer & Kahle, 1988). Values are derived and influenced by three main areas of interest: internal factors, external factors and from products or services themselves. Internally, human values serve psychological functions such as knowledge, social adjustment and value expression (Allen et al., 2002). Human values influence attitudes and their functions

through guiding object evaluation. This is the case where people are likely to seek out and have favourable attitudes towards a product if it is consistent with their human values (Allen et al., 2002). For example, an individual who possesses environmental values is more likely to evaluate an object based on what potential effect the object has in regards to the environment. This environmental value would then be the basis of their attitude formation. When applying this theory to ecotourism, consumers who hold strong environmental values are therefore more likely to possess favourable attitudes towards products and services that integrate environmental sustainability attributes, such as eco-tours.

Values are influenced by external dimensions that have an effect on attitudes, which in turn influence behaviour (Homer & Kahle, 1988). In social adaptation theory, values serve as a type of social cognition that works to guide change and adaptation to one's environment (Homer & Kale, 1988). Consideration of social norms and beliefs of reference groups can influence how values are formed (Laroche, Tomiuk, Bergeron, & Barbaro-Forleo, 2002). This theory is observed in all levels of society, even at a business level. For example, with the rising trends of environmental awareness within society there is now a shift where commercial organisations react to social pressure to implement strategies that protect natural resources.

Extending attitude research to include value, attitude function theory suggests that attitudes serve as an evaluative psychological function based on effect of the attitude-object (Allen et al., 2002). In contrast, when attitudes serve as an expressive function, affect is based not on the attitude-object relationship, but based on the increase in self-esteem experienced when using the attitude. Value can be expressed to exhibit an individual's identity. Human values achieve this by seeking expression and

maintenance of self-sentiment. Furthermore, these values can be assigned to products where either utilitarian or symbolic meaning is expressed (Allen et al., 2002). This suggests that tourists may purchase eco-tourism products as an avenue to express their identity to others. Tourists who participate in eco-tours may do so for the 'feel good' factor, which activates social expressive psychological functions. An example of this is when tourists share their eco-experiences within their social networks to portray themselves as environmentally conscious. The altruistic benefits that derive from individuals seeking acceptance from others can lead to increased self-esteem (Allen et al., 2002), therefore creating more positive attitudes towards the eco-tour. It is within this activity that value is derived.

Prior research explains that attitude strength is determined by the experience an individual has with an attitude object. These experiences form attitudes that can be positive or negative (Allen et al., 2002). This theory suggests that if a tourist has had previous experience with an eco-tour, their attitudes towards eco-tourism would be stronger and more deeply held. Furthermore, value can be derived from and transferred to products, such as tours, themselves; however, the individual must have had direct experience and previous knowledge of the attitude object in order to appreciate its benefits (Allen et al., 2002). This is the case where, in order for tourists to derive value from eco-tours, they must have an understanding of what eco-tourism is and what this concept means to them. It is possible, then, that eco-tourism may only be relevant to specific segments of the market.

### ***2.5.3 Value perception***

Value creation is what firms strive for in a competitive market (Rahikka, Ulkuniemi & Pekkarinen, 2011) because perceived value is a primary motivation for customers

entering into relationships with them (Mathwick et al., 2001). Developing a tour offering that integrates environmental sustainability may be viewed as a competitive advantage, if this represents value for the consumer. Different elements of value create overall perceived customer value (Rahikka et al., 2011). A combination of attributes contributes to the eco-tour experience that tourists evaluate. To achieve optimal customer perceived value, then, tour operators need to not only highlight the environmental aspects of the tour but also other components such as quality and service.

Selective perception occurs when an attitude acts as a filter that will form perceptions (Fazio, 1986). This is a cognitive process that consequently biases the individual's immediate perceptions of the attitude-object (Fazio, 1986). Perceptions of the object are typically consistent with the formed attitude. Thus, whether or not customers have favourable perceptions of eco-tourism initially will determine their behaviour (Fazio, 1986). Based on these theories, similar to the VAB model (Homer & Kahle, 1988), attitude significantly influences perceived value, which indicates that if a customer has a positive attitude towards environmental sustainability then they are more likely to notice, attend to and process the information or qualities of products, such as eco-tours, which include this. The opposite would also apply to negative values (Fazio, 1986).

Jamrozny and Lawonk (2017) provide a framework that discusses the multiple dimensions of perceived value in eco-tourism. The basis of this theory explains that perceived value consists of several interconnected attributes, thus forming a holistic approach. This framework builds on the traditional uni-dimensional framework which only views utilitarian benefits and overlooks intangible emotional factors (Jamrozny &

Lawonk, 2017). Jamrozy and Lawonk (2017) find that the emotional value when vacationing is an equal if not stronger driver of perceived value as opposed to the functional benefits of tourism products. Overall perceived value then consists of functional value, emotional value, and social value, which together significantly influence purchase attitude and behaviour. Functional value, or is perceived utility gained from an object through its functional, utilitarian or physical performance (Jamrozy & Lawonk, 2017), can be attained through experiencing physical aspects of the tour, such as the quality of the natural environments that are visited, the type of information that is provided to tourists or simple benefits such as price, safety of the trip and human resource. Emotional value relates to the tourists' affective state or emotions that they experience after consumption of the product. Emotions are evoked through the tour experience, which can lead to feelings of excitement, anger, passion or guilt. This is particularly true with eco-tourism because of the emotional nature of the experience (Jamrozy & Lawonk, 2017). Social value arises when individuals obtain value from the acceptance of social groups via purchasing a particular product or service. Within the eco-tourism context this is particularly relevant as social norms have developed a feel-good attitude through participating in social causes such as environmental sustainability.

#### ***2.5.4 The role of beliefs***

Beliefs are assumptions based on subjective associations, which guide cognition (Mitchell & Olson, 2000). Environmental consciousness and action is a function derived from both value and beliefs, where each construct can predict the other (Stern et al., 1995). Just as values have been identified as an influence on attitudes, an

individual's beliefs are also formed through social processes. Beliefs and morals are formed through socialization within social groups and in turn form social norms.

Stern et al. (1995) proposed a norm-activation model which describes the flow between attitude formation from human values, information about attitude objects, and beliefs that are influenced by social interactions. Within this model it is understood that individuals hold certain beliefs that they have a moral obligation to the social group and are responsible for reducing any harmful impacts that a product or service may have on the wider group (Stern et al., 1995). When applying this theory to eco-tourism, this suggests that individuals feel there is a moral obligation to protect the environment as the degradation of natural resources can negatively affect the wider community. Therefore, consumption of eco-tourism can be seen as taking action.

However, while environmentally conscious consumers are prepared to take action, the issue of consumer effectiveness can influence behaviour. Perceived consumer effectiveness describes the belief that consumers can make a difference in solving a problem. When applied to the context of the environment, the extent that individuals engage in pro-environmental behaviours such as recycling or purchasing eco-friendly products can depend on their perceived effectiveness of such activities (Laroche et al., 2002). Eco-friendly consumers are able to express their identity to others within their social groups through a range of different tasks, such as taking part in environmental activities and causes or basing their consumption behaviour on a firm's environmental identity (Cho et al., 2013).

A further theoretical consideration of how environmental beliefs are formed is the concept that personal morals and norms are rooted in altruism as a consequence of

universal values (Stern et al., 1995). This suggests that environmental attitudes and behaviour are at least in part a result of an individual wanting to feel good within themselves, as opposed to acting a certain way in the best interest of others.

### ***2.5.5 Judgements based on beliefs***

Similar to beliefs is the concept of judgements as a guiding principle for behaviour. Judgements are made intuitively and based on beliefs and systematic biases. This concept is similar to perceptions (Kahneman, 2003). A judgement heuristics model suggests that there are two systems which are used to form judgements. System 1 is an instant, habitual behavioural response to an object based on beliefs, intuition, and heuristics; whereas system 2 is based on reasoning, logic and judgement. Culture can form the beliefs which are held in system 1 (Soares, Farhangmehr & Shoham, 2007) – for instance if consumers hold a specific cultural orientation, those cultural values associated with that orientation will be intuitively accessed when forming judgements (Kahneman, 2003). If a cultural group incorporates environmental sustainability into their values and beliefs, these might be accessed immediately when forming judgements. In this case, the individual will be more likely to form positive judgements towards eco-tourism options.

### ***2.5.6 Attitude behaviour gap***

While there are a number of theoretical frameworks that suggest attitude guides behaviour, a large body of literature suggests that attitudes are not directly related to behaviours.. Within attitude behaviour research, there is an evident empirical gap showing that purchase intentions constructed by attitudes do not result in behaviour and action (Karlsson & Dolnicar, 2016; Regan & Fazio, 1977). Possible reasons for

this disconnect were investigated by Karlsson and Dolnicar (2016). Behavioural intentions are commonly measured through survey tools and therefore can be limited in the ability to capture true behavioural intentions, particularly within anonymous surveys where unforeseen circumstances are out of both the respondents' and researchers' control (Karlsson & Dolnicar, 2016). An example of this could be as simple as the respondent not understanding the survey material entirely, creating confusion, and could lead to even the strongest of attitudes not translating into behaviour. Wicker (1969) discusses limitations when using attitudinal scales for measurement, where respondents do not behave overtly and consistently with the answers provided within the surveys conducted. Overt behaviour refers to nonverbal behaviour outside of the situation in which the attitudes are measured. Many scales are used purely for verbal measures and therefore might not effectively predict behaviour (Wicker, 1969).

Another consideration is that attitudes and purchase intentions are fluid and can evolve over time. Therefore, predicting behaviour is a complicated task (Karlsson & Dolnicar, 2016). New information, previous experience with the attitude object or socialisation with reference groups may influence attitudes at any point and can change behavioural intentions. Furthermore, bias is a concern when measuring respondents' attitude and behaviour. Respondents can provide answers for self-generated validity to make them feel good or to satisfy social desirability, when responses given are affected by social expectations (Karlsson & Dolnicar, 2016) and at times can be insincere or lack honesty (Wicker, 1969). These biases can inhibit true responses, therefore potentially reducing the validity of the survey measures in predicting behaviour. This is particularly true with surveys regarding the

environment, as respondents wish to avoid being viewed negatively as a result of their lack of attitudes and behaviours towards social causes such as sustainability.

Regan and Fazio (1977) acknowledge that the predictive link between attitude and behaviour is not straight forward, however there are instances where attitude-behaviour consistency is evident. These instances therefore question not the ability to predict behaviour but when, and what factors are present, when this consistency is observed. Two key causes that strongly influence the attitude-behaviour relationship are qualities of the individual and previous direct behaviour experience with the object (Regan & Fazio, 1977). First, attitude-behaviour consistency involves self-image. In the case where consumers view themselves as a 'doer,' their ability to achieve the particular behaviour depends on the presence of other competing attitudes (Regan & Fazio, 1977). The second cause that Regan & Fazio (1977) discuss is previous direct behaviour experience as derived from either experience with an object or from persuasive communication from social groups. Attitudes that are formed as a direct result of personal experience have greater predictability of subsequent behaviour as opposed to attitudes formed from external sources. This theory suggests that two individuals who possess the same attitude will differ in their behaviour if one has had direct experience with the object and the other hasn't (Regan & Fazio, 1977).

**Table 2: Literature review table - Attitude, value, behaviour**

<b>Research Area: Attitude, Value, Behaviour</b>				
<i>Article</i>	<i>Author</i>	<i>Themes</i>	<i>Contributions</i>	<i>Method</i>
The behaviour of attitudes. <i>Psychological review</i> , 54(3), 135.	Doob, L. W. (1947).	Attitude Behaviour theory  Human Psychology	Provides definition of attitude in behavioural terms. A one-way flow between attitudes to behaviour exists.	Conceptual research
Attitudes versus actions: The relationship of verbal and overt behavioural responses to attitude objects. <i>Journal of social issues</i> , 25(4), 41-78.	Wicker, A. W. (1969).	Social psychology  Behavioural science	Conceptual, validation and social considerations are factors, which influence the relationship between verbal and overt behavioural responses to attitude objects.	Conceptual research
Affective-cognitive consistency, attitudes, conformity, and behaviour. <i>Journal of Personality and Social Psychology</i> , 32(1), 83.	Norman, R. (1975).	Attitude  Affective cognition  Behaviour	Affective cognitive consistency determines the strength of the attitude-behaviour relationship.	Empirical study  Quantitative method – Experimental design
On the consistency between attitudes and behaviour: Look to the method of attitude formation. <i>Journal of Experimental Social Psychology</i> , 13(1), 28-45.	Regan, D. T., & Fazio, R. (1977).	Attitude  Behaviour	Direct behavioural experience results in stronger, stable and more enduring attitudes opposed to attitudes formed through indirect experiences.	Empirical study  Quantitative method – Experimental design
Direct experience and attitude-behaviour consistency. <i>Advances in experimental social psychology</i> , 14, 161-202.	Fazio, R. H., & Zanna, M. P. (1981).	Attitude formation  Attitude to behaviour relationship	Attitude is formed through direct behavioural experience with the attitude object. Factors that effect attitude strength include the amount of information available, information processing, and attitude accessibility.	Empirical study  Quantitative method – Experimental design
How do attitudes guide behaviour. <i>Handbook of motivation and cognition: Foundations of social behaviour</i> , 1, 204-243.	Fazio, R. H. (1986).	Attitude formation  Affect  Cognition  Behaviour	Development of a theoretical framework of how attitude guides behaviour that includes perception and situational variables	Conceptual research
A structural equation test of the value-attitude-behaviour hierarchy. <i>Journal of Personality and social Psychology</i> , 54(4), 638.	Homer, P. M., & Kahle, L. R. (1988).	Value – attitude – behaviour hierarchy  Internal/ external value	Internally orientated value has a stronger effect than externally orientated value on attitude formation and behaviour.	Empirical study  Quantitative method – Structural Equation Modelling
A value-attitude-behaviour model predicting wild land preservation voting	Vaske, J. J., & Donnelly, M. P. (1999).	Value-attitude-behaviour	The value attitude behaviour cognitive hierarchy is evident where biocentric/ anthropocentric value	Empirical study

intentions. <i>Society &amp; Natural Resources</i> , 12(6), 523-537.		Value orientation Cognitive hierarchy Environmental Sustainability	orientation predicts a respondent's attitude toward the preservation of natural resources. Furthermore, attitude fully mediates the relationship between value orientation and behavioural intention.	Quantitative method – Survey (Confirmatory Factor Analysis)
Are product attribute beliefs the only mediator of advertising effects on brand attitude?. <i>Advertising &amp; Society Review</i> , 1(1).	Mitchell, A. A., & Olson, J. C. (2000).	Attitude theory Beliefs Purchase intentions	Product attribute beliefs mediate attitude formation. Furthermore, attitude towards advertisements mediates brand attitude and purchase intention.	Empirical study Quantitative method – Experimental design
Experiential value: conceptualization, measurement and application in the catalog and Internet shopping environment. <i>Journal of retailing</i> , 77(1), 39-56.	Mathwick, C., Malhotra, N., & Rigdon, E. (2001).	Value Experiential Value Retailing	A scale was developed to measure experiential value which exhibits the benefits from perceptions of playfulness, aesthetics, customer “return on investment” and service excellence.	Empirical study Quantitative method – Survey Scale development
A functional approach to instrumental and terminal values and the value-attitude-behaviour system of consumer choice. <i>European journal of Marketing</i> , 36(1/2), 111-135	Allen, M. W., Hung Ng, S., & Wilson, M. (2002).	Consumer Attitudes Value VAB model	Takes a functional approach to expand the breadth of the VAB model to include instrumental and terminal human values.	Empirical study 2 x quantitative studies using scales
Maps of bounded rationality: Psychology for behavioural economics. <i>The American economic review</i> , 93(5), 1449-1475.	Kahneman, D. (2003).	Heuristics Cognitive psychology Judgment Emotion	A judgement heuristics model is developed which suggests that there are two systems used to form judgements. System 1 is an instant, habitual behavioural response to an object based on beliefs, intuition, and heuristics; whereas system 2 is based on reasoning, logic and judgement	Empirical study Quantitative method – Experimental design
Developing the value perception of the business customer through service modularity. <i>Journal of Business &amp; Industrial Marketing</i> , 26(5), 357-367.	Rahikka, E., Ulkuniemi, P., & Pekkarinen, S. (2011).	Perceived value Service modularity	Service modularity can influence the customer perceived value professional services field. In particular, customer's expectations that are related to the experienced quality of the service. This results in customer trust in the service provider.	Empirical study Qualitative method – Case study, semi structured interviews
Understanding customers' healthy food choices at casual dining restaurants: Using the Value-Attitude-Behaviour model. <i>International Journal of Hospitality Management</i> , 48, 12-21.	Kang, J., Jun, J., & Arendt, S. W. (2015).	Value- attitude-behaviour model Health values Healthy behaviour	Values of health held in customers showed interest in healthy eating and aroused hedonic and positive outcome expectations. This then results in stronger purchase intention of healthy food.	Empirical study Quantitative method – Survey

### ***2.5.7 Environmental knowledge, attitudes and behaviour***

Within the global marketplace, different cultures or social groups possess different levels of knowledge and behaviours towards environmental sustainability (Laroche et al., 2002). Several terms have emerged to describe these environmental behaviours.

Environmental concern is the term used to refer to the affect associated with environmental problems. Environmental attitude is the construct used to describe the collection of beliefs and behavioural intentions someone has regarding environmental activities (Schultz, Gouveia, Cameron, Tankha, Schmuck, & Franěk, 2005).

Environmental behaviour likewise is an expression of the relationship between the environment and the cultural context (Corraliza & Berenguer, 2000).

Laroche et al. (2002) investigated the moderating effect of previous knowledge on environmental attitude and purchase behaviour. Findings suggest that individuals who are highly knowledgeable about ecological issues are more likely to pay premium prices for eco-friendly products. Furthermore, consumers show favourable opinions towards firms that express ecological issues in their marketing practices. While it is suggested that consumers who are highly knowledgeable about ecological issues have stronger attitudes and behavioural intentions, consumers who demonstrate little knowledge still showed affective attachment to the environment (Laroche et al., 2002). These results provide insight around segmentation and targeting efforts which firms can use to connect with consumers on both environmental knowledge and affect within their marketing strategies. When developing a glocal strategy for eco-tourism it can then be anticipated that consumers, regardless of their level of environmental knowledge, are more likely to form positive associations to a brand that incorporates environmental values.

As previously discussed, attitudes are a determinant that influences behaviour. Importance and inconvenience are two attitude types that have been identified as influencers of environmentally friendly practices. Individuals evaluate the sacrifice made when acting environmentally consciously, for instance, time and money. Cultures that favour hedonic attributes are less likely to sacrifice pleasure for the inconvenience of being green or environmentally sustainable (Laroche et al., 2002). Another factor that influences behaviour is perceived consumer effectiveness, which describes the belief that consumers can make a difference in solving problems. When applied to the context of the environment, perceived effectiveness refers to the extent that individuals engage in pro-environmental behaviours, for example, recycling or purchasing eco-friendly products. This, however, can depend on an individual's cultural orientations (Cho et al., 2013).

### ***2.5.8 Environmental values***

Environmental values are specifically related to nature and are driven by an individual's attitudes towards the environment. Dutcher et al. (2007) discusses environmental attitudes based on concerns consisting of four areas including post materialism, cultural bias, universal values and social psychology (Dutcher et al., 2007). Post-materialism, or a shift away from the values of money and material objects to aesthetics such as self-expression and self-esteem, can drive environmental attitude expression. Cultural bias theory is the preference in an individual's social life that is based on two dimensions; (i) the extent in which individuals feel bonded into groups or bounded units (this measure is referred to as 'group'), and (ii) the extent to which life is governed by a set of imposed rules (this measure is referred to as 'grid') (Dutcher et al., 2007).

Within cultural bias theory are constructed cultural groups. The two groups applicable here are characterised as individualism (low group and grid) and egalitarianism (high group and grid; Dutcher et al., 2007). Individualism possesses a benign relationship with nature and do not view humans as potential risks to the environment in the long term. Egalitarianism is associated with environmentalism as a result of protecting common resources— such as the environment—for the benefit of many (Dutcher et al., 2007). Similarities can be drawn between the dimensions of cultural bias theory and Hofstede’s cultural dimensions of individualism and collectivism (Hofstede & Bond, 1984; Hofstede, 2001). Within Hofstede’s framework collectivism embodies the ideals of mutually beneficial relationships with concern for the wider group, which is similar to egalitarianism. Individualism is concerned with the self and self-reliance and does not view the wider group as significant to decision making.

Universal values explored within this research are applied to the environmental context and are structured in two dimensions. Self-transcendence and self-enhancement sit polar to each other in regards to their social viewpoints. Self-transcendence is the feeling of unity that the individual possesses with nature, the sense of a collective where they show concern for others within the social group and the acceptance of all individuals as equals. On the other end of the spectrum, self-enhancement values are viewed as emphasising the pursuit of ones own success and dominance over others (Dutcher et al., 2007).

In regards to the social psychology aspect of environmental attitudes, differences emerge in the degree to which consumers include nature within their cognitive representations of self. Individuals with a high degree of inclusion show that self and nature are interconnected. At low levels of inclusion, self and nature are separate

(Schultz et al., 2005). Furthermore, connectivity describes a perception of oneness between self and the environment. Boundaries are broken down when a common essence is shared between self, nature and others. Individuals who feel as one with the world and nature will possess greater empathy, therefore will be more compassionate towards environmental issues (Dutcher et al., 2007). Based on environmental values, Stern et al. (1993) proposed a social psychological model that governs environmental attitudes and behaviour with three dimensions: (i) social altruistic in referring to concern for the wellbeing of others based on the altruistic theory developed by Schwartz & Howard (1981), (ii) biospheric value orientation or the concern for non-human species or the biosphere and lastly (iii) egoism or self-interest similar to individualism (Stern et al., 1993). Individuals who have egoistic attitudes are concerned with the environment but from a personal view, whereas those with social-altruistic attitudes care about environmental problems for the effect that the impact will have on others (Schultz et al., 2005).

Yet some situational variables often overlooked in research can be a powerful determinant of environmental values and behaviour (Corraliza & Berenguer, 2000). Altruistic values are defined as pro-environmental attitudes, which are based on norms, feelings and moral obligation as constructed by universal values. Altruistic values such as concern for others, which fit conceptually with the interdependent self-construal, become void for predicting behaviour when exposed to external conditions that inhibit or facilitate action such as social norms or external environmental factors. Corraliza & Berenguer (2000) argue that in order for personal environmental sustainability values to result in behaviour, the external situational environment must be consistent with the attitude and facilitate the action. This suggests that while an

individual may hold strong eco-friendly attitudes, they may not always act on it as the situational environment inhibits them.

**Table 3: Literature review table: Environmental sustainability**

<b>Research Area: <i>Environmental Sustainability</i></b>				
<i>Article</i>	<i>Author</i>	<i>Themes</i>	<i>Contributions</i>	<i>Method</i>
Values, beliefs, and pro environmental action: Attitude formation toward emergent attitude objects. <i>Journal of applied social psychology</i> , 25(18), 1611-1636.	Stern, P. C., Kalof, L., Dietz, T., & Guagnano, G. A. (1995).	Environmental sustainability  Environmental values	Pro-environmental action is a result of both environmental values and beliefs. Values also predict beliefs.	Empirical study  Quantitative method – Survey (Exploratory Factor Analysis)
The meaning of ecotourism: a New Zealand perspective: a thesis presented in partial fulfilment of the requirements for the degree of Master of Philosophy in Resource and Environmental Planning at Massey University (Doctoral dissertation, Massey University).	Browne, V. L. (1996).	Tourism  Eco-tourism	Defining eco-tourism  Elements include environmental protection through awareness and education. Support of local communities and cultures are important	Empirical study  Quantitative method - use of survey
Environmental values, beliefs, and actions: A situational approach. <i>Environment and behaviour</i> , 32(6), 832-848.	Corraliza, J. A., & Berenguer, J. (2000).	Environmental behaviour  Environmental sustainability  Values and Beliefs  Personal and situational factors	Environmental behaviour depends on personal and situational variables. Personal dispositions and situational conditions affect either conflict level or consistency in environmental behaviour.	Empirical study  Quantitative method – use of survey
Kaitiakitanga: a Maori anthropological perspective of the Maori socio-environmental ethic of resource management. <i>The Journal of the Polynesian Society</i> , 109(4), 349-370.	Kawharu, M. (2000).	Natural resources conservation,  Natural resource management,  Treaties,  Environmental management	Provides a conceptual understanding of environmental sustainability from an indigenous perspective. Kaitiakitanga is not limited to environmental protection but also embodies other environmental and social dimensions.	Conceptual research
The limited potential of ecotourism to contribute to wildlife conservation. <i>Wildlife</i>	Isaacs, J. C. (2000).	Ecological economics  Ecotourism	Eco-tourism is limited in its ability to maintain long-term environmental sustainability.	Conceptual research

<i>Society Bulletin</i> , 28(1), 61-69		Environmental economics		
<i>Ecotourism in New Zealand: Profiling visitors to New Zealand Ecotourism</i> . Research Paper Number Ten. Dunedin. New Zealand. Department of Tourism, University of Otago.	Higham, J. E. S., Carr, A. M., & Gale, S. (2001).	Eco-tourism Environmental sustainability Eco-tourism accreditation	Tourists who engage with eco-tourism activities are mindful of a range of environmental issues. Tourists reported a high level of satisfaction and showed favourability for behavioural guidelines to decrease visitor impacts and increase visitor awareness of environmental issues.	Empirical study Mixed methods Qualitative- Observation and in-depth interviews Quantitative-survey
Cultural differences in environmental knowledge, attitudes, and behaviours of Canadian consumers. <i>Canadian Journal of Administrative Sciences/Revue Canadienne des Sciences de l'Administration</i> , 19(3), 267-282.	Laroche, M., Tomiuk, M. A., Bergeron, J., & Barbaro-Forleo, G. (2002).	Environmental knowledge, attitudes and behaviours Culture	Investigates the influence of culture on pro-environmental knowledge, attitudes and behaviours within Canada. French-Canadians are more aware and concerned of environmental issues than their English counterparts	Empirical study Quantitative method – use of survey
Values and their relationship to environmental concern and conservation behaviour. <i>Journal of cross-cultural psychology</i> , 36(4), 457-475.	Schultz, P. W., Gouveia, V. V., Cameron, L. D., Tankha, G., Schmuck, P., & Franěk, M. (2005).	Environmental sustainability Environmental values Environmental attitudes	Values of self-transcendence (positively) and self-enhancement (negatively) predict general concern for environmental issues. Environmental attitudes are based on concern for self (egoistic) or concern for other people (social-altruistic).	Empirical study Quantitative method – use of survey
Ecotourism: The evolving contemporary definition. <i>Journal of Ecotourism</i> , 5(3), 192-210.	Donohoe, H. M., & Needham, R. D. (2006).	Eco-tourism (Canada) Content Analysis Eco-tourism definition	Development of eco-tourism conceptual framework. Tenets include: nature-based; preservation/conservation; education; sustainability; distribution of benefits; and ethics/responsibility/awareness.	Empirical study Qualitative method – Thematic content analysis
Connectivity with nature as a measure of environmental values. <i>Environment and behaviour</i> .	Dutcher, D. D., Finley, J. C., Luloff, A. E., & Johnson, J. B. (2007).	Environmental Concern Environmental behaviour Environmental connectivity	The authors develop a sociometric scale to operationalize connectivity with nature.	Empirical study Quantitative method – Survey
National culture and environmental sustainability: A cross-national analysis. <i>Journal of</i>	Park, H., Russell, C., & Lee, J. (2007).	Sustainable development Economic development Culture	Interrelationships among the cultural and environmental sustainability measures are identified indicating the significance of culture in examining the relationship between income and the environment	Conceptual research (Statistical analysis of secondary data)

<i>Economics and Finance</i> , 31(1), 104-121.				
Visitors' learning for environmental sustainability: Testing short-and long-term impacts of wildlife tourism experiences using structural equation modelling. <i>Tourism Management</i> , 32(6), 1243-1252	Ballantyne, R., Packer, J., & Falk, J. (2011).	Wildlife tourism Tourist behaviour Environmental behaviour Environmental learning	Wildlife tourism experiences have potential to increase positive attitude to wildlife, and the environment and increase educational outcomes	Empirical study  Quantitative study – structural equation modelling
Identifying commonalities between indigenous values and current sustainable design concepts in Aotearoa New Zealand. <i>Alternative: An International Journal Of Indigenous Peoples</i> , (2), 215.	Voyde, E., & Morgan, T. B. (2012).	New Zealand Environmental sustainability Māori	Foreign sustainable design concepts are parallel to indigenous Maori environmental values.	Observational field research
To be or not to be green: Exploring individualism and collectivism as antecedents of environmental behavior. <i>Journal of Business Research</i> , 66(8), 1052-1059.	Cho, Y. N., Thyroff, A., Rapert, M. I., Park, S. Y., & Lee, H. J. (2013).	Individualism and Collectivism Perceived consumer effectiveness Environmental attitude Environmental commitment Sustainability	Horizontal collectivism and vertical individualism influence perceived consumer effectiveness. Which in turn positively affects environmental attitude that results in pro-environmental commitment.	Empirical study  Quantitative method – survey (structural equation modelling)
Collectivism, cultural identity and employee mental health: A study of New Zealand Māori. <i>Social indicators research</i> , 114(3), 1143-1160	Brougham, D., & Haar, J. M. (2013).	Collectivism Cultural Identity	Highlights the importance of collectivism and identity within Maori communities.	Empirical study  Quantitative method – survey
Does eco certification sell tourism services? Evidence from a quasi-experimental observation study in Iceland. <i>Journal Of Sustainable Tourism</i> , 24(5), 694-714.	Karlsson, L., & Dolnicar, S. (2016).	Eco certification Eco label Behaviour intention Tourist behaviour	Eco labelling does not impact general tourist demand, however within a niche tourist market eco labelling does influence when choosing among alternative tourist providers.	Empirical study  Quasi-experimental research design  Survey and observation
The multiple dimensions of consumption values in ecotourism. <i>International Journal of Culture</i> ,	Jamrozy, U. & Lawonk, K. (2017).	Eco-tourism Purchase Intention Value	There are four significant predictors that influence the purchase intention of ecotourism. These are emotional value, functional value, boredom	Empirical study  Quantitative method – survey

<i>Tourism and Hospitality Research</i> , 11(1), 18-34.			alleviation value and epistemic value.	
The signalling effect of eco-labels in modern coastal tourism, <i>Journal of Sustainable Tourism</i> , 25:8, 1159-1180	Cerqua, A (2017)	Eco-labels Sustainable Tourism Tourist	Eco-labels are used as a signal to tourist of a business' environmental sustainability and increase tourist flow	Empirical study  Quasi-experimental econometric method
Eco-Tourism Dimensions and Directions in India: an Empirical Study of Andhra Pradesh. <i>Journal Of Commerce &amp; Management Thought</i> , 8(3), 436-451.	Goodwin, R. D., & Chaudhary, S. K. (2017).	Eco-tourism Eco-tourism definition Environmental sustainability	Development of eco-tourism definition through examination of underlying dimensions of eco-tourism services. Tangible sustainability and sustainability practises are included.	Empirical study  Quantitative method – exploratory factor analysis
Benefits and Challenges of Community-Based Ecotourism in Park-Fringe Communities: The Case of Mesomagor of Kakum National Park, Ghana. <i>Tourism Review International</i> , 21(1), 81-98.	Mensah, I. (2017).	Community-based ecotourism (CBE)	Eco-tourism within the community resulted in modest economic gains, especially in infrastructural development. Issues faced were apathy towards participation, limited employment and revenue-sharing opportunities, lack of local capacity to manage the project, and destruction of resources	Empirical study  Qualitative method – in-depth interviews
The Mediating Roles of the Overall Perceived Value of the Ecotourism Site and Attitudes Towards Ecotourism in Sustainability Through the Key Relationship Ecotourism Knowledge-Eco-tourist Satisfaction. <i>International Journal of Tourism Research</i> , 19(2), 203-213.	Oviedo-García, M., Castellanos-Verdugo, M., Vega-Vázquez, M., & Orgaz-Agüera, F. (2017).	Eco tourist satisfaction Ecotourism knowledge Attitudes towards ecotourism Ecotourism site perceived value	Tourist satisfaction is a key factor in tourism sustainability. The findings showed that perceived value of the ecotourism areas and attitudes towards ecotourism fully mediate the influence ecotourism knowledge on Eco tourist satisfaction.	Empirical study  Quantitative method – Survey

## 2.6. Culture

Culture researchers have provided a strong foundation to develop cultural constructs that affect attitude and guide behaviour. Cultural identity is a fundamental aspect of an individual that is developed as result of connections to social and symbolic ties and the sharing of determined cultural philosophies, values and norms (Tassell, 2004).

Described as a set of patterns, behaviours and beliefs that differentiate one group from

another (Podsiadlowski & Fox, 2011), culture is explained as the collective programming of the mind (Brougham & Haar, 2013). The environments in which individuals are born can shape the way they think, feel, and perceive the world, which can result in behaviour (Tassell, 2004). While each culture throughout the world is diverse and has its own set of unique characteristics, similarities do exist. This is also true in indigenous cultures, which can share similar mythologies and traditions that shape parallel values and social norms (Tassell, 2004).

### ***2.6.1 Culture-cognition-behaviour***

Hofstede's framework emerged as a guide to understanding different aspects of culture (Hofstede & Bond, 1984; Hofstede, 2001). Within the four dimensions used to categorise cultural characteristics are the constructs of individualism and collectivism. Individualism emerges in cultural contexts in which people look after themselves and their immediate family only and have autonomy over decisions, whereas collectivism occurs in cultural contexts where people belong in groups and look after the wider collective in exchange for loyalty (Hofstede & Bond, 1984). These cultural characteristics condition an individual's psychological functions (Hofstede & Bond, 1984), which then influences behaviours. Culture can also be expressed in action in the marketplace, including decisions about brands. More simply put, culture is used as a subconscious lens to filter incoming information; it enhances perceptions where perceptions impact on attitude and behaviour (Cleveland et al., 2016).

Based on Hofstede's approach, researchers have concluded that culture has three operational approaches— language; material goods and artefacts; and belief and value systems. Language is not the most credible indicator of ethnicity and cannot be used alone to explain behaviours across different cultures. Possessions or artefacts however

give more concrete visual evidence of cultural meaning. Values are referred to as fundamental orientations, life goals or guiding principles that develop one's beliefs, attitudes and behaviour (Dutcher et al., 2007). Values and belief systems are thus the most appropriate measure of understanding cross-cultural consumer behaviour. Individualism and collectivism are linked to this operational method and can best be used to determine behaviour towards eco-tourism (Soares et al., 2007) due to the value-based approach. While it is not assumed that a broad topic such as culture can be understood completely through three dimensions, Hofstede's framework constitutes a practical application of the integration of culture into research (Soares et al., 2007).

In addition to the role of culture in facilitating cognition and behaviour, it also transfers meaning to products. The significance of consumer goods goes beyond utilitarian properties. Cultural meaning is communicated and carried in products. This meaning is drawn from the object and transferred to the consumer (McCracken, 1986). McCracken (1986) proposes that the movement of cultural meaning flows first from the culturally constituted world, where advertising and fashion systems are instruments to transfer meaning to products, and then individual consumers.

McCracken's model can be applied in the context of eco-tourism in which cultural meaning in regards to cultural values of environmental sustainability are transferred through advertising to the eco-tourism product. This meaning is then transferred back to the consumer and makes the product relevant and favourable to them (McCracken, 1986).

### ***2.6.2 Individualism vs. collectivism***

Individualism and collectivism constructs have been thoroughly examined in the social science literature and have been linked to Hofstede's four dimensions of culture (Hofstede, 2001; Triandis, & Gelfand, 1998). At its most basic definition, individualism is separateness, whereas collectivism is perceived oneness (Chen & West, 2008). Individualism embodies self-reliance, emotional distance, competition, and hedonism, whereas collectivism embodies interdependence, family integrity, and sociability. A further defining contrast between the two is that an individual's attitudes are more important drivers for individualists, where norms are proposed to be the driving factor for behaviour in collectivists (Triandis & Gelfand, 1998).

Individualistic cultures have been characterised as modern, industrial, urban and fast changing (Singelis, Triandis, Bhawuk, & Gelfand, 1995). Individualists are prone to autonomy and the independence of the self (Tassell, 2004), whereas traditional, more static cultures tend to be collective. Collectivists are characterised as possessing an interdependence to the social group in which they belong, resulting in a feeling of obligation to significant others (Tassell, 2004). Furthermore, upper class individuals in all cultures where status differentiation and extreme poverty is present, tend to be individualistic, whereas lower and middle classes tend to be collectivist (Singelis et al., 1995).

It is proposed in more recent studies that individualism and collectivism are not dichotomies but rather a multidimensional paradigm. This is plausible due to the diversity in cultural patterns of social groups observed in widespread geographical instances (Tassell, 2004). Within this theory, individualism and collectivism is comprised of two sub-dimensions—vertical and horizontal (Tassell, 2004). Triandis

and Gelfand (1998) examined the relationship between the two constructs and the societal structure being either horizontal— which emphasises equality and similarity, or vertical—which emphasis hierarchy and differentiation. The authors argue that there are four defining attributes that make up the individualism and collectivism constructs; horizontal individualism (HI), horizontal collectivism (HC), vertical individualism (VI) and vertical collectivism (VC). Within the HI construct, individuals remain distinct from their social group and do not wish to pursue hierarchical status. They wish to be unique, yet still value equality among the group. Those identifying with VI remain individual and unique yet still aim to achieve status and hierarchy through competition (Tassell, 2004). On the other end of the spectrum, HC cultural orientation includes interdependence, similarity and equality between the social group where goal achievement of the collective is a result of cooperativeness. The VI construct also hold values of interdependence and community, however the difference is they tend to be dutiful and put the goals of the group before their own (Tassell, 2004).

Triandis and Gelfand (1998) thus evaluate cultural orientation on these four characteristics. Firstly, it is the definition of the self, or self-construal of identity, which can have either personal or collective aspects. The second is how an individual's goals have priority over the wider collective or vice versa, the third is the emphasis on exchange rather than communal relationships, and the last is the importance of attitudes and norms which determine social behaviour. These findings that can be applied in an environmental sustainability context. Horizontal collectivism, in particular, stresses sociability, interdependence and hedonism (Triandis, & Gelfand, 1998), characteristics consistent with conservationists (Laroche

et al., 2002). Furthermore, when interdependence and social norms factor in a culture, it is expected that cultural values will be adopted regardless of personal attitudes.

### ***2.6.3 Independent vs. interdependent self-construal***

The construct of independent versus interdependent self-construal guides an individual's psychological process through cognition, emotions, and motivations (Markus & Kitayama, 1991). Self-construal has been defined as "a constellation of thoughts, feelings and actions in relation of the self to others" (Tassell, 2004, page 4). Tassell (2004) develops the concept of self-ways as a foundation for self-construal. Self-ways are the cultural norms that are dictated by the social group and adopted by individuals in a manner that shapes their identity. Cultural norms are ideas that the group deems as ideal and appropriate and are present in narratives, texts, symbols, and icons of culture (Tassell, 2004). Self-ways guide self-construals and impact all aspects of an individual's cognitive processing. When the individual's thoughts or feelings are congruent with the underlying self-way, their expressions tend to be consistent with the cultural environment they inhabit and in turn their representation of self-construal is reinforced (Tassell, 2004).

Self-construal can be based on the idea that the individual identifies more strongly with either an independent - *individualist* or an interdependent - *collectivist* mentality that can be influenced by culture (Singelis, 1994). Independent self-construal is grounded in characteristics of individualism, including the maintenance of independent beliefs, and achievement of personal goals as driven by individual wants and needs (Tassell, 2004). Interdependent self-construal is subsequently grounded in characteristics of collectivism, or the view that the self exists and is defined by

relationships with the wider social group. Within this self-construal, priority is put on the maintenance of harmonious and mutually beneficial relationships (Tassell, 2004).

Self-construal is an individual difference that includes the ability of the individual to modify his or her behaviour according to the cultural contexts of collectivists or individualists (Singelis, 1994), and can be activated based on different situational factors. In other words, any given individual can be prompted to activate an independent or interdependent self-construal based on factors in their environment. In these cases the individual's inner self may diverge from the culture that they primarily identify with (Markus & Kitayama, 1991).

**Table 4: Summary of key differences between independent and interdependent self-construals (Markus & Kitayama, 1991)**

<b>Feature compared</b>	<b>Independent self-construal</b>	<b>Intrdependent self-construal</b>
<i>Definition</i>	Separate from social context	Connected with social context
<i>Structure</i>	Bounded, unitary, stable	Flexible, variable
<i>Important features</i>	Internal, private (abilities, thoughts, feelings)	External, public (statuses, roles, relationships)
<i>Tasks</i>	Be unique Express self Realize internal attributes Promote own goals Be direct; "say what's on your mind"	Belong, fit-in Occupy one's proper place Engage in appropriate action Promote others' goals Be indirect; "read other's mind"
<i>Role of others</i>	<i>Self-evaluation:</i> others important for social comparison, reflected Appraisal	<i>Self-definition:</i> relationships with others in specific contexts define the self
<i>Basis of self-esteem</i>	Ability to express self, validate internal attributes	Ability to adjust, restrain self, maintain harmony with social context

#### ***2.6.4 Frame switching***

The literature reveals that bicultural individuals have the ability to frame switch between cultural orientations (Luna, Ringberg, & Peracchio, 2008; Hong et al., 2000). Frame switching is referred to as interchanging between culture-specific mental frameworks when bicultural individuals possess extensive experience in two cultures (Luna et al., 2008). These individuals have internalised two cultures, such as Chinese students living in the U.S., to the extent that two cultures take turns guiding thoughts and feelings (Hong et al., 2000). When individuals immigrate from one culture into another, they are exposed to a whole new set of cultural beliefs, values and practises. This diversification provides an opportunity to adopt and internalise multiple cultural schemas (Chiao, Harada, Komeda, Li, Saito & Idaka, 2010). Frame switching draws parallels with Singelis' (1994) research, which describes the individual possessing 'two selves' or two well-developed self-concepts that can switch between individualist and collectivist modes. Identity centrality, or the strength of an individual's identification, is the consciousness in which an individual attaches to a certain cultural schema. It allows for negotiation between multiple cultural identities (Harmon, Kizer, Kumar, Ortinou, & Stock, 2013). What this implies is that individuals have the ability to choose which self-construal is preferred given the situational environment in which they find themselves.

The shift from previous research on cultural dimensions to self-construal and frame switching sees a new take and understanding of cultural influences as determinants of behaviour. This is an important consideration for any study that involves cultural consideration, as it would be careless to assume that because of an individual's

primary cultural ties, they will only identify and abide by the cultural values and norms of the dominant culture in their society.

### ***2.6.5 Culture in the New Zealand context***

New Zealand's unique cultural history provides an interesting context for culture research. New Zealand was first occupied by indigenous Maori in 1250 AD, and, after the arrival of Captain Cook in 1769, was colonised by the British in 1840 based on a series of treaties. This formed the origins of a bicultural country (Podsiadlowski & Fox, 2011). The Treaty of Waitangi is the founding document of New Zealand society. Signed in 1840 by both representatives of the Queen of England and Maori chiefs, this agreement was a partnership whereby both groups could prosper while living side by side (Bell, 2017; Walker, 1990). Although many issues have arisen over the years as a result of treaty breaches by successive governments, this document has shaped New Zealand society and defined the relationship between Maori and New Zealand European cultures living in the country (Walker, 1990). Today New Zealand consists of a diverse range of cultures which make up its multicultural identity. Given the increase in globalisation, global industries, technology and immigration has resulted in deep interconnectedness between diverse cultures (Tassell, 2004). While this makes for rich ethnic diversity, issues of assimilation and acculturation arise (Podsiadlowski & Fox, 2011). As a culturally diverse country, New Zealand is exposed to these risks whereby these interactions between long and short-term migrant groups influence the development of shared meaning and belief systems (Podsiadlowski & Fox, 2011).

### ***2.6.6 Independent and interdependent cultures within the New Zealand context***

The constructs of individualism and collectivism are present within many cultures, however most research in cross-cultural marketing is grounded in Asian and North American populations (Tassell, 2004). Maori and Europeans have co-existed for nearly two centuries (Podsiadlowski & Fox, 2011) in New Zealand; however have still maintained certain attributes of their individual cultures, which are congruent to collectivist and individualist orientations to some extent. Podsiadlowski and Fox (2011) conclude that while there have been few studies conducted, individualism trends have been observed within New Zealand society. Furthermore, they identified New Zealand Europeans to be least orientated towards collectivism in comparison to Maori, Pacific Islander and Chinese population samples. This notion was also supported by Green, Power and Jang (2008), who identified New Zealand Europeans as sitting more towards individualism on the cultural continuum.

The literature thus suggests an independent self-construal for New Zealand Europeans. Indigenous Maori, on the other hand, have been recognised as a collectivist culture (Brougham & Haar, 2013; Podsiadlowski & Fox, 2011; Green et al., 2008; Tassell, 2004). This is founded on the strong cultural values held of whanau (family) and kotahitanga (oneness) embedded within their identity (Brougham & Haar, 2013; Tassell, 2004). The collective orientation towards interconnectedness, sense of belonging and obligation to the wider group are cultural attributes identified within Maori values (Podsiadlowski & Fox, 2011; Tassell, 2004) and are consistent with the interdependent self-construal. While there are limited studies within the literature that explore cultural orientations under Hofstede's framework within the

New Zealand context, the cultural characteristics of collectivism and individualism have been observed within both Maori and New Zealand European (Brougham & Haar, 2013; Podsiadlowski & Fox, 2011; Tassell, 2004).

**Table 5: Literature review table –Culture**

<b>Research Area: Culture</b>				
<i>Article</i>	<i>Author</i>	<i>Themes</i>	<i>Contributions</i>	<i>Method</i>
Hofstede's culture dimensions: An independent validation using Rokeach's value survey. <i>Journal of cross-cultural psychology</i> , 15(4), 417-433.	Hofstede, G., & Bond, M. H. (1984).	Hofstede's Culture dimensions  Value	It is revealed that each of Hofstede's dimensions is shows synergy between different cross-cultural studies.	Empirical Study  Quantitative method – Survey (ecological factor analysis)
Culture and consumption: A theoretical account of the structure and movement of the cultural meaning of consumer goods. <i>Journal of consumer research</i> , 13(1), 71-84.	McCracken, G. (1986).	Culture  Cultural meaning  Culture and consumption	It is explained that cultural meaning moves from the culturally constituted world to consumer goods and then from these goods to the individual consumer. Channels responsible for cultural movement are advertising, fashion system and consumption rituals.	Conceptual research
Culture and the self: Implications for cognition, emotion, and motivation. <i>Psychological review</i> , 98(2), 224.	Markus, H. R., & Kitayama, S. (1991).	Self-construal  Culture  Independent and interdependent	Identifies differences in self-construal in particular how the independent and interdependent self-construals guide different cognitions, emotions and motivations.	Conceptual Research
The measurement of independent and interdependent self-construals. <i>Personality and social psychology bulletin</i> , 20(5), 580-591.	Singelis, T. M. (1994).	Culture  Independent and interdependent self construal  Scale development	Development of a scale to measure the strength of an individual's interdependent and independent self-construals. The two constructs of self can and do coexist in individuals and can be measured.	Empirical Study  Quantitative method – Survey (Confirmatory Factor Analysis)
Horizontal and vertical dimensions of individualism and collectivism: A theoretical and measurement refinement. <i>Cross-cultural research</i> , 29(3), 240-275.	Singelis, T. M., Triandis, H. C., Bhawuk, D. P., & Gelfand, M. J. (1995).	Culture  Horizontal and vertical dimensions  Individualism and collectivism	Scale developed to measure vertical and horizontal individualism and collectivism. Measurement of these constructs includes factors such as self-reliance, hedonism and family integrity.	Empirical Study  Quantitative method – Survey (EFA)

Individualism, collectivism and reward allocation: A cross-cultural study in Russia and Britain. <i>British Journal of Social Psychology</i> , 36(3), 331-345.	Tower, R. K., Kelly, C., & Richards, A. (1997).	Culture Individualism and collectivism Europe study Cultural comparisons within the work place	An examination of the extent to which individualist–collectivist values were endorsed by Russian and British participants and the implications of these values to allocation of rewards to self and co-worker. Russians possess more of a collectivist orientation than the British.	Empirical Study  Mixed methods – survey and group discussions
Converging measurement of horizontal and vertical individualism and collectivism. <i>Journal of Personality and Social Psychology</i> , 74(1), 118	Triandis, H. C., & Gelfand, M. J. (1998).	Culture Horizontal and vertical individualism and collectivism Scale development	The authors postulate that there are four defining attributes that make up the individualism and collectivism constructs. These are horizontal individualism (HI), horizontal collectivism (HC), vertical individualism (VI) and vertical collectivism (VC).	Empirical Study  Quantitative method – Survey
Multicultural minds: A dynamic constructivist approach to culture and cognition. <i>American psychologist</i> , 55(7), 709.	Hong, Y. Y., Morris, M. W., Chiu, C. Y., & Benet-Martinez, V. (2000).	Culture and cognition Frame switching Cultural priming	Development of a constructivist approach to culture and cognition. Results show that cultural constructs are potent drivers of behaviour and bicultural individuals may control the cognitive effects of culture	Empirical Study  Quantitative method – Experimental design
On Identity, trans. <i>Barbara Bray (London: Harvill, 2000)</i> , 5(10).	Maalouf, A. (2000).	Identity Culture	Identity comprises of a combination of elements. It is this individual construction of elements that makes individuals unique within society.	Conceptual Research
Individualism/collectivism, cultural identity, and self-enhancement: a study of New Zealand Māori. <i>Unpublished Masters thesis, Massey University, Palmerston North, New Zealand.</i>	Tassell, N. A. (2004).	Culture Horizontal and vertical individualism and collectivism New Zealand Maori	Investigation into the associations among individualism/collectivism, Māori cultural identity, self-enhancement and modesty, in a sample of New Zealand Māori. Findings identify Maori as indicating a horizontal collectivist orientation.	Empirical Study  Quantitative method – Survey
Hofstede's dimensions of culture in international marketing studies. <i>Journal of business research</i> , 60(3), 277-284.	Soares, A. M., Farhangmehr, M., & Shoham, A. (2007).	Cross-cultural studies Culture Cultural dimensions Hofstede	A three-step approach to operationalize culture is employed which includes nationality, Hofstede's cultural dimensions and measuring culture at the individual level.	Conceptual Research
Trans-Tasman migration: New Zealanders' explanations	Green, A. E., Power, M.	Trans Tasman Migration	Migration to Australia was based on pull factors however NZ immigrants still	Empirical Study

for their move. <i>New Zealand Geographer</i> , 64(1), 34-45.	R., & Jang, D. M. (2008).	National identity New Zealand Cultural orientations	maintained strong connections to their NZ nationality	Quantitative method Survey
Measuring individualism and collectivism: The importance of considering differential components, reference groups, and measurement invariance. <i>Journal of Research in Personality</i> , 42(2), 259-294	Chen, F. F., & West, S. G. (2008).	Measurement of individualism and collectivism Relational groups Cultural differences	Development of cultural measurement scale – Three areas addressed were differentiating components of I/C, reference groups, and testing of measurement invariance	Empirical Study Quantitative method Multi-group confirmatory factor analysis
One individual, two identities: Frame switching among biculturals. <i>Journal of Consumer Research</i> , 35(2), 279-293.	Luna, D., Ringberg, T., & Peracchio, L. A. (2008).	Culture Biculturalism Frame switching	A methodology is provided to identify the activation strength of specific mental frames in different languages. Findings show that language can cue culture specific concepts that result in frame switching.	Empirical study Mixed methods Qualitative –In-depth interviews Quantitative-Experimental design
Dynamic cultural influences on neural representations of the self. <i>Journal of Cognitive Neuroscience</i> , 22(1), 1-11.	Chiao, J. Y., Harada, T., Komeda, H., Li, Z., Mano, Y., Saito, D., ... & Iidaka, T. (2010).	Priming Cultural schemas Biculturalism Individualism/collectivism Neuroscience	Identify the influence of culture on neural representations underlying the self and suggest a neurobiological basis by which people acculturate to novel environments.	Empirical Study Quantitative method – experimental design
Collectivist value orientations among four ethnic groups: Collectivism in the New Zealand context. <i>New Zealand Journal of Psychology</i> , 40(1), 5-18.	Podsiadlowski, A., & Fox, S. (2011).	Culture Cultural dimensions in New Zealand	Examined the individualism and collectivism cultural orientations within New Zealand. New Zealand European indicated the least collective preferences in all domains. Pacific Islanders showed the most collective preferences. The differences between NZ European and Māori were smaller, and the similarities between Māori and Chinese were closer.	Empirical Study Quantitative method – Survey
<i>An exploration of the cultural intersects in communication media of BNP Paribas in Bahrain</i> (Doctoral dissertation, Auckland University of Technology).	Tripon, O. M. V. (2012).	Cross culture communication Corporate identity Europe and Middle East study	Develops a global approach through mixing French and Arabic cultural themes that resonate with both cultures	Empirical Study Qualitative method - Case study and Semi-structured interviews
When multiple identities compete: The role of centrality in self-brand	Harmon-Kizer, T. R., Kumar, A.,	Self-image	Individuals will integrate a brand and its associations into their self-concept when	Empirical Study

connections. <i>Journal of Consumer Behaviour</i> , 12(6), 483-495.	Ortinau, D., & Stock, J. (2013).	Self-concept Brand congruency	a brand exhibits centrality and symbolism of the identity	Quantitative method – experimental design
Culture and First-Person Pronouns. <i>Personality and Social Psychology Bulletin</i> , 25(11), 1492 - 1499.	Choi, J. N. (2009).	Cultural differences Self-concept Priming; language and pronouns	Exploration of the influence cultural orientation has on the use of pro-nouns. Collectivist preferred to use first-person plural possessive pronouns after priming	Empirical study Quantitative method 3x experimental design studies
Identity, culture, dispositions and behaviour: A cross-national examination of globalization and culture change. <i>Journal of Business Research</i> , 69(3), 1090-1102.	Cleveland, M., Rojas-Méndez, J. I., Laroche, M., & Papadopoulou, N. (2016).	Globalization Global consumer culture National identity Consumption Consumer attitudes	Link confirmed between strength of national identity and acculturation to global consumer culture on consumption.	Empirical study Quantitative method – Structural equation modelling

### ***2.6.7 Maori connection to the environment***

Maori have a strong spiritual relationship with the land that is rooted in their mythologies and beliefs. Voyde & Morgan (2012) explain the deep connection Maori have to papatuanuku (the earth mother), in which they identify as descendants. This is entrenched in their philosophies, where many Maori see themselves as not only “of the land” but “as the land” (Voyde & Morgan, 2012). This spiritual relationship has resulted in a strong association with and obligation to the ecosystem.

The term Kaitiakitanga (guardianship) is an underlying value within Maori culture and is also present in the sustainability literature (Kawharau, 2000; Voyde & Morgan, 2012; Tassell, 2004). Kawharau (2000) refer to Kaitiakitanga as resource management and in essence a concept of environmental sustainability. Voyde and Morgan (2012) discuss Kaitiakitanga as a requirement to maintain and enhance the mauri (life force) of everything within the ecosystem. It is this obligation that differs

in the traditional viewpoint of the relationship with the land by New Zealand Europeans (Williams, 2016). Williams (2016) discussed a contrast in values between the founding ancestors of Maori and New Zealand European. Maori first migrated to New Zealand after Kupe's discovery through the Polynesian migration. 'Kupe's laws and values' as termed by Williams (2016) are the historical values which constitute the Maori worldview today, including such constructs as Kaitiakitanga (obligation to care for which you belong) and whanaungatanga (centrality of kinship). At the arrival of Captain Cook in 1769 (Podsiadlowski & Fox, 2011), British settlers arrived and with them a new set of cultural values and meanings. Williams (2016) contrasts Kupe's laws and values by evaluating 'Cook's laws and values'. One key difference is that New Zealand Europeans traditionally view their relationship to the land as defined through the concept of ownership. While it is possible that through the process of cultural assimilation these polar views may not be as concrete in today's society, consideration must be given to the historical context that contemporary New Zealand has been influenced by.

## **2.7 Chapter Summary**

As globalisation increases and firms infiltrate new markets, there is a need to develop a glocal strategy to remain competitive by adopting an ethically and socially responsible stance. In the case of glocalisation, a way to connect with foreign markets is through integrating cultural narratives, symbols and meanings within their product offerings in which they are congruent with. This strategy is particularly true within the tourism industry due to its global nature. Eco-tourism is grounded in the idea of environmental sustainability, therefore those consumers who value these concepts are anticipated to favour this tourism niche.

Values are an underlying driver of attitudes and behaviour and hold high importance to understanding consumer wants needs and trends. To understand value origins and construction, culture is a chief variable that should be considered. Culture theorists have provided promising frameworks to understand diverse cultures within many countries. In particular, individualism and collectivism constructs enable researchers to segment markets into cultural and value orientations, therefore narrowing their targeting efforts.

As societies become more multicultural due to globalisation, marketers are faced with the issue of cultural assimilation and acculturation. However, individuals in these societies still maintain their own identities, therefore independent and interdependent self-construal allows them to exhibit their cultural identities based on their self-ways. This is a favourable development in culture research as evident attitudes and behaviours are able to be observed and measured.

When exploring the question of whether or not cultural orientation results in favourable eco-tourism behaviours, New Zealand provides an appropriate context. This is because of the environmentally friendly position it communicates as a country and because of its multicultural composition. Furthermore the two cultures of interest, indigenous Maori and New Zealand European, fit within the theoretical cultural frameworks provided in the literature, and therefore make ideal research populations to explore further in this context. It is postulated that cultural values influence attitudes, which guide behaviour. Therefore it is anticipated that those cultures, which hold environmental sustainability as a strong value, would be more likely to have more favourable attitudes towards firms and organisations that promote these same values. This could translate into favourable eco-tourism attitudes and behaviours.

## 2.8 Research Gap

Insufficient research indicates if individualist or collectivist reference groups, who incorporate strong environmental values, are more likely to form positive attitudes towards eco-tourism experiences. While Cho et al. (2013) compare the horizontal and vertical aspects of individualism and collectivism in relation to attitudes to environmental sustainability, the focus of that research was on tangible products.

Does this finding translate into the services category? There is an opportunity to test the Cho et al. (2013) model with service-based experiences that feature in tourism products. Moreover, while individualism and collectivism scales were used in the Cho et al.'s (2013) study, there was no reference to how an individual's psychological functions may switch between cultures. Therefore, the use of priming in the research of cultural influences would be informative.

In addition, while research that has established the Maori culture as an exemplar of interdependent, collectivistic thinking (Tassell, 2004; Broughman & Harr, 2012; Fox & Podsiadlowski, 2011; Green et al., 2008) and New Zealand European culture as an exemplar of independent, individualist thinking (Fox & Podsiadlowski, 2011; Green et al., 2008), there has been little work on cross-cultural comparisons for these two specific cultures within the marketing literature. Finally, there is currently no research of this nature conducted in New Zealand, which is labelled as an eco-paradise country (Yeoman & McMahon-Beattie, 2014) that hosts a vast amount of natural resources that drive the tourism economy. This then lends an opportunity to develop a study that can be applied to New Zealand's fast growing eco-tourism market.

## 2.9. Hypothesis Development

Based on these research questions and the gaps identified in the literature review, the following hypotheses have been developed.

From the findings of Stern et al. (1993), Corraliza and Berenguer (2000) and Dutcher et al. (2007), it is proposed that environmental values such as egalitarianism, social altruism and biospheric value orientation are strongly linked to interdependent self-construal. Therefore the following is hypothesised:

*H1 – Individuals with an interdependent self-construal (vs. independent self-construal) are more likely (less likely) to purchase eco-tourism products.*

McCracken (1986) proposes that cultural meaning can be transferred through objects. This indicates that consumers whose cultural values include environmental sustainability will respond positively to eco-tourism advertisements. Therefore, the following is hypothesised:

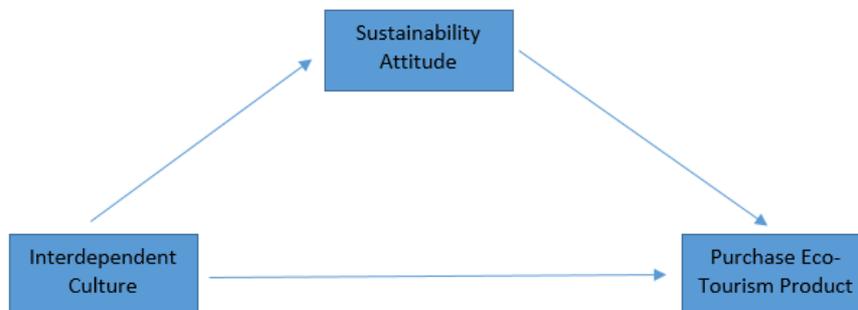
*H2 – Individuals with an interdependent self-construal (vs. independent self-construal) respond more positively (less positively) to eco-tourism advertising material that includes environmental messages.*

While the basis of this study suggests that those with a stronger interdependent self-construal will be more likely to purchase eco-tourism products, consideration must be given to individuals that identify as having an independent self-construal who also possess positive attitudes towards the environment. As proposed by Laroche et al. (2002), individuals who are highly knowledgeable about ecological issues show favourable opinions towards eco-tourism products. This concept then applies to individuals with both independent and interdependent self-construals and suggests

that positive sustainability attitudes mediate the effect of cultural self-construal on the purchase of eco-tourism products. Therefore the following is hypothesised:

*H3 -The positive effect of interdependent self-construal on purchase intention for eco-tourism products is mediated by sustainability attitudes.*

*H3a – Individuals with strong interdependent self-construal who have weak environmental sustainability attitudes are less likely to purchase eco-tourism products.*



**Figure 2: Diagram of the mediated effect**

Figure 2 shows both the proposed direct pathway between interdependent self-construal and the purchase of eco-tourism products, and the proposed indirect pathway inclusive of the sustainability attitudes as a mediator.

## **Chapter Three - Methodology and Research Design**

### **3.0 Introduction**

This chapter identifies the research questions that guide the development of the hypotheses tested. The methodology used is acknowledged and an in-depth analysis of the research design is discussed where a breakdown of each component is included.

### **3.1 Research Questions**

Based on the gaps presented within the literature, the research questions, which guide this study, are:

RQ1: Which of the two self-construals, interdependent or independent, is associated with stronger environmental sustainability attitudes?

RQ2: Do cultural self-construal and sustainability attitudes prompt more positive attitudes towards eco-tourism, and in turn, increase purchase likelihood for eco-tourism products?

### **3.2 Methodology**

This research takes a positivist stance where this empirical study is based on reason and logic (Shadish, Cook, & Campbell, 2002). Furthermore, the research undertakes a quantitative approach using experimental design and incorporates past methods and techniques used by culture researchers (Chiao et al., 2010; Hong et al. 2000).

Experimental design was chosen as the most appropriate method in this study to establish a causal relationship between dependent and independent variables that have been manipulated (Kirk, 1982). Therefore, an experimental design study provides the

best method to determine which cultural self-construal, as prompted through situational factors and measured via trait factors, is more likely to be associated with environmental sustainability values which manifests as positive attitudes towards eco-tourism purchases. This study uses a series of priming techniques to activate cultural framing within the participants as seen within the cultural research of Hong et al. (2000) to prompt the desired cognitive response to eco-tourism and non-ecotourism advertisements. Furthermore, controls were used where participants were assigned to one of four conditions; primed situational cultural orientation (New Zealand European symbols vs. Maori symbols) and trait cultural orientation (independent vs. interdependent).

The data collected was treated through statistical analysis software. Analysis of variance and mediation analyses via bootstrapping (Preacher & Hayes, 2011) is conducted using SPSS software.

### **3.3 Population**

As the goal of this study is to determine differences in behaviour of cultural self-construal, it was important to identify a sample population that exhibited both interdependent and independent cognitive frameworks.

Within the New Zealand context, literature supports the notion that Maori more often present values of a collectivist culture (Tassell, 2004; Broughman & Harr, 2012; Fox & Podsiadlowski, 2011; Green, Power & Jang, 2008) and New Zealand European present values of an individualist culture (Fox & Podsiadlowski, 2011; Green, Power & Jang, 2008), making these two cultural groups ideal candidates for a population to study.

Self-construal is used as a guiding theory within this research, as opposed to Hofstede's traditional cultural dimensions framework (Hofstede & Bond, 1984) because of the multicultural context of New Zealand society. While individuals may be born into a specific culture, the construct of self-construal acknowledges that the presence of a number of cultures within the environment can influence a person's identity. Self-construal sees the ability of the individual to modify his or her behaviour according to the cultural contexts of collectivist or individualist (Singelis, 1994) and can be activated by various situational factors.

To ensure that the target population identified with either of these two cultures, the criteria for recruitment meant that participants had to indicate they strongly identified as being either Maori or New Zealand European. This is important in a multicultural society such as New Zealand where many individuals are exposed to a range of different cultures that shape their beliefs and values.

The target sample included 200 participants. A power analysis was conducted to estimate the number of observations to detect a small behavioural effect. Power analysis is used in either the study design or after data collection and provides a guide of the size of the population needed to achieve the desired statistical power of the results. Moreover, with smaller effect sizes, a larger population is required to identify significant effects (Hair, Black, Babin, Anderson, & Tatham, 2014). The proposed study design includes four conditions with tests planned for both primed situational cultural orientation (New Zealand European symbols/independent vs. Maori symbols/interdependent) and measured trait cultural orientation (independent vs. interdependent score). The effect size (or treatment size) of culture on the dependent variable of preference for eco-tourism options is presumed to be modest to small, as is

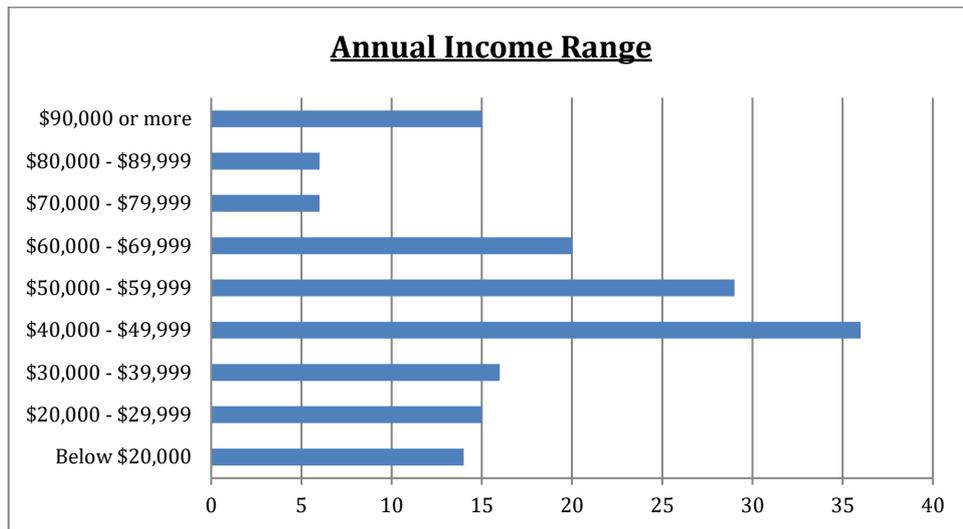
the case with many variables in human behaviour. The longstanding advice of seeking up to 30 subjects per condition for a large effect size (i.e.,  $d = .80$ ), with a power of .80 (Nunnally, 1978), becomes 40 per cell for detecting modest effects and even up to 50 per cell when detecting for a small effect size ( $d = 1.2$ ) with power = .95 ( $\alpha = .05$ ) (William et al., 2002). Thus, a sample of 50 per cell with 4 cells in an ANOVA yields a sample size of 200. This includes room for detection of a small effect size, as is often evidenced in psychology and marketing.

**Table 6: Allocation of participant cells**

	Maori Participants	New Zealand European Participants
Exposure to Maori primes	50	50
Exposure to New Zealand European primes	50	50

Participants were recruited from Auckland University of Technology and social contacts of the researcher using quota sampling ( $n = 200$ ). The quota consisted of 100 New Zealand Europeans and 100 Maori, as these two cultures were of interest to this study. Each Maori participant and each New Zealand European participant was randomly assigned to one of two conditions that determined which primes they would be exposed to prior to evaluation of the tourism advertisements. Participants were recruited by referral and online platforms such as blanket emails and social media posts on Facebook, Instagram and LinkedIn to ensure anonymity was maintained. No personal details were recruited or stored due to the sensitive nature of this bicultural study.

The population consisted of a higher proportion of female (71.97%) than male (28.03%). The age of respondents ranged from 18 to 80 years old with an average age of 37. The highest percentage of respondents' annual income range was \$40,000 - \$49,000, with 22.93% of respondents fitting within this income bracket.



**Figure 3: The spread of annual income within the study sample**

Each participant was instructed to complete an online survey, where they were exposed to priming stimuli (independent variable) then were shown four tourism advertisements which showed eco-tours and non-eco tours and were asked to evaluate them to indicate their attitude towards each (forming the dependent variable). A further control question was asked as to whether or not they had 'done a tour like this before' to test if this influenced their attitudes towards the advertisement. Participants were then asked to complete two rating scales. The first was to measure participants' enduring cultural construal (Triandis & Gelfand, 1998) and the second measured the mediator, which was their environmental sustainability attitudes (Dutcher et al., 2007). Finally, at the end of the experiment, participants provided demographic information on their gender, age and income.

### 3.4 Procedure

Figure 4 shows the experimental design employed. The following sections describe each of the procedures in a four step process (1), (2), (3), (4).

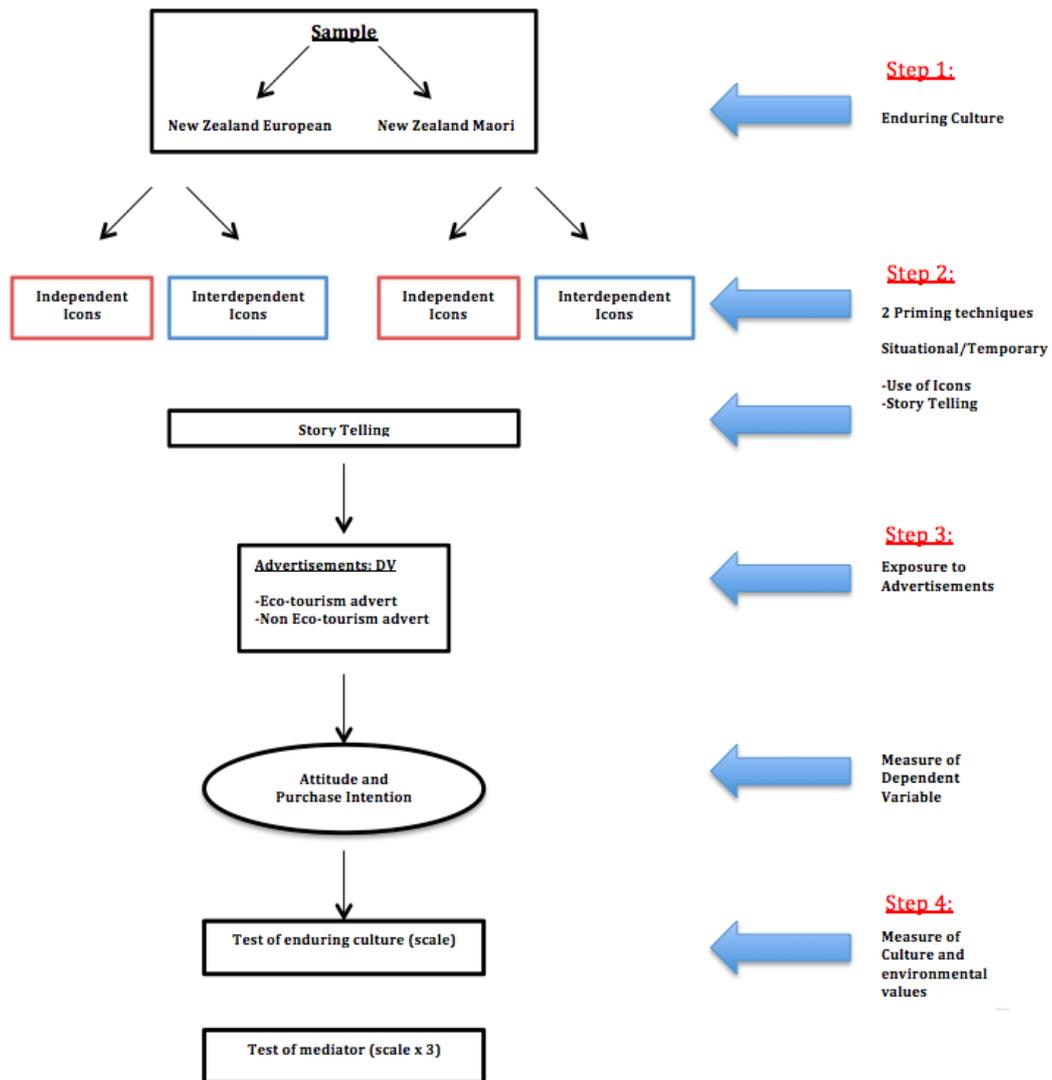


Figure 4: Outline of experimental design

#### 3.4.1. Enduring culture

The experiment was administered via an online survey. Each qualifying participant was assigned to one of the four conditions. First, their enduring culture was identified

through a screening question that asked them to choose which culture they most strongly identified with. While it is common that individuals may identify with more than one culture, e.g. Maori and New Zealand European, for the purpose of this experiment participants were recruited based on strongly identifying with only one culture. The two cultures of interest for this study were New Zealand European and New Zealand Maori. All other participants who identified with other cultures outside these were directed to the end of the survey and did not participate any further in the experiment.

### ***3.4.2. Priming***

Priming can be used to trigger intentional framing, where participants conceptualise their understanding based on associations and values related to the frame. This can then result in manipulated behaviour (Clark, Quigley, & Stumpf, 2014). It was important to achieve framing within the participants in an attempt to clearly identify behavioural differences between the independent self-construal and the interdependent self-construal. This was specifically relevant in the New Zealand context, where the population belongs to a multicultural society in which frame switching occurs. Hong et al. (2000) show that bicultural frame switching occurs as individuals internalise two cultures that influence their thoughts and feelings. Frame switching between cultural lenses can thus be activated in response to cues. To ensure that the study participants achieved the desired cultural framing, they were assigned specific cultural priming cues. Another consideration when using priming in experimental design is that subconscious priming is shown to have a stronger effect on cognitive response and is achieved by exposing subjects to priming material prior to being shown the experimental stimulus (Morton, 2001; Dehaene, Naccache, Le

Clec'H, & Koechlin, 1998). Therefore, participants were not made aware of the purpose of the primes they interacted with.

Within this study, participants were randomly assigned to a situational prime. This was either to be exposed to two sets of New Zealand European icons that aimed to activate independent framing, or two sets of Maori icons to activate interdependent framing. Based on the work by Hong et al. (2000), cultural priming can be achieved by using iconic images that pertain to specific cultures. These icons are referred to as 'magnets of meaning' whereby they connect components of culture and activate a cognitive response that triggers an observer's frame of mind, which evokes constructs in that particular cultural knowledge network (Hong et al., 2000).

Using this as a guiding framework for developing the study's priming stimuli, it was important to use well-known New Zealand icons that were specific to either New Zealand European or Maori to activate either an independent self-construal or an interdependent self-construal. This study used a series of 18 icons for each culture. New Zealand European priming included popular '*Kiwiana*' symbols such as a rugby ball and the iconic buzzy bee to evoke a sense of kiwi culture, whereas the Maori prime consisted of images of Maori specific cultural symbols such as Marae and Huia Bird feathers.

There was a risk where individually a single icon presented may appear confusing and misinterpreted by the observer, or not possess enough strength to activate the desired cognitive response. Therefore, a set of nine icons was shown at one time to strengthen the connection of the cultural constructs of the specific culture (see Figures 5, 6,7, and 8).



Figure 5: Priming Stimulus - Maori Icons 1



Figure 6: Priming Stimulus - Maori Icons 2



Figure 7: Priming Stimulus - New Zealand European Icons 1

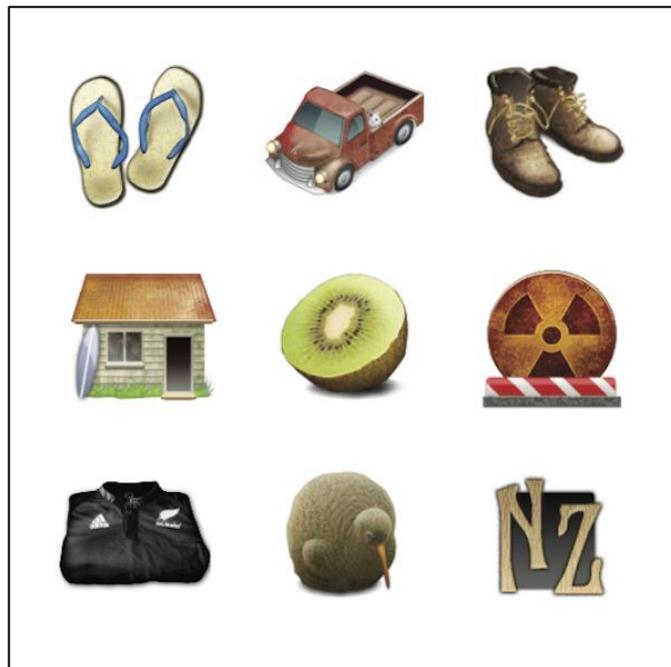


Figure 8: Priming Stimulus - New Zealand European Icons 2

To strengthen the activation of the desired cognitive framing, an additional prime was given to participants. After viewing the sets of icons, participants were asked to write a short paragraph of what it means to be either kiwi or Maori. The wording *kiwi* was used to activate a New Zealand European cultural schema. This question depended on their enduring cultural identity. Therefore if the participant identified as New Zealand European, then they would be asked to write about what it meant to be a Kiwi.

However where the participant identified as being Maori they would be asked to write a paragraph on either being a kiwi or being Maori depending on the corresponding icons they were shown. This was the case because while Maori participants can still identify as being a part of both Maori and Kiwi cultures, it is unlikely that New Zealand Europeans can identify with being part of Maori culture.

The use of story telling or essay writing has been an effective priming technique within psychology and cultural studies (Chiao et al., 2010; Choi, 2009, Hogeveen, Inzlicht, & Obhi, 2014). Chiao et al. (2010) observed an increase of neural activation during essay writing as a result of the subject's heightened awareness of cultural schemas and self relevant traits. This suggests that story telling within this experiment is an appropriate priming technique to activate the independent and interdependent self-construal.

### ***3.4.3 Advertisements***

Four tourism advertisements were developed and used as stimuli within this experiment. These advertisements showcased four different types of New Zealand tours: two eco-tours and two non eco-tours. Each advert included visual images of the tour itself, with a standard price across all of \$99, so that participants would not factor price into their evaluations. The concept of eco-tourism emerged in the 1970s and is

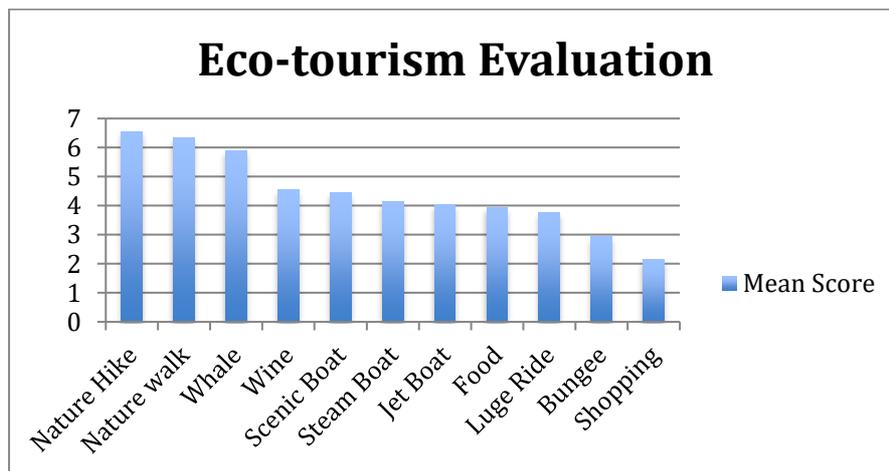
described by Goodwin and Chaudhary (2017) as a nature-based form of tourism that includes exotic natural environments and supports conservation efforts including wildlife protection and has ecological, economical, and community benefits. It was a concern that participants may still view eco-tourism adverts subjectively and may not identify a specific tour as being an eco-tour. This made it important to run a pre-test to determine which images of tours were perceived as being eco-tourism and which were perceived as being non eco-tourism.

#### ***3.4.3.1 Pre-test***

The pre-test was conducted through an online survey. Respondents were recruited through snowball sampling through online social media platforms. The sample population consisted of 63 respondents ( $n = 63$ ).

The pre-test began by providing a definition of eco-tourism. Participants read that “Eco-tourism is tourism directed towards exotic natural environments, intended to support conservation efforts and observe wildlife.” Respondents were next shown 12 images of New Zealand tour options and asked to evaluate each based on whether they perceived these as eco-tourism or non-eco tourism. The options included: a bungee jump experience, a whale-watching tour, a wine tour, a steam boat tour, a shopping tour, a guided nature walk, a boat tour, a luge experience, a food tour, a guided nature hike, a city tram tour, and a jet boat tour. See Appendix A for a copy of the pre-test stimuli. They were then asked to rate their attitude towards each, their purchase intention, and if they had completed a tour like this before. At the end of the pre-test survey, participants were asked to provide their demographic information including ethnicity and income.

A 7-point scale was used in the respondent's evaluation that measured both eco perception and purchase intention, and the means for each tour image were calculated. Results of the pre-test showed that of the 12 images, the guided nature hike was perceived as being the most eco-tour ( $M = 6.56$ ) followed by the nature walk tour ( $M = 6.35$ ) and the whale tour ( $M = 5.90$ ). This was in contrast to the tours that scored as being perceived as the least eco. This was identified through tours that showed a lower mean score including the shopping tour ( $M = 2.16$ ), bungee tour ( $M = 2.95$ ) and city tram tour ( $M = 3.65$ ). Figure 9 shows the mean score of each tour image evaluation:



**Figure 9: Stimulus pre-test eco-tourism evaluation**

A paired sample t-test was conducted to compare the mean score of the highest scoring perceived eco-tour against the lowest scoring perceived eco-tour. Results show a significant difference in the mean evaluation of whether or not the tour was perceived as being an eco-tour ( $t = (1,62) = -20.65, p = .000$ ). The mean score for nature hike ( $M = 6.56$ ) was significantly different than the mean score for shopping ( $M = 2.16$ ). Therefore it is concluded that the nature hike tour is more likely to be perceived as an eco-tour than the shopping tour.

Tour options were assessed on not only their perception of being eco-tourism, but also on participants' rated purchase likelihood and perceived pleasantness. While the nature hike ( $M = 6.56$ ) scored higher as being perceived as an eco-tour compared to nature walk ( $M = 6.30$ ), the likelihood of doing the tour and pleasantness of the tour was also considered for selection of stimuli for the main study. The nature walk tour scored directionally higher in both likelihood and pleasantness. The mean score of nature walk for likelihood ( $M = 6.32$ ) and pleasantness ( $M = 6.56$ ) was greater than the mean score of nature hike for likelihood ( $M = 5.97$ ) and pleasantness ( $M = 6.43$ ). Therefore, it was concluded that a more appropriate tour to use in the main study stimuli was the guided nature walk.

As a result of the initial statistical results, four tours were chosen as the experimental stimuli. Two tours were selected to represent eco-tourism and two were selected to represent non eco-tour options. Two advertisements were selected in each condition to provide a second option in the event that prior attitudes to a specific tour might have influenced evaluations. This meant that if a respondent had a previous negative experience with one eco-tour in which their evaluation was based on, there was still an opportunity to see a second eco-tour where their response was not influenced by existing attitudes, therefore providing more accuracy in the measure of respondent's eco-tourism evaluations. The two tours selected to represent eco-tours were nature walk and whale watch, and the two non eco-tours selected were shopping tour and city tram tour.

To gain an initial understanding of if eco-tours are perceived as being more pleasant or if consumers are more likely to purchase such eco-tours, a paired sample t-test was conducted and means were calculated on the responses of the pre-test sample

population. Results show that eco-tours are perceived as being more pleasant ( $t = (1,62) = 8.87, p = 0.000$ ). Eco-tours presented with a higher mean score of pleasantness ( $M=6.44$ ) compared to non eco-tours ( $M = 5.03$ ). Furthermore, results showed that respondents were more likely to intend to purchase eco-tours than non-eco-tours ( $t = (1,62) = 8.015, p = 0.000$ ). Eco-tours presented with a higher mean score of purchase intention ( $M = 6.29$ ) compared to non eco-tours ( $M = 4.83$ ).

### ***3.4.3.2 Measure of the dependent variable***

Following pre-test results, participants in the main study's experiment were shown four advertisements showing tourist experiences offered in New Zealand. They were asked to evaluate each advertisement based on their attitude, purchase intention and whether they had completed a similar tour in the past (see Table 3.1). The online questionnaire required respondents to determine their attitudes towards eco-tourism and non eco-tourism advertisements. This was assessed on a 7-point Likert-type scale in which participants were asked to evaluate a series of tourism advertisements based on attitudinal questions; "*how much do you like this tour; how attractive is this tour; how pleasant is this tour*"; and "*how desirable is this tour*". The scale indicated that "1" is a low favourable attitude and "7" is a high favourable attitude. The four attitude questions were then computed into a new variable called eco-attitudes. This procedure was aimed at testing *H2 – Individuals with an interdependent self-construal (vs. independent self-construal) will respond more positively to advertising material that includes environmental messages.*

**Table 7: Scale for measuring advertisement evaluation**

<b>Scale Purpose</b>	<b>Scale Measures</b>	<b>Questions</b>
Measure of eco-tourism attitude	7-point Likert Scale of likability	How much do you like this tour? How attractive is this tour? How pleasant is this tour? How desirable is this tour?
Measure of eco-tourism purchase intention behaviour	7-point Likert Scale of likelihood	How likely are you to purchase this tour?
Indication of previous experience with tour	yes or no	Have you done a tour like this before?



Figure 10: Eco-tour advertisement 1

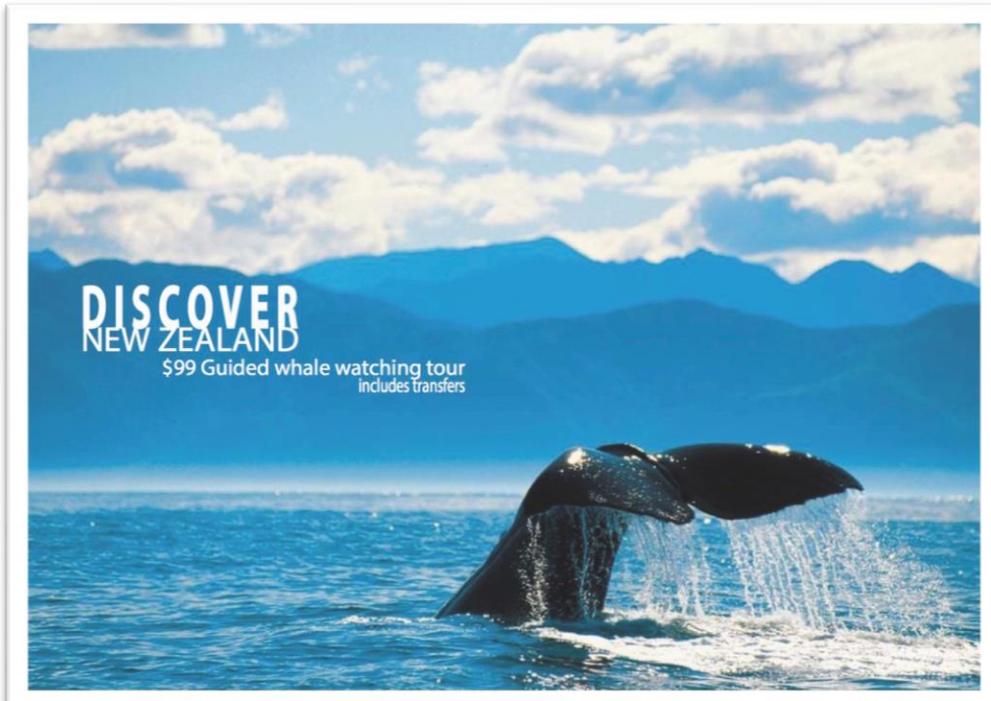


Figure 11: Eco-tour advertisement 2



Figure 12: Non eco-tour advertisement



Figure 13: Non eco-tour advertisement

### ***3.4.4 Scales – measure of independent variables***

#### ***3.4.4.1 Culture scale***

Upon completion of the advertisement evaluation, all participants provided answers to Triandis and Gelfand's (1998) 16-item scale to determine the strength of the independent and interdependent self-construals (see Table 4). The scale included four statements for each condition of culture; Horizontal Individualism, Vertical Individualism, Horizontal Collectivism, Horizontal Individualism. Cronbach alphas were calculated to measure the internal consistency of each sub scale *Horizontal Individualism* ( $\alpha = .51$ ,  $M = 22.22$ ,  $SD = 3.29$ ), *Vertical Individualism* ( $\alpha = .70$ ,  $M = 16.70$ ,  $SD = 4.29$ ), *Horizontal Collectivism* ( $\alpha = .54$ ,  $M = 23.12$ ,  $SD = 2.71$ ), *Vertical Collectivism* ( $\alpha = .65$ ,  $M = 22.41$ ,  $SD = 3.46$ ), indicating that all four subscales were reliable and are comparable to the Triandis & Gelfand (1998) scale.

The questionnaire statements were evaluated on a 7-point Likert-type scale, with "1" = "strongly disagree" and "7" = "strongly agree" and included some reverse-coded items. The four subscales were then combined to reflect the interdependent and independent self-construal. The Horizontal Individualism and Vertical Individualism scales were averaged to create the independent self-construal independent variable and the Horizontal Collectivism and Vertical Collectivism scales were averaged to create the interdependent self-construal independent variable. Cronbach alphas were calculated on both scales to measure the internal consistencies of each. Both averaged independent variables showed reliability: interdependent self-construal ( $\alpha = .71$ ,  $M =$

45.53,  $SD = 5.26$ ) and independent self-construal ( $\alpha = .65$ ,  $M = 38.92$ ,  $SD = 5.99$ ), and were therefore suitable to use in this study.

**Table 8: Scale for measuring enduring culture dependent variable**

Scale Name	Questions
Horizontal and Vertical Individualism and Collectivism, Triandis & Geldand (1998)	<b>Horizontal individualism</b> 1. I'd rather depend on myself than others 2. I rely on myself most of the time; I rarely rely on others 3. I often do "my own thing" 4. My personal identity, independent of others, is very important to me
	<b>Vertical individualism</b> 1. Its important that I do my job better than others 2. Winning is everything 3. Competition is the law of nature 4. When another person does better than I do, I get tense and aroused
	<b>Horizontal collectivism</b> 1. If a co-worker gets a prize, I would feel proud. 2. The well-being of my co-workers is important to me 3. To me pleasure is spending time with others 4. I feel good when I co-operate with others
	<b>Vertical collectivism</b> 1. Parents and children must stay together as much as possible 2. It is my duty to take care of my family, even when I have to sacrifice what I want 3. Family members should stick together, no matter what sacrifices are required 4. It is important to me that I respect the decisions made by my groups

### 3.4.4.2 Environmental sustainability scale

It was important to determine if environmentally sustainable attitudes will mediate the relationship between the interdependent and independent self-construals and eco-tourism product purchase likelihood. To measure environmental sustainability values of the respondents, the study employed three scales developed by Dutcher et al. (2007). The three scales of environmental connectivity, environmental concern, and environmental behaviour included 16 items in total (see Table 5). The questionnaire

statements were evaluated on a 5-point Likert-type scale, with “1” = “strongly disagree” and “5” = “strongly agree,” and included some reverse-coded items. An additional question through Venn diagram form was included and asked respondents to choose which figure best represents their relationship with nature, as a series of 3 figures showed increasing overlap between “self” and “nature”. Cronbach alphas were calculated to measure the internal consistency of each sub scale *Environmental Connectivity* ( $\alpha = .71$ ,  $M = 17.85$ ,  $SD = 3.46$ ), *Environmental Concern* ( $\alpha = .64$ ,  $M = 16.73$ ,  $SD = 2.96$ ), *Environmental Behaviour* ( $\alpha = .80$ ,  $M = 13.70$ ,  $SD = 5.06$ ). All three sub-scales were reliable, and therefore were suitable for use within this study. The three sub-scales were then averaged to create an environmental sustainability attitude independent variable that became the mediator tested within the study. Cronbach alpha was then calculated to measure the internal consistency of the mediator, Environmental Sustainability, and showed acceptable reliability ( $\alpha = .59$ ,  $M = 9.95$ ,  $SD = 1.64$ ).

**Table 9: Scale for measuring environmental sustainability - mediator**

<b>Author</b>	<b>Scale Name</b>	<b>Questions</b>
<b>Connectivity With Nature as a Measure of Environmental Values</b>  Daniel D. Dutcher James C. Finley A.E. Luloff Janet Buttolph Johnson (2007)	Connectivity with Nature	1. I see myself as part of a larger whole in which everything is connected by a common essence 2. I feel a sense of oneness with nature 3. The world is not merely around us but within us 4. I never feel a bond with things in my natural surroundings like trees, a stream, wildlife, or the view of the horizon. 5. Self and nature Venn Diagram
	Environmental Concern	1. If things continue on their present course we will soon experience a major ecological catastrophe 2. The problems of the environment are not as bad as most people think 3. We are fast using up the world's natural resources 4. People worry too much about human progress harming the environment 5. We are spending too little money on improving and protecting the environment
	Environmental Behaviour	In the past year have you or members of your household: 1. Contributed money or time to an environmental or wildlife conservation group 2. Stopped buying a product because it caused environmental problems 3. Attended a public hearing or meeting about the environment 4. Contacted a Government agency to get information or complain about an environmental problem 5. Voted for or against a political candidate, in part because of his or her position on the environment. 6. Changed your behaviour in any way because of your concern for the environment?

## **Chapter Four - Analysis of Data**

### **4.0 Introduction**

This chapter discusses results of the data analysis. Using a quantitative approach via an online survey administered through Qualtrics, data was collected and downloaded into SPSS and analysed through a series of statistical tests. To test the hypotheses and test for significant results, a series of regressions, analysis of variance tests, and mediated models were run.

The relationship between the two self-construals (interdependent/independent) as an antecedent of environmental sustainability attitudes and purchase behaviour was investigated as established by the research questions.

The following hypotheses:

*H1: Individuals with an interdependent self-construal (vs. independent self-construal) will be more likely to purchase eco-tourism products and*

*H2: Individuals with an interdependent self-construal (vs. independent self-construal) will respond more positively to advertising material that includes environmental message*

were analysed through running regression analyses to examine the correlation between cultural self-construal and eco-tourism attitudes and behavioural intentions.

*H3: The positive effect of interdependent self-construal on purchase intention for eco-tourism products is mediated by sustainability attitudes and H3a: Individuals with an independent self-construal who have low environmental sustainability attitudes will*

*show a less positive effect on the likelihood of purchasing eco-tourism products* were analysed to test the mediated effect. This examined if environmental sustainability attitudes as a mediator had an indirect effect on the dependent variables of eco-tourism attitudes and purchase behaviour. The effect of the mediator was calculated in SPSS through running a regression analysis via PROCESS models (Preacher & Hayes, 2011).

Furthermore, analysis of variance tests were conducted to examine if the two cultures of interest, Maori and New Zealand European, fit within the independent and interdependent self-construals and also if the priming techniques were successful.

ANOVA is a useful statistical tool that allows comparison of means between populations based on one dependent measure (Hair et al., 2014) and reveals statistically significant relationships between the dependent variable and independent variables. Therefore this analysis was the most appropriate to conduct to investigate these types of questions.

This research results chapter describes the statistical analyses results for manipulation checks and then each hypothesis. A summary and conclusion (see Chapter 5) follows to provide interpretation of the statistical results to yield a contribution to the overarching research questions.

To guide this analysis, two research questions are employed.

RQ1: Of the two self-construals, interdependent or independent, which incorporate stronger environmental sustainability attitudes into their cognitive frameworks? RQ2: Does cultural self-construal and sustainability attitude result in more positive attitudes towards eco-tourism, which in turn increases purchase likelihood?

## 4.1 Manipulation Check

### *4.1.1 Independent vs. interdependent in the New Zealand context*

As guided by past literature, the first analysis examined the correlation between trait culture and measures of culture to examine whether New Zealand Europeans possess an independent self-construal and Maori possess an interdependent self-construal.

This was important to establish, as the study aimed to contrast these two cultural reference groups, therefore choosing a sample population that exhibited individualism and collectivism traits was crucial.

First, an analysis of variance test was conducted to determine if trait culture predicts an interdependent self-construal. The results show a significant main effect, where trait culture predicts if a person is interdependent ( $F(1, 155) = 4.03, p = .046$ ). Maori respondents show they are more likely to possess an interdependent self-construal ( $M = 5.80$ ) than New Zealand Europeans ( $M = 5.59$ ). This result supports the literature, which suggests that within the New Zealand context, Maori fit within Hofstede's cultural dimensions of a collectivist culture compared to New Zealand Europeans (Fox & Podsiadlowski, 2011; Green et al., 2008).

An analysis of variance was then run to test if trait culture predicts an independent self-construal. The results contrast the literature (Fox & Podsiadlowski, 2011; Green et al., 2008) where there was no significant result that indicates if trait culture predicts an independent self-construal ( $F(1, 155) = 2.15, p = .145$ ). While the findings showed no significant result for the independent self-construal, the significant findings of the interdependent ANOVA showed a difference in means where New Zealand

Europeans are less likely to be interdependent than Maori. Based on this analysis the two selected cultures were suitable to compare within the frame of this study.

#### ***4.1.2 Priming***

Priming techniques were used within this experiment to activate framing of an interdependent or independent self-construal (see chapter 3). To test if the experimental manipulations were effective, an analysis of variance test was conducted to examine if when the respondents were exposed to the priming techniques, they exhibited a stronger sense of trait culture, therefore activating an independent or interdependent self-construal. The analyses reveals that there was no significant effect of the priming ( $F(1, 168) = 1.800, p = .182$ ), which means that trait culture was not affected by the cultural primes respondents were exposed to and did not have a significant effect on eco-attitudes.

The results from the analysis confirmed that the effectiveness of the priming within this experiment were not successful. This contrasts the findings from the work of Hong et al. (2000), whereby they observed a positive effect of the use of cultural icons as a priming technique.

#### **4.2 Testing of Hypotheses**

A series of regression analysis were conducted to test the hypotheses. Multiple regression analysis serves as a statistical tool that investigates all types of dependence relationships (Hair et al., 2014). Regression models have been used to understand consumer behaviour within the social sciences and can be an effective tool used to evaluate determinants of specific behaviours (Hair et al., 2014), especially when continuous variables such as scale responses are used as predictor variables.

Therefore regression analysis was deemed the most appropriate technique to answer the hypotheses of this study, which explores the relationships between cultural self-construal and eco-tourism behaviours and attitudes.

#### ***4.2.1 Cultural self-construal as an antecedent of eco-tourism purchase behaviour***

*H1: Individuals with an interdependent self-construal (vs. independent self-construal) will be more likely to purchase eco-tourism products.*

A regression analysis revealed that consumers who have an interdependent cultural self-construal have marginally significant favourable intentions to purchase eco tourism ( $\beta = .15$ ,  $t(1,154) = 1.85$   $p = .066$ ). The marginal p-value and the positive Beta suggest a trend that the more interdependent the person is, the more likely they are to want to purchase eco tours. Therefore H1 is partially supported.

Furthermore to test the impact of independent self-construal on eco-tourism purchase likelihood, a regression analysis was performed. Results show that consumers who have an independent self-construal are marginally more likely to purchase an eco tour option ( $\beta = .25$ ,  $t(1,154) = 1.77$   $p = 0.079$ ). The findings showed a marginal p-value and a positive Beta, suggesting a trend in the data that consumers with an independent self-construal are more likely to purchase eco tours.

An additional significant finding within the data analysis of purchase intention was that respondents with an independent self-construal are more willing to buy non-eco tour options ( $\beta = .23$ ,  $t(1,154) = 2.91$   $p < .000$ ). This result suggests that consumers who are independent purchase both eco-tours and non-eco tours.

The data analysis shows that while H1 was partially supported. Individuals with an interdependent self-construal are more likely to purchase eco-tourism products; but, so are individuals with an independent self-construal. Only those with an independent self-construal are more likely to purchase non eco-tours as well.

#### ***4.2.2 Cultural self-construal as an antecedent of eco-tourism attitudes***

*H2: Individuals with an interdependent self-construal (vs. independent self-construal) will respond more positively to eco-tourism advertising material that includes an environmental message.*

Eco-attitude data was compared against cultural self-construal data. A regression analysis showed that individuals with an interdependent cultural orientation have favourable attitudes toward eco tourism options ( $\beta = .237, t(1,154) = 3.02, p < .003$ ).

The coefficient Beta is both positive and significant, which indicates a positive relationship. This means that as the interdependent score rises, so do eco-attitudes.

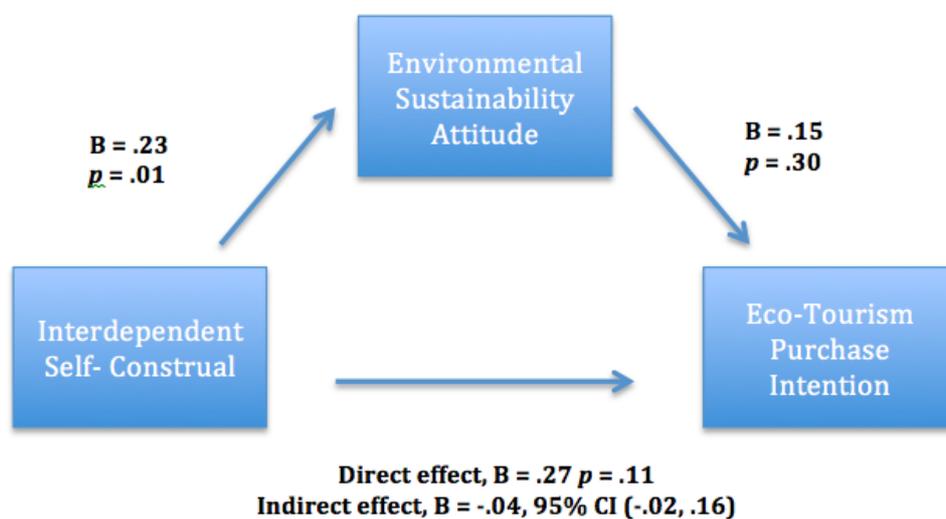
Therefore, H2 is supported. Consumers with an interdependent self-construal respond more positively to eco-tourism advertising material that includes environmental messages.

#### ***4.2.3 The mediated effect of environmental sustainability attitudes***

*H3: The positive effect of interdependent self-construal on purchase intention for eco-tourism products is mediated by sustainability attitudes.*

To test if existing environmental sustainability attitudes mediated the effect between cultural self-construal and eco-tourism purchase intentions, a mediated regression analysis was run through Preacher and Hayes's PROCESS model 4. Results show that

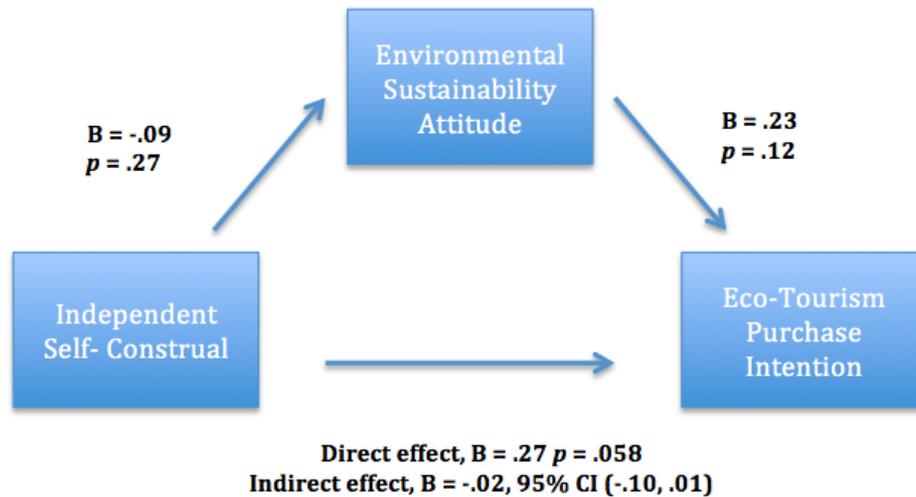
there was no indirect effect on eco-tourism purchase intention through environmental sustainability attitude, ( $\beta = .04$ ,  $t(2,153) = 1.60$ ,  $p = .11$ , BCa CI [-.02, .16]). The pathway from the interdependent self-construal to environmental sustainability attitude was significant ( $\beta = .23$ ,  $t(1,154) = 2.60$ ,  $p < .01$ ), which indicates that interdependent self-construal predicts positive environmental attitudes. However, as the p-value reveals in the pathway from environmental sustainability attitudes to eco-tour purchase intention in Figure 12, this does not translate directly to purchase of eco-tourism products. Therefore, there is no mediation, and H3 is rejected. Figure 14 shows the model of the Interdependent self-construal as a predictor of eco-tourism purchase intention, mediated by environmental sustainability attitudes. The confidence interval for the indirect effect is a BCa bootstrapped CI based on 5000 samples.



**Figure 14: Model of mediated effect - H3**

H3a: *Individuals with strong interdependent self-construal who have weak environmental sustainability attitudes are less likely to purchase eco-tourism products*

A mediated regression analysis was conducted via Preacher and Hayes' PROCESS model 4, where independent self-construal was the independent variable, eco-tourism purchase intention was the dependent variable, and environmental sustainability attitudes was the mediator. Similar to H3, the results show that there was no indirect effect on eco-tourism purchase intention through environmental sustainability attitude, ( $\beta = -.02$ ,  $t(2,153) = 1.91$ ,  $p = 0.12$ , BCa CI [-.10, .01]) therefore the mediated effect did not work. However, the direct effect was significant ( $\beta = .2725$ ,  $t(2,153) = 1.91$ ,  $p < .058$ ). This shows that the independent self-construal does predict purchase intent for eco-tourism products. While this is the case, environmental sustainability attitudes of the independent self-construal do not influence purchase intention therefore H3a is rejected. Figure 15 shows the model of the Independent self-construal as a predictor of eco-tourism purchase intention, mediated by environmental sustainability attitudes. The confidence interval for the indirect effect is a BCa bootstrapped CI based on 5000 samples.



**Figure 15: Model of mediated effect - H3a**

### 4.3 Summary of Results

Data analysis led to some interesting findings. The priming techniques were not successful, however based on trait culture it was apparent that there are some significant behavioural differences in eco-tourism attitudes and purchase consumptions within the two cultural self-construals.

While the interdependent group show a marginally higher likelihood of purchasing eco-tourism products, the independent group is likely to purchase both eco and non-eco tourism options. Furthermore, the interdependent group possesses more positive attitudes toward environmental messages within tourism advertising. It was revealed in the data that these responses are not mediated by existing environmentally sustainable attitudes.

Consumers with an interdependent self-construal, therefore, which in this dataset includes Maori respondents, exhibit strong environmental values and favourable attitudes towards eco-tourism options, however this does not translate into purchase behaviour. While those consumers with an independent self-construal do not show strong environmental values and attitudes, the data shows they are likely to purchase both types of tours. Interestingly, independents are significantly more likely to purchase non eco-tour options.

The research questions have been answered through the data analysis. While some of the results varied from the predicted hypothesis, findings were significant to marketing research particularly within a New Zealand cultural context. This will be explored further in the next chapter.

**Table 10: Summary of outcomes for the hypotheses tested**

Hypothesis	Supported	Rejected
<i>H1: – Individuals with an interdependent self-construal (vs. independent self-construal) will be more likely to purchase eco-tourism products.</i>	<i>(Partially)</i>  ✓	
<i>H2: – Individuals with an interdependent self-construal (vs. Independent self-construal) will respond more positively to advertising material that includes environmental messages.</i>	✓	
<i>H3: – The positive effect of interdependent self-construal on purchase intention for eco-tourism products is mediated by sustainability attitudes.</i>		✓
<i>H3a: – Individuals with strong interdependent self-construal who have weak environmental sustainability attitudes are less likely to purchase eco-tourism products</i>		✓

## **Chapter Five - Discussion**

### **5.0 Introduction**

The findings that have emerged from the data analysis in Chapter Four have provided some interesting insights that will be further developed in this discussion chapter. Past literature has provided a theoretical framework that has guided this study. This thesis is grounded in the literature on cross-cultural marketing behaviour, eco-tourism and hospitality, attitude formation, and environmental consumption values. Some results supported theory, yet some results showed contrasting findings to theoretical expectations. This chapter interprets the statistical findings and draws conclusions as to why the outcomes might have occurred. Finally, theoretical and practical implications will be discussed and the study's limitations and future research directions will be considered.

### **5.1. Findings**

#### ***5.1.1 Independent versus interdependent in the New Zealand context***

Findings show that Maori trait culture predicts if an individual possesses an interdependent self-construal, which is consistent with past literature (Tassell, 2004; Green et al., 2008; Broughman & Harr, 2012; Fox & Podsiadlowski, 2011).

Interestingly, however, New Zealand European trait culture did not predict an independent self-construal. It is noted within the analysis that the New Zealand Europeans did embody some characteristics of interdependence, however Maori show a stronger orientation to this self-construal. Consequently of the two groups studied, though New Zealand Europeans are more independent on the cultural continuum than

Maori, New Zealand Europeans also exhibit an interdependent self-construal. However, in the study, comparisons were made between those who responded with interdependent and independent self-construals, allowing the study to consider not only trait cultural identity but inherent self-construal and self-ways. This initial finding, however, diverges from Hofstede's cultural dimensions where New Zealand was proposed as an individualistic society (Hofstede Insights, 2017). The multi-cultural, multi-layered composition of New Zealand society, in which a range of cultures with differing values exist, may influence the degree to which New Zealanders of European descent identify with an interdependent cultural orientation. The simplified view of New Zealand as an individualistic culture is not a true representation of all social groups that reside in the country. While there may be some individualism tendencies present within New Zealand, there tends to be a shift towards a more collectivist orientation present within the literature (Broughman & Harr, 2012; Fox & Podsiadlowski, 2011), which is an intriguing finding that warrants further exploration.

The bicultural beginnings that influence contemporary New Zealand have evolved and it is conceivable that cultural diffusion has occurred. To understand this further it is relevant to reflect on the complex history which has constituted this society. Over the past two centuries, the interconnectedness and deep relationships formed between Maori and New Zealand European societies have brought about assimilation between the two cultures. Historically, New Zealand European colonialism initially dominated and oppressed Maori society, causing many Maori to adopt more European ways of living and thus resulting somewhat in loss of culture. However with the resurgence of Maori culture prompted by the 1974 land march, there has been revival of Maori cultural values and language (Walker, 1990) which to some extent has been embraced

and integrated into the overall New Zealand identity. This is evident today where New Zealand Europeans have begun to adopt some cultural values and practises such as the Haka (traditional war dance) performed before sports games, or Maori language where it is being spoken and taught in schools. Furthermore, within the study findings it appears New Zealand Europeans are showing subtle changes towards interdependence, an orientation consistent with Maori values, which moves away from the traditional British origins of independence as derived from individualism (Tower, Kelly & Richards, 1997).

Measuring culture can prove to be a difficult task, especially in societies where social norms, values and meanings begin to merge. While dimensions of independence and interdependence exist across many groups (Tassell, 2000), identifying these cultural patterns or at least the extent to which they influence individuals requires sophisticated tools of measurement. The present study identified differences between Maori and New Zealand Europeans as to where each sat on the spectrum of the independent and interdependent self-construal. The statistical results showed that Maori embody more of an interdependent cultural orientation between the two, therefore while New Zealand European have adopted aspects of interdependence, they still maintain their own cultural identity that differentiate the two groups to some extent.

This finding also has practical implications for firms regarding their marketing activities,. Particularly around targeting and segmentation efforts within New Zealand. Despite both groups presenting with different degrees of interdependent cultural tendencies, it can be concluded that Maori will have stronger positive attitudes towards ideals of this cultural orientation than New Zealand European

because they are more congruent with it, which suggests that while both groups will connect with a firm that integrates aspects of interdependence, Maori will show more favourability towards it. New and existing firms operating in the New Zealand market will need to be aware of this. Furthermore, these cultural characteristics should be integrated into overall corporate stance, product offering and marketing material to develop brand congruency that will result in positive brand attitudes.

### ***5.1.2 Priming activation for frame switching***

An important technique used within this experimental study was priming to activate frame switching, therefore enabling the researcher to clearly identify behavioural differences between participants with an independent self-construal and those participants with an interdependent self-construal. Due to the multi-cultural nature of New Zealand and the bicultural orientation of many individuals residing within it, there was a possibility that the desired cultural lens would not be present at the time of data collection. To overcome this concern, the procedures developed by Hong et al. (2000) were employed, whereby the use of cultural icons as frame switching cues were utilised. Moreover, an additional prime through writing an essay to reinforce the prime was presented to participants to strengthen this prime activation. Despite these efforts, the results of the statistical analysis confirmed that the priming efforts were not successful; therefore participants did not show a stronger sense of cultural orientation after being exposed to the assigned icons.

Many variables can factor into the explanation of why the priming techniques were not effective. However, two significant issues appear to be relevant here. First, it is conceivable that the priming cues chosen did not possess the required strength to evoke cultural constructs within the individual's cultural knowledge network (Hong et

al., 2000). For instance, perhaps the icons presented did not act as powerful symbols of meaning (Hong et al., 2000) for the individual, whereby possibly they did not understand or relate to the specific icons in a manner that connected components of culture with their cognitions. Hong et al. (2000) explain that in order for priming to be successful, cultural knowledge within the individual must be specific enough for them to understand and interpret the stimulus information.

Secondly, culture is subjective and resides in the mind of the individual; therefore the meaning assigned to each of the cues could be interpreted differently than they were intended in the study, resulting in unsuccessful priming. Expanding on the concept of cultural diffusion, it is conceivable that the sample population share similar cultural meanings and values and therefore it was difficult to differentiate between the responses to the priming cues provided. For example, respondents were shown icon that intended to prompt an independent self-construal. But if the underlying culture is not consistent with this orientation, then the cue would fail to activate that specific cultural lens. Therefore, if cultural diffusion has occurred and New Zealand European cultural identity has evolved and with it the underlying self-ways that guide the individual's attitudes and behaviours, it is proposed that the priming cues would not evoke the cultural meanings that they intended to.

### ***5.1.3 Cultural self-construal as an antecedent of eco-tourism attitudes and behaviours***

The research questions that framed this study were answered within the analysis. While the results show a variation from some of the hypotheses predictions, this research has contributed new findings and has revealed there is a relationship evident between culture and eco-tourism.

### ***5.1.3.1 Culture and environmental attitudes***

As revealed within the literature review, attitudes guide behaviour. Therefore this discussion will first address Research Question 1 - *'of the two self-construals, interdependent or independent, which incorporate stronger environmental sustainability attitudes into their cognitive frameworks?'* Results from the data analysis show that, of the two self-construals measured, the interdependent self-construal possessed stronger environmental sustainability attitudes. This finding is significant as it reveals an insight regarding a relationship that has not yet been explored within the literature. Furthermore the implications are both theoretical and managerial for business.

Culture and environmental sustainability literature have presented theories that allude to an existing relationship between the interdependent self-construal and the environment, however this has not thoroughly been researched. A comparison between the two bodies of literature show that there are similarities present between environmental and cultural values that can be drawn on to provide further interpretation of the positive findings of the first research question.

Firstly, the cultural dimensions of independence and interdependence are two polar constructs that sit on opposite ends of the cultural spectrum allowing researchers to differentiate between cultures. The values held within an independent self-construal are those of autonomy and concern for the well-being of the self. It is the self-image of 'I' as opposed to 'we' (Singelis, 1994; Tassell, 2004), whereas interdependent self-construal tends to embody values of one-ness and concern and obligation to the wider group (Singelis, 1994; Tassell, 2004). Subsequently, when examining environmental values there are similarities identified that correspond to cultural orientation. Like

culture, environmental values have also been defined on a spectrum of concern for the environment where underlying values of the individual are measured on a continuum (Dutcher et al., 2007; Schultz et al., 2005; Stern et al., 1993). This is where two contrasting constructs exist to differentiate the level of environmental attitudes that reside within the individual.

Within the literature review, a range of concepts were identified that sit on either side of the spectrum. Social altruism (Schultz et.al., 2005; Stern et al., 1993), egalitarianism and self-transcendence (Dutcher et al., 2007) are associated with environmental concern as a result of environment degradation (Schultz et al., 2005; Stern et al., 1993) and protecting common resources for the benefit of many (Dutcher et al., 2007). Additionally these individuals embody unity with not only the collective but also nature (Dutcher et al., 2007). These values are more than often consistent with the mindset of the interdependent self-construal. In contrast, on the other end of the continuum sits the environmental values of egoism (Schultz et al., 2005; Stern et. al, 1993), individualism and self-enhancement (Dutcher et.al., 2007), which in summary is the pursuit of one's own success outside of the wider reference group (Dutcher et.al., 2007). Furthermore, such individuals view themselves as separate to nature and their concern for the environment is limited to how it impacts them personally (Schultz et. al, 2005; Stern et. al, 1993). These values are similar to the independent self-construal. The literature has presented a potential justification to the findings in which similarities can be drawn between cultural orientation and environmental values. This study has confirmed that a relationship does in fact exist between the interdependent self-construal and environmental sustainability attitudes.

When applying the results to marketing practises, the insight of an existing relationship has significant implications for firms that are considering positioning themselves as eco-conscious within competitive markets. Target groups who present with an interdependent self-construal are more likely to show positive attitudes towards a brand that communicates this message. Therefore it is implied that firms that integrate an environmental sustainability stance will do comparatively better in markets that consist of groups with this cultural orientation. Furthermore, it is then suggested that the targeting efforts of firms that offer eco-products should be directed towards groups who show an interdependent self-construal, as these products are likely to be viewed as more favourable.

#### ***5.1.3.2 Culture and environmental behaviour***

The previous findings identified that cultural orientation does influence environmental sustainability attitudes. Therefore, based on the literature, it is expected that this would translate into purchase intentions. This section will address Research Question 2 - *'does cultural self-construal and sustainability attitude result in more positive attitudes towards eco-tourism, which in turn increases purchase likelihood?'*

The results from the data analysis exhibited marginally significant findings, in which participants who hold interdependent self-construals and participants who hold independent self-construals are likely to purchase eco-tourism options. While it was predicted that those with interdependent self-construal would exhibit this trend, it was not hypothesised that the independent self-construal would also. Notably, further analysis revealed that those with an independent self-construal are likely to purchase non eco-tours as well. The findings of this study contribute new insights to both theory and business.

To conceptualise these results, first an analysis of the interdependent self-construal is discussed. The data revealed a possible trend was evident where those respondents who identified with an interdependent self-construal are somewhat likely to purchase eco-tourism products. The findings from research question 1 show that the interdependent self-construal does possess stronger attitudes towards the environment. Therefore as the literature suggests, it is predicted that these attitudes will result in positive purchase intention as attitude is said to guide behaviour. This theory is consistent with the results and provides a possible justification of the outcome. While there is a large body of research that explains the relationship between attitudes as a driver of behaviour, this has not been tested within the context of cultural orientation and eco-tourism purchase behaviour until this thesis.

It has been rationalised that attitudes do not always predict behaviour (Karlsson & Dolnicar, 2016; Regan & Fazio, 1977), however in this case this phenomenon was present. A possible reason for this is explained as the strength of the fundamental attitude. This is where underlying values have prompted strong, stable and enduring environmental attitudes within the individual that are less likely to change or evolve (Stern et al., 1995) and as a consequence are likely to result in stronger purchase intention. As environmental values have been recognised as a component of an interdependent cultural construct, which is part of an individual's identity, environmental attitudes would be assumed to possess more strength and consistency as opposed to attitudes developed from external factors such as simply being exposed to an eco-tourism advertisement for example. Identity is enduring (Maalouf, 2000) and attitudes formed because of internal factors such as self-ways (Tassell, 2004) will be more likely to prompt behaviour. Thus, the results can be explained as the strength

of the underlying environmental values of the interdependent self-construal that develops more positive eco-tourism purchase intentions.

A statistically significant finding showed that those who possessed more of an independent self-construal were highly likely to purchase non-eco tourism options, additionally a trend was present where this group were likely to purchase eco-tourism products as well. In summary, those who are more independent are willing to purchase both eco-tourism and non eco-tourism products, however show stronger purchase intentions towards non eco-tourism products. The more interdependent the individual is, the more likely they are to hold positive environmental sustainability attitudes. Therefore as New Zealand Europeans have adopted some values of interdependence as they move closer to this cultural orientation, it is plausible that the positive eco-tourism purchase intention is a result of positive environmental sustainability attitudes which are integrated into the interdependent self-construal construct. Moreover, consideration is also given to other drivers of environmental values. Social altruism and feeling good within oneself have been identified within the literature as determinants of environmental behaviours (Stern et al, 1995). Acting eco-friendly can enhance self-image (Regan & Fazio, 1977) which is consistent with the independent self-construal.

While the results show no significant difference in eco-tourism purchase intention between the interdependent and independent self-construal, drivers for purchase behaviour might differ between the groups. It is conceivable that Maori show a trend in positive eco-tourism purchase intentions because of the strong cultural values that the collective hold regarding the environment. This is the mentality of interdependent self-construal, in which there is an obligation to the wider group to uphold these

strong environmental values whereas New Zealand European could show a positive trend towards eco-tourism behaviours because of their cultural shift towards interdependence or perhaps their individual motivation to feel good within themselves. The results of this study have revealed that both cultures existing within the domestic New Zealand tourism market are likely to purchase eco-tourism products. Therefore these results indicate a profitable market in which to trade. Furthermore internationally, firms wishing to sell eco-tourism options to New Zealand tourists are likely to be successful as suggested in the results.

### ***5.1.3.3 The mediated effect of environmental sustainability attitudes***

Results show that the mediating effect of environmental sustainability attitudes on eco-tourism purchase behaviour was rejected. This means that pre-existing environmental sustainability attitudes did not have any effect on the relationship between cultural orientation and eco-tourism purchase behaviour. This was found for both Maori and New Zealand European groups. It is possible that while the interdependent group holds strong environmental sustainability attitudes, this might not be the only driver for purchase behaviour. Laroche et. al (2002) explains that consumers who possess greater knowledge on environmental issues tend to form stronger attitudes that influence behavioural intentions however, consumers who also demonstrate little knowledge still showed affective attachment to it. This is a possible explanation that can be applied here, where although some individuals may not possess strong environmental sustainability attitudes based on knowledge, they may still have an affective attachment to the environment that results in eco-tourism purchase behaviour.

### ***5.1.4 Summary***

To summarise, the research findings have provided insight into culture and its relationship to the environmentally sustainable attitudes and behaviours within the New Zealand context. It has been found that the interdependent self-construal does predict environmental attitudes. Furthermore, within the New Zealand, as this study shows, Maori are significantly more likely to demonstrate interdependent self-construal. This illustrates that connection with nature and environmental concern are integrated as an underlying cultural value within interdependent self-construal. This is plausible as individuals who hold strong environmental values likewise might possess greater concern and empathy for others, a characteristic of collectivism, and this ideal extends to the environment (Dutcher et. al, 2007).

Another finding of interest is that both Maori and New Zealand European groups show a positive trend towards eco-tourism purchase intention, with no statistically significant difference between the two groups. Theory suggests there might be a difference in the motivation behind these occurrences between the two cultural groups, a possibility which warrants further research. It appears that cultural orientation is a key driver for eco-tourism purchase intention within the Maori group. This is consistent with interdependent values of obligation to social norms and values embedded within the culture. Simply put, Maori individuals embody environmental values within their self-ways as determined by the wider collective, thus influencing purchase behaviour. New Zealand Europeans, in contrast, might purchase eco-tourism due to individual benefits gained. These benefits refer to egoism and altruism in which the individual feels good about themselves. The key difference here is that the motivation could be individually based, which would be more consistent with the

independent self-construal where concern is for the preservation of the self, as opposed to the wider group. The scope of this research did not include the testing of any other underlying motivations of environmental behaviour in conjunction with culture. However further exploration of these variables may provide further clarification as to the degree in which culture influences environmental attitudes and purchase behaviour when competing values are also present.

Furthermore, it is important to consider the ever-changing cultural landscape present within New Zealand. It was revealed within the data that New Zealand Europeans are beginning to adopt cultural values of interdependency similar to Maori, potentially moving closer together on the cultural spectrum. Acculturation and assimilation is recognised and has resulted in somewhat of a merge between the two groups. While traditionally there was a distinct difference in cultural orientation where New Zealand Europeans might be more likely to identify with an independent self-construal, the present study shows this might have started to shift as aspects of an interdependent self-construal become evident. As this is the case, a plausible explanation of why there was no significant difference between the two groups in regards to eco-tourism purchase behaviour, is the fact that both groups embody interdependent cultural values therefore they both are likely to exhibit this behaviour.

## **5.2 Contributions and implications**

### ***5.2.1 Theory***

The theoretical implications are twofold. First, this research has identified an important cultural connection to the environment. The relationship between collectivism and individualism, or independent and interdependent self-construals, to

environmental attitudes and purchase intention is an area that has not been explored in depth within marketing research. While there is a robust body of literature that identifies potential drivers of attitudes and behaviour, there is little work available that integrates culture as a variable to predict environmental sustainability attitudes and product purchase intention, especially for tourism and hospitality products. This is an important area of interest as environmental issues and protection are becoming more important in both research and business fields. While the findings suggest that a relationship is evident, this does require further exploration to determine if these results are specific to Maori culture or do they translate to other collectivist cultures. The theoretical contributions provide a foundation for future research to examine this relationship more closely.

Furthermore, the relationship between cultural orientation and environmental attitudes and behaviours has not yet been researched within the New Zealand context. The second implication is in regards to the revelations about the shift of cultural orientations within the Maori and New Zealand European populations. It was identified within the results that New Zealand European may have evolved somewhat from the traditional cultural identity that was consistent with independence (Podsiadlowski & Fox, 2011; Green et. al, 2008; Tower et. al, 2007) and suggests the gap between Maori and New Zealand European is narrowing on the cultural spectrum and cultural diffusion could be occurring. These findings are important social indicators for the future and have implications for culture research and business within New Zealand. In particular, the comparison of self-construal in societies where cultural diffusion has taken place will provide challenges for measurement for culture researchers whereby it will be difficult to identify differences in cultural orientations. Additionally for business, New Zealand's evolving cultural landscape will have

significant implications for future firms in regards to how they segment and connect with their target markets. As cultures merge, meanings and symbols are shared and become more relevant to both New Zealand European and Maori. At that point not only will the target market expand based on shared cultural values, but also marketing efforts will connect with both groups thus being more cost effective. For example, one marketing campaign will be relevant to both instead of developing two separate campaigns with separate messages.

### ***5.2.2 Practice***

The managerial implications for business apply to two areas, these being segmentation efforts and advertising messages. The findings show that consumers with an interdependent self-construal hold favourable attitudes towards the environment. This insight allows for businesses to target their market in such a way that connects on a psychographic level. The underlying values held within an interdependent self-construal include environmental sustainability.

Glocalisation is the strategic approach where international firms connect with local communities based on employing a local approach (Cox, 2014). This is achieved through integration of local culture aspects such as cultural values. This results in positive consumer relationships with a brand. The findings of this research have managerial implications on glocalisation strategies. When entering a new overseas market, through identifying cultures within geographical locations that exhibit interdependent cultural orientations, a firm can tailor their product offering, marketing promotions and brand identity to integrate environmental sustainability values which will be viewed more favourably. This is an example of connecting on a local cultural scale.

Moreover, managerial implications are relevant within the tourism industry, particularly for eco-tourism. The findings suggest that consumers with an interdependent self-construal respond more positively to tourism advertising material that includes environmental messages, as this connects with their environmental values. This suggests that to promote eco-tours, an environmental sustainability message should be strongly integrated. Furthermore, advertisements should also include collectivist symbols and messages where interdependence is shown within a group setting. This could evoke both cultural and environmental values and attitudes, therefore resulting in greater attention towards the advertising and marketing efforts.

### **5.3 Limitations**

Three significant limitations impact the effectiveness of this study.

The study employed Triandis and Gelfand's (1998) 16-item scale to determine the self-reported strength of the independent and interdependent self-construals of participants. After reliability tests were conducted, this scale was merged into two dimensions of either independent or interdependent as opposed to the original four dimensions of the scale, HI, HC, VI, and VC. This was performed for two reasons, first was to ensure simplicity when measuring cultural orientations within the study and second was to create a measure that consisted of only two dimensions which was parallel to the independent self-construal and interdependent self-construal as this research focused on these two constructs. The merged scales perhaps inhibited the ability to present further insights around Maori and New Zealand European horizontal and vertical societal structures. In a complex, multi-layered research area such as culture, there are many dimensions that can factor in, therefore it would be interesting

to see if further discoveries are developed when applying all four dimensions established in the Triandis and Gelfand's (1998) scale.

While the results exhibited a trend in eco-tourism purchase behaviour in both cultural groups, these findings are bound by the constraints of quantitative study design and did not measure and explain the motivations behind reported purchase intentions. The literature guides the development of predictions, such as the interdependent self-construal may purchase eco-tourism products as a result of cultural norms and values, whereas the independent self-construal might purchase in the pursuit of personal altruism and egoism. However, to gain a clearer understanding of why specific cultures will purchase eco-tourism, further research is needed. Future research should capture motivation variables, and perhaps a qualitative approach to interview different respondents about their motivation for eco-tourism could be undertaken.

A further limitation is that this study only sampled New Zealand European and Maori populations. Many cultures reside within New Zealand and it would be interesting to investigate if the findings were consistent or different when applied to other samples such as Chinese or Indians. Furthermore, this research was only tested within New Zealand therefore it is unclear if the same culture and environmental relationship would present if the study was conducted outside of New Zealand especially because New Zealand as a country holds a eco-friendly identity that might influence individuals who live there.

## 5.4 Future research

This study has provided a foundation for future research. The cultural space has not been thoroughly explored within the New Zealand context and thus, this work provides opportunities to advance social science research.

The most significant area for further exploration based on this study is to investigate if these findings translate into other cultures that possess an interdependent self-construal. Further research, which tests other interdependent cultures, will provide further clarification of the findings within this study. It would be beneficial to assess other cultures that reside within New Zealand and also cultures that are outside New Zealand. This will give a clear indication of the possibilities a strong relationship exists with the interdependent self-construal and environmental sustainability attitudes.

Furthermore, as both cultures sampled showed positive eco-tourism, it is unclear what the key drivers are, outside of culture that influence attitude and purchase intention of eco-tourism products. These questions were beyond the scope of this study, however present an interesting issue that demands further clarification. Future research should capture motivation variables, which may provide further clarification as to the degree to which culture influences environmental attitudes and purchase behaviour when competing values are also present. Perhaps a qualitative approach to interview different respondents about their motivation for eco-tourism could be undertaken.

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## **Appendices**

Appendix A: Pre-test questionnaire

Appendix B: Main study questionnaire

Appendix C: Pre-test results – SPSS output

Appendix D: Scale reliability tests – SPSS output

Appendix E: Main study results - SPSS output

Appendix F: Ethics approval

Appendix G: Participant information sheet

## Appendix A:

### Pre-test questionnaire

#### Introduction & Instructions

**Research Topic:** Cultural Responses to New Zealand Eco-tourism

**Introduction:** Thank you for completing this questionnaire. You have been chosen to participate in this study to provide your understanding of which tours represent eco-tourism.

**In completing the following questionnaire, please reflect on your preferences of tourism activities.** Please complete all question items in the following questionnaire. The questionnaire will take approximately 10 minutes to complete.

**Confidentiality and Anonymity:** All information you provide will be strictly anonymous. Your responses will be presented only in aggregate and no individual results will be highlighted. Results will not be released to any third-party. The demographic information that is asked of you to provide, at the end of the questionnaire, will be used for comparative purposes only. If at any time you wish to withdraw from the survey you will not be disadvantaged in any way.

**Consent:** Your consent to participate in this research will be indicated by commencing the following, electronic questionnaire. **Researcher Contact Details** Marareia Hamilton, [marareia.hamilton@aut.ac.nz](mailto:marareia.hamilton@aut.ac.nz)

Agree

#### Tourism Study

Welcome to the study about your understanding of which tours represent eco-tourism to you. We are interested to see your feelings towards different photographs of tours. Importantly, there are no "right" or "wrong" answers, only your opinions and your views.

Thanks for participating!

Please click the ">>" arrows below to proceed to the study.

Please take a minute to read through the definition of Eco-tourism:

**Eco-tourism is tourism directed towards exotic natural environments, intended to support conservation efforts and observe wildlife.**

Next, remembering the Eco-tourism definition, please evaluate a series of tours.

Pictured below is a photograph from a Bungee jump tour.

Please take a moment to view the image and answer the questions that follow.



	Strongly disagree	Disagree	Somewhat disagree	Neither agree nor disagree	Somewhat agree	Agree	Strongly Agree
In your opinion, is this tour eco-tourism?							
	Extremely unpleasant	Moderately unpleasant	Slightly unpleasant	Neither pleasant nor unpleasant	Slightly pleasant	Moderately pleasant	Extremely pleasant
How pleasant is this as a tour?							

	Extremely unlikely	Moderately unlikely	Slightly unlikely	Neither likely nor unlikely	Slightly likely	Moderately likely	Extremely likely
How likely are you to undertake this tour?							

Have you done a tour like this before?

- Yes
- No

**Pictured below is a photograph from a whale watch tour.**

**Please take a moment to view the image and answer the questions that follow.**



	Strongly disagree	Disagree	Somewhat disagree	Neither agree nor disagree	Somewhat agree	Agree	Strongly Agree
In your opinion, is this tour eco-tourism?							

Whale pleasant

	Extremely unpleasant	Moderately unpleasant	Slightly unpleasant	Neither pleasant nor unpleasant	Slightly pleasant	Moderately pleasant	Extremely pleasant
How pleasant is this as a tour?							

Whale likely

	Extremely unlikely	Moderately unlikely	Slightly unlikely	Neither likely nor unlikely	Slightly likely	Moderately likely	Extremely likely
How likely are you to undertake this tour?							

Have you done a tour like this before?

- Yes
- No

**Pictured below is a photograph from a wine tour**

**Please take a moment to view the image and answer the questions that follow.**



	Strongly disagree	Disagree	Somewhat disagree	Neither agree nor disagree	Somewhat agree	Agree	Strongly Agree
In your opinion, is this tour eco-tourism?							
	Extremely unpleasant	Moderately unpleasant	Slightly unpleasant	Neither pleasant nor unpleasant	Slightly pleasant	Moderately pleasant	Extremely pleasant
How pleasant is this as a tour?							
	Extremely unlikely	Moderately unlikely	Slightly unlikely	Neither likely nor unlikely	Slightly likely	Moderately likely	Extremely likely
How likely are you to undertake this tour?							

Have you done a tour like this before?

- Yes
- No

**Pictured below is a photograph from a steamboat tour.**

**Please take a moment to view the image and answer the questions that follow.**



	Strongly disagree	Disagree	Somewhat disagree	Neither agree nor disagree	Somewhat agree	Agree	Strongly Agree
In your opinion, is this tour eco-tourism?							
	Extremely unpleasant	Moderately unpleasant	Slightly unpleasant	Neither pleasant nor unpleasant	Slightly pleasant	Moderately pleasant	Extremely pleasant
How pleasant is this as a tour?							

	Extremely unlikely	Moderately unlikely	Slightly unlikely	Neither likely nor unlikely	Slightly likely	Moderately likely	Extremely likely
How likely are you to undertake this tour?							

Steamboat doneb4 Have you done a tour like this before?

- Yes
- No

**Pictured below is a photograph from a shopping tour.**

**Please take a moment to view the image and answer the questions that follow.**



	Strongly disagree	Disagree	Somewhat disagree	Neither agree nor disagree	Somewhat agree	Agree	Strongly Agree
In your opinion, is this tour eco-tourism?							

	Extremely unpleasant	Moderately unpleasant	Slightly unpleasant	Neither pleasant nor unpleasant	Slightly pleasant	Moderately pleasant	Extremely pleasant
How pleasant is this as a tour?							
	Extremely unlikely	Moderately unlikely	Slightly unlikely	Neither likely nor unlikely	Slightly likely	Moderately likely	Extremely likely
How likely are you to undertake this tour?							

Q35 Have you done a tour like this before?

- Yes
- No

**Pictured below is a photograph from a nature walk tour.**

**Please take a moment to view the image and answer the questions that follow.**



	Strongly disagree	Disagree	Somewhat disagree	Neither agree nor disagree	Somewhat agree	Agree	Strongly Agree
In your opinion, is this tour eco-tourism?							

	Extremely unpleasant	Moderately unpleasant	Slightly unpleasant	Neither pleasant nor unpleasant	Slightly pleasant	Moderately pleasant	Extremely pleasant
How pleasant is this as a tour?							
	Extremely unlikely	Moderately unlikely	Slightly unlikely	Neither likely nor unlikely	Slightly likely	Moderately likely	Extremely likely
How likely are you to undertake this tour?							

Have you done a tour like this before?

- Yes
- No

**Pictured below is a photograph from a scenic boat tour.**

**Please take a moment to view the image and answer the questions that follow.**



	Strongly disagree	Disagree	Somewhat disagree	Neither agree nor disagree	Somewhat agree	Agree	Strongly Agree
In your opinion, is this tour eco-tourism?							
	Extremely unpleasant	Moderately unpleasant	Slightly unpleasant	Neither pleasant nor unpleasant	Slightly pleasant	Moderately pleasant	Extremely pleasant
How pleasant is this as a tour?							
	Extremely unlikely	Moderately unlikely	Slightly unlikely	Neither likely nor unlikely	Slightly likely	Moderately likely	Extremely likely
How likely are you to undertake this tour?							

Q43 Have you done a tour like this before?

- Yes
- No**

**Pictured below is a photograph from a luge tour.**

**Please take a moment to view the image and answer the questions that follow.**



	Strongly disagree	Disagree	Somewhat disagree	Neither agree nor disagree	Somewhat agree	Agree	Strongly Agree
In your opinion, is this tour eco-tourism?							
	Extremely unpleasant	Moderately unpleasant	Slightly unpleasant	Neither pleasant nor unpleasant	Slightly pleasant	Moderately pleasant	Extremely pleasant
How pleasant is this as a tour?							
	Extremely unlikely	Moderately unlikely	Slightly unlikely	Neither likely nor unlikely	Slightly likely	Moderately likely	Extremely likely
How likely are you to undertake this tour?							

Have you done a tour like this before?

- Yes
- No

Pictured below is a photograph from a food tour.

Please take a moment to view the image and answer the questions that follow.



	Strongly disagree	Disagree	Somewhat disagree	Neither agree nor disagree	Somewhat agree	Agree	Strongly Agree
In your opinion, is this tour eco-tourism?							
	Extremely unpleasant	Moderately unpleasant	Slightly unpleasant	Neither pleasant nor unpleasant	Slightly pleasant	Moderately pleasant	Extremely pleasant
How pleasant is this as a tour?							

	Extremely unlikely	Moderately unlikely	Slightly unlikely	Neither likely nor unlikely	Slightly likely	Moderately likely	Extremely likely
How likely are you to undertake this tour?							

Have you done a tour like this before?

- Yes
- No

**Pictured below is a photograph from a nature hike tour.**

**Please take a moment to view the image and answer the questions that follow.**



	Strongly disagree	Disagree	Somewhat disagree	Neither agree nor disagree	Somewhat agree	Agree	Strongly Agree
In your opinion, is this tour eco-tourism?							

	Extremely unpleasant	Moderately unpleasant	Slightly unpleasant	Neither pleasant nor unpleasant	Slightly pleasant	Moderately pleasant	Extremely pleasant
How pleasant is this as a tour?							
	Extremely unlikely	Moderately unlikely	Slightly unlikely	Neither likely nor unlikely	Slightly likely	Moderately likely	Extremely likely
How likely are you to undertake this tour?							

Have you done a tour like this before?

- Yes
- No

**Pictured below is a photograph from a city tram tour.**

**Please take a moment to view the image and answer the questions that follow.**



	Strongly disagree	Disagree	Somewhat disagree	Neither agree nor disagree	Somewhat agree	Agree	Strongly Agree
In your opinion, is this tour eco-tourism?							
	Extremely unpleasant	Moderately unpleasant	Slightly unpleasant	Neither pleasant nor unpleasant	Slightly pleasant	Moderately pleasant	Extremely pleasant
How pleasant is this as a tour?							
	Extremely unlikely	Moderately unlikely	Slightly unlikely	Neither likely nor unlikely	Slightly likely	Moderately likely	Extremely likely
How likely are you to undertake this tour?							

Have you done a tour like this before?

- Yes
- No

Pictured below is a photograph from a jet boat tour.

Please take a moment to view the image and answer the questions that follow.



	Strongly disagree	Disagree	Somewhat disagree	Neither agree nor disagree	Somewhat agree	Agree	Strongly Agree
In your opinion, is this tour eco-tourism?							
	Extremely unpleasant	Moderately unpleasant	Slightly unpleasant	Neither pleasant nor unpleasant	Slightly pleasant	Moderately pleasant	Extremely pleasant
How pleasant is this as a tour?							

	Extremely unlikely	Moderately unlikely	Slightly unlikely	Neither likely nor unlikely	Slightly likely	Moderately likely	Extremely likely
How likely are you to undertake this tour?							

Have you done a tour like this before?

- Yes
- No

**What ethnicity do you identify with the most?**

- New Zealand European
- Maori
- Chinese
- Pacific Islander
- Indian
- Middle Eastern
- Other Asian
- Other European
- Other

**What is your age?**

---

**What is your annual income range?**

- Below \$20,000
- \$20,000 - \$29,999
- \$30,000 - \$39,999
- \$40,000 - \$49,999
- \$50,000 - \$59,999
- \$60,000 - \$69,999
- \$70,000 - \$79,999
- \$80,000 - \$89,999
- \$90,000 or more

**You have completed the questionnaire.** Within this survey we were interested in understanding from your perspective which type of New Zealand tours are considered as eco-tourism and which aren't. **Thank you for your participation in this study!**

## Appendix B

### Main Study Questionnaire

#### Introduction & Instructions

**Research Topic:** Cultural Responses to New Zealand Eco-tourism

**Introduction:** Thank you for completing this questionnaire. You have been asked to participate in this study because your STRONGLY identify with either Maori or New Zealand European.

**In completing the following questionnaire, please reflect on your preferences of tourism activities.** Please complete all question items in the following questionnaire. The questionnaire will take approximately 10 minutes to complete.

**Confidentiality and Anonymity:** All information you provide will be strictly anonymous. Your responses will be presented only in aggregate and no individual results will be highlighted. Results will not be released to any third-party. The demographic information that is asked of you to provide, at the end of the questionnaire, will be used for comparative purposes only. If at any time you wish to withdraw from the survey you will not be disadvantaged in any way.

**Consent:** Your consent to participate in this research will be indicated by commencing the following, electronic questionnaire.

**Researcher Contact Details:** Marareia Hamilton, marareia.hamilton@aut.ac.nz

Agree

#### Tourism Study

Welcome to the study about your preferences when choosing tourism activities. We are interested to see your feelings towards different tours. Importantly, there are no "right" or "wrong" answers, only your opinions and your views.

Thanks for participating!

Please click the ">>" arrows below to proceed to the study.

**Which ethnic group do you most identify with?**

- New Zealand European
- New Zealand Maori
- Indian
- Asian
- Pacific Islander
- Middle Eastern
- Other

**Take a minute to observe the following Icons then proceed to the next question:  
Please note that you will not be able to proceed to the next page until at least 15  
secs has passed.**



**I have looked at every image:**

- Yes

**Take a minute to observe the following Icons then proceed to the next question:  
Please note that you will not be able to proceed to the next page until at least 15  
secs has passed.**



**I have looked at every image:**

- Yes

**Thinking about the icons you just saw, please write a short paragraph about what it means to be a New Zealander or Kiwi:**

---

---

---

---

---

Take a minute to observe the following Icons then proceed to the next question:  
Please note that you will not be able to proceed to the next page until at least 15  
secs has passed.



I have looked at every image:

Yes

**Take a minute to observe the following Icons then proceed to the next question:  
Please note that you will not be able to proceed to the next page until at least 15  
secs has passed.**



**I have looked at every image:**

- Yes

**Thinking about the icons you just saw, please write a short paragraph about what it means to be a New Zealander or Kiwi:**

---

---

---

---

---

**Take a minute to observe the following Icons then proceed to the next question:  
Please note that you will not be able to proceed to the next page until at least 15  
secs has passed.**



**I have looked at every image:**

Yes

Take a minute to observe the following Icons then proceed to the next question:  
Please note that you will not be able to proceed to the next page until at least 15  
secs has passed.



I have looked at every image:

Yes

Thinking about the icons you just saw, please write a short paragraph about what  
it means to be Maori:

---

---

---

---

---

Please see the advertisement below for a New Zealand tour:



What is your evaluation of this tour?

	Dislike a great deal	Dislike a moderate amount	Dislike a little	Neither like nor dislike	Like a little	Like a moderate amount	Like a great deal
How much do you like this tour?							
	Extremely unattractive	Moderately unattractive	Slightly unattractive	Neither attractive nor unattractive	Slightly attractive	Moderately attractive	Extremely attractive
How attractive is this tour?							

	Extremely unpleasant	Moderately unpleasant	Slightly unpleasant	Neither unpleasant nor pleasant	Slightly pleasant	Moderately pleasant	Extremely pleasant
How pleasant is this tour?							
	Extremely undesirable	Moderately undesirable	Slightly undesirable	Neither undesirable nor desirable	Slightly desirable	Moderately desirable	Extremely desirable
How desirable is this tour?							
	Extremely unlikely	Moderately unlikely	Slightly unlikely	Neither likely nor unlikely	Slightly likely	Moderately likely	Extremely likely
How likely are you to purchase this tour?							

Have you done a tour like this before?

- Yes
- No

Please see the advertisement below for a New Zealand tour:



What is your evaluation of this tour?

	Dislike a great deal	Dislike a moderate amount	Dislike a little	Neither like nor dislike	Like a little	Like a moderate amount	Like a great deal
How much do you like this tour?							
	Extremely unattractive	Moderately unattractive	Slightly unattractive	Neither attractive nor unattractive	Slightly attractive	Moderately attractive	Extremely attractive
How attractive is this tour?							

	Extremely unpleasant	Moderately unpleasant	Slightly unpleasant	Neither unpleasant nor pleasant	Slightly pleasant	Moderately pleasant	Extremely pleasant
How pleasant is this tour?							
	Extremely undesirable	Moderately undesirable	Slightly undesirable	Neither undesirable nor desirable	Slightly desirable	Moderately desirable	Extremely desirable
How desirable is this tour?							
	Extremely unlikely	Moderately unlikely	Slightly unlikely	Neither likely nor unlikely	Slightly likely	Moderately likely	Extremely likely
How likely are you to purchase this tour?							

Have you done a tour like this before?

- Yes
- No

Please see the advertisement below for a New Zealand tour:



What is your evaluation of this tour?

	Dislike a great deal	Dislike a moderate amount	Dislike a little	Neither like nor dislike	Like a little	Like a moderate amount	Like a great deal
How much do you like this tour?							
	Extremely unattractive	Moderately unattractive	Slightly unattractive	Neither attractive nor unattractive	Slightly attractive	Moderately attractive	Extremely attractive
How attractive is this tour?							

	Extremely unpleasant	Moderately unpleasant	Slightly unpleasant	Neither unpleasant nor pleasant	Slightly pleasant	Moderately pleasant	Extremely pleasant
How pleasant is this tour?							
	Extremely undesirable (1)	Moderately undesirable (2)	Slightly undesirable (3)	Neither undesirable nor desirable (4)	Slightly desirable (5)	Moderately desirable (6)	Extremely desirable (7)
How desirable is this tour? (1)							
	Extremely unlikely	Moderately unlikely	Slightly unlikely	Neither likely nor unlikely	Slightly likely	Moderately likely	Extremely likely
How likely are you to purchase this tour?							

Have you done a tour like this before?

- Yes
- No

Please see the advertisement below for a New Zealand tour:



What is your evaluation of this tour?

	Dislike a great deal	Dislike a moderate amount	Dislike a little	Neither like nor dislike	Like a little	Like a moderate amount	Like a great deal
How much do you like this tour?							
	Extremely unattractive	Moderately unattractive	Slightly unattractive	Neither attractive nor unattractive	Slightly attractive	Moderately attractive	Extremely attractive
How attractive is this tour?							

	Extremely unpleasant	Moderately unpleasant	Slightly unpleasant	Neither unpleasant nor pleasant	Slightly pleasant	Moderately pleasant	Extremely pleasant
How pleasant is this tour?							
	Extremely undesirable	Moderately undesirable	Slightly undesirable	Neither undesirable nor desirable	Slightly desirable	Moderately desirable	Extremely desirable
How desirable is this tour?							
	Extremely unlikely	Moderately unlikely	Slightly unlikely	Neither likely nor unlikely	Slightly likely	Moderately likely	Extremely likely
How likely are you to purchase this tour?							

Tramdoneb4 Have you done a tour like this before?

- Yes
- No

**INSTRUCTIONS:** Below you will find a series of statements. Please respond to each of them. Do this by clicking the circle that shows how much you agree or disagree with the statement. Remember that there are no right or wrong answers. Please select the circle that best represents you.

*as follows :*

	Strongly disagree	Disagree	Somewhat disagree	Neither agree nor disagree	Somewhat agree	Agree	Strongly agree
I'd rather depend on myself than others.							
It is important that I do my job better than others.							
If a co-worker gets a prize, I would feel proud.							
Parents and children must stay together as much as possible.							
Winning is everything.							
I rely on myself most of the time; I rarely rely on others.							
The well-being of my co-workers is important to me.							
It is my duty to take care of my family, even when I have to sacrifice what I want.							
I often do "my own thing."							
Competition is the law of nature.							
To me, pleasure is spending time with others.							
My personal identity, independent of others, is very important to me.							
Family members should stick together, no matter what sacrifices are required.							

When another person does better than I do, I get tense and aroused.

I feel good when I cooperate with others.

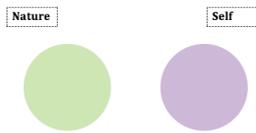
It is important to me that I respect the decisions made by my group.

**Please evaluate the following statements:**

	Strongly disagree	Somewhat disagree	Neither agree nor disagree	Somewhat agree	Strongly agree
I see myself as part of a larger whole in which everything is connected by a common essence.					
The world is not merely around us but within us.					
I never feel a personal bond with things in my natural surroundings, like trees, a stream, wildlife, or a view on the horizon.					
I feel a sense of oneness with nature.					

**Which figure illustrates your relationship with nature best?**

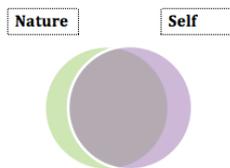
**Separate**



**Partially the same**



**Mostly the same**



**In the past year, have you or members of your household**

	Never	Sometimes	About half the time	Most of the time	Always
Contributed money or time to an environmental or wildlife conservation group?					
Stopped buying a product because it caused environmental problems?					
Attended a public hearing or meeting about the environment?					
Contacted a government agency to get information or complain about an environmental problem?					
Voted for or against a political candidate, in part, because of his or her position on the environment?					
Changed your behaviour in any way because of your concern for the environment?					

**Please evaluate the following statements:**

	Strongly disagree	Somewhat disagree	Neither agree nor disagree	Somewhat agree	Strongly agree
People worry too much about human progress harming the environment.					
If things continue on their present course, we will soon experience a major ecological catastrophe.					
The problems of the environment are not as bad as most people think.					
We are fast using up the world's natural resources.					
We are spending too little money on improving and protecting the environment.					

Are you:

- Female
- Male
- Other

What is your age?

---

What is your annual income range?

- Below \$20,000
- \$20,000 - \$29,999
- \$30,000 - \$39,999
- \$40,000 - \$49,999
- \$50,000 - \$59,999
- \$60,000 - \$69,999
- \$70,000 - \$79,999
- \$80,000 - \$89,999
- \$90,000 or more

**You have completed the questionnaire.**

Within this experiment, some respondents were exposed to Maori cultural icons while some respondents saw Kiwi/New Zealand cultural icons. We were interested in understanding how one's cultural orientation can influence perceptions of ecotourism.

**Thank you for your participation in this study!**

## Appendix C

### Pre-test Results – SPSS output

		Statistics											
		Bungee opinion	Whale opinion	Wine opinion	Steam boat opinion	Shopping opinion	Nature walk opinion	Scenic boat opinion	Luge opinion	Food opinion	Nature hike opinion	Tram opinion	Jet boat opinion
N	Valid	63	63	63	63	63	63	63	63	63	63	63	63
	Missing	0	0	0	0	0	0	0	0	0	0	0	0
	Mean	2.95	5.90	4.54	4.14	2.16	6.35	4.44	3.76	3.92	6.56	3.65	4.05
	Std. Deviation	1.560	1.353	1.595	1.900	1.588	1.220	1.692	1.838	1.735	.616	1.734	1.727
	Variance	2.433	1.829	2.543	3.608	2.523	1.489	2.864	3.378	3.010	.380	3.005	2.982
	Minimum	1	1	1	1	1	1	1	1	1	5	1	1
	Maximum	7	7	7	7	7	7	7	7	7	7	7	7

### T-Test

		Paired Samples Statistics			
		Mean	N	Std. Deviation	Std. Error Mean
Pair 1	Shopping_opinion	2.16	63	1.588	.200
	Naturehike_opinion	6.56	63	.616	.078

		Paired Samples Correlations		
		N	Correlation	Sig.
Pair 1	Shopping_opinion & Naturehike_opinion	63	.024	.853

**Paired Samples Test**

	Paired Differences					t	df	Sig. (2-tailed)
	Mean	Std. Deviation	Std. Error Mean	95% Confidence Interval of the Difference				
				Lower	Upper			
Pair 1 Shopping opinion Naturehike opinion	-4.397	1.690	.213	-4.822	-3.971	-20.650	62	.000

**Frequencies**

**Statistics**

		Whale pleasant	Whale likely	Naturewalk pleasant	Naturewalk likely	Naturehike pleasant	Naturehike likely
N	Valid	63	63	63	63	63	63
	Missing	0	0	0	0	0	0
	Mean	6.33	6.27	6.56	6.32	6.43	5.97
	Std. Deviation	1.231	1.110	.736	1.013	.734	1.257
	Variance	1.516	1.232	.541	1.027	.539	1.580
	Minimum	1	2	3	2	5	2
	Maximum	7	7	7	7	7	7

**Statistics**

		Bungee pleasant	Bungee likely	Shopping pleasant	Shopping likely	Tram pleasant	Tram likely
N	Valid	63	63	63	63	63	63
	Missing	0	0	0	0	0	0
	Mean	4.59	3.48	4.86	4.57	5.19	5.10
	Std. Deviation	1.520	2.015	1.830	2.198	1.255	1.445
	Variance	2.311	4.060	3.350	4.829	1.576	2.088
	Minimum	1	1	1	1	1	1
	Maximum	7	7	7	7	7	7

## T-Test

**Paired Samples Statistics**

		Mean	N	Std. Deviation	Std. Error Mean
Pair 1	Shopping_opinion	2.16	63	1.588	.200
	Tram_opinion	3.65	63	1.734	.218

**Paired Samples Correlations**

		N	Correlation	Sig.
Pair 1	Shopping_opinion & Tram_opinion	63	.536	.000

**Paired Samples Test**

		Paired Differences				t	df	Sig. (2-tailed)	
		Mean	Std. Deviation	Std. Error Mean	95% Confidence Interval of the Difference				
					Lower				Upper
Pair 1	Shopping_opinion - Tram_opinion	-1.492	1.605	.202	-1.896	-1.088	-7.378	62	.000

## T-Test

**Paired Samples Statistics**

		Mean	N	Std. Deviation	Std. Error Mean
Pair 1	Shopping_opinion	2.16	63	1.588	.200
	Whale_opininon	5.90	63	1.353	.170
Pair 2	Shopping_opinion	2.16	63	1.588	.200
	Naturewalk_opinion	6.35	63	1.220	.154
Pair 3	Tram_opinion	3.65	63	1.734	.218
	Whale_opininon	5.90	63	1.353	.170
Pair 4	Tram_opinion	3.65	63	1.734	.218
	Naturewalk_opinion	6.35	63	1.220	.154

**Paired Samples Correlations**

		N	Correlation	Sig.
Pair 1	Shopping_opinion & Whale_opininon	63	.007	.956
Pair 2	Shopping_opinion & Naturewalk_opinion	63	.021	.871
Pair 3	Tram_opinion & Whale_opininon	63	.013	.919
Pair 4	Tram_opinion & Naturewalk_opinion	63	-.063	.621

**Paired Samples Test**

		Paired Differences					t	df	Sig. (2-tailed)
		Mean	Std. Deviation	Std. Error Mean	95% Confidence Interval of the Difference				
					Lower	Upper			
Pair 1	Shopping_opinion - Whale_opininon	-3.746	2.079	.262	-4.270	-3.222	-14.303	62	.000
Pair 2	Shopping_opinion - Naturewalk_opinion	-4.190	1.983	.250	-4.690	-3.691	-16.776	62	.000
Pair 3	Tram_opinion - Whale_opininon	-2.254	2.185	.275	-2.804	-1.704	-8.189	62	.000
Pair 4	Tram_opinion - Naturewalk_opinion	-2.698	2.182	.275	-3.248	-2.149	-9.814	62	.000

## Appendix D

### Scale Reliabilities – SPSS output

#### Scale: Horizontal Individualism

Reliability Statistics

Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
.506	.497	4

Scale Statistics

Mean	Variance	Std. Deviation	N of Items
22.22	10.820	3.289	4

#### Scale: Vertical Individualism

Reliability Statistics

Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
.702	.699	4

Scale Statistics

Mean	Variance	Std. Deviation	N of Items
16.70	18.380	4.287	4

#### Scale: Horizontal Collectivism

Reliability Statistics

Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
.540	.563	4

Scale Statistics

Mean	Variance	Std. Deviation	N of Items
23.12	7.316	2.705	4

### Scale: Vertical Collectivism

#### Reliability Statistics

Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
.652	.660	4

#### Scale Statistics

Mean	Variance	Std. Deviation	N of Items
22.41	11.998	3.464	4

### Scale: Interdependent

#### Reliability Statistics

Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
.710	.724	8

#### Scale Statistics

Mean	Variance	Std. Deviation	N of Items
45.53	27.683	5.261	8

### Scale: Independent

#### Reliability Statistics

Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
.651	.641	8

#### Scale Statistics

Mean	Variance	Std. Deviation	N of Items
38.92	35.865	5.989	8

## Reliability

### Scale: Environ\_Action

#### Case Processing Summary

		N	%
Cases	Valid	155	73.8
	Excluded <sup>a</sup>	55	26.2
	Total	210	100.0

a. Listwise deletion based on all variables in the procedure.

#### Reliability Statistics

Cronbach's Alpha	N of Items
.804	6

## Reliability

### Scale: Environ\_concern

#### Case Processing Summary

		N	%
Cases	Valid	154	73.3
	Excluded <sup>a</sup>	56	26.7
	Total	210	100.0

a. Listwise deletion based on all variables in the procedure.

### Reliability Statistics

Cronbach's Alpha	N of Items
.408	5

## Reliability

### Scale: Environ\_attitude

#### Case Processing Summary

		N	%
Cases	Valid	156	74.3
	Excluded <sup>a</sup>	54	25.7
	Total	210	100.0

a. Listwise deletion based on all variables in the procedure.

### Reliability Statistics

Cronbach's Alpha	N of Items
.635	4

## Appendix D

### Main study results – SPSS output

#### Tests of Between-Subjects Effects

Dependent Variable: ecoatts

Source	Type III Sum of Squares	df	Mean Square	F	Sig.
Corrected Model	1.786 <sup>a</sup>	3	.595	.732	.534
Intercept	5469.201	1	5469.201	6724.088	.000
TraitCulture	.245	1	.245	.302	.584
PrimedCulture	.100	1	.100	.122	.727
TraitCulture * PrimedCulture	1.464	1	1.464	1.800	.182
Error	134.207	165	.813		
Total	5622.434	169			
Corrected Total	135.993	168			

a. R Squared = .013 (Adjusted R Squared = -.005)

#### TraitCulture \* PrimedCulture

Dependent Variable: ecoatts

TraitCulture	PrimedCulture	Mean	Std. Error	95% Confidence Interval	
				Lower Bound	Upper Bound
NZ European	NZ Euro prime	5.591	.136	5.322	5.859
	Maori prime	5.729	.134	5.463	5.994
Maori	NZ Euro prime	5.854	.141	5.576	6.132
	Maori prime	5.619	.144	5.333	5.904

#### Tests of Between-Subjects Effects

Dependent Variable: Interdependent\_Q41

Source	Type III Sum of Squares	df	Mean Square	F	Sig.
Corrected Model	1.711 <sup>a</sup>	1	1.711	4.033	.046
Intercept	5036.301	1	5036.301	11871.084	.000
TraitCulture	1.711	1	1.711	4.033	.046
Error	65.334	154	.424		
Total	5118.969	156			
Corrected Total	67.045	155			

a. R Squared = .026 (Adjusted R Squared = .019)

### TraitCulture

Dependent Variable: Interdependent\_Q41

TraitCulture	Mean	Std. Error	95% Confidence Interval	
			Lower Bound	Upper Bound
NZ European	5.594	.071	5.453	5.734
Maori	5.804	.077	5.652	5.955

### Coefficients<sup>a</sup>

Model		Unstandardized Coefficients		Standardized Coefficients	T	Sig.
		B	Std. Error	Beta		
1	(Constant)	4.057	.554		7.318	.000
	Interdependent_Q41	.293	.097	.237	3.024	.003

a. Dependent Variable: ecoatts

### Coefficients<sup>a</sup>

Model		Unstandardized Coefficients		Standardized Coefficients	T	Sig.
		B	Std. Error	Beta		
1	(Constant)	2.996	.931		3.217	.002
	Interdependent_Q41	.301	.163	.148	1.854	.066

a. Dependent Variable: ecobuy

### Coefficients<sup>a</sup>

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	3.482	.704		4.948	.000
	Independent_Q41	.253	.143	.141	1.767	.079

a. Dependent Variable: ecobuy

### Coefficients<sup>a</sup>

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	1.050	.794		1.323	.188
	Independent_Q41	.470	.161	.229	2.914	.004

a. Dependent Variable: nonecobuy

Run MATRIX procedure:

\*\*\*\*\* PROCESS Procedure for SPSS Release 2.16.3 \*\*\*\*\*

Written by Andrew F. Hayes, Ph.D. www.afhayes.com  
Documentation available in Hayes (2013). www.guilford.com/p/hayes3

\*\*\*\*\*

Model = 4  
Y = ecobuy  
X = Interdep  
M = Environ\_

Sample size  
156

\*\*\*\*\*

Outcome: Environ\_

Model Summary

	R	R-sq	MSE	F	df1	df2	p
	.2053	.0421	.5290	6.7748	1.0000	154.0000	.0101

Model

	coeff	se	t	p	LLCI	ULCI
constant	2.5898	.5088	5.0899	.0000	1.5847	3.5949
Interdep	.2312	.0888	2.6028	.0101	.0557	.4067

\*\*\*\*\*

Outcome: ecobuy

Model Summary

	R	R-sq	MSE	F	df1	df2	p
	.1697	.0288	1.7712	2.2671	2.0000	153.0000	.1071

Model

	coeff	se	t	p	LLCI	ULCI
constant	2.5967	1.0063	2.5804	.0108	.6086	4.5848
Environ_	.1544	.1475	1.0468	.2968	-.1370	.4457
Interdep	.2657	.1661	1.5999	.1117	-.0624	.5938

\*\*\*\*\* DIRECT AND INDIRECT EFFECTS \*\*\*\*\*

Direct effect of X on Y

Effect	SE	t	p	LLCI	ULCI
.2657	.1661	1.5999	.1117	-.0624	.5938

Indirect effect of X on Y

Effect	Boot SE	BootLLCI	BootULCI
Environ_ .0357	.0413	-.0159	.1565

\*\*\*\*\* ANALYSIS NOTES AND WARNINGS \*\*\*\*\*

Number of bootstrap samples for bias corrected bootstrap confidence intervals:  
5000

Level of confidence for all confidence intervals in output:  
95.00

NOTE: Some cases were deleted due to missing data. The number of such cases was:  
54

----- END MATRIX -----

Run MATRIX procedure:

\*\*\*\*\* PROCESS Procedure for SPSS Release 2.16.3 \*\*\*\*\*

Written by Andrew F. Hayes, Ph.D. www.afhayes.com  
Documentation available in Hayes (2013). www.guilford.com/p/hayes3

\*\*\*\*\*

Model = 4  
 Y = ecobuy  
 X = Independ  
 M = Environ\_

Sample size  
 156

\*\*\*\*\*  
 Outcome: Environ\_

Model Summary							
	R	R-sq	MSE	F	df1	df2	p
	.0885	.0078	.5479	1.2171	1.0000	154.0000	.2717

Model						
	coeff	se	t	p	LLCI	ULCI
constant	4.3317	.3909	11.0805	.0000	3.5595	5.1040
Independ	-.0876	.0794	-1.1032	.2717	-.2445	.0693

\*\*\*\*\*  
 Outcome: ecobuy

Model Summary							
	R	R-sq	MSE	F	df1	df2	p
	.1883	.0355	1.7590	2.8134	2.0000	153.0000	.0631

Model						
	coeff	se	t	p	LLCI	ULCI
constant	2.4984	.9390	2.6606	.0086	.6432	4.3536
Environ_	.2272	.1444	1.5734	.1177	-.0581	.5124
Independ	.2725	.1429	1.9075	.0583	-.0097	.5548

\*\*\*\*\* DIRECT AND INDIRECT EFFECTS \*\*\*\*\*

Direct effect of X on Y					
Effect	SE	t	p	LLCI	ULCI
.2725	.1429	1.9075	.0583	-.0097	.5548

Indirect effect of X on Y				
Effect	Boot SE	BootLLCI	BootULCI	
Environ_	-.0199	.0263	-.1020	.0109

\*\*\*\*\* ANALYSIS NOTES AND WARNINGS \*\*\*\*\*

Number of bootstrap samples for bias corrected bootstrap confidence intervals:  
 5000

Level of confidence for all confidence intervals in output:  
 95.00

NOTE: Some cases were deleted due to missing data. The number of such cases was:  
 54

----- END MATRIX -----

# Appendix E

## Ethics approval



### AUTEC Secretariat

Auckland University of Technology  
D-88, WU406 Level 4 WU Building City Campus  
T: +64 9 921 9999 ext. 8316  
E: [ethics@aut.ac.nz](mailto:ethics@aut.ac.nz)  
[www.aut.ac.nz/researchethics](http://www.aut.ac.nz/researchethics)

31 October 2016

Sommer Kapitan  
Faculty of Business Economics and Law

Dear Sommer

**Ethics Application: 16/353 Connecting through cultural values: Global strategies for eco tourism**

Thank you for resubmitting your application for ethical review. I am pleased to advise that a subcommittee of the Auckland University of Technology Ethics Committee (AUTEC) approved your ethics application subject to the following conditions:

1. Clarification of the recruitment by "blanket emails through AUT databases", providing evidence of the approval of the owners of these email lists for their use for the purpose of research recruitment;
2. Amendment of the title of the research so that it clearly reflects the binary cultural distinction employed in this research; it should be noted that the committee is still uncomfortable about this research's use of ethnic distinctions that exclude participation by diverse population groups;
3. Removal of the incentive for the coffee voucher due to the effect this has on the anonymity of the survey. Should an incentive be required, addition of an additional survey which is unlinked to the first which participants are directed to where they can enter contact details, for example to go into a modest prize draw, if this has been approved in the PGRI budget;
4. Reformatting of the Qualtrix survey so that the information currently in the separate Information Sheet appears in the introductory screens of the survey;
5. Review of the numbering of the survey as it appears that the questions begin with Q64;
6. Reflection on only inviting 200 participants when 200 responses are needed to generate statistical power - this assumes a 100% response rate?
7. Amendment of the Information Sheet as follows:
  - a. Inclusion of advice that the attendance at the information hui to disseminate findings may compromise the respondent's confidentiality, although the survey responses themselves remain anonymous;
  - b. Amendment of the "how was identified" section to indicate that respondents have self-selected as either Maori or NZ European, and have seen a recruitment advertisement, poster or email;
  - c. Provision of clear advice about the inclusion criteria, so that persons who do not identify with the ethnic categories being researched know to not go ahead and open the survey. Removal of the other categories in the Ethnic question in the survey.

Please provide me with a response to the points raised in these conditions, indicating either how you have satisfied these points or proposing an alternative approach. AUTEC also requires copies of any altered documents, such as Information Sheets, surveys etc. You are not required to resubmit the application form again. Any changes to responses in the form required by the committee in their conditions may be included in a supporting memorandum.

Please note that the Committee is always willing to discuss with applicants the points that have been made. There may be information that has not been made available to the Committee, or aspects of the research may not have been fully understood.

Once your response is received and confirmed as satisfying the Committee's points, you will be notified of the full approval of your ethics application. Full approval is not effective until all the conditions have been met. Data collection may not commence until full approval has been confirmed. If these conditions are not met within six months, your application may be closed and a new application will be required if you wish to continue with this research.

To enable us to provide you with efficient service, we ask that you use the application number and study title in all correspondence with us. If you have any enquiries about this application, or anything else, please do contact us at [ethics@aut.ac.nz](mailto:ethics@aut.ac.nz).

I look forward to hearing from you,

Yours sincerely

Kate O'Connor  
Executive Secretary  
Auckland University of Technology Ethics Committee

Cc: [maraz\\_h@hotmail.com](mailto:maraz_h@hotmail.com); Ken Hyde

# Appendix F

## Participant Information Sheet



### Participant Information Sheet

**Date Information Sheet Produced:**

18 September 2016

**Project Title**

Cultural Responses to New Zealand Eco-tourism: A bi-cultural study of Maori and New Zealand Europeans

**An Invitation**

My name is Marareia Hamilton and I am currently undertaking a Master of Business in the Marketing, Advertising, Retail and Sales department within the Faculty of Business, Economics and Law at the Auckland University of Technology. I would like to extend an invitation to you to participate in this study that will assist in completion of the primary research component of my thesis.

This study examines the cultural responses to eco-tourism in individuals who strongly identify with being either Maori or New Zealand European. This research is, as a result, only focused on cultures that are Maori or New Zealand European.

If you feel there may be a conflict of interest with your participation in this study you are free to withdraw at any time and will not be disadvantaged by doing so.

**What is the purpose of this research?**

This research explores the idea of cultural values in the context of eco-tourism. Therefore, a review of how culture influences environmental values is undertaken. This research aims to add to academic knowledge to the field of Marketing and Tourism. The benefit to you as a participant is through being a part of a study that provides new findings which may enhance the economic development of New Zealand's wider tourism industry.

This research will assist me in obtaining a Master of Business and will be developed into an academic journal article with the hope to be published.

**How was I identified and why am I being invited to participate in this research?**

You have been identified and invited to participate in this study because you strongly identify and have self-selected as either Maori or New Zealand European descent and have seen a recruitment advertisement, poster or email. This study aims to determine if specific cultural orientations influence attitudes towards eco-tourism.

**How do I agree to participate in this research?**

If you consent to partake in this study, click yes which indicates that you acknowledge that you have read the information sheet and give consent to partaking in the study. Your participation in this research is voluntary and you are able to withdraw from the study at any time.

**What will happen in this research?**

In this survey, which takes 7-10 minutes to complete, you will observe a set of pictures, then evaluate a series of tourism advertisements before providing some information about yourself.

**What are the discomforts and risks?**

There should be no discomfort or risks to you throughout this study however if you feel uncomfortable then you are welcome to cease participation at any time.

**How will my privacy be protected?**

No confidential information will be used within this research. Furthermore no confidential information will be stored. This study is anonymous and I will not have any access to your personal details.

**Will I receive feedback on the results of this research?**

Upon completion of data collection, a hui/meeting will be held at Nga Wai o Horotiu Marae at AUT to share the findings of this research. The date of this presentation will be 10 February 2017 at 10am and will run for an hour and is open to any person who wishes to attend. Your attendance at the information hui to disseminate findings may compromise your confidentiality, although the survey responses themselves remain anonymous.