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The influence of eliciting awe on pro-environmental behavior of tourist in religious tourism

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ABSTRACT

Awe is an expected experience in tourism; it influences intention to revisit, satisfaction, and tourists' behavior. This study establishes a framework from which to discuss how awe encourages pro-environmental behavior of religious tourists by integrating awe into the VBN model. We use this model to explore whether the pro-environmental behavior of tourists persists in their daily life. The results indicate that perceived religious ambience is a factor that encourages awe, which potentially influences tourists' pro-environmental behavior through mediators (i.e., NEP, AC, AR, and PN). The study is an empirical exploration of tourism ritual theory from the perspective of tourists' pro-environmental behavior. Finally, the theoretical contribution and practical implications are discussed.

1. Introduction

Sustainable development represents a critical competitive advantage of a tourist destination (Dabijia & Babut, 2014). However, most tourism destinations fail to minimize negative environmental influences (Alipour, Olya, & Forouzan, 2017). Recently, administrative departments published a series of tourism sustainability policies and strategies to improve the environmental quality of tourism (Ministry of Ecology and Environment of the People's Republic of China, 2005). As we all acknowledge, environmental damage is mostly driven by human behavior (Halpenny, 2010). Thus, it is crucial to explore how to encourage tourists' pro-environmental behavior and how this behavior has a persistent effect on their daily life. Previous literature mainly focused on the efforts of the Ministry of Culture and Tourism of the People's Republic of China and managers to improve environmental quality, rather than on leading tourists toward pro-environmental behavior. But some researchers indicate that private-sphere environmental action has a significant impact in the aggregate as many individuals engage in the same environmental behavior (Stern, Dietz, Abel, Guagnano, & Kalof, 1999; Stern, 2000; Budeanu, 2007). Previous literature mainly focused on tourist destinations with natural features in discussing this behavior (Ramkissoon, Weiler, & Smith, 2012). However, the same behavior existed in destinations with cultural resource. Given this, we chose a cultural destination (i.e., religious tourism) to establish a framework for discussion.

Religious tourism is regarded as the earliest tourism form; it attracts numerous tourists every year, including pilgrims and secular tourists (Zamani-Farahani & Eid, 2016). In China, there are rich religious tourism resources. Of the 225 National Scenic Sites announced by Ministry of Culture and Tourism of the People's Republic of China, 104 are religious site in total, accounting for 46% (General Office of the State Council, PRC, 2017). In addition, some temples are built in famous scenic spots as a feature of tourism, even though these scenic spots do not have religious histories. Above all, we can conclude that religious tourism plays an important role in China as tourists gain spiritual enjoyment.

Awe is a common positive emotional experience encouraged by religious tourism (Coghlan, Buckley, & Weaver, 2012). It is a complex emotion that includes inter alia, confusion, compassion, fear, and excitement (Keltner & Haidt, 2003). In coming face-to-face with natural scenic spots or sacred religions, tourists often feel awed. When tourists commune with the solemn religious cultural ambience, visit grand statues of deities, behold ancient buildings and religious art, and learn information and the mythology of the divine, awe can easily be inspired (Lu, Liu, Lai, & Yang, 2017). However, research remains to be done regarding the conceptualization of awe and how to measure it (Coghlan et al., 2012). Other researchers explain the effect of awe on satisfaction and tourist destination loyalty with reference to awe (Lu et al., 2017). However, there is less empirical literature on how awe affects tourists' values. Some studies illustrate the function of awe, which is to make

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individuals feel "self-small" while providing a sense of connectedness with society or nature (Lee, Ashton, Choi, & Zachariassen, 2015). This results in individuals' sharing, caring, and supporting one another through pro-social behavior, which benefits nature and society (Prade & Saroglou, 2016). Piff, Dietze, Feinberg, Stancato, and Keltner (2015) defined this intention as "pro-social values." Therefore, further empirical study of the influence of awe on values in religious tourism is needed.

Value-belief-norm theory, developed by Stern in 1999, is used to explore the formation of environmental behavior by analyzing the relationship between values, beliefs, and norms (Stern et al., 1999). The VBN model can be used successfully to explore tourists' pro-environmental behavior; it can be considered a range method in the tourism and hospitality context (Chen, 2015; Choi, Jang, & Kandampully, 2015; Han, 2015; Youn, Yin, Kim, & Li, 2020). Hence, the VBN model was chosen as our study model. However, there is a key point that previous research does not explain: whether altruistic value, biospheric value, and egoistic value are cultivated in daily life to subsequently affect tourists' pro-environmental behavior, or whether they are affected by other factors of tourism. Above all, our research integrates religious ambience and awe into the VBN model to explain how tourists generate pro-environmental behavior via awe during religious tourism.

Graburn, Smith, and Brent (2001) proposed a "tourism ritual theory" which finds tourism to be sacred compared with daily life, which is regarded as secular. In the tourism field, tourists create themselves, which contributes to cultural heterogeneity. Returning to daily life, they face the secular with a "new self" created through tourism, that is different from the one before the tourism experience. Based on this theory, we proposed the hypothesis that pro-environmental behavior affects behavior in daily life. Therefore, we choose Haizhou Guandi Temple to conduct the survey. Since Guangong beliefs are composed of loyalty, righteousness, honesty, wisdom, humanity, and courage, which are universal values in China. As a folk religion with a long history, Guangong maintains symbolic systems such as statues of Guangong, worship venues, rituals, and relevant stories that directly or indirectly affect people's values and restrain their behavior (Yan, 2013). Haizhou is the hometown of Guangong, and Haizhou Guandi Temple attracts tourists from both home and abroad through its reputation.

This study addresses several outstanding questions. First, it explores what inspires awe and how awe influences tourists' pro-environmental behavior. Second, this study finds a difference in the VBN model between the contexts of culture and nature. Third, compared with previous literature, this study examines religious tourism's educational function by exploring religious ambience and awe, showing that three values are influenced by awe and not by daily life. Previous research indicates that the educational function of religious tourism involves not only the acquisition of knowledge of traditional historical culture, art, and aesthetics, but also the enlightenment of tourists' ethics, morals, and behavior (Cohen, 2006). Above all, our objects in this study are as follows:

(1) To extend the VBN model in cultural tourism to explain how it inspires tourists' pro-environmental behavior.
(2) To explore how awe is elicited and whether it affects tourists' biospheric, altruistic, and egoistic values in order to determine the educational functional of religious tourism.
(3) To conduct an empirical study of tourism ritual theory from the perspective of the persistent effects of tourists' pro-environmental behavior in daily life.

2. Literature review

2.1. Awe

Early research on awe was concentrated in the disciplines of philosophy, sociology, and religion. This body of literature shows an abiding interest in awe, linking this emotion to aesthetics, political change, and religion (Burke, 1990). It attempts to explain awe (Ekman, 1992; Lazarus, 1991) through several theories.

But there are few empirical studies. The empirical research dates back to the prototype theory of Keltner and Haidt (2003), who described awe as an emotional reaction to a certain aspect of an individual's reference frame being challenged by perceptual stimuli. Two core features of awe were proposed: "perceived vastness" and "need for accommodation" (Shiota, Keltner, & Mossman, 2007). Perceived vastness means that an experienced object is larger than the human self or that the experienced object is beyond human understanding of the world. Awe leads to a reduction in self-attention. The human psyche has a need for "accommodation" of the vast stimuli (Shiota, Keltner, & John, 2006; Shiota et al., 2007; Shiota, Campos, & Keltner, 2003). Research into what stimulates awe has identified three factors: 1) the experience of vastness is a social phenomenon comprised of both religious and cultural factors, 2) so-called "physical elicitors" such as nature and the arts are perceived through visual, tactic, and other senses, 3) the cognitive incentive occurs when one is faced with a theory beyond one's understanding.

2.2. Awe in tourism

Awe is one of the most expected experiences among tourists. However, it is rarely featured in tourism research. In order to fill this gap, Coghlan et al. (2012) established a framework for analyzing awe in tourism based on three distinct features: 1) the "physiological response" component (e.g., shocking), 2) the "comparative uniqueness" component (e.g., unique), and 3) the "schema-changing" component (e.g., humbling). Powell, Brownlee, Kellert, and Ham (2012) explored the tourist experience in Antarctic and classified it into five areas: 1) nature-human relationship, 2) spiritual connection, 3) transformative experience, 4) goal clarification, and 5) sense of humility. Subsequently, other research utilized awe to discuss satisfaction and destination loyalty of tourists (Lu et al., 2017). Nowadays, a few researchers realize that as a positive emotion, awe has a powerful effect on the behavior, including pro-environmental behavior, of tourists (Wang & Lyu, 2019).

2.3. Value-belief-norm (VBN) theory

Value-belief-norm Theory (VBN) was proposed by Stern in 1999; it integrates Value Theory and Normative Activation Theory to explain the formation of environmental behavior (Stern et al., 1999). The theory mainly consists of three parts: values, beliefs, and norms. Values include biospheric, altruistic, and egoistic values. Beliefs, as the second component of the theory, include the New Ecological Paradigm (NEP), Awareness of Consequence (AC), and Ascription of Responsibility (AR) (Stern, 2000; Stern et al., 1999). Norms represent the third part of the model, consisting of personal norms. The relation diagram of the theory and the concept of related variables are shown in Fig. 1 and Table 1.

The VBN model has been widely used in the tourism and hospitality fields to explore tourists' environmental and green consumption behavior, and it is regarded as a successful model. The application of VBN theory can be divided into two steps: 1) using the complete model to explain tourists' environmental behavior, and 2) extending the model. There are three aspects to extending the model: 1) simplifying the model by deleting two or three variables, 2) combining other variables such as place attachment, environmental attitude, and subjective norms to explain the applicability of the model in different situations or different types of tourism destinations, and 3) binding the model with other theories such as the TPB model and Expectation Theory (Youn et al., 2020; Han, 2015; Choi et al., 2015). These extending ways improve interpretation rate of research models and reflect the wide applicability of the VBN model. But there are obvious limitations. First, VBN theory is used in tourism destinations based mainly on natural resources, but this is insufficient in examining cultural destinations.

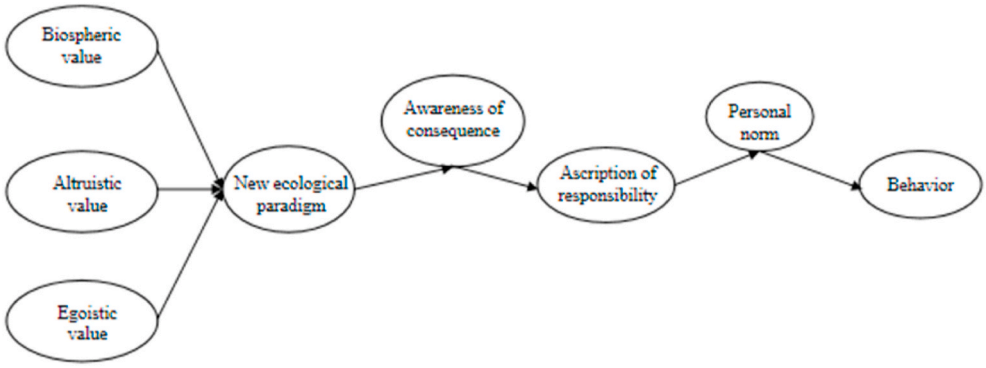


Fig. 1. The VBN model
Note 1. RA = religious ambience, Aw. = Awe, BV = biospheric value, AV = altruistic value, EV = egoistic value, NEP = new ecological paradigm, AC = awareness of consequence, AR = ascription of responsibility,PN = personal norm PEB = tourists' pro-environmental behavior, GPEB = general pro-environmental behavior.

Table 1
Definition of variables.

Variable	Definition
Biospheric value	Values emphasizing the environment and the biosphere itself (Stern, 2000)
Altruistic value	Caring about other people and species (Stern, 2000)
Egoistic Value	Also known as self interest such as wealth, dominance influence over others (Stern et al., 1999)
New Ecological Paradigm	The propensity to take actions with pro-environmental intent (Stern, 2000)
Awareness of consequence	Valued objects when not performing an action pro-socially (Schwartz, 1977)
Ascription of Responsibility	Feelings of responsibility for the negative consequences of not acting pro-socially (Groot & Steg, 2009)
Norm	Moral obligation to perform or refrain from specific actions (Schwartz & Howard, 1981)

Second, previous literature has not investigated whether the values have been cultivated in daily life, subsequently affecting tourists' pro-environmental behavior, or whether the values are affected by other tourism factors.

2.4. Pro-environmental behavior

There are many definitions of pro-environmental behavior; in this paper, it is defined as behavior that individuals consciously carry out to reduce negative impacts on nature and to benefit the environment (Miao & Wei, 2013). Research on pro-environmental behavior has mainly focused on what factors encourage this behavior. These factors can be divided into two types: demographic factors (e.g., education, gender, age, religion, and ethnicity) and social factors (Bernath & Roschewitz, 2008; Schultz & Zelezny, 1998; Budeanu, 2007; Li & Wu, 2020; Buta, Holland, & Kaplanidou, 2014). Demographic factors are limited as they are simply social structures. Hence, social psychological factor research predicts pro-environmental behavior using values, personal norms, subjective norms, responsibility, and beliefs about the environment such as AC, AR, NEP, place attachment, attitude, and affect (Goh, Ritchie, & Wang, 2017; Halpenny, 2010; Kim, Stepchenkova, & Yilmaz, 2019). Using these factors, some successful models in empirical studies have been built, such as the TPB model, the VBN model, and the Place attachment model (Yuriev, Dahmen, Paillé). Some studies combine two models to test pro-environmental behavior in tourism (Kiatkawsin & Han, 2017).

2.5. Hypotheses

2.5.1. Religious ambience, awe, and pro-social values

The prototype of awe highlights three kinds of inducements. The first consists of material entities like natural scenery, music, and art. The second is comprised of social roles and interactions involving god, religion, and the sense of a higher power that can elicit awe in our daily life. The third inducement is based on cognition, for example, a theory that is beyond our powers of cognition. Shiota et al. (2003) demonstrated that when visitors face majestic mountains, sacred temples, and other grand scenes, they tend to experience awe. When partaking in religious tourism in China, visitors appreciate sculpture, architecture, and visual arts accompanied by solemn music. Visitors can also feel the gods' solemnity through their statues, regarding the experience as unique and based on religious doctrine. Lu et al. (2017) defined this as "religious ambience". Through these activities, visitors apprehend the vastness of religion as they humble themselves before the gods.

H1. Religious ambience has a significant effect on awe.

As a positive emotion, awe plays an important role in decreasing self-attention and inducing thought about the relationship between individual and external circumstances in nature and society (Rudd, Vohs, & Aaker, 2012). This indicates that awe humbles individuals and leads them to realize their own smallness, a change in self-perception referred to as "small-self" (Keltner & Haidt, 1999; Bai et al., 2017). Influenced by this change, individuals pay less attention to self and personal interests, and they rethink their relationship with the outside world. In the process, individuals tend to further weaken the conscious boundary between the individual and the outside world so that they are bound to all of nature and society (Lee et al., 2015; Livingstone, Spears, & Manstead, 2011). A sense of connectedness with society and nature is created. In this case, individuals gain pro-social intentions by sharing, caring, and supporting, and this encourages pro-social behavior that benefits nature and society (Prade & Saroglou, 2016). Piff et al. (2015) defines pro-social intentions as pro-social values and indicates that awe leads to a sense of humility that works against egoism and further elicits pro-social values. Among the three values examined in this study, research holds that altruistic and biospheric values are pro-social, while egoistic values are the opposite.

Positive emotions such as happiness are encouraged by religious tourism, but awe is the most important. Awe is encouraged by religious atmosphere composed of religious architecture, art, music, rituals, and symbols at religious tourism destinations. As far as our research is concerned, the architecture, rituals, art, and the statue of Guangong, all representing the Guangong belief, construct the religious atmosphere at Guandi Temple. For example, *Humanity* means friendship, mutual help, and harmonious interpersonal relationships with others. *Obligation* means to assume one's responsibilities and obligations to others and to society. *Courage* is facing one's responsibilities. *Honesty and trustworthiness* involve observing the law and moral requirements. *Altruistic value* corresponds mainly to humanity, obligation, honesty and trustworthiness, while *egoistic value* is bound with courage, trustworthiness, and so

on. These are important factors and sources of pro-social values. In the process of religious tourism, awe encouraged by religious ambience, through which tourists perceive these pro-social values, should affect tourists' values and even their pro-social behavior.

H2. The emotion of awe has a significant effect on biospheric value.

H3. The emotion of awe has a significant effect on altruistic value.

H4. The emotion of awe has a significant effect on egoistic value.

2.5.2. Values, beliefs, and personal norms

The VBN model is widely used in tourist environmentalism. Recently, Chen (2015) used it to examine pro-environmental behavior in Taiwan. Kiatkawsin and Han (2017) combined the VBN model with Expectancy Theory to explain the attitudes of young travelers toward environmentalism. Han (2015) incorporated the theory of TPB into the VBN model of travelers' pro-environmental behavior in green lodging. Youn et al. (2019) utilized this model to research restaurant diners. Thus, VBN is a successful model in explaining tourists' pro-environmental behavior.

H5. Biospheric value has a significant effect on NEP.

H6. Altruistic value has a significant effect on NEP.

H7. Egoistic value has a significant effect on NEP.

H8. NEP has a significant effect on AC.

H9. AC has a significant effect on AR.

H10. AR has a significant effect on PN.

H11. PN has a significant effect on pro-environmental behavior intention.

2.5.3. Pro-environmental behavior in specific settings and general pro-environmental behavior

Spill-over effects occur when an individual's emotions, attitudes, and behaviors transfer to other areas (Dionisi & Barling, 2015). In the field of pro-environmental behavior, some researchers have demonstrated that pro-environmental behavior in specific settings can affect general environmental behavior through some interventions. Some researchers believe that the intervention of specific pro-environmental behaviors can affect other non-specific pro-environmental behaviors. Interventions include encouragement, requirement, propaganda, education, and policy (Thøgersen, 1999; Thomas, Poortinga, & Sautkina, 2016). However, other research found that reminding individuals of past pro-environmental behavior or causing them to imagine acting out pro-environmental behavior subsequently activates pro-environmental behavior in daily life without any intervention (Lauren, Fielding, Smith, & Louis, 2016; Van Der Werff, Steg, & Keizer, 2014).

In tourism, place attachment in a specific setting produces pro-environmental behavior, which in turn produces environmental responsibility (Hines, Hungerford, & Tomera, 1987). Vaske and Kobrin (2001) found that encouraging pro-environmental behavior in a national park results in increased general environmental responsibility. Whitmarsh and O'Neill (2010) found that individuals' environmental behavior at a given site was a significant predictor for other general pro-environmental behavior.

H12. Pro-environmental behavior intention has a significant effect on general pro-environmental behavior intention.

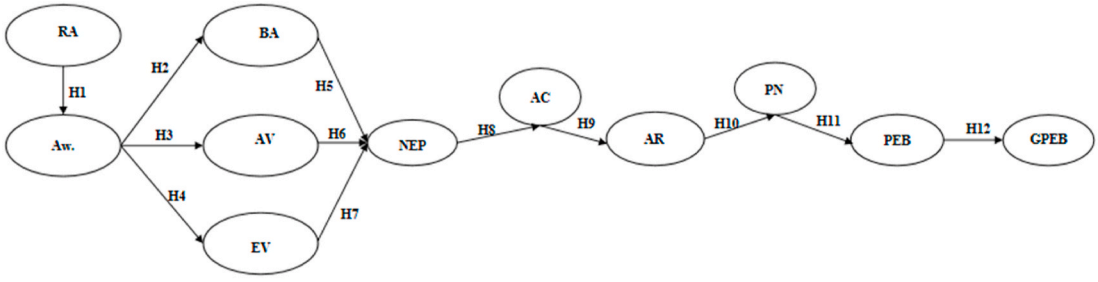
Fig. 2 shows the proposed conceptual framework for the relationship.

3. Method

3.1. Measurement instrument

The measurement instrument for the variables used in this study was taken from previous research in different contexts. In order to best fit the tourism setting, we modified some items. We also adjusted some language to fit the sampling population. These steps were aimed at decreasing error and collecting more engaged responses. The final questionnaire included some demographic information as well as constructs of religious ambience, awe, pro-environmental behavior, and VBN theory.

Five items were used to measure religious ambience (e.g., "The ceremony makes me feel solemnity and seriousness") (Lu et al., 2017). Awe was evaluated with four items (e.g., "In the spot, I feel excited") (Coghlan et al., 2012; Lu et al., 2017). Pro-environmental behavioral intention was evaluated with nine items. General pro-environmental behavioral intention was measured with 11 items (e.g., "I will talk to others about environmental issues") (Ramkissoon et al., 2012). To construct the VBN, biospheric value was measured with four items (e.g., "unity with nature"; "fitting in to nature"); egoistic value and altruistic



Note 1. RA = religious ambience, Aw. = Awe, BV = biospheric value,
AV = altruistic value, EV = egoistic value, NEP = new ecological paradigm,
AC = awareness of consequence, AR = ascription of responsibility,
PN = personal norm PEB = tourists' pro-environmental behavior,
GPEB = general pro-environmental behavior

Fig. 2. Research model
Note 1. RA = religious ambience, Aw. = Awe, BV = biospheric value, AV = altruistic value, EV = egoistic value, NEP = new ecological paradigm, AC = awareness of consequence, AR = ascription of responsibility
PN = personal norm PEB = tourists' pro-environmental behavior, GPEB = general pro-environmental behavior
Note 2. $*p < 0.05$, $**p < 0.01$, $***p < 0.001$.

value were measured with three items (e.g., "authority: the right to lead or command"; "I believe in social justice, correcting injustice, and caring for the weak") (Han, 2015; Stern, 2000; Stern et al., 1999; Van Van Riper & Kyle, 2014); four items measured NEP (e.g., "The balance of nature is very delicate and easily upset") (Han, 2015; Stern, 2000; Stern et al., 1999); three items evaluated awareness of consequence (e.g., "Tourism can generate huge environmental impacts on the environment") (Han, 2015; Stern, 2000; Stern et al., 1999); three items measured ascription of responsibility (e.g., "Every traveler must take responsibility for the environmental problems caused during their trips"); three items were used to evaluate personal norms (e.g., "I feel an obligation to act pro-environmentally by choosing eco-friendly activities") (Han, 2015; Stern, 2000; Stern et al., 1999).

Seven-point Likert-type scales were conducted to measure these variables without reverse-coded questions: 1 = "extremely disagree" to 7 = "extremely agree."

3.2. Data collection

A non-probability convenience sampling technique was applied to conduct the survey. We chose Haizhou Guandi Temple as the tourism destination at which to collect data. First, Haizhou is the hometown of Guangong. Established in the Sui Dynasty, Guandi Temple at Haizhou is the largest and best-preserved Guandi Temple in China. It fully displays the cultural symbols of Guangong belief (i.e., loyalty, righteousness, honesty, wisdom, humanity, and courage) in terms of architectural art, couplets and plaques, legends, sacrificial rites, etc. In 2012, Guandi Temple at Haizhou was included in the World Cultural Heritage Tentative Protection List. When visiting the Guandi Temple at Haizhou, tourists can learn about and experience the values of Guangong via various cultural symbols and compare them with their own values. This will directly or indirectly influence people's values and discipline their behavior.

Second, Guangong belief is a folk religion of China, and Guandi Temple is a carrier of this belief. Moreover, symbolic systems embodying Guandi belief are different from what tourists access in their daily life, and these easily invoke reverence. On the one hand, when tourists visit Guandi Temple, reverence will make them feel small, and they will focus less on their self-interests, indicating the decrease of egoism. On the other hand, reverence will lead tourists to consider how to better interact with and focus on the external world (including the social and natural environments). Specifically, focus on the social environment will strengthen their altruism, whereas focus on the natural environment will enhance their ecological values.

Our survey was carried out at Guandi Temple by well-trained researchers. Before respondents filled in the questionnaire, we asked them whether they had a tourism experience at the Guandi Temple. When respondents had difficulty with the questionnaire, our researchers helped explain it. In order to ensure that the questionnaire was completed, the respondents were rewarded with a small gift when they finished. We spent 12 days at the Guandi Temple, collecting data from August 24 to September 4, 2020. In total, we distributed 500 questionnaires, and 467 were collected (yielding a response rate of 93.4%). Questionnaires with missing data (n = 4), outliers (n = 30), and multivariate normality were excluded. Meanwhile, due to ethical issues, surveys completed by respondents ages of under 18 (n = 16) were excluded. Finally, 417 respondents were retained for the final analysis.

3.3. Data analysis

The overall fit of the measurement construct and structure model was assessed by Amos 24.0 and SPSS 22.0 In accordance with Anderson and Gerbing's (1988) methodology, a two-step approach was employed to analyze the data. First, confirmatory factor analysis was utilized to analyze the measurement model using the Maximum Likelihood Method. Second, the proposed hypotheses were examined by using Structural Equation Modeling.

3.4. Demographic profile

We collected 417 valid questionnaires in all. Of the respondents, 246 were male, accounting for 59%; 171 were female, accounting for 41%. Moreover, most were married (59%); 39.1% were single; only a minority of respondents were identified as other (1.9%). In terms of age, the age groups 18–30 years and 31–40 years were the first and second most common at 50.6% and 33.1%, respectively; the third most common age cohort was 41–50 years (11.5%); the group over 51 years was the smallest (4.8%). In terms of monthly household income, a majority of respondents earned 3001–6000 RMB monthly (37.9%), followed by those earning less than 3000 RMB (23%) and 6001–9000 RMB (21.8%); the groups earning 9001–12,000 RMB and more than 12,001 RMB were the smallest at 8.6% and 8.7%, respectively. As for educational background, participants with bachelor's degree are the most (39.1%), followed by associate degree (36%) and high school or below (17%); a minority of respondents held master's degree or above (7.9%) (Table 2).

4. Results

4.1. Assessment of the measurement model

In keeping with Anderson and Gerbing's (1988) approach, Table 3 and Table 4 present the test of model reliability and validity of constructs using a confirmatory factor analysis (CFA). The CFA data show that, except for one term in NEP, two terms in PEB, and one term in GPEB, all factor loadings were higher than 0.60. After deleting unqualified factors, the data of the revised model demonstrate that the model closely fits the data ($\chi^2 = 1907.644$, $df = 1025$, $\chi^2/df = 1.861$, $p < 0.001$, RMSEA = 0.045, CFI = 0.913, IFI = 0.914, TLI = 0.904). All factors were loaded to their associated latent variable significance ($p < 0.001$). Reliability was confirmed as Cronbach's α values of each variable, ranging from 0.70 to 0.89, exceeded the suggested cut-off point of 0.7 (Nunnally & Bernstein, 1994). Convergent validity was calculated by factor loading, composite reliability, and average variance extracted. First, all items for each latent construct ranged from 0.60 to 0.88, which was greater than the suggested cut-off point of 0.6. Second, all the composite reliability values exceeded the suggested cut-off point of 0.7 (from 0.74 to 0.93) (Bagozzi & Yi, 1988). Third, except for GPEB, all average variance extracted (AVE) values were distributed from 0.50 to

Table 2
Demographic profile of the respondents.

	N = 417	%
Gender		
Male	246	59
Female	171	41
Marital status		
Married	246	59
Single	163	39.1
Others	8	1.9
Age group		
19–30	211	50.6
31–40	138	33.1
41–50	48	11.5
Over 51	20	4.8
Moth household income		
Less than 3000 RMB	96	23
3001-6000 RMB	158	37.9
6001-9000 RMB	91	21.8
9001-12000 RMB	36	8.6
More than 12001 RMB	36	8.7
Education Background		
High school or below	71	17
Associate degree	150	36
Bachelor's degree	163	39.1
Master's degree or above	33	7.9

Table 3
Measurements, factor loading, C.R., and AVE.

Measures	Loadings	Cronbach's α	C.R.	AVE
Religious ambience (RA)		0.87	0.90	0.64
The ceremony makes me feel solemnity and seriousness.	0.78			
I feel the powers of the god are unlimited.	0.80			
I think the Guangong culture is beautiful.	0.83			
I think the Guangong arts are beautiful and magical.	0.71			
The temples let me feel the long history of Guangong.	0.68			
Awe (Aw.)		0.77	0.83	0.55
Boring-excited	0.61			
Usual-Unusual	0.69			
Unexpected-expected	0.73			
Arrogant-humbling	0.66			
Biospheric value (BV)		0.87	0.92	0.76
Unity with nature: fitting into nature.	0.67			
Protecting the environment: preserving nature.	0.84			
Respecting the earth, harmony with other species.	0.88			
Preventing pollution and protecting natural resources.	0.79			
Altruistic value (AV)		0.80	0.87	0.69
Social justice, correcting injustice, and caring for the weak.	0.65			.
Prevent pollution, conserve natural resources.	0.82			
Equality, equal opportunity for all unity with nature, fitting into nature.	0.80			
Egoistic value (EV)		0.79	0.79	0.55
Authority: the right to lead or command.	0.77			
Social power: control over others, dominance.	0.86			
Influential: have an impact on people and events.	0.63			
New ecological paradigm (NEP)		0.70	0.74	0.50
The balance of nature is very delicate and easily upset.	0.69			
Humans are severely abusing the environment.	0.60			
Earth likes a spaceship with limited room and resources.	0.71			
Awareness of consequence (AC)		0.76	0.79	0.55
The tourism industry can cause pollution, climate change and exhaustion of natural resources because of infrastructure required to cater to a larger number of tourists.	0.67			
Tourism can generate huge environmental impacts on the environment.	0.75			
Tourists can cause environmental deterioration such as waste and excessive use of energy/water/fuel.	0.74			
Ascription of responsibility (AR)		0.82	0.82	0.61
I believe that every traveler is partly responsible for the environmental problem caused by the tourism industry.	0.77			
I feel that every traveler is jointly responsible for the environmental deteriorations caused by traveling activities.	0.81			
Every traveler must take responsibility for the environmental problems caused during their trips.	0.75			
Personal norm (PN)		0.83	0.90	0.74
I feel an obligation to act pro-environmentally by choosing eco-friendly activities.	0.82			
Regardless of what other people do, because of my own values, I feel that I should behave in an environmentally friendly way.	0.81			
I feel that it is important to be environmentally friendly, reducing the harm to the spot and its environment.	0.75			
Tourists' pro-environmental behavior (PEB)		0.89	0.93	0.66
Volunteer at Guandi Temple to protect environment of spot.	0.86			
Support and/or accept policies that protect the marine spot environment.	0.85			
Clean equipment we used to beautifying spot environment.	0.72			
Use scientific method to prevent the deterioration of environment.	0.64			
Support the reintroduction of Guandi Temple.	0.72			
Properly dispose of waste (e.g., apple cores) that may cause the environmental problem in Guandi Temple.	0.67			
Support policies that protect historic and cultural resources.	0.70			
General pro-environmental behavior (GPEB)		0.89	0.88	0.44
I will learn more about the state of the environment and how to help solve environmental problems in the future.	0.68			
I will talk to others about environmental issues.	0.69			
I will invest in companies that utilize green technologies.	0.63			
I will talk to policy makers about environmental issues.	0.62			
I will contribute money to environmental organizations.	0.67			
I will participate in organized, peaceful environmental protests.	0.73			
I will buy fruits and vegetables grown without pesticides or chemicals (e.g., organic food).	0.69			
I will join in community cleanup efforts.	0.72			
I will pay extra for transportation if it is environmentally-friendly (e.g., a fuel efficient car).	0.63			
I will reduce energy and water consumption.	0.60			

Note1. C.R. = Composite Reliability, AVE = Average Variance Extracted.
Note2. Goodness-of-fit statistics for the measurement model: $\chi^2 = 1907.644$, $df = 1025$, $p < 0.001$, $\chi^2/df = 1.861$ RMSEA = 0.045, CFI = 0.913, IFI = 0.914, TLI = 0.904.
Note 3. All standardized factor loadings were significant ($p < 0.001$).

0.74 (≥0.5) (Hair, Anderson, Tatham, & Black, 2010). AVE values of GPEB were 0.44, which can be accepted (Fornell & Larcker, 1981). Thus, convergent validity of the model was also confirmed. Finally, in order to determine discriminant validity, AVE values were compared with the squared correlation. Since all AVE values exceeded the squared correlations (Fornell & Larcker, 1981), discriminant validity was established.

4.2. Assessment of the structural model evaluation

Table 5 and Fig. 3 show the results of the structural equation

Table 4
Measurement model correlations.

	RA	Aw.	BV	AV	EV	NEP	AC	AR	PN	PEB	GPEB
RA	**0.64**										
Aw.	0.7[a] (0.49[b])	**0.55**									
BV	0.49 (0.24)	0.49 (0.24)	**0.76**								
AV	0.51 (0.26)	0.57 (0.32)	0.81 (0.66)	**0.69**							
EV	0.13 (0.01)	0.21 (0.04)	0.04 (0.01)	0.08 (0.01)	**0.55**						
NEP	0.31 (0.10)	0.39 (0.15)	0.51 (0.26)	0.57 (0.32)	0.11 (0.01)	**0.50**					
AC	0.24 (0.06)	0.24 (0.06)	0.26 (0.07)	0.27 (0.07)	0.13 (0.02)	0.42 (0.18)	**0.55**				
AR	0.32 (0.10)	0.34 (0.12)	0.41 (0.17)	0.39 (0.15)	0.06 (0.01)	0.61 (0.37)	0.72 (0.52)	**0.61**			
PN	0.47 (0.22)	0.52 (0.27)	0.64 (0.41)	0.62 (0.36)	0.10 (0.01)	0.64 (0.41)	0.40 (0.16)	0.63 (0.40)	**0.75**		
TPEB	0.51 (0.26)	0.51 (0.26)	0.63 (0.40)	0.62 (0.37)	0.05 (0.01)	0.58 (0.35)	0.29 (0.08)	0.47 (0.22)	0.86 (0.74)	**0.66**	
GPEB	0.41 (0.17)	0.50 (0.25)	0.43 (0.18)	0.64 (0.41)	0.15 (0.02)	0.43 (0.18)	0.39 (0.15)	0.52 (0.27)	0.60 (0.36)	0.58 (0.33)	**0.44**

Note 1. RA = religious ambience, Aw. = Awe, BV = biospheric value, AV = altruistic value, EV = egoistic value, NEP = new ecological paradigm, AC = awareness of consequence, AR = ascription of responsibility.
PN = personal norm, PEB = tourists' pro-environmental behavior, GPEB = general pro-environmental behavior.
Note 2. Goodness-of-fit statistics for the measurement model: $\chi^2 = 1907.644$, $df = 1025$, $p < 0.001$, $\chi^2/df = 1.861$ RMSEA = 0.045, CFI = 0.913, IFI = 0.914, TLI = 0.904.
Note 3. [a]Correlations between variables are below the diagonal.
[b]Squared correlations between variables are within parentheses.
The square root of AVE is indicated in hold on the diagonal of the table.

Table 5
Hypotheses testing.

Hypotheses	Paths	Path Coefficient	*t*-Value	Supported
H1	RA→Awe	0.57	7.07***	Yes
H2	Awe→BV	0.60	6.45***	Yes
H3	Awe→AV	0.72	7.76***	Yes
H4	Awe→EV	−0.17	−3.05**	Yes
H5	BV→NEP	0.23	2.73**	Yes
H6	AV→NEP	0.34	3.73***	Yes
H7	EV→NEP	−0.16	−2.45*	Yes
H8	NEP→AC	0.42	5.80***	Yes
H9	AC→AR	0.59	8.37***	Yes
H10	AR→PN	0.50	8.22***	Yes
H11	PN→PEB	0.86	16.62***	Yes
H12	PEB→GPEB	0.60	10.22***	Yes

Note 1. RA = religious ambience, Aw. = Awe, BV = biospheric value, AV = altruistic value, EV = egoistic value, NEP = new ecological paradigm, AC = awareness of consequence, AR = ascription of responsibility, PN = personal norm, PEB = tourists' pro-environmental behavior, GPEB = general pro-environmental behavior.
Note 2. Goodness-of-fit statistics for the measurement model: $\chi^2 = 1975.044$, $df = 1036$, $\chi^2/df = 1.886$, $p < 0.001$, RMSEA = 0.046, CFI = 0.910, IFI = 0.901, TLI = 0.909.
*$p < 0.05$, **$p < 0.01$, ***$p < 0.001$.

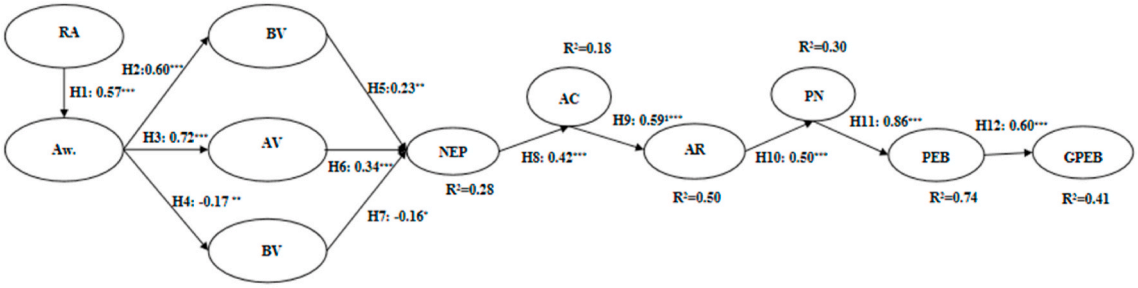
modeling. First, the data results indicate that the model is considered a good fit to the data ($\chi^2 = 1975.04$, $df = 1036$, $\chi^2/df = 1.886$, $p < 0.001$, RMSEA = 0.046, CFI = 0.910, IFI = 0.901, TLI = 0.909). Second, the data proved that our proposed model explains 74% of the total variance in PEB and 41% of the total variance in GPEB. Third, the hypotheses were confirmed. As seen in Table 4 and Fig. 2., religious ambience had a positive effect on awe ($\beta_{RA\rightarrow Aw.} = 0.57$, $p < 0.001$, $t = 7.07$). Thus, H1 was supported. In terms of the association between awe and values, the data indicated that awe had a positive effect on biospheric value and altruistic value ($\beta_{Aw.\rightarrow BV} = 0.60$, $p < 0.001$, $t = 6.45$; $\beta_{Aw.\rightarrow AV} = 0.72$, $p < 0.001$, $t = 7.76$). However, awe had a negative effect ($\beta_{Aw.\rightarrow EV} = -0.017$, $p < 0.01$, $t = -3.05$). Therefore, H4 was supported. Moreover, the relationships in the VBN model were examined. The results demonstrated that all hypotheses were significant ($\beta_{BV\rightarrow NEP} = 0.23$, $p < 0.01$, $t = 2.73$; $\beta_{AV\rightarrow NEP} = 0.34$, $p < 0.001$, $t = 3.73$; $\beta_{EV\rightarrow NEP} = -0.16$, $p < 0.05$, $t = -2.45$; $\beta_{NEP\rightarrow AC} = 0.42$, $p < 0.001$, $t = 5.80$; $\beta_{AC\rightarrow AR} = 0.59$, $p < 0.001$, $t = 8.37$; $\beta_{AR\rightarrow PN} = 0.50$, $p < 0.001$, $t = 8.22$; $\beta_{PN\rightarrow PEB} = 0.86$, $p < 0.001$, $t = 16.62$). Therefore, H5–H11 were supported. Furthermore, the relationship between pro-environmental behavior at a specific place and general pro-environmental behavior was tested. The data show that specific pro-environmental behavior had a significant influence on general pro-environmental behavior ($\beta_{PEB\rightarrow GPEB} = 0.60$, $p < 0.001$, $t = 10.22$). Thus, H12 was supported.

5. Discussion

This research explored the encouragement of tourists' pro-environmental behavior in a specific place (i.e., religious tourism) and its influence on the general pro-environmental behavior of tourists by combining religious ambience and awe with VBN theory. The proposed hypotheses H1–H12 were all supported. Compared with previous research that adopted the VBN model directly (Chen, 2015), the proposed model designed two important variables (religious ambience and awe) and combined them together, which gave significance to our construct in the religious tourism field. The proposed model not only focused on tourism itself, but also explored religious tourism educational function which can enlighten tourists' ethics, moral, and behavior in daily life regarding environmental behavior. Moreover, although awe as a significant emotion in tourism has been little researched, this study found that it can influence tourists' values during a transient tourism experience, which reveals a great advantage compared with traditional education. Finally, these theoretical implications provide enlightenment for tourism destination managers regarding destination environmental issues.

5.1. Theoretical implications

Two theoretical implications can be drawn from this study. First, the



Note 1. RA=religious ambience, Aw.= Awe, BV=biospheric value, AV=altruistic value, EV=egoistic value, NEP=new ecological paradigm, AC=awareness of consequence, AR=ascription of responsibility, PN=personal norm PEB=tourists' pro-environmental behavior, GPEB=general pro-environmental behavior

Note 2. *$p < 0.05$, **$p < 0.01$, ***$p < 0.001$.

Fig. 3. Results of the structural equation modeling.

research extends the VBN model, which can be understood from two perspectives. From the perspective of using the VBN model, previous literature can be divided into three aspects: using the model to measure tourists' pro-environmental behavior directly, simplifying the model by deleting two or three variables, and combining the model with other models or factors such as Expectancy Theory, TPB Theory, place attachment, subjective norms, and environmental attitudes (Choi et al., 2015; Han, 2015; Kiatkawsin & Han, 2017; Youn et al., 2019). However, a key point is not explained by previous research: whether altruistic, biospheric, and egoistic values have been cultivated in daily life and subsequently affect tourists' pro-environmental behavior, or whether this behavior is affected by other factors. Thus, our research extends the VBN model by adding the two variables of religious ambience and awe, aiming to stress that awe encouraged by religious ambience directly affects three kinds of values and indirectly influences tourists' pro-environmental behavior in daily life via the variables. Given that, this extended model explores the linkage of tourism field with tourists' daily behavior in order to highlight the tourism educational function.

From the perspective of values in the VBN model, this research suggests that altruistic value is more important than biospheric value, contrary to a previous conclusion (Choi et al., 2015). Previous research has focused more on the context of the tourism destination as a natural attraction, while ignoring the context of the destination in terms of cultural resources such as at religious tourism. In fact, there is a difference in data results in different types of tourism field. At destinations with natural attractions such as a national park, the data indicates that biospheric value does affect NEP (New Environmental Paradigm). When exposed to a natural destination, tourists feel the majesty and magnificence of nature. So, when asked to complete the survey about tourists' pro-environmental behavior, they pay more attention to biospheric value in the context of nature at that time and do not associate the destination with other grand values such as altruistic value. Therefore, these studies indicate that biospheric value is the most critical factor. On the contrary, the situation changes when cultural resources are involved, such as in religious tourism. Exposed to religious tourism, tourists would receive knowledge about life philosophy, attainment in self-cultivation, and symbols of the altruistic values of religious culture. Contributing to this reason, altruistic value is fully elicited. At the end of a sacred journey, this influence could play a significantly lasting role when one returns to secular life. Above all, three kinds of values should be selected according to the features of the research object, rather than subjectively deleting and deciding which ones are more important. In future research regarding the VBN model, we can choose tourism destinations with equal emphasis on cultural resources and natural resources and examine the results.

Second, this model is an empirical exploration of tourism ritual theory from the perspective of tourists' pro-environmental behavior. Graburn et al. (2001) put forward Tourism Ritual Theory, in which tourism is considered as a special ritual that stands in opposition to daily life at home and work. However, previous literature mainly discussed the topic of behavioral anomie when escaping from daily life (secular) to tourism (sacred). Few studies pay attention to the complete transitional journey, "secular ⇨ sacred ⇨ secular". In the process of tourism, tourists may create themselves. When tourists return to their daily life, they would face the secular life with the "new self" created through tourism, which is different from their secular life before tourism. Therefore, the sacredness of tourism creates a "magic" change for tourists temporarily or permanently, and this empirical study finds that tourists perceive religious ambience when exposed to religious tourism. Awe is mapped onto their altruistic, biospheric, and egoistic values, and a pro-environmental attitude is stimulated which continues to affect their daily life. Thus, this study expands on previous research from psychological perspectives such as spillover effects of pro-environmental behavior. At the same time, this study coincides with the developing trend of integrating culture with tourism.

5.2. Practical implications

From the managerial perspective, three practical implications can be drawn for tourism destination managers. First, this study proves that religious ambience is an important factor in inspiring the positive emotion, awe, in religious tourism. Thus, managers must consider how to improve tourists' perception of religious ambience. There are three factors that result in poor perception. First is the commercialization of a destination, which leads to loss of authenticity for tourists. Therefore, it is essential to balance the relationship between commercialization and authenticity so as to create the right ambiance. Religious ambience is brought about by religious architecture, art, music, and other aspects of religious culture. However, if a religious symbol does not conform to the overall ambience, tourists' perceptions will be negatively affected. To solve this problem, managers need to design and display religious ambience as a whole according to the procedures of separate design. Finally, tourists' perceptions of religious ambience varies due to different understandings of religious culture. In this case, the system of interpretation is particularly important. Therefore, managers should put great effort into compiling interpretive content, training tour guides, and optimizing interpretation methods.

Second, awe can play the role of an oversight mechanism and

positively influence tourists' altruistic, self-interest, and biospheric values. However, in China, most of these destinations solve environmental problems mainly through moral suasion and disciplinary actions. Compared with compulsory solutions, awe plays a critical role in solving the ecological dilemma and maintaining sustainable development by activating tourists' pro-environmental behavior. Meanwhile, tourists' biospheric value, awareness of consequence, and ascription of responsibility are deficient (Chang, 2016). Many tourists do not realize that their behavior inflicts a negative environmental influence on destinations. Even those destinations that emphasize ethical travel tend to see only short-term improvements in tourist behavior. Thus, destinations can design experiences that encourage awe. Some researchers think that managers should fully grasp the two characteristics of awe (the perception of vast things and the need for accommodation) in two stages (Wang & Lyu, 2019) so as to stimulate awe to the greatest extent. Before embarking on religious tourism, tourists will browse relevant websites and applications to collect information. At this stage, destination managers can present videos on their websites or applications to introduce their cultural products. Many tourists enjoying religious tourism will benefit from this. At the same time, managers can make use of AR, VR, and other technologies to help tourists enjoy an immersive experience.

Third, this paper indicates that pro-environmental behavior in specific settings has a positive effect on general pro-environmental behavior without any mediators (Van Der Werff et al., 2014). This has important implications for tourism's educational function. Managers should encourage awe through education, policy, and propaganda (Thomas et al., 2016). Thus, environmental protection signs should be placed as needed. Some environmental ideas can be vividly introduced into the interpretation service. The concept of harmonious coexistence with nature should be embodied in religious culture and rites. An immersive experience is an indispensable part of post-modern tourism. Some experiences that engage environmental protection can be designed to strengthen this behavior. Subsequently, when tourists remember their journey and look at photos, pro-environmental behavior in the tourism context will have a spillover effect on their general pro-environmental behavior.

5.3. Limitations and future research

There are some limitations existing in this study. First, the surveys were mainly completed by Chinese citizens. Therefore, the results might be affected by participants' national culture and background, especially regarding religious tourism. Previous research has indicated that national culture has the potential to affect environmentally sustainable tourism (Packer, Ballantyne, & Hughes, 2014). Therefore, in the future, we should sample participants from diverse nations and cultures to help build up the generalizability of these study findings and to make comparisons. Secondly, during our survey in August 2020, the domestic epidemic in China was effectively controlled (Xinhua News, 2020), and the survey site Guandi Temple was open normally. Therefore, the epidemic has little impact on Chinese domestic tourists, but it has a greater impact on international tourists. Because our survey mainly focuses on domestic tourists, this has limited influence on the source of our survey samples. Third, there is a disadvantage in measuring tourists' specific and general pro-environmental behavior: when measuring these variables, our research utilizes intention instead of behavior. Intention reflects tourists' true behavior, but it is possible that tourists sometimes reply dishonestly. There is always some deviation between measurement and reality. Moreover, we do not divide tourists into secular and pilgrims according to their motivations. Previous research has indicated that secular tourists and pilgrims have different responses to religious ambience and awe, and their subsequent behavior varies. A study that differentiates tourist types is needed to explore whether there are differences among the types. Furthermore, in the process of collecting data, our research chose Haizhou Guandi Temple as the only destination. There are some Guandi Temples that present less religious ambience than Haizhou, and they might not elicit awe so easily.

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Appendix

Measures	Mean	S.D.	Skew	Kurtosis
Religious ambience (RA)				
The ceremony makes me feel solemnity and seriousness.	6.221	0.909	−0.701	−0.839
I feel the powers of the god are unlimited.	6.067	0.9278	−0.551	−0.8
I think the Guangong culture is beautiful.	6.247	0.8737	−0.871	−0.231
I think the Guangong arts are beautiful and magical.	6.115	0.894	−0.553	−0.812
The temples let me feel the long history of Guangong.	6.396	0.7871	−1.004	−0.076
Awe (Aw.)				
Boring-excited	5.758	0.8584	0.029	−0.915
Usual-Unusual	6.084	0.8234	−0.494	−0.542
Unexpected-expected	5.887	0.8345	−0.235	−0.691
Arrogant-humbling	6.252	0.7761	−0.687	−0.347
Biospheric value (BV)				
Unity with nature: fitting into nature.	6.336	0.8335	−0.846	−0.598
Protecting the environment: preserving nature.	6.566	0.7378	−1.456	0.814
Respecting the earth, harmony with other species.	6.612	0.6918	−1.544	1.02
Preventing pollution and protecting natural resources.	6.659	0.6787	−1.914	2.673
Altruistic value (AV)				
Social justice, correcting injustice, and caring for the weak.	6.379	0.8206	−0.958	−0.364
Prevent pollution, conserve natural resources.	6.559	0.7219	−1.42	0.844
Equality, equal opportunity for all unity with nature, fitting into nature.	6.496	0.7631	−1.243	0.314
Egoistic value (EV)				
Authority: the right to lead or command.	3.206	1.1162	−0.216	0.356
Social power: control over others, dominance.	3.182	1.0721	−0.545	−0.166
Influential: have an impact on people and events.	3.652	0.991	−0.494	0.587
New ecological paradigm (NEP)				

(*continued on next page*)

(*continued*)

Measures	Mean	S.D.	Skew	Kurtosis
The balance of nature is very delicate and easily upset.	6.026	0.944	−0.501	−0.799
Humans are severely abusing the environment.	5.868	0.9504	−0.257	−0.955
Earth likes a spaceship with limited room and resources.	6.331	0.8525	−1.019	0.128
Awareness of consequence (AC)				
The tourism industry can cause pollution, climate change and exhaustion of natural resources because of infrastructure required to cater to a larger number of tourists.	5.662	0.9968	−0.116	−0.888
Tourism can generate huge environmental impacts on the environment.	5.422	1.0021	0.086	−0.826
Tourists can cause environmental deterioration such as waste and excessive use of energy/water/fuel.	5.765	0.9891	−0.204	−1.062
Ascription of responsibility (AR)				
I believe that every traveler is partly responsible for the environmental problem caused by the tourism industry.	5.662	0.9968	−0.116	−0.888
I feel that every traveler is jointly responsible for the environmental deteriorations caused by traveling activities.	5.422	1.0021	0.086	−0.826
Every traveler must take responsibility for the environmental problems caused during their trips.	5.765	0.9891	−0.204	−1.062
Personal norm (PN)				
I feel an obligation to act pro-environmentally by choosing eco-friendly activities.	6.408	0.8037	−1.037	−0.134
Regardless of what other people do, because of my own values, I feel that I should behave in an environmentally friendly way.	6.386	0.8009	−0.978	−0.21
I feel that it is important to be environmentally friendly, reducing the harm to the spot and its environment.	6.554	0.7156	−1.397	0.838
Tourists' pro-environmental behavior (PEB)				
Volunteer at Guandi Temple to protect environment of spot.	6.506	0.7787	−1.309	0.442
Support and/or accept policies that protect the marine spot environment.	6.482	0.7907	−1.377	0.941
Clean equipment we used to beautifying spot environment.	6.357	0.7993	−0.931	−0.189
Use scientific method to prevent the deterioration of environment.	6.252	0.7945	−0.713	−0.374
Support the reintroduction of Guandi Temple.	6.355	0.8428	−1.062	0.11
Properly dispose of waste (e.g., apple cores) that may cause the environmental problem in Guandi Temple.	6.48	0.7937	−1.31	0.605
Support policies that protect historic and cultural resources.	6.556	0.7483	−1.525	1.259
General pro-environmental behavior (GPEB)				
I will learn more about the state of the environment and how to help solve environmental problems in the future.	5.981	1.0094	−0.596	−0.749
I will talk to others about environmental issues.	5.245	1.025	0.249	−0.894
I will invest in companies that utilize green technologies.	5.012	1.0388	0.532	−0.725
I will talk to policy makers about environmental issues.	5.209	1.0106	0.331	−0.952
I will contribute money to environmental organizations.	5.228	1.0324	0.257	−0.877
I will participate in organized, peaceful environmental protests.	5.664	1.0036	−0.063	−1.065
I will buy fruits and vegetables grown without pesticides or chemicals (e.g., organic food).	5.739	1.0078	−0.293	−0.719
I will join in community cleanup efforts.	5.597	1.0427	−0.158	−0.998
I will pay extra for transportation if it is environmentally-friendly (e.g., a fuel efficient car).	5.52	1.0425	−0.08	−1.068
I will reduce energy and water consumption.	6.245	0.9646	−0.894	−0.53

Note1. S.D. = Standard Deviation.

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