

The Influence of Personal Values on Domestic Tourists' Travel Intentions: Does Polychronicity Matter?

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Abstract

Beyond considerations for the economic determinants of domestic tourism, only a handful of studies have investigated the socio-psychological antecedents of domestic tourists' travel intention and behaviour. This study aims to contribute to the expanding body of work on the psychological factors of domestic traveling by investigating the effects of personal values and individuals' time orientation on travel intention. A quantitative research approach was adopted whereby Likert-scale type structured questionnaires were used in collecting data from 346 conveniently sampled staff and students of public universities in Nigeria. Results of data analysis using structural equation modeling techniques show that openness-to-change and self-enhancement values have significant positive effects on travel intention while conservatism and self-transcendence values had no such effect. Polychronicity was also found to be a positively significant predictor of travel intention, as well as a significant moderator of the relationship between openness-to-change values, conservatism values, and self-transcendence values, on the one hand, and travel intention; the interaction between self-enhancement and polychronicity was not significant. Tourism marketers may gain more understanding on designing and/or packaging travel products that fit potential tourists' life guiding philosophies and goals by associating such destinations/events with the likelihood of accomplishing certain value dimensions.

Keywords: Personal values; time orientation; domestic tourism; travel intention; polychronic cultures

Introduction

Globally, tourism is increasingly being recognized as a veritable contributor to the socio-economic and cultural development of nations that invest in it (World Travel and Tourism Council, 2020). Scholars have, however, observed that the literature is predominated by studies on international inbound/outbound tourism activities, with little attention paid to domestic tourism (Adinolfi et al., 2021; Alzboun, 2019; Evrard & Leepreecha, 2009; Lu et al., 2016; Massidda & Etzo, 2012; Mkwizu, 2021; Mutinda & Mayaka, 2012). Compared to international tourism, domestic or local tourism and travel has been shown to be relatively more important in terms of size, economic contributions, creation of employment opportunities, promotion of national integration, and socio-cultural development (Evrard & Leepreecha, 2009; Massidda & Etzo, 2012; Mutinda & Mayaka, 2012). And this is more so after the global decline in international tourism because of COVID-19 travel restrictions forced governments and tourism

business operators to reconsider local tourism as a veritable path to growth recovery and performance in the tourism sector (Adinolfi et al., 2021; Osiako & Szente, 2021). Indeed, it has been observed that domestic tourism accounts for about 80% of world tourism (Mutinda & Mayaka, 2012, p. 10), and the revenues attributable to it is equal and sometimes higher than those due to international inbound tourism (WTTC, 2020), in spite of local tourists' poor purchasing power (Ghimire, 2013). Given these potentials, researchers have only recently started according research efforts to understanding the nature, antecedents and outcomes of domestic tourism behaviour, and there is still more to be known about this phenomenon (Alzboun, 2019; Evrard & Leepreecha, 2009; Mutinda & Mayaka, 2012; Osiako & Szente, 2021).

Beyond considerations for the economic antecedents and outcomes of domestic tourism – a topic area that has enjoyed a fair share of attention in the available literature (Massidda & Etzo, 2012), research (e.g., Kotsi & Pike, 2021; Lu et al., 2016; Meng et al., 2020; Wen & Huang, 2019) has advocated for studies on the non-economic and socio-psychological explanatory factors of tourists' behaviour. Indeed, general marketing literature has long acknowledged that psychological variables are more robust and useful than traditional economic variables in explaining individuals' choice behaviour (Ho et al., 2006). Although extant studies have investigated the psychology of travel, in general (e.g., Gilbert & Abdullah, 2004), and some psychological determinants of travelers' behaviour (Fodness, 1994; Jang et al., 2009; Kotsi & Pike, 2021; Li & Cai, 2012; Lu et al., 2016; Wen & Huang, 2019), these studies largely neglected/underrepresented domestic tourists' behaviour in non-western developing countries (Evrard & Leepreecha, 2009; Ezeuduji, 2020; Lu et al., 2016; Osiako & Szente, 2021). Some of the important context-specific or culturally-relevant psychological variables that may potentially explain tourists' travel behaviour, though scarcely researched, are personal value orientation (Kim, 2020) and time orientation related to socio-cultural factors (Lu et al., 2016; Ray & Wakelin-Theron, 2018).

Personal values are those “desirable trans-situational goals varying in importance that serve as guiding principles in people's lives” (Schwartz, 2006:1). Innate to individuals, scholars believe that values are so central to peoples' personality and cognitive structure, so much so that they influence attitudes and behaviour (Connor & Becker, 2003; Kim, 2020; Li & Cai, 2012; Schwartz & Bilsky, 1990). Although personal values have been researched in several contexts, (e.g., see Li & Cai, 2012; Sagiv & Schwartz, 2007; Schwartz, 1992; Sousa et al., 2010), only a handful of studies (e.g., Kotsi & Pike, 2021; Li & Cai, 2012; Meng et al., 2020) have related tourists' personal values to their travel behaviour. The study by Li and Cai (2012) which made a distinction between external values (i.e., values directed by, and based on, an irreplaceable knowledge of an object, e.g., a situation or goal) and internal values (i.e., values that are internally directed by an inner drive to meet innate expectations), found that Chinese outbound tourists' behavioural intentions were affected by the latter category of values, not the former. While this study, and other similar ones, has contributed to our understanding of tourists' travel intentions, albeit international tourists' travel behaviour, the use of a bi-dimensional conceptualisation of values may not be representative of the possible range of values possessed by individuals. As a departure from previous studies, and consistent with several contemporary studies in the field of marketing (e.g., Connor & Becker, 2003; Sousa et al., 2010), the current study adopts Schwartz's (1992) theory of personal values which divides individuals' value-types into 10 orientations fitting into two bi-polar dimensions: (i) openness-to-change (stimulation, hedonism and self-direction) versus conservatism (security, conformity and tradition); and (ii) self-enhancement (power and achievement) versus self-transcendence (universalism and benevolence). Openness-to-change underscores the values that stand for independent and liberal-mindedness, the adventurous disposition, and openness to new ideas

and ways of doing things. These values contrast with conservatism which reflects self-restrictions, the desire for order, the preservation of status quo, and a general conformity with the rule (Schwartz, 2006). Self-enhancement values, on the other hand, emphasise self-interest, and the pursuit of one's own success or goals; these principles stand in contrast to universalism and benevolence - values which promote others' welfare and interest, including concern for the environment (McGuire et al., 2008; Sagiv & Schwartz, 2007). Only a limited number of previous studies have used Schwartz' value theory in explaining domestic travel behaviour (Kim, 2020).

Defined as the 'temporal personality' of individuals which underlie their time-use pattern or perception (Bluedorn et al., 1992; Hall, 1983), time orientation is also one culturally-relevant psychological variable that has enjoyed little attention in tourism research (Lu et al., 2016). Polychronicity describe individuals' temporal nature which explains the manner they structure their time vis-à-vis the tasks or events that require attention (Lee & Sawyer, 2010). Individuals are described as either monochrons – people who view time as a tangible resource that needs to managed such that planned activities and events fit into specified time frames, or polychrons – people who believe that time cannot be controlled, and are not uncomfortable in engaging in several impromptu events/activities within a given time bloc (Arndt et al., 2006; Chen et al., 2015; Lindquist & Kaufman-Scarborough, 2007). Previous research has associated monochronic and polychronic time orientations with consumer behaviour in a variety of contexts (Bluedorn et al., 1999; Nonis et al., 2005; Xu-Priour et al., 2017), but there are scarcely studies that considered domestic tourists' travel intentions in an African developing country. Therefore, this study aims to examine Nigeria's domestic tourists travel intentions with particular reference to their personal values and time orientations, and to contribute to the burgeoning literature on psychological antecedents of domestic tourism. More so, an insight into the intricate interrelationship between the two explanatory variables may enhance the marketing management capacity of domestic tourism product/service providers.

Literature review and hypotheses

Personal values theory

Research into the definition and nature of values, as well as how to organize them into value systems, has been widely reported in the literature over the past few decades (Rokeach, 1973; Schwartz, 1992). Although the personal values construct has been used in a broad range of research contexts, including tourism (Kim, 2020; Li & Cai, 2012), the variety of conceptualisation of the construct found in the literature presents a challenge (Rohan, 2000). For example, in their separate reviews of the value construct literature, both Rohan (2000) and Hitlin & Piliavin (2004) reported a great number of inconsistencies in definitions of values, as well as disparities in the conceptualisations of the frameworks for explaining them. In their conclusions, these authors considered the value theories developed by Rokeach (1979) and Schwartz (1992) as very important for understanding peoples' attitude and behaviour in decision situations. Although contemporary studies on values in the management sciences adopt either the Rokeach or Schwartz values framework, the current study utilize the latter's conceptualisation for the reason that Schwartz (1992, 2006) and colleagues' (Bardi & Schwartz, 2003; Schwartz & Bilsky, 1990; Schwartz & Boehnke, 2004) extended and improved on Rokeach's (1979) value theory by (1) developing a framework for understanding the motivational dimensions of values; (2) developing a classification schema for categorising and identifying value types; and (3) developing validated instruments for measuring them.

Rokeach's (1973, 1979) theory describe values as those stable and enduring beliefs which inform peoples' thinking that a specific mode of action or end-state of existence is socially or personally preferable, even desirable, to an opposite behaviour or end-state. The

theory also distinguished between terminal values and instrumental values, as well as providing a framework for understanding them. Building on Rokeach's (1973, 1979) theory, Schwartz and Bilsky (1990) describe values as those stable trans-situational desirable goals that serve as guiding principles in peoples' lives. By arguing that values represent conscious goals reinforced by three basic universal human requirements – biological needs, the need for coordinated social interactions, and the demands of group functioning, the study by Schwartz (1992) proposed ten value types. These value types are power, achievement, hedonism, benevolence, universalism, conformity, tradition, security, self-direction and stimulation. Schwartz (1992) further organized these ten value types into four higher-order value domains comprising two bipolar dimensions: (1) Self-enhancement values (achievement and power) versus self-transcendence values (universalism and benevolence) and (2) openness-to-change values (stimulation and self-direction) versus conservation values (tradition, conformity and security). The hedonism value type is often treated as a cross between self-enhancement values and openness-to-change values because it contains elements of these values (Schwartz, 1992). Schwartz's (1992) values theory has been empirically tested and validated in over 60 countries across the world (Roccas et al., 2002), thus enhancing its theoretical strength. Despite its strong theoretical foundation, as well as its potential for explaining behaviour (Steenkamp, 2001), it is yet to be widely applied in social science research and only a limited number of research has applied Schwartz (1992) value typology in investigating tourists travel behaviour (Kim, 2020).

Time orientation theory

Research on how people perceive and attribute meaning to time has engaged the attention of scholars from different spheres of endeavours for several decades now (Lee & Sawyer, 2010). One common thread running through the time literature is that individuals' perception of time is temporal and such temporal perceptions may predict their temporal behaviour (Capdeferro et al., 2014; Kaufman-Scarborough & Lindquist, 1999). Hall's (1959) theory on time and time systems has been influential in shaping researchers understanding and conceptualisation of the construct (Bluedorn et al., 1999). According to Hall (1959), the use and meaning of time is a function of cultural differences. In this sense, two culturally-relevant temporal time perceptions or dimensions have been identified (Bluedorn et al., 1999; Hall, 1983; Lindquist & Kaufman-Scarborough, 2007): Monochronic time cultures and polychronic time cultures. Monochronic time cultures describes nations or societies where time is generally viewed as a resource to be planned/managed, and projects/activities must be executed sequentially or one-at-a-time. These cultures emphasize the scheduling of projects and strict adherence to deadlines. In contrast, polychronic cultures view time as infinite and naturally re-occurring, and they also have the tendency to engage in many projects/activities at a time (Ayoun & Moreo, 2009; Lindquist & Kaufman-Scarborough, 2007). Western European and North American countries are classified as monochronic cultures while Asian, Middle-Eastern, Latin American and African countries are classified as polychronic cultures (Hall, 1959, 1983). The dichotomous categorization of cultures based on time use behaviour has been empirically supported (Van Everdingen & Waarts, 2003).

Irrespective of their particular culture, and given the tendency for people within the same cultural group to have different dispositional traits and personalities, researchers have classified individuals as either monochrons or polychrons, depending on their time orientations (Bluedorn et al., 1999; Conte et al., 1999; Hall, 1983; Lindquist & Kaufman-Scarborough, 2007). Monochrons are individuals with a monochronic time orientation, a tendency to engage in activities one-at-a-time. Monochrons view time as a valuable tangible resource that can either be saved or spent/wasted. As task-oriented people, monochrons emphasize planning and scheduling of activities, abhor lateness and interruptions, engage in short-term relationships

with other people, respect other people's privacy, and also stick to their plans religiously (Arndt et al., 2006; Bluedorn et al., 1999). Polychrons, on the other hand, are individuals with a polychronic time orientation and a tendency to simultaneously engage in many activities within a given time block (Lindquist & Kaufman-Scarborough, 2007). For the polychronic individual, time is an infinite intangible resource beyond the control of man, and same events occur in natural cycles (Arndt et al., 2006; Chen et al., 2015). Individuals with polychronic time orientation tend to change plans at short notice, are concerned more about building and maintaining long-term relationship with friends/family members/business partners than meeting schedules, and also see nothing wrong in switching back and forth among many events/activities that require their full attention (Bluedorn et al., 1999; Xu-Priour et al., 2012).

Time orientation theorists acknowledge that individual differences or personality variables may reflect on peoples' attitude towards time, as well as the meanings they attribute to time, notwithstanding the cultural grouping they belong to (Bergadaa, 1990; Nonis et al., 2005; Palmer & Schoorman, 1999). In other words, within a polychronic cultural setting (e.g., an African or Asian country), it is possible to find individuals who have different perception and attitude towards time, relative to the general view held about such cultural groups. Manrai and Manrai (1995) observed that differences in individuals' temporal perception and behaviour towards time within a given culture may result from learning and socialization processes. To this end, theorists also make a distinction between polychronicity at the national level and individual-level polychronicity – defined as the extent to which individuals prefer to undertake more than one activity or task at the same time (Benabou, 1999; Bluedorn et al., 1999; Kaufman-Scarborough & Lindquist, 1999). Individual-level polychronicity theorists view time orientation as a continuum where individuals that prefer to actively engage in several projects or activities within a given time frame (polychrons) are said to be high on polychronicity, while individuals who have a preference for completing one project before embarking on another (monochrons) are said to be low on polychronicity (Bluedorn et al., 1992). The monochronic-polychronic theory of individual time orientation has been widely employed in a variety of contexts in investigating consumer behaviour, including internet use pattern (Lee, 1999; Xu-Priour et al., 2017; Zakour, 2004), grocery shopping behaviour (Kaufman-Scarborough & Lindquist, 1999) and retail employee satisfaction and turnover (Nonis et al., 2005).

Travel intention

Jang et al. (2009) describe travel intention as a mental process that leads to individuals planning or committing to a course of action that may culminate in a future travel. As a form of behavioural intention – a construct used in describing individuals' contemplations or planned future behaviour, or the likelihood that individuals will engage in a particular kind of behaviour in a given setting (Ajzen, 1985), the concept of travel intention is often explained using the theory of planned behaviour (TPB) (Jang et al., 2009; Lu et al., 2016). The TPB which was itself derived from the theory of reasoned action (TRA) (Ajzen, 1991), argues that behavioural intention is the immediate precursor to behaviour, and that an individual's intention to adopt a kind of behaviour is a function of his/her attitude towards that behaviour and their socially-relevant normative beliefs (Ajzen, 1991). According to TPB, behavioural intention is underpinned by three elements: attitude towards the behaviour, subjective norms, and situational elements (Ajzen, 1991, 2002).

Attitude towards a particular form of behaviour is influenced by individuals' core beliefs, hinged on cognitive knowledge, about the consequences of performing such behaviour (Xu-Priour et al., 2017). The element related to subjective norms is determined by a set of normative beliefs – the perception of whether the performance of a form of behaviour will meet the approval of close associates, including family members and friends/colleagues (Ajzen,

1991; Hassanein & Head, 2007). Situational elements or perceive control (Ajzen, 2002) is determined by people's beliefs about their capacity to engage in a given behaviour (i.e., beliefs about the presence of factors that may either impede or enhance their performance of a particular behaviour). Although meta-analytic studies (e.g., Sheeran & Orbell, 2000) have confirmed the predictive power of behavioural intention on actual behaviour, intention is one of the least investigated topics in tourism (Jang et al., 2009). To contribute to the few existing studies on the socio-psychological antecedents of tourists' travel behaviour, the current study builds and test a model that incorporate personal value orientation, time orientation and travel intention.

Development of model and hypotheses

Personal values and travel intention

As mentioned earlier, this study employs Schwartz value theory and its two bipolar value dimensions of openness-to-change versus conservatism and self-enhancement versus self-transcendence in examining domestic tourists' intentions to engage in tourism travel activities. Although Schwartz (1992) conceptualized each bipolar dimension as consisting of opposing value sets, empirical studies (e.g., Sosik, 2005) often treat these opposing classes of values as two independent dimensions. The implication of this is that the possession of high levels of openness-to-change values by an individual, for instance, does not mean that such an individual will have zero or low levels of conservatism values, or vice versa. This is because "all men everywhere possess the same values to different degrees" (Rokeach, 1973: 3), though not all personal value priorities can be acted upon under all circumstances (Schwartz, 2006). Therefore, an individual could possess the two bipolar values, but one will clearly dominate.

Self-direction, stimulation and hedonism are the three value types underlying openness-to-change (Schwartz, 2006). Self-direction reflects individuals' desire to be independent, autonomous, and be in charge/control. For self-directed individuals, the motivational goal is exploring new experiences, creativity, thinking and acting independently, open-mindedness to new ideas and ways of doing things, and being in control of one's decisions. Stimulation stems from the need to remain optimally aroused and activated such as to sustain some level of interest on an object. Thus, the underlying goal of stimulation is a desire for variety in life hinged on the pursuit of exciting, challenging, daring and novel ideas/adventures (Sagiv & Schwartz, 2007). Hedonism is associated with the desire for pleasure and sensual gratification (Schwartz, 2006). Values associated with the needs for security, conformity and tradition make up the conservatism pole. Security-related values are underpinned by the desire for harmony, safety, and stability in relationships, society and self, and these are represented by expressions in national/family security, social order and reciprocation of favour (Sagiv & Schwartz, 2007). Conformity values entail subordination to either persons or institutions so as not to violate social expectations or upset others. Conformity values manifest in individuals' self-discipline, obedience to rules and constituted authorities, maintaining status quo, politeness to others (Schwartz, 2006; Sagiv & Schwartz, 2007). For value orientation associated with tradition, the goal is to respect/accept and show commitment to those customs and ideas that one's religions and culture hold dearly (Bardi & Schwartz, 2003; Schwartz, 1992).

We propose that both openness-to-change and conservatism values have positive effects on travel intention. This is because the motivational goals defined by openness-to-change values (i.e., open-mindedness, desire to explore, welcoming of opportunity for adventurous activities, welcoming of change and opportunities for novel experiences, independent thought, creativity, curiosity, opportunity for pleasure and to sensually gratify self) seem to be more in line with reasons why people may want to travel for tourism (Ezeuduji, 2020; Fodness, 1994). Indeed, the components of openness-to-change and conservatism values

are similar to many of the ‘push factors’ reported in early tourism and travel literature as being important motivations why people travel. For example, Crompton (1979) conducted unstructured interviews with 39 leisure travellers to determine their motivation to travel. The study found 9 motives which were further classified into two broad dimensions. The first dimension (or the so-called ‘socio-psychological factors’) comprise seven motives: the need to escape from everyday drudgery, regression, the need to explore and discover self, the need for relaxation, the need to enhance kinship and relationship with friends and family members, the need to enhance ones’ social status/prestige, and the need to maintain social interaction. The second dimension (or the so-called ‘alternative cultural factors’) is made of two motives – the desire for novelty, and education. It follows, therefore, that individuals who possess openness-to-change values are likely to view an opportunity to travel as an opportunity for an adventure, to rediscover and refresh self, to explore new and exciting experiences, and to learn new things. Furthermore, we reason that the goals underpinning conservation values (i.e., security – the desire for harmony, safety, and societal/kinship/relationship stability, conformity – the need to desist from actions that may cause disruption in social norms and interpersonal interactions/group functioning, and tradition – respect and commitment to culturally-sanctioned ideas and customs) are in tandem with the socio-cultural beliefs and value disposition of most Nigerian communities. Similarly, recent studies by Ezeudji (2020) and Wen and Huang (2019) concluded that the need for social interactions, visitation to families and friends, desire to experience cultural activities and escape from normal routines are strong reasons why people travel. For example, it is common to see Nigerians travel across the country to attend marriages, funerals, and other social events and festivals out of a sense of duty and obligation, and this gesture is often reciprocal. Indeed, the Nigeria cultural calendar is replete with several annual festivals and cultural events which enjoy massive patronage from both indigenes and non-indigenes within the country. In addition to helping to preserve customs and cultural heritage, these annual and occasional events serve as platforms for cementing kinships/friendships and promoting social cohesion. Based on the foregoing discussions, we propose that:

H₁: Both openness-to-change values (a) and conservation values (b) have positive significant effects on travel intention.

Self-enhancement versus self-transcendence values constitutes the second polar dimension of Schwartz’s value theory. The self-enhancement pole comprises two value types: power and achievement. Power value type is motivated by the desire for personal success by showcasing one’s social status, prestige and ability to influence/dominate or control others, including resources. Achievement values emphasize personal success by showcasing one’s competences, experiences, capabilities and expertise (McGuire et al., 2008; Schwartz, 2006). On the other hand, self-transcendence values are defined by an overarching concern for the welfare of others, including one’s family members and close associates/friends (benevolence), and nature/the society at large (Universalism).

With regards to the relationship between self-enhancement values and travel intentions, we propose that the desire to gain social status and dominance will have a positive effect on travel intention. An early study by Crompton (1979) suggested that, among other reasons, people travel as a way of enhancing their social status and prestige. Similarly, a recent study by Meng et al. (2020) tested and confirmed a conceptual model which shows that Korean volunteer tourists; personal values (the altruistic and egoistic dimensions) significantly predicted their intention to re-participate in volunteer tourism travel. We reasoned, therefore, that because travel, especially leisure travel, may enhance travellers’ self-worth and ego

through the prestige and status it confers on them (Dan, 1977), individuals who are motivated by the desire for personal success, achievement, the need to be recognized and celebrated by their peers, will always seize any given opportunity to embark on a leisure trip. We also reason that people who are motivated by the overarching concern for the welfare of family and friends/close associates (benevolence values) and the concern for the welfare of the society at large, including nature (universalism values) may engage in travel activities, if such travels promote their cause. The need to visit friends and relations, or to travel for the purpose of commiserating with families/friends who are grieving, or to travel as part of advocacy for the conservation of nature, are desirable end-states that may propel individuals who attach importance to self-transcendence values to travel. To verify the foregoing reasoning, we put forward the below hypothesis to be tested:

H₂: Both self-enhancement values (a) and self-transcendence values (b) have significant influence on travel intention.

Time orientation and travel intention

As stated earlier, polychronic individuals view time as a naturally-occurring phenomenon that can neither be planned nor controlled. Polychrons, therefore, see nothing untoward in multi-tasking – doing several things simultaneously, or task-switching – moving back and forth between tasks (Bluedorn et al., 1999; Conte et al., 1999). Given the tendency for individuals with a polychronic temporal time orientation to value social relationships and friendship more than keeping to time schedules, to behave as if time is an infinite resource that can neither be managed/controlled nor redeemed, to be welcoming of impromptu events rather than seeing them as interruptions, to change plans at short notice, and to undertake several activities/projects simultaneously (Ayoun & Moreo, 2009; Hall, 1983; D. L. Xu-Priour et al., 2017), we reason that individual-level polychronicity will be positively associated with travel behaviour. This is because traveling has been shown to bring about the consolidation of kinship and friendship (Fodness, 1994), and polychronic individuals do not mind disrupting their regular schedules or putting other activities on hold to achieve this. In Nigeria, it is common for people to plan events and send out impromptu invitation to friends and family members without first checking to see their availability. This is because they are fairly sure the invitees will create time to attend. More so, many Nigerians would travel far distance to attend festivals and other events just to gratify their families and friends, irrespective of the inconveniences to them. To them, socializing and maintaining relationships is as important to daily existence as it is culturally required. Based on the above premise, we hypothesise that:

H₃: There is a positive relationship between individuals' level of polychronicity and travel intention.

It is also plausible to suggest that an individual's temporal time orientation may relate to his/her personal values orientation and behavioural intentions. In fact, studies have shown polychronicity to be correlated to important descriptors of personal values, including innovativeness and variety seeking (Lindquist & Kaufman-Scarborough, 2007), achievement striving and ambitiousness (Conte et al., 1999), and the Big Five Personalities (Conte & Gintoft, 2005). Francis-Smythe and Robertson (1999) also demonstrated that polychronicity is an integral part of individuals' 'Time Personality' that comprises elements of cognition, behaviour and affect. Although we could not find any research that particularly linked individual-level polychronicity and personal values vis-à-vis behavioural intentions, the above-cited studies suggest a potential theoretical connection between polychronicity and personal

values. As members of a given society, individuals are embedded with that culture’s values through the learning process of socialization, so much so that it informs their attitude and behaviour (Sagiv & Schwartz, 2007). For example, it is likely that the influence of the four broad personal value dimensions on domestic tourists’ travel intention may not be the same for highly versus lowly polychronic individuals. Our assertion here is purely exploratory, hence we put forward the below hypothesis to be tested:

H4: Individuals’ level of polychronicity moderates the relationship between personal values and travel intention.

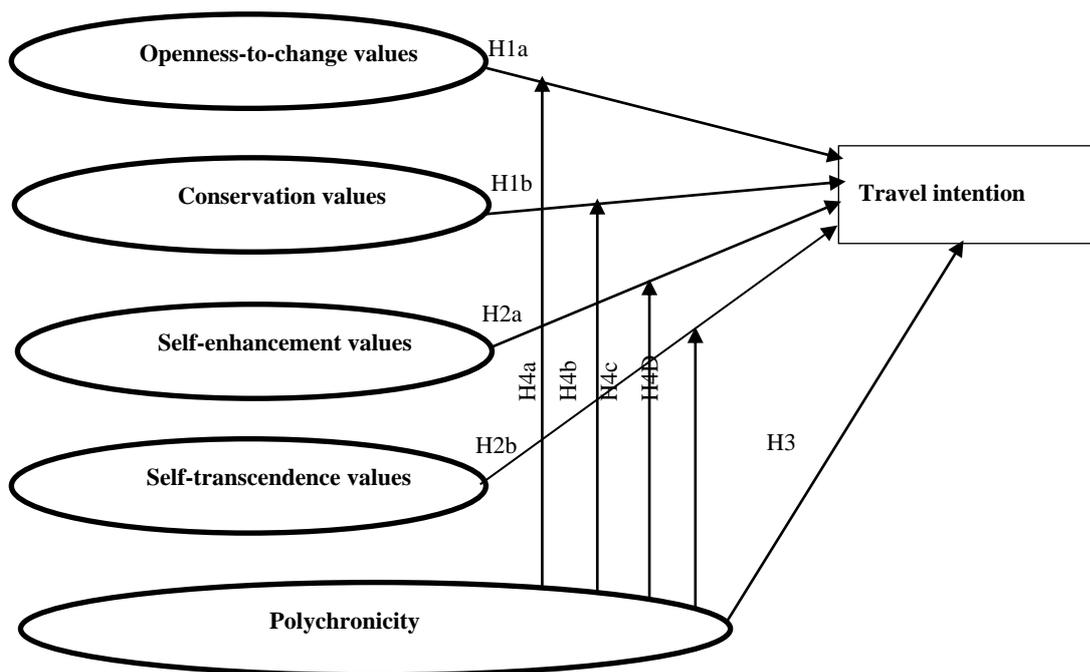


Figure 1: Conceptual model and hypotheses

Research method

Sampling and data collection

This study was conducted in 2021 and a cross sectional quantitative approach was adopted. A convenient sampling method was used whereby structured questionnaires were developed and distributed to staff and students of two public universities in Cross River state, South-South Nigeria, using both face-to-face contacts and social media platforms (WhatsApp and Telegram). As a miniature representation of the sociocultural diversity in the larger society, the choice of public university staff and students was aimed at enhancing the variance in sampled opinions. Moreover, previous research has used student population in examining tourism-related travels (e.g., Pudjiati, 2022; Ray & Wakelin-Theron, 2018). After 5 weeks and 2 gentle reminders a total of 402 completed surveys were received (207 from self-administered sources and 195 from social media sources). This sample size was considered sufficient for the analysis; thus, no further response was included when preliminary data analysis started. After checking to determine the completeness of responses, only 364 questionnaires were found usable for our analysis. It is interesting to note that all the unusable questionnaires came from the face-to-face contact sub-sample.

The use of a single source/questionnaire in cross-sectional surveys to obtain data on both independent and dependent variables may cause common method bias (Podsakoff et al., 2012). To check for common method bias, the Hamann one-factor exploratory tested was conducted. The test result shows that no one single factor accounted for a significant proportion of observed variance, thus suggesting that common method bias is not an issue of concern in this study. On the whole, the final sample included 218 male (or 54.23% of respondents) and 184 females (or 45.77% of respondents), and the average age of respondents was 37.6 years (SD = 13.3 years). Whereas 87 (21.64%) and 103 (25.62%) of the respondents were academic/teaching and non-teaching/academic staff respectively, the remainder (212 respondents or 52.74%) were students.

Operationalisation of constructs

The descriptions and measurements of all variables examined in this study are based on extant literature and previously validated scales. Individual values were assessed using the short Schwartz's value survey (SSVS) developed by Lindeman and Verkasalo (2005). Instead of asking participants to respond to the 57 items which represent the 10 original value types developed by Schwartz (1992), the SSVS has 10 items named after the original value, and each value is described by its original measurement items. For instance, self-enhancement dimension is made up of two value types – 'power' and 'achievement'. To assess individuals' power value orientation, participants were asked to rate the importance they attach to "wealth", "social power", and "authority" as guiding principles in their lives. For the 'achievement' value, participants were asked to rate the degree of importance they attach to "personal success", "ambition", "ability to influence events and people", and "competence and capability" as guiding principles in their lives. Similar descriptive wordings were used for all 10 values. The 10 SSVS items were rated on a 7-point Likert scale ranging from 1 ("not important"), 4 ("important") to 7 ("of supreme importance"). Although the original Schwartz value survey (SVS) used a 9-point rating scale, research has suggested that a narrower scale with 5 to 7 response options is optimal (Betz, 1996). Moreover, scores on corresponding value dimensions measured by the SSVS and SVS scales have been shown to correlated very highly (Linderman & Verkasalo, 2005). To obtain an index for each value dimension, we calculated the mean response for each of the 10 value items separately after which the scores attributed to each item within a value domain were averaged. To arrive at the score for the self-enhance value dimension, for instance, we computed the mean score for each participant on the 'power' and 'achievement' value types and then averaged the means for the sub-scale. The same approach was used to compute the scores for self-transcendence, conservatism and openness to change value dimensions. Hedonism was included in the openness-to-change domain in line with Schwartz and Boehnke's (2004) suggestion.

The polychronic attitude index (PAI) developed by Bluedorn et al. (1992) to measure individual-level polychronicity was used to determine respondents' time orientation. One out of the 4 original PAI items was dropped because of its situation-specific wording. Respondents were asked to rate, on a scale of 1 ("strongly disagree") to 5 ("strongly agree"), their level of agreement with such statements as "I am comfortable doing several things at the same time", "People should not try to do many things at once", and "I do not like to juggle several activities at the same time". The last two statements are reverse-worded. Individual scores for the items were summed and the total divided by 3. The higher the score (i.e., scores above 3.0), the more polychronic an individual, and vice versa (Bluedorn et al., 1992). Research (e.g., Kaufman-Scarborough & Lindquist, 1999) has confirmed the stability and internal consistency of the 3-item PAI scale. For the current study, we obtained a Cronbach's coefficient alpha of 0.77. Respondents' behavioural intention to engage local travel in the future was measured by 3



statements adapted from (Ajzen, 1985; Lu et al., 2016). Participants were asked to rate their level of agreement on a Likert scale of 1 (“Strongly disagree”) to 5 (“strongly agree”) to statements which proclaim that they have “intention”, “likelihood”, and “plans” to embark on local/national travel within the next 8-12 months.

Validity and reliability

In addition to using extensive literature review to establish content validity, convergent and discriminant validities as well as scale reliability were further assessed using the confirmatory factor analysis (CFA) procedure suggested by Gerbing and Anderson (1988). From Table 1, the average variance extracted (AVE) for each construct sub-scale (obtainable by squaring the bolded values on the diagonal) is greater than 0.5, thus indicating unidimensionality and reliability of the items underlying each construct (Gerbing & Anderson, 1988). Each item also loaded significantly on the respective construct they describe ($p < 0.01$), thus demonstrating convergent validity. To check for discriminant validity, the procedure recommended by Fornell and Larcker (1981) was followed. For discriminant validity to be achieved, square of the AVE for each construct must be higher than the inter-construct correlation coefficient for that construct. An inspection of the CFA result displayed on Table 1 shows that no inter-construct correlation coefficient is above its respective AVE’s square root, thus confirming discriminant validity (Fornell & Larcker, 1981). In sum, the fit indices for our measurement model are all within acceptable thresholds (Fornell & Larcker, 1981; Gerbing & Anderson, 1988): goodness of fit index (GFI = 0.88), comparative fit index (CFI = 0.92), incremental fit index (IFI = 0.91), Tucker-Lewis index (TLI = 0.97), and root means square error approximation (RMSEA = 0.07).

Table 1: Coefficients of inter-construct correlations and square roots of AVE

Variables	1	2	3	4	5	6
1. Self-enhancement	0.88					
2. Self-transcendence	-.48	0.78				
3. Conservation	-.21	-.18	0.84			
4. Openness-to-change	.11	-.29	-.31	0.82		
5. Polychronicity	0.13	0.09	-.08	0.10	0.72	
6. Travel intention	0.21	0.11	0.09	0.21	0.18	0.83

NOTE: The bolded values on the diagonal are the square roots of AVE for each construct

Results of hypotheses testing

Because of the need to test all the hypothesised relationships simultaneously, structural equation modelling technique with maximum likelihood estimation (MLE) method in *AMOS Software (Version 18)* was used. Execution of the structural model of hypothesised relationships produced the following statistics after an initial run and modifications: chi-square = 657.267 (d.f = 388.464, $p = 0.004$); GFI = 0.87; CFI = 0.96; TLI = 0.90; RMSEA = 0.05. The re-specification and modifications were done when it was apparent that co-varying some of the independent variables will improve data-to-model fit. The resultant data-to-model fit indices are all within acceptable cut-off points, hence the model was adjudged to be satisfactory (Schumacker & Lomax, 2016; Byrne, 2005). Next, the path estimates of hypothesised relationships were examined (Figure 2).

The path estimate between openness-to-change values and travel intention was significant ($t = 3.724$, $p < 0.01$, hence providing support for H_{1a}). However, no supportive evidence was found for the hypothesised relationship between conservation values and domestic tourists’ travel intention ($t = -1.210$, $p > 0.05$), hence our data did not confirm H_{1b}. On the other hand, the expected influence of self-enhancement values on local travel intention

(H_{2a}) was found to be positive and significant ($t = 3.384, p < 0.01$). In contrast, the effect of self-transcendence on travel intention (H_{2b}) was not significant, though positive ($t = 1.354, p > 0.05$). This study also predicted that individuals' level of polychronicity will influence their intention to embark on local tours (H₃). In line with our expectation, H₃ was confirmed ($t = 3.684, p < 0.01$), thus suggesting that the more individuals see nothing wrong with disruptions to planned activities or embarking on many unscheduled activities within the same time bloc, the more likely they are to travel whenever the opportunity arise.

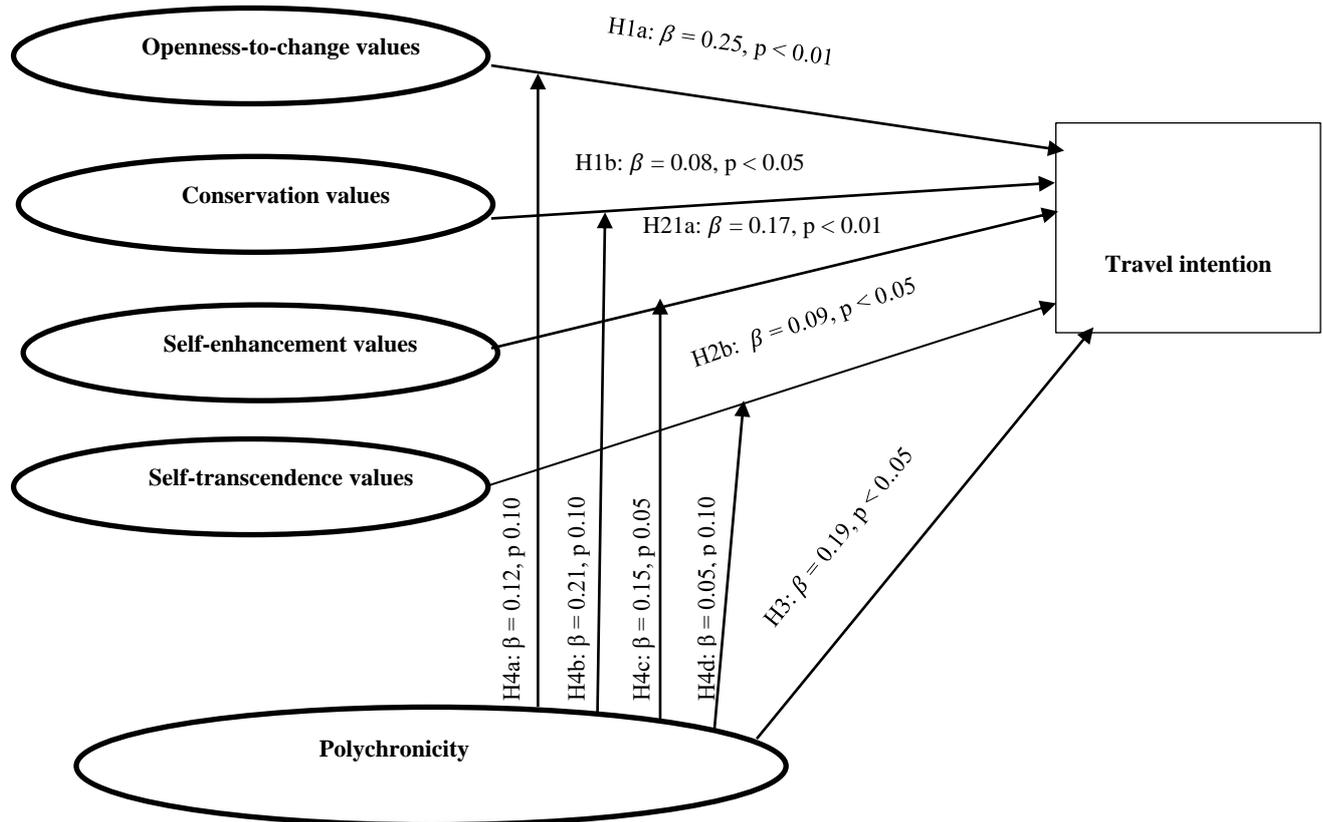


Figure 2: Structural model with path estimates

To test the moderating effect of polychronicity on the relationship between personal values and travel intention, interaction variables were created by multiplying the composite (average) scores on each of the four grand value dimensions by the corresponding composite polychronicity scores for each respondent. The re-specified model (i.e., including the interaction terms) was estimated and the data-to-model fit statistics were all within acceptable limits: GFI = 0.91; CFI = 0.98; TLI = 0.90; RMSEA = 0.049; $R^2\Delta = 0.11, p < 0.05$. An inspection of the standardized regression weights and their respective critical ratios (t-values) shows that the coefficients of interaction between openness-to-change values and polychronicity was positive and significant ($t = 1.987, p < 0.10$). Similarly, the coefficient of interaction between conservatism values was significant, though negative ($t = -2.08, p < 0.10$). On the other hand, while the coefficient of interaction between self-transcendence values and polychronicity was positive and significant ($t = 2.97, p < 0.05$), the interaction coefficient between self-enhancement values and polychronicity was positive, but not significant ($t = 1.88, p > 0.10$).

Discussion

Our results show that openness-to-change values is significantly and positively related to travel intention. This finding implies that people who are more open-minded, pleasure-seeking, flexible, creative, innovative, adventurous, receptive to novel and exciting ideas, seeking variety and exciting experiences in life, and motivated by the need to be in charge of their lives and decisions are more likely to embark on traveling in line with their life goals. This finding is consistent with previous studies (e.g., Crompton, 1979; Ezeuduji, 2020; Fodness, 1994; Osiako & Szente, 2021; Ray & Wakelin-Theron, 2018; Wen & Huang, 2019) that have found that individuals who are motivated by the innate desire to explore and discover self, the need for novelty and education, and the desire to escape from every-day-drudgery by seeking adventurous and stimulating experiences will seize any opportunity they have to travel. Similarly, conservation values were found to be significantly and positively linked to travel intention. Again, this result was expected because previous research has shown that the desire to maintain social harmony and norms, as well as the respect for culturally-sanctioned practices and customs – motivational goals similar to those underlying the conservatism value dimension – are reasons why people may travel (Crompton, 1979; Fodness, 1994). This finding also provides support for previous research (Osiako & Szente, 2021) which shows that domestic tourism promote the conservation of natural resources and cultural heritage, including family relationships. Indeed, reconnecting with family and friends has been identified as a motivation for students travel (Ray & Wakelin-Theron, 2018). Thus, this finding suggests that people in this part of the world attach great importance to their kinship, customs and traditions so much so that it dictates their choices and actions in life, including travel behaviour.

The results also indicate that self-enhancement value orientation is significantly and positively related to travel intention. This finding, which is in line with our *a priori* expectation, suggests that individuals who are primarily driven by the desire to be successful, concerned about their social status and prestige, and the need to be in charge/control/influence are most likely to embark on domestic tourism-related travel if such travel will enhance sense of self-importance and ego. This finding is in tandem with the results obtained by Meng et al. (2020) which shows that Korean volunteer tourists' personal values (the altruistic and egoistic aspects) predicted their re-participation intentions. Contrary to our expectation however, the effect of transcendence values on travel intension was not significant, though positive. One plausible explanation for this surprising result might be that, although Nigerians show concern for the welfare of others and nature (as indicated by the positive relationship between self-transcendence and travel intension), such concern alone is not strong enough to serve a 'push' factor to embark on travel. It is also possible that the current economic and security conditions in Nigeria may constrain peoples' desire to travel in keeping with their innate concern for the welfare of friends/relations and society/nature. It is also possible that local do not care enough or are not educated enough about the welfare of their natural environment to warrant them to engage in travel activities aimed at promoting it. Nevertheless, these are only speculations that warrant further research.

Our results also revealed that individual polychronicity had a significant positive influence on domestic travel intention. This result confirms our hypothesis which argues that individuals who see nothing wrong in switching from one task to another within the same time bloc or engaging in previously unplanned/unscheduled activities will be positively disposed to traveling if and when an opportunity is available. The positive relationship between polychronicity and travel intention also suggest that the social interaction and friendship opportunities accorded by tourism travels is agreeable with the nature and characteristics of polychronics. This result is consistent with previous studies (Conte & Gintoft, 2005; Xu-Priour

et al., 2014) which found that polychronic-oriented people are attracted to leisure activities and events, especially when such events are inspire social relationships.

The coefficient of interaction between openness-to-change values and polychronicity was significant and positive, indicating that the latter accentuates the positive relationship between openness-to-change values and travel intention. Consistent with our expectations, the result suggests that fun-loving and open-minded people who are not perturbed about engaging in spontaneous panning/activities or multi-tasking schedules will more strongly be positively disposed to traveling for tourism than those who are not. Although the effect of conservatism values was found to be negative and not significant, its interaction with polychronicity was found to be negative and significant, indicating that high levels of polychronicity reduces the inverse relationship between conservation values and travel intention. This result suggests that the effect of conservation values on travel intentions may become less negative (i.e., positive) when domestic tourists exhibit more and more polychronic behavioural tendencies. A possible reason for this may be that as people with conservation values become more polychronic in their time-use preferences, they become more cosmopolitan in thinking, and more open to new ideas and lifestyles, including those that oppose expected societal norms and traditions. Nevertheless, this is only a speculation that requires further investigation. However, given the largely polychronic orientation of the research setting, we conclude that individuals who are motivated by openness-to-change principles are more likely to be positively disposed to embarking on local tourism travel than those who live by conservation values.

A significant positive interaction was found between self-transcendence values and polychronicity, indicating that polychronicity strengthens the positive relationship between self-transcendence values and travel intention. This implies that people who place more premium on social relationships/interactions over keeping to strict time schedules, or those who are comfortable with simultaneously multi-tasking and undertaking unplanned/unscheduled activities at any given time, are more likely to be motivated by life goals directed at promoting pro-social welfare, including traveling with family/friends for recreation or visitation. This is consistent with previous literature (e.g., Bogari et al., 2003; Crompton, 1979; Fodness, 1994; Li & Cai, 2012) that show consolidation of kinship relationships, utilitarian concerns and enhancement of social interaction (characteristics associated with self-transcendence value dimension and polychronic time-individuals), among others, as needs-satisfying reasons why people travel. This finding, therefore suggest that highly polychronic individuals are more likely to show an overreaching concern for the welfare of others, and this inclination will motivate them to travel should the need arise. The study also found a positive interaction between self-enhancement values and individual polychronic orientation relative to their travel intention, but the interaction effect was not statistically significant. This implies that although individuals with polychronic tendencies may also be influenced by achievement-seeking and ambitiousness as guiding principles in life, such influence may only serve as marginal motivators when making travel decisions.

Conclusion

This study concludes that, within the Nigeria local tourism setting, the personal value profile and time-use preferences of university staff and students are significant indicators of whether or not they would engage in local tourism travels. Specifically, individuals who are open-minded and open to novel adventures and pleasurable experiences, as well as those overtly concerned about their social status and prestige, are most likely to be motivated to travel to local destinations/events if such activities are viewed as opportunities to attain their innermost goals. Furthermore, individuals who prioritise concern for the preservation of local cultures and traditions, as well as the maintenance of harmonious relationships in the society, are more

likely to engage in local tourism travels than those who espouse transcendent values. On the whole, polychronicity is an important determinant of local travel intention, as well as a partial moderator of the relationship between personal values and domestic travel intention. This study extends our understanding of personal values in relation to domestic travel intention in a typically polychronic culture, as well as highlighting individual'' personal value orientations may interact with their level of polychronicity to determine their travel behaviour.

Implications

The foregoing findings and conclusions have implications for tourism marketing theory and practice. Theory wise, this study is among the first to integrate individuals' temporal time orientation and personal values in a model aimed at empirically determining their influence on local travel behaviour in a typically polychronic society. Given that values are largely derived from a society's culture, this study may enhance our understanding of travel behaviour from a sociological standpoint. Our result supports the idea that Africans are largely polychronic in their understanding and preference for time-use, and this temporal attitudinal orientation is critical in their travel decision. The positive influence of individual level polychronicity and travel intention implies that local travels and the tourism industry in Nigeria could benefit maximally if tourism products (including events and destinations) can be such that people can simultaneously engage in them while carrying out their day job, or people can switch/move back and forth between their day job and enjoying an event with a given time frame. Far-fetched as this may seem, revolutionary means of transportation and communication can make this a possibility.

To be able to segment and serve a diverse tourist market profitably, tourism destination and product managers must be able to have a detailed profile of the actual or potential tourists that constitute each segment. our study confirmed the notion that values influence individual decision-making behaviour. By examining individuals' value orientation, rather than such much-studied demographic variables as gender, income level, age and level of education, tourism marketers may gain more understanding on how to design/package travel products that fit potential tourists' life guiding philosophies and desired end state. For example, tourism marketers can provoke travels to certain destinations or events by associating such destinations/events with the likelihood of certain value dimensions.

Specifically, our findings indicate that openness-to-change values positively influence travel intention. Therefore, tourism marketers may increase the attractiveness of tours/travels for open-minded and self-directed individuals by promoting such travels as a bundle of opportunities for self-discovery, enjoyment and self-gratification, freedom to savour new ideas and experiences, adventure, learning new thing, stimulating experiences, renewal of mind, and taking control of one's life. The positive and significant relationship between self-enhancement values and travel intention implies that tourism marketers should design travel packages which include opportunities to win prizes and accumulate souvenirs or trophies because these may appeal to the mentality of potential local tourists who value societal recognition and their ability to influence/impress others by their achievements.

Our finding also shows that while polychronicity accentuate the positive effects of both self-transcendent and openness-to-change values on travel intention, it attenuates the negative effect of conservation values on the outcome variable. Taken together, these results suggest that in addition to promoting a variety of travel programmes that fit these three broad value dimensions, marketers can enhance their performance by designing travel events as pleasurable experiences that will improve social interactions and people's lifestyles. For individuals with conservative values, for example, a travel programme that demonstrates no conflict between the need to respect traditional cultures and societal norms (including strictly adhering to

traditional ways of doing things), and the tendency to multi-task or switch back and forth between activities/events (such as dividing one's attention by bodily attending a wedding/festival and simultaneously using a video and audio device to monitor a building construction progress hundreds of miles away) can lead to a positive attitude towards local tourism travels.

This study has some important limitations worth highlighting. The data used in this study were collected from a convenient sample of students and staff (both teaching and nonteaching) from two public universities in Cross River state, Nigeria. This sample might not be an accurate reflection of travelers' population in Nigeria, let alone the region. Therefore, the generalization of the findings of this study should be done with caution. For example, given the traditional cultural value orientation of Nigerians, it was expected that conservation values would, at least, be positively associated with travel intention. Future research may employ a more varied sample to enhance generalizability and validity of our findings.

Another important methodological limitation in this study pertains to the conceptualisation and measurement of key variables. Different scholars use different conceptualisation to explain or/and measure the same constructs within tourism literature, and this may lead to varying conclusions. For example, while Li and Cai (2012) conceptualize personal values as a two-dimensional construct and measured travel intention on a continuous scale, Jang et al. (2009) measured travel intention on a binary scale, and Lu et al. (2016) viewed time orientation in three perspectives – past, present and future. These disparities in conceptualisation may lead to distortions in conclusions. Therefore, further studies are needed to harmonize findings in the literature. Only one moderator was considered in the current study, whereas many other variables may moderate or mediate the relationship between personal values and travel behaviour. Inclusion of control and intervening variables such as situational factors, personality traits and other sociopsychological variables in future studies might enhance the explicability of our model.

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