RESEARCH ON THE IMPACT OF MORAL GAZE ON TOURISTS' ENVIRONMENTALLY RESPONSIBLE BEHAVIOR

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Tourists construct and consume tourist destinations through the tourist gaze. Simultaneously, their behaviors are exposed to the gaze of bystanders, whose “moral” gaze can be transformed into silent comments that condemn or praise, placing tourists under invisible moral surveillance and regulating their behaviors. This paper attempts to study the influence of moral gaze on tourists’ environmental responsibility behavior by initiating an experiment. The findings reveal that tourists’ self-consciousness is awakened after being influenced by moral gaze, and their perception of social norms is improved. The mechanism of reputation management and normative activation prompts tourists to consciously modify their own behavior. Through this study, it is hoped that the findings will contribute to the formulation of ecological management policies in tourism destinations.

Keywords: moral gaze; environmentally responsible behavior; self-consciousness; social norms

Introduction

Urry (2011) proposed the tourist gaze, stating that travelers derive from the tourist experience through the gaze. In contrast to the traditional human-environment sensing theory, the subject-guest gaze, also known as the tourist-to-tourist gaze, more prominently reflects the role of individuals in social relations and psychological perception (Peng, 2013).

This kind of “moral gaze” (MG) is ubiquitous between tourists and local residents, as well as between tourists and other tourists, and is the most direct and extensive social
supervision force. When tourists leave the usual environment in order to get a better travel experience, they often have a tendency to relax and free themselves from the shackles, and their bad behaviors are often easy to capture and amplify in the era of self-media.

The reputation mechanism posits that individuals constantly worry about their perception by others, and when they witness others observing them, they tend to engage in prosocial behavior, even if it incurs a higher cost (Bull & Gibson-Robinson, 1981). In the same way, in the process of traveling, when subjected to the moral gaze of others, tourists will consciously fulfill their environmental responsibility behavior in order to gain the recognition of others.

From a psychological point of view, the "moral" gaze of the presence plays a role through the eye effect (Wu & Cui, 2020), and many previous studies have used eye pictures to verify changes in human behavior under gaze (Bateson et al., 2006; Ernest-Jones et al., 2011; Nettle et al., 2012).

The fixation of an eye picture can produce the same effect as if it were actually being gazed at. This study employed the eye-picture experiment to examine the impact of ethical gaze on the environmentally responsible behavior of tourists.

Simultaneously, we used a questionnaire survey to investigate the role of self-consciousness and social norm perception in the relationship between the moral gaze and tourists' environmentally responsible behavior.

**Literature review**

**Reputation mechanism**

The reputation mechanism provides a theoretical basis for this study. This theory suggests that when we feel that someone is watching us, our behavior changes in different ways. For example, our behavior becomes more prosocial (Izuma et al., 2011), our memory improves (Fullwood & Doherty-Sneddon, 2006), and we smile more.

Reputation is a social construct based on how we perceive others and stems from a desire to promote the good self-image of others (Silver & Shaw, 2018; Tennie et al., 2010). For example, when an individual acts for the benefit of others or acts in accordance with social norms, they can show a good reputation and gain recognition from others.

During the tourism process, tourists often opt for prosocial actions to uphold their positive reputation among locals and other visitors. These actions, such as environmental responsibility, are a form of prosocial conduct, and the reputation mechanism also influences them.

**Moral gaze**

The study of gaze began in medicine. In clinical psychiatry, Foucault discovered that the doctor's medical gaze on the insane person has a monitoring significance. He further pointed out that gaze is a force that is ubiquitous in modern society, and society is like a "panopticon", implying the power relationship between the establishment and the general public, and the gazed party will consciously and actively change their own behavior so as to form a stable social order.

Influenced by Foucault's thoughts, in 1992, the British sociologist John Urry (2011) first proposed the new concept of "tourist gaze", trying to observe society through the study of tourist gaze. However, tourism gaze is a complex system with multi-stakeholder
participation, and Urry's research on tourism gaze does not fully reflect the interaction between multiple gazers and the gazed. In view of this, Maoz (2006) points out that there is actually a reverse gaze of local residents and a mutual gaze between locals and tourists, and he expands the concepts of host gaze and mutual gaze.

Wu & Cui (2020) further pointed out that the study of the tourist gaze should also take into account the expert gaze and the invisible gaze resulting from the change of power. Modern new media social platforms typically foster a disciplined tourism gaze that establishes an ethical and moral position on tourist behavior, enabling nomads to scrutinize other tourists' environmentally harmful actions. Studies have shown that this kind of "moral" gaze has the effect of screening and isolating, punishing public opinion, and persuading and assimilating tourists' uncivilized behavior, which helps to urge tourists to improve their civilized literacy, regulate their own behavior, and promote the harmonious development of destinations (Wang & Xu, 2016).

Tourists' environmental responsibility
Borden & Schettino (1979) first proposed environmentally responsible behavior, defining it as "all actions taken by individuals and groups to remedy environmental problems".

On this basis, Sivek & Huberford (1990) expanded the concept of environmentally responsible behavior to "a series of behaviors taken by individuals or groups to reduce the loss of natural resources or promote the sustainable use of natural resources".

This behavior encourages the sustainable use of natural resources in tourist destinations, as noted by Lee et al. (2013). Tourists engage in environmental responsibility behaviors during their individual tourism activities, such as selecting environmentally friendly modes of transportation, sorting and recycling waste during travel, participating in public welfare activities in scenic spots, and persuading others to protect the environment (Dang et al., 2019).

There are many factors influencing the behavior of tourism environmental responsibility, such as gender, education level, age, and other demographic factors; behavioral attitudes; subjective norms; psychological factors such as perceived behavior, perceived value, satisfaction, etc.; and situational factors including explanation content, tour guide guidance, situational obstacles; tourism environment education; scenic spot environmental policy, etc.

Self-consciousness
Self-consciousness refers to the degree to which an individual pays attention to certain aspects of himself in a specific situation (Bögels & Mansell, 2004), which can be divided into public self-consciousness and private self-consciousness. The former focuses attention on self-characteristics that are publicly displayed to others, such as one's own image and mannerisms, and the latter focuses attention on internal, self-related information, such as one's own memories and physiological feelings (Huang et al., 2019).

Individuals with a greater sense of self are more concerned about their image in the eyes of others and are more likely to behave in accordance with social norms (Gervais & Norenzayan, 2012; Pfattheicher & Keller, 2015).

Previous studies have demonstrated that the presence of others activates self-consciousness, leading individuals to prefer sustainable products (Bodur et al., 2015) and
engage in environmentally friendly behaviors. In contrast to these two aspects of self-consciousness, they believe that social anxiety is a self-aware person's reaction to a social situation. On this basis, Fenigstein et al. (1975) proposed a three-factor structure of self-consciousness and developed a scale to measure individual differences in self-consciousness, the self-consciousness scale.

**Social norm perception**

Social norm perception is based on people's unique personal experience and psychological cognition of social norm information choice, emphasizing the individual's subjective understanding of social norms; that is, each person has their own unique views on social norms (Chan et al., 2016).

The two levels of social norm perception are the individual's perception of a specific behavior by a social group, and the individual's perception of a positive or negative attitude towards that behavior (Cialdini et al., 1991).

We refer to the perception of a specific behavior by a social group as descriptive normative perception, while we refer to the perception of an attitude towards a specific behavior by a social group as prescriptive normative perception.

Although individuals' perception of social norms is limited and may even be wrong, people are motivated to understand the norms of the society to which they belong, which stems from the fact that they want to accurately understand the social facts and make them feel that they belong to the social group, and at the same time avoid being ostracized by the social group or making greater mistakes by deviating too far from the norms (Cialdini & Goldstein, 2004), so the individual's psychology and behavior are affected by the perception of social norms to a certain extent.

**Research hypotheses**

**Tourists' ethical perceptions and environmentally conscious actions**

Foucault's gaze theory posits that the ubiquitous gaze in modern society, known as panophalism, situates people in a universally recognized system of social rules, with the ultimate goal of regulating everyone's behavior, making the gaze of tourists informative. The moral gaze in this study mostly refers to how the audience can judge behavior based on social norms. The study finds that when people are in a public place, the presence of bystanders can make them notice the difference between behavior and norms. The effects of this difference will also be amplified by the presence of bystanders, just like how tourists' careless behavior in nature is seen by many people, and those responsible have to show regret by acting in ways that reflect their actions.

According to the stimulus-organism-response (SOR) theory, under the situational stimulation of the moral gaze, tourists begin to construct new behavior patterns based on their own considerations and consciously fulfill environmentally responsible behaviors in the process of tourism.

From a psychological point of view, the "moral" gaze of the presence works through the eye effect (Wu & Cui, 2020). Empirical studies have shown that people make behavioral adjustments when they gaze at the eyes or eye-like images (Baillon et al., 2013, Manesi et al., 2016, Sun et al., 2020).
Gazing at eyes, or even images of eyes, serves as a unique form of social supervision cue, causing the human brain to subconsciously create a sense of observation, leading to a greater inclination towards law-abiding behavior and even a willingness to incur certain costs for prosocial actions. The "honesty box" experiment, conducted by psychologist Bateson et al. (2006) in the university's common room, is one of the most classic experiments.

This experiment revealed that the influence of eye images and flower images made people more conscious and honest in their payment decisions.

This experiment was the first to verify the existence of the gaze's eye effect in a natural context. Later, several scholars used experiments to study the effects of the "moral" gaze on behavior. The results showed that in a coffee shop on a college campus, eye images could motivate customers to take the initiative to clean up their leftovers; near bus stops, eye images could urge passers-by to voluntarily devote more time to garbage sorting; and on campus, eye images helped to discourage student littering. Based on this, in order to explore the impact of "moral" gaze on tourists' environmentally responsible behavior, this paper proposes the following hypotheses:

H1: The ethical gaze has a significant positive impact on environmentally responsible behavior during tourism.

Self-consciousness's mediating role

In the early days of psychology, the mechanism of the eye effect on self-consciousness was studied, and experimental methods have shown that eye cues can enhance an individual's self-consciousness (Baltazar et al., 2014; Bodur et al., 2015; Govern & Marsch, 2001; Hazem et al., 2017; Myllyneva & Hietanen, 2015b).

For instance, Myllyneva & Hietanen (2015a) examined the galvanic skin responses (SCRs) of participants and discovered a positive correlation between self-consciousness and SCRs in the eye cue group, while the control group showed no such correlation. When people look at an eye or an eye-like image, they make behavioral adjustments accordingly (Baillon et al., 2013).

In addition, increased self-consciousness is associated with increased prosocial behavior (Hietanen & Leppanen, 2008; Pfattheicher & Keller, 2015). For instance, van Bommel et al. (2012) investigated the impact of self-consciousness on the bystander effect and discovered that a high level of self-consciousness reverses the bystander effect, meaning the presence of bystanders enhances helping behavior. In terms of pro-environmental behavior, some scholars have investigated the impact of self-consciousness on green consumption and found that when consumers have higher self-consciousness, they will show higher purchase intentions for green products (Green & Peloza, 2014).

Chinese scholars (Sun et al., 2020) have experimentally verified that self-consciousness has a greater effect on altruistic behavior and pro-environmental behavior.

Based on this, this study makes the following hypotheses about the relationship between moral gaze and self-consciousness:

H2a: The moral gaze has a significant positive impact on travelers' self-consciousness.

H2b: Self-consciousness will positively influence tourists' environmentally responsible behavior.

H2: Self-consciousness mediates the relationship between the moral gaze and tourists' environmentally responsible behavior.
**Social norm perception's mediating role**

American social psychologist Cialdini et al. (1991) proposed the "normative focus theory", which divides social norms that affect human behavior into two categories: descriptive norms and imperative norms. Descriptive norms show the prevalence of a certain behavior among group members and serve as cognitive "shortcuts" to help people make accurate and quick decisions (i.e., "I will do what the majority does"). Imperative norms, on the other hand, reveal the group members' approval or support for a behavior that aligns with the expected social reward or punishment, such as recognition for group alignment or opposition for non-alignment.

The presence of ocular cues (gaze) can reinforce an individual's perception of punishment, which can motivate him to adopt normative behaviors, such as prosocial behaviors, to avoid punishment (Bateson et al., 2013). Numerous research findings support this view. Kawamura & Kusumi (2017) conducted a laboratory experiment and found that eye cues can promote donation behavior only if the individual perceives the presence of prosocial norms.

We propose the following hypotheses based on the analysis above:

H3a: The moral gaze has a positive effect on the perception of social norms.

H3b: Tourists' perception of social norms has a positive influence on their environmental responsibility behavior.

H3: Social norm perception mediates the relationship between the moral gaze and tourists' environmentally responsible behavior.

**Research design and investigation**

*Pre-experiments*

In earlier studies that looked at how gaze affects prosocial behavior, the experimental materials were mostly eye cues, like pictures of eyes or black dots that looked like eyes (Rigdon et al., 2009; Xin et al., 2016), and a video of the eye gaze moving (Cañigueral & Hamilton, 2019). Pictures of clouds and flowers were used as a control group, and environmental responsibility behavior was used as the outcome variable.

The questionnaire in the pre-experiment consisted of three parts: the first part was the basic demographic information of the participants, including gender, age group, and education level, and number of trips per year. The second part is the priming condition, which uses vocabulary and pictures to present a "moral" gaze situation.

This paper uses the priming effect to try to figure out how implicit social psychological constructs affect the "moral" gaze and tourists' actions to protect the environment. It also tries to show how tourists' actions to protect the environment are thought about on the inside. In the priming experiment, we used "moral" gaze-related words as priming stimuli to intervene in the participants' perception. We then initiated the gaze experiment by asking the subjects to associate words and observe pictures.

After receiving the priming stimulus, we asked the subjects to evaluate their perception using a 5-point emotion scale to determine the effectiveness of manipulating the "moral" gaze situation. In the experimental group, the subjects were first asked to choose whether they had experienced words with distinctive "moral" gaze characteristics such as "exposed" and "despised" during travel and also included gaze words without moral constraints such as "looking at each other" and "being stared at".
Participants were then asked to select at least four of the above 10 words as keywords to recall their travel experiences. The subject was then asked to look at a set of images of the staring stimulus and reflect on the level of pressure or discomfort they felt.

Mood Scale uses a single item, 1 being not at all and 5 being very strong, to distinguish and judge the degree of sensitivity to the "moral" gaze received.

The control group followed the same experimental process as the experimental group, but substituted situational words and pictures with non-gaze related material content. The third part is to evaluate tourists' environmental responsibility behavior, which uses a 5-point Likert scale to understand the environmental responsibility behavior that may occur in the process of tourism.

To ensure the validity of the results, we selected 60 valid questionnaires from both the final control group and the experimental group, with 43 males representing 35.83% of the sample.

There were 77 females, accounting for 64.17, and in terms of age, the proportion of "19–30 years old" in the sample was the highest, accounting for 76.67%; in terms of educational distribution, the proportion of "undergraduates" was the highest, accounting for 75%; and in terms of the number of trips per year, the proportion of "2–5 times" in the sample was the highest, accounting for 67.5%.

After data processing, it was shown that the experimental group that initiated the "moral" gaze with words and pictures had a much higher sensory intensity than the control group, and the difference was significant (M primed = 3.62, M no primed = 2.05).

There was a significant 0.01 level for the degree of stress in the group was significant at 0.01 (t = 7.687, p = 0.000). The tourist's ability to discern whether or not to activate the "moral" gaze is evident.

Tourists' environmentally responsible behavior had a Cronbach's α value of 0.883, indicating a high degree of confidence in the measurement. The constructed validity of the exploratory factor analysis scale was 0.923, and the construction validity of the pre-experimental scale was good by the Bartlett spherical test (p <0.05).

**Formal experiments**

The formal experiment divides the questionnaire into five parts. The first two parts are the same as the pre-experiment, and the first part is to count the basic personal information, which is the same as the pre-experiment's content.

The second part was still divided into the experimental group and the control group for control; the experimental group used the pre-experimental initiation method to trigger the tourist gaze situation, and the control group was also replaced with material content unrelated to the gaze.

The third part involves measuring self-consciousness using Fenigstein et al. (1975) self-consciousness scale, which Chinese scholar Jiang (2007) revised. Jiang also modified the scale to suit the research purpose, using the Likert 5-point scale to measure 17 items.

The pre-experiment verified the credibility and reliability of the tourists' environmental responsibility behavior scale, which led to the use of the previous four items in the formal experiment.

In order to ensure the coverage of the survey scope and the quality of the survey results at the same time, the formal experiment adopted a combination of online electronic
questionnaires and offline paper questionnaires. The offline and online surveys commenced on October 1, 2023, and the data collection concluded on November 23, 2023.

We distributed a total of 500 questionnaires, with 125 in the online electronic questionnaire experimental group, 125 in the electronic questionnaire control group, 125 in the offline paper questionnaire experimental group, and 125 in the offline paper questionnaire control group.

This resulted in a total of 446 valid questionnaires, with a recovery efficiency rate of 89.2%.

Among them, the proportion of male samples was 47.76%, the proportion of female samples was 52.24%, in terms of age, there were relatively many "19-30 years old" in the sample, the proportion was 38.57%, in terms of the highest educational background, there were relatively more "undergraduates" in the sample, the proportion was 30.72%, followed by "junior college," the proportion of the sample was 20.4%, and in terms of the number of trips per year, the proportion of "2-5 times" was 34.08%.

Data analysis and results

Reliability and validity testing

We used AMOS 23.0 software to analyze the data. As shown in Table 1, the Cronbach's α coefficient and the combined reliability CR coefficient for the Tourist Self-Consciousness Scale, the Tourist Social Norm Perception Scale, and the Tourist Environmental Responsibility Behavior Scale were all greater than 0.7. This means that the study data was reliable. In summary, the scale's reliability is good, and the combination of variables is stable.

Experts and pre-experiments have tested the questionnaire design process, confirming that the content validity of the questionnaire questions is satisfactory. We performed tests for construct validity using confirmatory factor analysis, which involved aggregate validity and discriminative validity, respectively.

Tab. 1's factor load coefficients for each fitting index are all greater than 0.5, and the mean variance extraction is greater than 0.7, indicating that the questions in each fitting variable have a good aggregation effect.

The discriminative validity results (Tab. 2) show that the square root value of AVE (diagonal value) for each variable is greater than that of the Pearson correlation coefficient (value below diagonal), indicating that the variables have good discriminative validity.

Structural model inspection

Most of the fitting index data (χ2/df=1.41<3, SRMR=0.034<0.08) GFI=0.918>0.9, AGFI=0.906>0.9, NFI=0.925>0.9, IFI=0.977>0.9, TLI=0.975>0.9, CFI=0.977>0.9, RMSEA=0.029<0.08) shows that the structural model has a good fit.
# RESEARCH ON THE IMPACT OF MORAL

Table 1 - Measurement model analysis results

(made by co-authors)

<table>
<thead>
<tr>
<th>Variables</th>
<th>measurement items</th>
<th>Estimate</th>
<th>Factor loading</th>
<th>SMC</th>
<th>AVE</th>
<th>CR</th>
<th>Cronbach’s α</th>
</tr>
</thead>
<tbody>
<tr>
<td>SC</td>
<td>I'm concerned about the way I present myself</td>
<td>1.000</td>
<td>0.838</td>
<td>0.702</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>SC</td>
<td>In my daydreams, I'm often the main character</td>
<td>1.043</td>
<td>0.753</td>
<td>0.568</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>SC</td>
<td>It's important for me to make a good impression</td>
<td>1.047</td>
<td>0.767</td>
<td>0.588</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>SC</td>
<td>I'm concerned about what other people think of me</td>
<td>0.97</td>
<td>0.709</td>
<td>0.503</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>SC</td>
<td>I'm usually aware of my appearance</td>
<td>1.018</td>
<td>0.742</td>
<td>0.551</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>SC</td>
<td>I'm always trying to figure myself out</td>
<td>1.023</td>
<td>0.755</td>
<td>0.57</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>SC</td>
<td>I never scrutinize myself</td>
<td>1.037</td>
<td>0.759</td>
<td>0.577</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>SC</td>
<td>I reflect about myself a lot</td>
<td>0.993</td>
<td>0.72</td>
<td>0.519</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>SC</td>
<td>I'm generally attentive to my inner feelings</td>
<td>0.991</td>
<td>0.736</td>
<td>0.542</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>SC</td>
<td>I'm constantly examining my motives</td>
<td>1.051</td>
<td>0.741</td>
<td>0.549</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>SC</td>
<td>Sometimes I take a step back and reflect on myself</td>
<td>1.002</td>
<td>0.717</td>
<td>0.515</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>SC</td>
<td>I can perceive changes in my emotions in real time</td>
<td>0.941</td>
<td>0.713</td>
<td>0.508</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>SC</td>
<td>When I'm dealing with things, I know what's going on in my heart</td>
<td>1.092</td>
<td>0.765</td>
<td>0.585</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>SC</td>
<td>It takes times for me to overcome my shyness</td>
<td>1.01</td>
<td>0.727</td>
<td>0.528</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>SC</td>
<td>I have trouble working when someone is watching me</td>
<td>1.039</td>
<td>0.766</td>
<td>0.587</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>SC</td>
<td>I get embarrassed easily</td>
<td>1</td>
<td>0.756</td>
<td>0.572</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>SC</td>
<td>I felt anxious When I speak in front of a group</td>
<td>0.985</td>
<td>0.725</td>
<td>0.525</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>SN</td>
<td>A majority people support environmentally responsible behavior</td>
<td>1</td>
<td>0.796</td>
<td>0.634</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>SN</td>
<td>A majority people take the initiative to act environmentally responsible</td>
<td>0.987</td>
<td>0.789</td>
<td>0.622</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>SN</td>
<td>My friends supported me in taking care of the environment while traveling</td>
<td>0.995</td>
<td>0.778</td>
<td>0.605</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>SN</td>
<td>Most families also support individuals in fulfilling environmentally friendly behaviors while traveling</td>
<td>1.064</td>
<td>0.809</td>
<td>0.654</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>TERB</td>
<td>Dispose of your trash from your trip properly</td>
<td>1</td>
<td>0.777</td>
<td>0.604</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>TERB</td>
<td>Comply with local environmental guidelines</td>
<td>0.939</td>
<td>0.741</td>
<td>0.549</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>TERB</td>
<td>I believe that it is our responsibility to protect the local environment</td>
<td>0.99</td>
<td>0.749</td>
<td>0.562</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>TERB</td>
<td>Actively persuade others to take responsibility for environmental damage</td>
<td>1.054</td>
<td>0.755</td>
<td>0.571</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Note: SC = self-consciousness; SN = social norm perception; TERB = tourists' environmental responsible behavior

The regression coefficients of the model obtained by path analysis showed that (Tab. 3) showed that the "moral" gaze had a significant positive impact on tourists' environmental responsibility behavior ($\beta_1=0.346$, $p=0.000<0.01$), assuming that H1 was verified, and the
"moral" gaze had a direct positive impact on tourists' self-consciousness and social norm perception ($\beta_2 = 0.258, p = 0.000 < 0.01; \beta_3 = 0.228, p = 0.000 < 0.01$), it can be seen that the assumptions H2a and H3a are true, and the tourists' self-consciousness and social norm perception have a significant positive impact on tourists' environmental responsibility behaviors ($\beta_2 = 0.269, p = 0.000 < 0.01; \beta_3 = 0.286, p = 0.000 < 0.01$), and the assumptions H2b and H3b are verified.

### Table 2 - Results of the discriminant validity test

<table>
<thead>
<tr>
<th>Variables</th>
<th>SC</th>
<th>SN</th>
<th>TERB</th>
</tr>
</thead>
<tbody>
<tr>
<td>SC</td>
<td>0.741</td>
<td></td>
<td></td>
</tr>
<tr>
<td>SN</td>
<td>0.247</td>
<td>0.793</td>
<td></td>
</tr>
<tr>
<td>TERB</td>
<td>0.414</td>
<td>0.418</td>
<td>0.756</td>
</tr>
</tbody>
</table>

Note: SC = self-consciousness; SN = social norm perception; TERB = tourists' environmentally responsible behavior

### Mediation effect test

We have validated the direct effect of moral gaze on tourists' environmental responsibility behavior in the structural model. This study uses bootstrap sampling to further test the mediating effect of the model. Tab. 4 displays the final test results. As you can see, the path from "moral gaze->self consciousness->environmental responsibility behavior" has an indirect effect value of 0.117, with a 95% confidence interval of [0.04, 0.103], excluding 0. This means that self-consciousness plays a significant role in mediating the relationship between moral gaze and environmental responsibility behavior. After looking at the path of "moral gaze->social norms->environmental responsibility behavior," the indirect effect value is 0.11, with a 95% confidence interval of [0.035, 0.1], excluding 0.

This shows that social norms have a significant mediating effect between moral gaze and environmental responsibility behavior. At the same time, the 95% confidence interval of the direct effect value and its corresponding bootstrap shows that moral gaze has a significant effect on the direct effect of environmental responsibility behavior. This again proves hypotheses H2 and H3.

### Table 3 - Results of the hypothesis test

<table>
<thead>
<tr>
<th>Hypothesis</th>
<th>$\beta$</th>
<th>S.E.</th>
<th>$t$ value</th>
<th>Result</th>
</tr>
</thead>
<tbody>
<tr>
<td>H1: MG→TERB</td>
<td>0.346***</td>
<td>0.072</td>
<td>8.083</td>
<td>True</td>
</tr>
<tr>
<td>H2a: MG→SC</td>
<td>0.258***</td>
<td>0.084</td>
<td>5.528</td>
<td>True</td>
</tr>
<tr>
<td>H2b: SC→TERB</td>
<td>0.269***</td>
<td>0.037</td>
<td>6.82</td>
<td>True</td>
</tr>
<tr>
<td>H3a: MG→SN</td>
<td>0.228***</td>
<td>0.086</td>
<td>4.836</td>
<td>True</td>
</tr>
<tr>
<td>H3b: SN→TERB</td>
<td>0.286***</td>
<td>0.036</td>
<td>7.34</td>
<td>True</td>
</tr>
</tbody>
</table>

Note: MG = moral gaze; SC = self-consciousness; SN = social norm perception; TERB = tourists' environmentally responsible behaviour

*p < .05. **p < .01.
Conclusion and discussion

Research summary and discussion

"Moral gaze" is different from traditional tourism gaze, which aims to obtain a pleasant experience. Its impact on tourist behavior is pervasive and covert, making it less likely to receive attention. This study used an "ethical" gaze initiation experiment to find out how "ethical" gaze affects tourists' actions toward the environment. It also made it easier to use experimental paradigms to study the psychology and behavior of tourists. The aim is to provide new ideas for the study of tourist behavior using interdisciplinary research methods. The experimental results show that:

- Tourists can feel the effect of "moral style" gaze, and "moral style" gaze has a significant positive impact on tourists' environmental responsibility behavior, that is, travelers who are subjected to "moral style" gaze tend to implement environmental responsibility behavior in their behavior.

- The moral gaze activates tourists' self-consciousness and perception of social norms. Moral gaze can awaken tourists' sensitivity to maintaining and improving their public image, as well as enabling them to re-examine their own behavior and its consequences.

- The regulatory effect of moral gaze on tourist environmental behavior is achieved through the mediating effect of self-consciousness and social norm perception. At the same time, reputation management motivation is an important factor in mediating the role realization. Therefore, individuals strive for positive treatment from others to enhance their impression and adopt behaviors that align with their social identity.

- People's actions when they are tourism environmentally responsible are watched over by laws and systems, but also by their own morals and social norms. Because of how the public sees generally accepted social norms, tourists' actions are seen by the "moral" gaze, which means they are in an invisible supervision space. Personal actions when they are tourism environmentally responsible are further guided and watched over by social ethics and social norms.

Practical enlightenment

- Pay attention to the effectiveness of moral surveillance's impact on tourists' behavior.

As a silent comment, the gaze aims to show one's attitude towards the behavior of others, and the panoramic open monitoring system formed by the gaze has been proven to have a strong supervisory role and discipline function for non-performance of tourism environmental responsibility, and its ultimate significance lies in condemning and warning the occurrence of irregular behavior so that the actor is aware of "what can be done and what cannot be done".

Under the influence of reputation management, individuals become deeply concerned about the opinions others hold about them. This concern prompts them to enhance their awareness of environmental protection, pay closer attention to systems and norms, and align their behavior with these social norms and systems.

Therefore, for tourism enterprises, placing numerous cameras in scenic spots as a means of surveillance can effectively prevent tourists from engaging in misconduct. However, it's equally important to encourage tourist gaze behavior, leveraging the characteristics of multimedia communication.

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This will enable tourists to control their own behavior under the influence of reputation psychology and make choices that promote environmental protection.

- Use social norms to effectively guide tourists.

Gaze can strengthen and disseminate the existing tourism ethics and systems and promote the production of new discipline systems that are conducive to the formation of tourists' role norms and help tourists' ethical self-consistency.

In the original social norm propaganda and guidance, it is necessary to be good at skillfully using social norm terms so that tourists can enhance their personal perception of social norms through the display of social norm terms.

References:


RESEARCH ON THE IMPACT OF MORAL


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