FAITH-BASED TOURISTS' EMOTIONAL SOLIDARITY

IN AN ANTICIPATED TRAVEL SETTING

A Dissertation

by

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ABSTRACT

Tourists often travel in anticipation of affective bonds or emotional solidarity that comes from their relationships with other tourists. Studies on pilgrimage tourists (Kaell, 2014), heritage tourists (Caton & Santos, 2007), or volunteer tourists (Zahra & McIntosh, 2007) have commented on the influential role that emotional solidarity plays in shaping tourists' expectations and experiences. Nevertheless, the studies to date have mostly relied on qualitative research methods in examining the topic, leaving limited possibility for explaining what makes tourists anticipate emotional solidarity with other tourists or how the resulting emotional solidarity guides their behavior. To address this literature gap, this study undertook mixed methods research of potential faith-based tourists in the United States by using the emotional solidarity theory (Durkheim, 1912/1995) and the interaction ritual theory (Collins, 1990; 1993) as the guiding theories.

It was considered that the two theories were in a complementary relationship where the emotional solidarity theory specified the predictors (i.e. shared beliefs, shared behavior, and propensity to interact) of emotional solidarity while the interaction ritual theory supported the relationship between emotional solidarity and travel intention. The mixed methods research included three phases: a) content analysis of archival data to develop preliminary scales for the predictors of emotional solidarity, b) exploratory factor analysis (EFA) of pilot survey data ($N =$ 124) to purify the preliminary scales, and c) structural equation modelling (SEM) of main survey data ($N = 439$) to test the psychometric properties of the purified scales and the hypothesized relationships between the constructs.

Unlike other studies on tourists' or residents' emotional solidarity, this study posited two different types of shared beliefs and shared behavior: one specific to faith-based tourists'

anticipated trip and the other addressing their religion. Consequentially, scales were developed for five constructs (i.e., shared beliefs regarding the trip, shared beliefs regarding religion, shared behavior regarding the trip, shared beliefs regarding religion, and propensity to interact) that predict emotional solidarity. The scales were then proven sound in their validity and reliability in measuring their respective constructs.

Structural models showed that potential faith-based tourists' shared beliefs regarding the trip ($\beta = 0.232$), shared behavior regarding the trip ($\beta = 0.211$), and propensity to interact ($\beta = 0.418$) with other faith-based tourists positively influenced the formers' emotional solidarity with the latter ($R^2 = 0.778$). This in turn increased the former's travel intention to the destination ($R^2 = 0.387$). However, shared beliefs regarding religion and shared behavior regarding religion were not effective in predicting emotional solidarity. Furthermore, emotional solidarity fully mediated the influence of shared beliefs regarding the trip, shared behavior regarding the trip, and propensity to interact on emotional solidarity.

Theoretically, the findings of this study can extend the scope of the emotional solidarity theory to include tourists' intergroup relationship and anticipated travel settings. More importantly, they support a positive association between tourists' social emotion and their economic behavior. In a practical sense, the findings of this study can help market diverse forms of tourism (e.g., nature tourism, fair-trade tourism, or sport tourism) where emotional solidarity among tourists makes up a significant part of their experiences. Some limitations of this study and suggestions for future research are also discussed in the final chapter.

DEDICATION

First and foremost, this dissertation is dedicated to my parents. Throughout my years of studies, they have provided unconditional support both financially and emotionally. It has been a blessing to be raised in a family that emphasizes education and honors intellectuality. I now dream of passing scholarly tradition and parental love down through the lineage. Also, I feel deeply indebted to the love and the patience that Jeongin Lee showed to me while I wrote this dissertation. She has been the greatest supporter of my research both as a scholar and a companion. If it were not for her encouragement and love, this dissertation would not have come to fruition. There are many others to whom I owe many thanks for keeping me alive, on-track, and moving throughout my doctoral studies: Heetae Cho, Hyunseok Hwang, Hyungho Park, and Hyunseok Song. Lastly but most importantly, I dedicate this dissertation to my savior, Jesus Christ. As a Catholic, I once dreamed of getting a second doctoral degree in religion. Although that is unlikely to happen now, I believe the Holy Spirit has guided me to this topic and helped me overcome all difficulties. So, glory to you, Lord Jesus Christ!

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knowledge in qualitative research have allowed me to claim that this study followed mixed

research methods.

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NOMENCLATURE

CLACT	Collective activity
CMM	Communality
CNC	Concern
CFI	Comparative fit index
CR	Composite reliability
CUBH	Cultural behavior
DV	Devotion
DVBH	Devotional behavior
ENT	Entertainment
ES	Emotional solidarity
FAIR	Fairness
INT	Propensity to interact
PSACT	Personal activity
ROCC	Religious occasions
SBHT	Shared behavior regarding the trip
SBHR	Shared behavior regarding religion
SBLT	Shared beliefs regarding the trip
SBLR	Shared beliefs regarding religion
TI	Travel intention
TBH	Touristic behavior
TOCC	Touristic occasions

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I. INTRODUCTION

This chapter presents an overview of this study and dissertation. It begins by explaining how the study originated and what it intended to examine. This is followed by more detailed information regarding the study, such as research questions, research hypotheses, research objectives, research design, and research contributions. The chapter closes by defining important terms used in the study and providing a brief preview of other chapters in the dissertation.

I.1 BACKGROUND OF THE STUDY

Pilgrimage leaders and organizers understand the importance of nurturing a sense of intra-religious connection in the group. Participants eagerly anticipate, in deed expect, that a major part of their experience will be shared Masses, communion, and being in "Christian fellowship" with "people of like mind." Throughout the trip, group members reaffirm this goal to each other, and it informs how returnees describe the experience to prospective pilgrims upon return (Kaell, 2014, p. 57).

As Galicia's capital, there is a rich culture in *Santiago de Compostela*. While it is a place of commerce, it has a long history of being a meeting point for people from all walks of life and all corners of the world. Don't miss the chance to see the pilgrims who arrive here daily. A mass is held for them every day at noon in the cathedral. (Hoffmann, 2016, para. 18)

Pilgrims report that the simplicity of life on the *Camino* and the constant meeting and re-meeting of others on the road engenders a relationship in which those acts of kindness from total strangers are generously given and gratefully received. (Devereux & Carnegie, 2006, p. 51)

Individuals travel for various reasons, and one of them, as evidenced in the passages above, is the feeling of affective bonds they anticipate from their relationships with other individuals with whom they interact while traveling. When individuals are traveling, there are typically three types of relationships they may experience: relationships with other tourists, with residents, and with service personnel in a destination (Pearce, 2005). Granted that service personnel are often residents of the destination as well, tourists' relationships can either be between tourists and tourists or between tourists and residents. Of these two types, tourism

research to date has primarily focused on how tourists and residents interact with one another (Huang & Hsu, 2010) or the intergroup relationship as referred to in this dissertation hereafter.

The intergroup relationship has been a favored topic in tourism research. Scholars have been active in exploring residents' perceptions of tourism impacts (e.g., Ap, 1992, Brougham & Butler, 1981; Teye, Sirakaya, & Sönmez, 2002) or their attitude toward tourists (e.g., Marsh & Henshall, 1987; Pearce, 1998; Var, Kendall, & Tarakcioglu, 1985; Woosnam & Norman, 2010; Woosnam, Norman, & Ying, 2009; Zhang, Inbakaran, & Jackson, 2006). Although less frequent, some scholars (e.g., Urry & Larsen, 2011; Woosnam, 2011b; Woosnam & Aleshinloye, 2013) have also investigated how tourists view residents as well. However, only a handful of studies exist that focus on tourists' intragroup relationship (e.g., Murphy, 2001; Sørensen, 2003) or its influence (e.g., Huang & Hsu, 2010; Mossberg, 2007; Prebensen & Foss, 2011; Wu, 2007).

Presumably, this scholarly imbalance reflects the relatively discernible nature of the intergroup relationship and its consequences. Tourists and residents are usually distinctive in their economic (Wall & Mathieson, 2006) and cultural (Haralambopoulos & Pizam, 1996; Inskeep, 1991; Reisinger & Turner, 2002a; 2002b) characteristics, and this makes the intergroup relationship more influential. For instance, the intergroup relationship may bring positive outcomes to destinations, such as promoting residents' self-awareness and self-efficacy (McGehee, Kline, & Knollenberg, 2014) or empowering disadvantaged residents (Haralambopoulos & Pizam, 1996; Moswete & Lacey, 2010). However, at the same time, it can also bring about detrimental consequences by commodifying traditional culture (Greenwood, 1989) or increasing delinquency and crime (Belisle & Hoy, 1980).

Although fewer studies have been conducted with respect to relationships among tourists, it is a topic that should not be overlooked. Scholars in the fields of marketing and management

have consistently underscored the importance of customer-customer relationships in co-creating customer satisfaction and enhancing consumer loyalty (Clark & Martin, 1994; Grove & Fisk, 1997; Guenzi & Pelloni, 2004; Martin, 1996). In tourism, the intragroup relationship often casts substantial influence on the quality of tourism experiences (Mossberg, 2007; Rihova, Buhalis, Moital, & Gouthro, 2015) and dominates much of tourists' experiences during cruising (Huang & Hsu, 2010), backpacking (Murphy, 2001), or engaging in sport events (Fairley, 2003). Even in volunteer tourism, where tourists' relationships with residents are viewed essential, the intragroup relationship makes up an important part of their experiences (McGehee & Santos, 2005).

Such significance is likely due to the fact that tourism experiences are usually socially-shaped and occur in a setting exclusively for tourists. Tourists often share a set of expectations and engage in similar activities. For instance, most tourists to New York are interested in seeing the Statue of Liberty or visiting the Museum of Modern Art. Likewise, throwing a coin into the Trevi Fountain and eating gelato are probably on the must-do list of most tourists in Rome. Due to such collective expectations and activities of tourists, destinations often have certain areas (i.e., tourist areas) where the interaction among tourists is as common as the interaction between tourists and residents. Consequentially, tourists may develop affective bonds with whom they meet in a destination, which can evolve into solidarity or friendship.

Especially for some types of tourists, the anticipation for such affective bonds can operate as a powerful pull factor (Fairley, 2003; Huang & Hsu, 2010; Jacobs, 2006; Murphy, 2001). For instance, observing hikers along the Pacific Crest Trail, Lum, Keith, and Scott (2015) reported,

> The social hiker is one who is motivated to hike primarily for the relationships within the hiking community. Much like the purist, the way in which the affinity for social interaction is manifested greatly depends on the hiker and was found to be diverse throughout the hiking community (p. 10).

Similarly, faith-based tourists to the Holy Land are likely to build affective bonds with other faith-based tourists as much as they do so with residents (Catholic Travel Centre, 2012). In fact, faith-based tourists usually share religious beliefs and behavior that are deeply embedded even prior to their trip (Kaell, 2014), providing a good environment for affective bonds among them. Thus, it is reasonable to assume that much of the anticipation that tourists have regarding their trip is associated with their relationships with other tourists as much as with residents.

This anticipated feeling of affective bonds among tourists can be effectively explained by Durkheim's (1912/1995) theory of emotional solidarity. The theory suggests that when there are shared beliefs, shared behavior, and interaction between individuals, the individuals develop affective bonds, or emotional solidarity hereafter, toward one another (Collins, 1975; Woosnam et al., 2009). In tourism research, Woosnam et al. (2009) first applied this theory in investigating how tourists and residents interact with each other and showed that relationships between members of the two groups was not as transient or transactional as other scholars (e.g., Aramberri, 2001; MacCannell, 1999) viewed it. Since then, a series of studies (e.g., Woosnam & Norman, 2010; Woosnam 2011a; 2011b; 2012; Woosnam & Aleshinloye, 2015; Simpson & Simpson, 2017) have followed and tested the theory in various types of tourism and cultural settings.

Despite the proven utility of the emotional solidarity theory in explaining the intergroup relationship in diverse contexts, scholars have yet to apply the theory in examining relationships between tourists. The closest attempt to this was a study undertaken in Japan by Woosnam, Maruyama, and Boley (2016c). In this study, the authors confirmed that emotional solidarity could develop among residents. Nevertheless, the residents in this study were distinctive from one another in their cultural characteristics, as one group were Japanese nationalists and the other

was Brazilian residents living in Japan. Thus, although Woosnam et al. (2016c) made the theory more widely applicable in tourism research, it is still unknown if the theory can provide the same utility in explaining tourists' intragroup relationship.

Almost a decade has passed since the emotional solidarity theory was first introduced to tourism research by Woosnam et al. (2009). During that period, the theory has been accepted as a novel and effective way of understanding the intergroup relationship (Deery, Jago, & Fredline, 2012) as well as how emotional solidarity is associated with individuals' feelings (Li & Wan, 2017) or perceptions (Woosnam, 2012; Woosnam & Aleshinloye, 2015). Considering the proven utility and the increasing use of the theory in tourism research, it is timely to seek additional application of the theory by addressing a topic that has not been examined. Given that tourists' intragroup relationship has received little scholarly attention for its importance, this study intended to explore the topic by applying the emotional solidarity theory from a quantitative research point of view.

I.2 PROBLEM STATEMENT

Tourists' intragroup relationship plays an essential role in shaping their anticipation and experiences, especially in some types of tourism. However, little research has been carried out in regard to the nature and the influence of tourists' intragroup relationship. Some tourists travel in anticipation of emotional solidarity that comes from their relationships with other tourists, but little is known about what leads them to develop such anticipation or how the resulting emotional solidarity guides their behavior. Addressing these questions will help unveil the relationship between tourists' social emotion and economic behavior and provide practical implications for marketing various types of tourism where tourists' relationships with one another are essential to their experiences.

I.3 PURPOSE STATEMENT

The purpose of this study was to investigate the development and the influence of tourists' emotional solidarity with other tourists in an anticipatory travel setting. In doing so, the researcher incorporated Durkheim's (1912/1995) emotional solidarity theory and Collins' (1990; 1993) interaction ritual theory into the study. The emotional solidarity theory (Durkheim, 1912/1995) was used to specify the predictors of tourists' emotional solidarity, whereas the interaction ritual theory (Collins, 1990; 1993) provided the theoretical underpinnings for the relationship between tourists' emotional solidarity and their travel intention. Although the conceptual framework of this study could be applied to various types of tourism, this study focused specifically on faith-based tourism for its feasibility.

I.4 RESEARCH QUESTIONS

This study considered two research questions. The first question was: "Do potential faith-based tourists' shared beliefs, shared behavior, and propensity to interact with other faith-based tourists they expect encountering in a religious destination result in the emotional solidarity that the former holds with the latter?" Following the first question, the second question was worded as: "How does potential faith-based tourists' emotional solidarity with other faith-based tourists they expect encountering in a religious destination encourage the former to travel to the destination?"

For ease of understanding, the first research question can be divided into the following three questions: a) "Do potential faith-based tourists' shared beliefs with other faith-based tourists result in their emotional solidarity with other faith-based tourists?" b) "Does potential faith-based tourists' shared behavior with other faith-based tourists result in their emotional solidarity with other faith-based tourists?" and c) "Does potential faith-based tourists' propensity

to interact with other faith-based tourists result in their emotional solidarity with other faith-based tourists?"

I.5 RESEARCH OBJECTIVES

While addressing the research purpose and the research questions, this study sought four research objectives as follows. The first objective was to review if the emotional solidarity theory (Durkheim, 1912/1995) was applicable in studying faith-based tourists. This was done in Phase One where the researcher searched archival data looking for evidence of faith-based tourists' emotional solidarity and its three predictors (i.e., shared beliefs, shared behavior, and propensity to interact). The second objective was to develop scales for faith-based tourists' shared beliefs, shared behavior, and propensity to interact. Again, this was done in Phase One by creating items from qualitative statements concerning the constructs in the literature. The third objective was to explore the psychometric properties of the scales developed in Phase One for faith-based tourists' shared beliefs, shared behavior, and propensity to interact as well as a modified scale for emotional solidarity. This occurred during Phase Two where the pilot survey data was collected from a survey respondent panel and was analyzed via exploratory factor analysis (EFA). The final objective was to confirm the psychometric properties of the four scales mentioned above and a scale for travel intention as well as to test the hypothesized relationships between each construct within the conceptual framework. This took place in Phase Three where the researcher conducted structural equation modeling (SEM) using the main survey data collected from another survey respondent panel.

I.6 RESEARCH DESIGN

This study departed from other studies on emotional solidary in two major aspects. To begin with, the focus of the study was on potential tourists' intragroup relationship, and this

distinguished the current study from others (e.g., Woosnam, 2011a; 2011b; 2012) that usually addressed the intergroup relationship between tourists and residents. Furthermore, the current study looked at faith-based tourism which was addressed in other studies. Thus, the researcher had to develop distinctive scales for shared beliefs, shared behavior, and propensity to interact which were specific to the context of the current study. Given these unique natures, a mixed-methods research design was used (Creswell & Clark, 2011). That is, the researcher first consulted qualitative data to secure the relevance of the conceptual framework and to develop scales for the predictors of emotional solidarity. Once these objectives were achieved, the researcher proceeded onto the quantitative portion of the study to improve the psychometric prosperities of the scales. Upon completion of Phase Three, the researcher was able to answer each of the research questions.

Phase One had two objectives. The first was to examine if there existed shared beliefs, shared behavior, and propensity to interact among faith-based tourists. The second objective was to generate a pool of qualitative statements for potential faith-based tourists' shared beliefs, shared behavior, and propensity to interact and then develop items from such data. Phase One was concluded by designing a survey instrument for the pilot survey, using the preliminary scales. In Phase Two, the researcher utilized quantitative research methods to test the psychometric properties of the preliminary scales developed in Phase One as well as a scale for potential faith-based tourists' emotional solidarity. At the end of Phase Two, the researcher designed another survey instrument using the purified scales. Phase Three employed quantitative research methods to confirm the validity and the reliability of the purified scales from Phase Two. Upon completion of Phase Three, the research questions were also answered. Each phase of the mixed-methods research design can be found in Figure 1.1.

Figure 1.1 Mixed-methods research design

Phase	Steps	Objective
Phase One	Qualitative data collection: Archival data → Qualitative data analysis: Content analysis → Preliminary scales for the pilot survey	To review the applicability of the emotional solidarity theory (Durkheim, 1912/1995) in a faith-based tourism context To develop scales for faith-based tourists' shared beliefs, shared behavior, and propensity to interact
Phase Two	Quantitative data collection: Pilot survey → Quantitative data analysis: EFA → Purified scales for the main survey	To explore the psychometric properties of the scales for shared beliefs, shared behavior, and propensity to interact, and emotional solidarity.
Phase Three	Quantitative data collection: Main survey → Quantitative data analysis: SEM → Answers to the research questions	To confirm the psychometric properties of the above four scales and a scale for travel intention

I.7 RESEARCH CONTRIBUTIONS

Findings of this study can make several contributions to the literature. First of all, this study tested the emotional solidarity theory (Durkheim, 1912/1995) in understanding

relationships among potential tourists. By addressing the intragroup relationship and an anticipated travel setting, the current study sought to make the theory more widely applicable and provide a more complete understanding of tourists' anticipation and experiences. Given the increasing popularity of the theory and the relative dearth of studies on tourists' intragroup relationship, such attempts speak to both theoretical and topical needs of tourism research.

Next, this study investigated the relationship between potential tourists' emotional solidarity and their travel intention. This will enhance the understanding of how individuals' social emotion affects their economic behavior and how potential tourists differ from actual tourists. That is, studies to date have only considered actual tourists' who were present at the destination, excluding others who did not come possibly due to their low emotional solidarity with others.

Furthermore, this study demonstrated the utility of quantitative research methods in studying faith-based tourism by collecting survey data and conducting statistical analysis. Studies on faith-based tourism have largely relied on qualitative analysis (e.g., Collins-Kreiner & Gatrell, 2006; Howell, 2012; Kaell, 2014) and philosophical debates (e.g., Bremer, 2006; Collins-Kreiner, 2016; Rinschede, 1992) with a minimal use of quantitative research methods. While both research methods have their own merits (Babbie, 1995), the absence of quantitative studies have limited the possibility of generalizing findings or testing causal relationships (Creswell, 2014).

Findings of this study will provide managerial insights into developing and marketing tourism experiences that incorporate shared beliefs and shared behavior among tourists. Tourism professionals may appeal to the emotional solidarity that potential faith-based tourists, sport tourists, or volunteer tourists feel with others who possess collective beliefs and behavior.

Likewise, they may direct greater efforts into creating an environment where tourists' shared beliefs, shared behavior, interaction, and emotional solidarity are effectively promoted and communicated.

I.8 DEFINITION OF TERMS

"Emotional solidarity" refers to affective bonds that exist between individuals (Woosnam et al., 2009). According to Woosnam (2008), emotional solidarity can be characterized by perceived closeness, degree of contact, and identification between individuals.

"Emotional energy" means "the feeling of status group membership" (Collins, 1990, p 32) that exist between the individuals who share a mood and a focus of attention in the same physical space (Collins, 1990). Emotional energy can be characterized by individuals' confidence and enthusiasm for interaction (Collins, 1993).

"Shared beliefs" are common opinions, convictions, or faiths accepted by individuals accept as truths regarding a phenomenon (Woosnam, 2008). In this study, two types of shared beliefs were considered: shared beliefs regarding an individual's trip to a religious destination (i.e., shared beliefs regarding the trip) or individual's religion (i.e., shared beliefs regarding religion).

"Shared behavior" means common actions or reactions that individuals demonstrate in a given context (Woosnam, 2008). Again, this study assumed two types of shared behavior: individuals' shared behavior in a touristic context (i.e., shared behavior regarding the trip) and shared behavior engaged in within a religious context (i.e., shared behavior regarding religion).

"Interaction" is the process of individuals in the same physical space communicating with one another, resulting in reciprocal effects on each other (Woosnam, 2008). "Propensity to interact" refers to a tendency to engage in interaction.

"Travel intention" is a mental state that represents individuals' desire and commitment to visit a destination in the future (Bratman, 1987)

"Faith-based tourism" refers to the phenomenon where individuals travel to a destination to demonstrate, practice, and promote their religious beliefs by attending religious events, participating in religious programs, or visiting religious sites (Kasim, 2011). "Faith-based tourists" refer to individuals travelling in part or in whole for faith-based tourism experiences.

"Anticipated travel" is the situation where individuals are aware of a destination and interested in visiting the destination but have not engaged in the behavior yet.

I.9 OUTLINE OF THE DISSERTATION

The remainder of this dissertation consists of four chapters in addition to references and appendices (e.g., survey instruments used in this study).

Chapter Two provides a brief overview of the literature pertaining to the theoretical and topical contexts of this study. Here, readers are introduced to how tourism research has evolved with respect to the following themes and how the literature supports the conceptual framework of this study: faith-based tourism, emotional solidarity theory, interaction ritual theory, and travel intention.

Chapter Three describes the research methods utilized in this study. Within the chapter, three sections explain how the constructs considered in the conceptual framework were measured, how the target population was selected and sampled, and how the data was collected and analyzed. The last section of Chapter Three provides a detailed illustration of the three study phases introduced earlier (Figure 1.1), including information regarding a survey respondent panel.

Chapter Four reports results from the three study phases. Readers will be introduced to themes that emerged in the qualitative data analysis, items that were discarded during the scale development and purification procedure, and results of hypothesis testing using SEM. A brief overview of the sample population is provided in this chapter as well.

The concluding chapter, Chapter Five, provides a summary and an interpretation of the study results. Here, major results from the preceding chapters are revisited, and their theoretical and practical implications are discussed. Furthermore, limitations of this study and suggestions for future research are presented toward the end of the chapter.

II. LITERATURE REVIEW

This chapter summaries and analyzes the existing body of knowledge on the key themes addressed in this study: faith-based tourism, emotional solidarity theory, interaction ritual theory, and travel intention. Each of these themes is reviewed with respect to how they have been conceptualized and utilized in tourism research and what aspects demand further research. Toward the end of the chapter, the conceptual framework is presented to address the research gaps and to provide direction for this study.

II.1 FAITH-BASED TOURISM

Faith-based tourism refers to the phenomenon where individuals travel to a destination to demonstrate, practice, and promote their religious beliefs (Kasim, 2011). In a strict sense, this may only include travelling purely with religious intent such as going on traditional pilgrimages or mission trips. However, in practice, DiNardo explained that faith-based tourism is also comprised of less religious destinations and activities (as appeared in Burns, 2014), such as visits to no-religious cultural sites and shopping malls. Even tourists on pilgrimage or missions oscillate between religious and non-religious activities (Kasim, 2011), which makes it challenging to draw a distinction between faith-based tourists and tourists of other types. For instance, tourists to Vatican City may either be cultural tourists or faith-based tourists depending on whether they have religious intent or not. Thus, it is logical to assume that faith-based tourists refer to individuals who travel in part or in whole with religious intent (Rinschede, 1992; United Nations World Tourism Organization, 2011)

Faith-based tourism is a substantial and growing form of tourism (Olsen & Timothy, 2006). Jackowski (2000) estimated that roughly 240 million faith-based tourists go on pilgrimage

each year, most of whom are Christians, Muslims, or Hindus. Scholars (e.g., Olsen & Timothy, 1999; Russell 1999; Singh 1998) also predicted continued growth of the faith-based tourism market, and its size was estimated to be between $50 billion and $100 billion worldwide in 2014 (according to DiNardo as appeared in Burns, 2014). Looking at the faith-based tourism market in the U.S., a survey reported that 35 percent of U.S. outbound tourists expressed their interest in faith-based tourism with 17 percent showing an eminent interest of doing so within the next five years (Ruggia, 2012). Putting these numbers into the number of U.S. outbound tourists in 2016 (National Travel and Tourism Office, 2017), roughly 12.3 million outbound tourists are interested in faith-based tourism compared to 1.1 million who actually traveled primarily with religious reasons or pilgrimage intent during that year.

Faith-based tourists to the same religious destinations are likely to share religious beliefs and behavior, since these destinations often appeal to specific religious faiths. While religious destinations rarely prohibit the followers of other religious faiths from entering, scared sites within the religious destinations usually remain exclusive to those who adhere to certain religious beliefs and behavior (Hassner, 2003). Thus, religious destinations may be strictly for faith-based tourism (e.g. Lourdes in France or Fatima in Portugal) or can be both religious and cultural (e.g., Vatican City)

Rarely, like Jerusalem in Israel, there are religious destinations that are contested by multiple faiths. More recently, religious theme parks (e.g., the Holy Land Experience in Florida, U.S.) that are non-sacred in nature have been built purposefully (Blackwell, 2007). While many religious destinations around the world exist to accommodate different faiths and regions (Rinschede, 1992), Christian destinations have received greater scholarly attention (e.g., Collins-

Kreiner & Kliot, 2000; Fleischer, 2000; Kaell, 2014; Nolan & Nolan, 1992) than those of other religions.

Whether they travel partly or exclusively with religious intent, faith-based tourists to the same religious destinations are likely to share beliefs and behaviors. As Woosnam et al. (2009) suggested, being in the same physical space can result in faith-based tourists sharing beliefs and behavior with one another. That is, faith-based tourists walking on the Route of the *Santiago de Compostela* collectively believe in the value of the route. Pertaining to destination image, scholars (e.g., Govers, Go, & Kumar, 2007) have also shown that tourists' destination choice reflects their beliefs, ideas, and impressions they have about the destination. Similarly, faith-based tourists to the same destination mostly engage in similar behavior, which on the Route of *Santiago de Compostela* is hiking or cycling on the route (Lopez, 2013; Murray & Graham, 1997) and in the Holy Land it is visiting the Jordan River (Kaell, 2014). Furthermore, the fact that they are travelling allows for greater opportunities to engage in common touristic behavior such as shopping for souvenirs, taking photos, or participating in tours.

However, faith-based tourists' shared beliefs and shared behavior are not only limited to their trip but also related to religion as well. This is already implied in the definition of religion which, according to Durkheim (1912/1995), refers to a "unified system of beliefs and practices relative to sacred things" (p. 44). For instance, Christians are characterized by their beliefs in the teachings of Jesus Christ and their behavior of attending church on the Sabbath. Likewise, Muslims accept the authority of the Quran and practice the five Pillars of Islam. Such shared beliefs and behavior regarding religion are also reflected in faith-based tourists' shared beliefs and behavior regarding the trip. That is, faith-based tourists to the Holy Land often sail on the

Sea of Galilee (Kaell, 2014) which not only pertains to their travel but also reflects their religious beliefs that are rooted in the Bible.

These shared beliefs and shared behavior among faith-based tourists, along with their interaction, create an ideal condition for emotional solidarity to emerge between faith-based tourists. This is also evidenced in one of the interviews that Kaell (2014) provided:

> "I feel so comfortable with each of you because no one thinks you're a kook for loving Jesus so much, [It] makes such a difference … just knowing everyone at the various stages in their lives feels that same [about Jesus] and we can talk about it together" (p. 57).

This emotional solidarity between faith-based tourists was also reported in Lopez's (2013) study on travel diaries of faith-based tourists on the Route of *Santiago de Compostela*: "Forty pilgrims are 'impressed by and happy with' the ease of meeting peoples and making friends. Twenty-four authors point out the multicultural and multi-confessional 'humanity' of the Way" (p. 6). Interestingly, Lopez (2013) referred to this feeling of empathy and kindness as solidarity.

Unfortunately, studies on faith-based tourism thus far have mostly relied on qualitative data (e.g., Collins-Kreiner & Gatrell, 2006; Howell, 2012; Kaell, 2014; Lopez, 2013; Murray & Graham, 1997) or philosophical debates (e.g., Bremer, 2006; Collins-Kreiner, 2016; Rinschede, 1992). While faith-based tourists often demonstrate emotional solidarity, alongside their shared beliefs, shared behavior, and interaction (Kaell, 2014; Lopez 2013), without quantitative research, it is unclear how they correspond to Durkheim's (1912/1995) emotional solidarity theory or if it is their travel or their religion, or both, that shapes emotional solidarity among them. As Babbie (1995) pointed out, qualitative research is limited in its ability to test casual relationships. Furthermore, scholars (e.g., Denzin & Lincoln, 1995) have been reserved in the generalizability of findings from qualitative research.

II.2 EMOTIONAL SOLIDARITY THEORY

The intragroup relationship that faith-based tourists experience during their trip coincides well with Durkheim's (1912/1995) emotional solidarity theory. After observing religions of aboriginal tribes in Australia, Durkheim (1912/1995) posited that affective bonds emerge between individuals who share scared beliefs and ritualistic behavior, and it is these beliefs and behavior that unite individuals into a community. Later, Collins (1975) called such affective bonds emotional solidarity and added interaction, which was more implicit in Durkheim's (1912/1995) theory, as the third antecedent of emotional solidarity. Granted that emotional solidarity is what holds society together (Durkheim, 1912/1995), the theory has been applied in studying a wide range of relationships among prison inmates (Street, 1965), teenage students (Rosengren, 1959), or family members (Gronvold, 1988; Klapp, 1959; Lowenstein & Daatland, 2006).

However, it was not until Woosnam et al.'s (2009) study that the emotional solidarity theory (Durkheim, 1912/1995) first made its way into tourism research. Departing from conventional views that disregarded the intergroup relationship as transient and transactional (Harrill, 2004), Woosnam et al. (2009) found emotional solidarity existing between tourists and residents in a destination and claimed such individuals can develop a sustained and intimate relationship with one another. In this seminal study, the terms shared beliefs and shared behavior first appeared to substitute what Durkheim (1912/1995) called sacred beliefs and ritualistic behavior, making the theory more relevant to tourism (Figure 2.1). Thus, a proper interpretation of the theory, at least in tourism research and in this study, will be that tourists and residents can form emotional solidarity with one other when their interaction is accompanied by shared beliefs and shared behavior.

Figure 2.1 Emotional solidarity framework
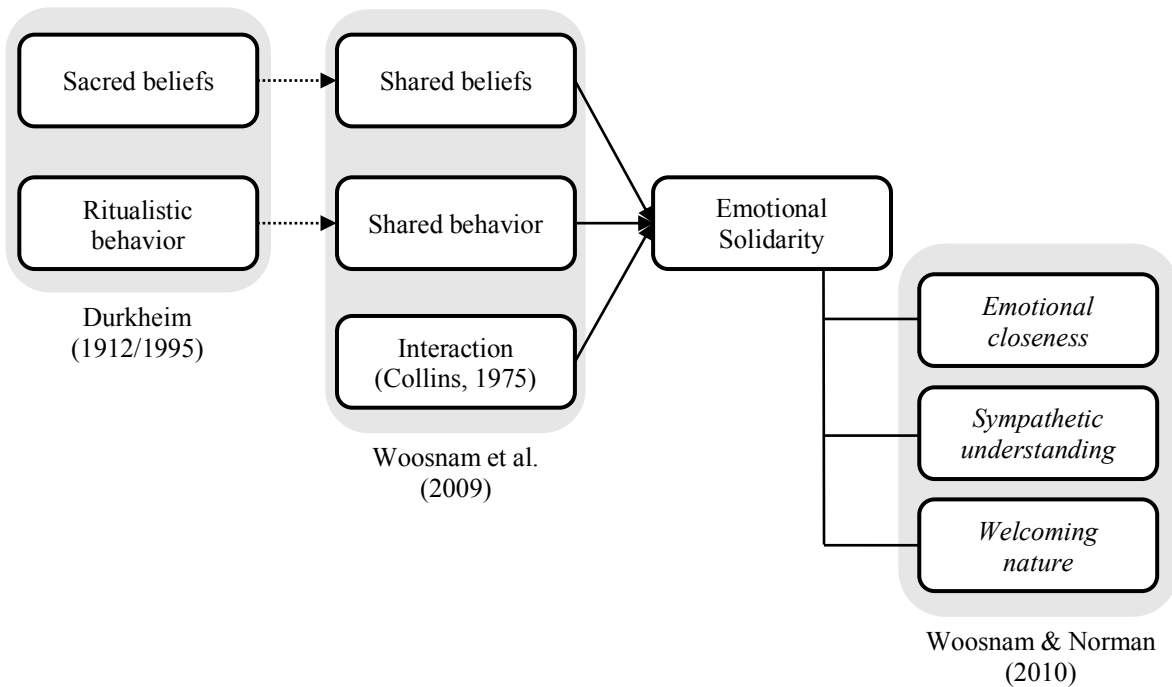
Following Woosnam et al.'s (2009) qualitative study, Woosnam and Norman (2010) undertook a quantitative study of the emotional solidarity theory. This included developing scales for residents' shared beliefs, shared behavior, interaction, and emotional solidary with tourists and testing their relationships. Woosnam and Norman (2010) not only confirmed the applicability of the theory in tourism research but also developed a 10-item Emotional Solidarity Scale (ESS) comprised of three distinct factors: *emotional closeness*, *sympathetic understanding,* and *welcoming nature* (Table 2.1). Soon, the scale was also employed and validated in measuring tourists' emotional solidarity toward residents as well (Woosnam, 2011b; Woosnam & Aleshinloye, 2013), however the factor *welcoming nature* was named *feeling welcomed* to account for the context of tourists (Table 2.2).

Table 2.1 Factors and items of the ESS for residents

Factor	Item
Emotional closeness	I feel close to some visitors I have met in [Destination].
	I have made friends with some visitors in [Destination].
Sympathetic understanding	I identify with visitors in [Destination].
	I feel affection toward visitors in [Destination].
	I understand visitors in [Destination].
	I have a lot in common with [Destination] residents.
Welcoming nature	I am proud to have visitors come to [Destination].
	I appreciate visitors for the contribution they make to the local economy.
	I treat visitors fair in [Destination].
	I feel the community benefits from having visitors in [Destination].

Note. The scale is from Woosnam and Norman (2010)

Table 2.2 Factors and items of the ESS for tourists

Factor	Item
Emotional closeness	I feel close to some residents I have met in [Destination].
	I have made friends with some [Destination] residents.
Sympathetic understanding	I identify with [Destination] residents.
	I feel affection towards [Destination] residents.
	I understand [Destination] residents.
	I have a lot in common with [Destination] residents.
Feeling welcomed	I am proud to be welcomed as a visitor to [Destination].
	I feel residents appreciate visitors for the contribution we make to the local economy.
	I treat residents fairly.
	I feel residents of [Destination] appreciate the benefits associated with me coming to the community.

Note. The scale is from Woosnam and Aleshinloye (2013)

Since then, extensive efforts (e.g., Ribeiro, Woosnam, Pinto, & Silva, 2017; Woosnam, 2011a; 2011b; 2012; Woosnam & Aleshinloye, 2013) have been made to test the validity and the reliability of the ESS, and the scale has been found to be applicable in measuring emotional solidarity of both residents (Woosnam, 2011a; 2012) and tourists (Woosnam, 2011b; Woosnam & Aleshinloye, 2013; Woosnam et al., 2015a; Woosnam, Schafer, Scott, & Timothy, 2015b) within the U.S. More recently, studies outside of the U.S., in nations like Cape Verde (Ribeiro et

al., 2017), Japan (Woosnam et al., 2016c), Macau (Lai & Hitchcock, 2017; Li & Wan, 2017), Malaysia (Hasani, Moghavvemi, & Hamzah, 2016), and Nigeria (Woosnam, Aleshinloye, & Maruyama, 2016a; Woosnam et al., 2016b), have been conducted to support the application of the scale across different cultures.

Emotional solidarity has also been considered as a predictor of other constructs, most notably how residents' view tourism. Woosnam (2012) found that there was a positive relationship between residents' emotional solidarity and their perception of tourism; that is, residents with greater *emotional closeness*, *sympathetic understanding,* and *welcoming nature* toward tourists were also more positive about tourism impacts and tourism development. Mirroring Woosnam (2012), Hasani et al. (2016) showed that residents' *welcoming nature* predicted substantial portions of the variance in their attitude (i.e., 48%) and support (i.e., 62%) toward tourism. Such findings were partially replicated in Lai and Hitchcock's (2017) study where residents' *welcoming nature* and *sympathetic understanding* predicted their support for tourism. Likewise, residents' emotional solidarity toward festival visitors translated to their perceived impacts of a festival (Li & Wan, 2017; Woosnam & Aleshinloye, 2015).

Focusing on tourists, Woosnam et al. (2015b) examined how tourists' emotional solidarity explained their perception of safety in two Mexico-U.S. border destinations and discovered that *feeling welcomed* solely predicted 3~15% of the variance in perceived safety. Simpson and Simpson (2017) also tested the same relationship but using both residents' and tourists' data; in this study, w*elcoming nature* or *feeling welcomed* was again a successful predictor of perceived safety in both groups. In a more recent study by Ribeiro et al. (2017), tourists' emotional solidarity accounted for significant portions of the variance in their destination loyalty (i.e., 26%) and tourist satisfaction (i.e., 35%). In respect to behavior, tourists'

emotional solidarity explained their spending in a destination (Woosnam et al., 2015a); arguably, this is one of the few studies where the relationship between emotional solidarity and actual behavior was examined, though the effect sizes (i.e., 2~6%) were rather minimal.

Apart from shared beliefs, shared behavior, and interaction, studies have identified other constructs that predict emotional solidarity. Frequently, individuals' attachment to a destination has been found positively related with their emotional solidarity toward others (Li & Wan, 2017; Woosnam, Aleshinloye, Van Winkle, & Qian, 2014; Woosnam et al., 2016b). For instance, in Woosnam et al.'s (2014) study, length of residence successfully predicted *emotional closeness* and *sympathetic understanding* experienced with tourists. Li and Wan (2017) considered how residents' community attachment was related to their emotional solidarity and confirmed a positive relationship between the two. Likewise, tourists with greater place attachment to a UNESCO World Heritage Site in Nigeria demonstrated greater emotional solidarity toward residents (Woosnam et al., 2016b). Other predictors of emotional solidarity that have been considered so far include travel distance (Joo, Woosnam, Shafer, Scott, & An, 2017) or effectiveness of safety force (Simpson & Simpson, 2017).

Although evidence has been mounting for applying the emotional solidarity theory (Durkheim, 1912/1995) in tourism research, some limitations need to be addressed in future studies. First of all, studies to date have mostly neglected emotional solidarity emerging between individuals in the same group (i.e., residents or tourists). The only exception to this has been Woosnam et al.'s (2016c) study in Japan, where the authors found that Japanese and Brazilian residents showed different degrees of emotional solidarity with one another, resulting in divergent views concerning ethnic neighborhood tourism focused on Brazilian culture. Such findings extended the scope of the theory by acknowledging the potential for intragroup

solidarity to exist. However, the groups were not truly homogenous in respect to their cultural backgrounds and their roles in ethnic neighborhood tourism. That is, Japanese could only be tourists to ethnic enclaves where Brazilians resided.

Furthermore, there have been limited efforts to test how emotional solidarity influences individuals' behavioral intention (e.g., Aleshinloye & Woosnam, 2015; Simpson & Simpson, 2017) or actual behavior (e.g., Woosnam et al., 2015a). Although the findings from these efforts suggest a positive relationship between individuals' emotional solidarity and their behavioral intention, they are limited in two major aspects. First, the studies to date have been weak in their theoretical grounds; that is, they have lacked *a priori* theory, although their findings made *post priori* sense. Second, these studies have only examined tourists who were physically present at the destinations. It is possible that individuals with low emotional solidarity have chosen not to visit the destination in the first place. In such a case, it is unclear if emotional solidarity actually promotes travel intention or if the opposite is true.

II.3 INTERACTION RITUAL THEORY

Like Woosnam (2012) or Woosnam and Aleshinloye (2015), who demonstrated a positive relationship between individuals' emotion and their attitude, Collins (1990; 1993) suggested a viable way to explain individuals' behavior. In his efforts to interpret and develop the emotional solidarity theory (Durkheim, 1912/1995), Collins (1990; 1993) suggested the theory of interaction ritual and the notion of emotional energy. While acknowledging that moral solidarity is the binding force of society (Durkheim, 1912/1995), Collins (1988; 1990) regarded emotion as the source of solidarity and mobilizing force of society: "What holds a society together – the "glue" of solidarity – and what mobilizes conflict – the energy of mobilized groups – are emotions" (Collins, 1990, pp. 27-28). Thus, unlike other scholars (e.g., Goffman,

1967), Collins (1988; 1990) placed much importance on the role of emotion in shaping relationships between individuals.

According to Collins (1988; 1990), individuals interact with one another following the mechanism of interaction ritual and emotional energy. To begin with, at least two individuals in a face-to-face setting must direct their attention upon the same object or activity (i.e., shared attention), knowing that each other is doing the same (i.e., mutual awareness). Then, this shared attention and mutual awareness create what Collins (1990) called a ritualistic situation or an interaction ritual where a common mood (e.g., anger, friendliness, enthusiasm, etc.) spreads and builds between the individuals. Finally, as a result of successful emotional coordination within an interaction ritual, a long-lasting feeling of group solidarity or attachment emerges among those who were present at the time. This long-term outcome, according to Collins (1990), is emotional energy. In brief, Collins (1988; 1990) posited that a successful interaction ritual provides individuals with a prolonged feeling of group solidarity that is emotional energy.

It was further theorized by Collins (1988; 1990; 1993) that individuals encounter a series of interaction rituals (e.g., sporting events) which generate different degrees of emotional energy, group solidarity (e.g., a shared feeling of support and love for the team), and collective symbols (e.g., a team mascot) among the individuals. This emotional energy is then invested back into another interaction ritual (e.g., another sporting event) or activities (e.g., fan activities to support the team) supporting the interaction ritual and forms an interaction ritual chain (Figure 2.2). According to Collins (1988; 1990; 1993) the efficacy of an interaction ritual is determined by its physical density, boundedness, focus of attention, and shared emotion (Figure 2.3); thus, emotional energy from an interaction ritual is greater when distance between individuals is less,

barriers to outsiders are higher, focused attention on the same phenomena is greater, and shared

emotion is stronger.

Figure 2.2 Interaction ritual chain and production of material resources with examples
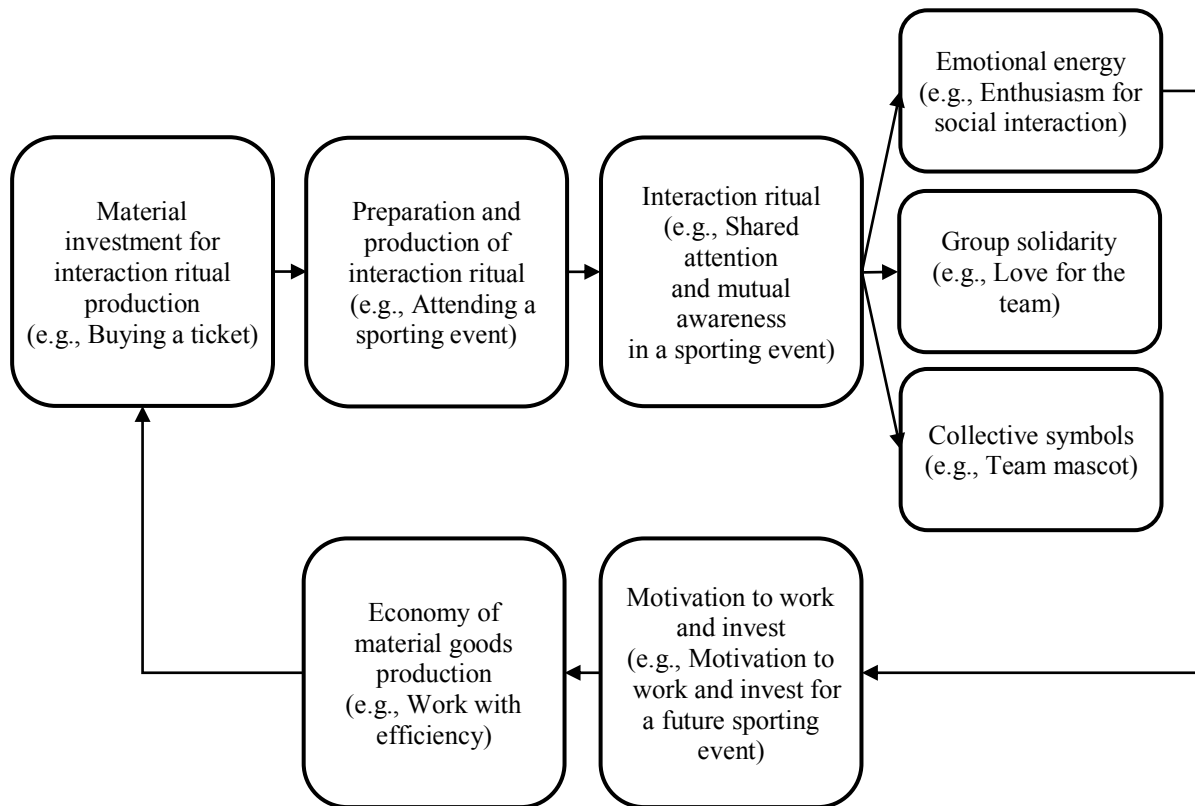
Note. The chart is from Collins (1993) with corresponding examples added afterward.

Figure 2.3 Interaction ritual chain mechanism
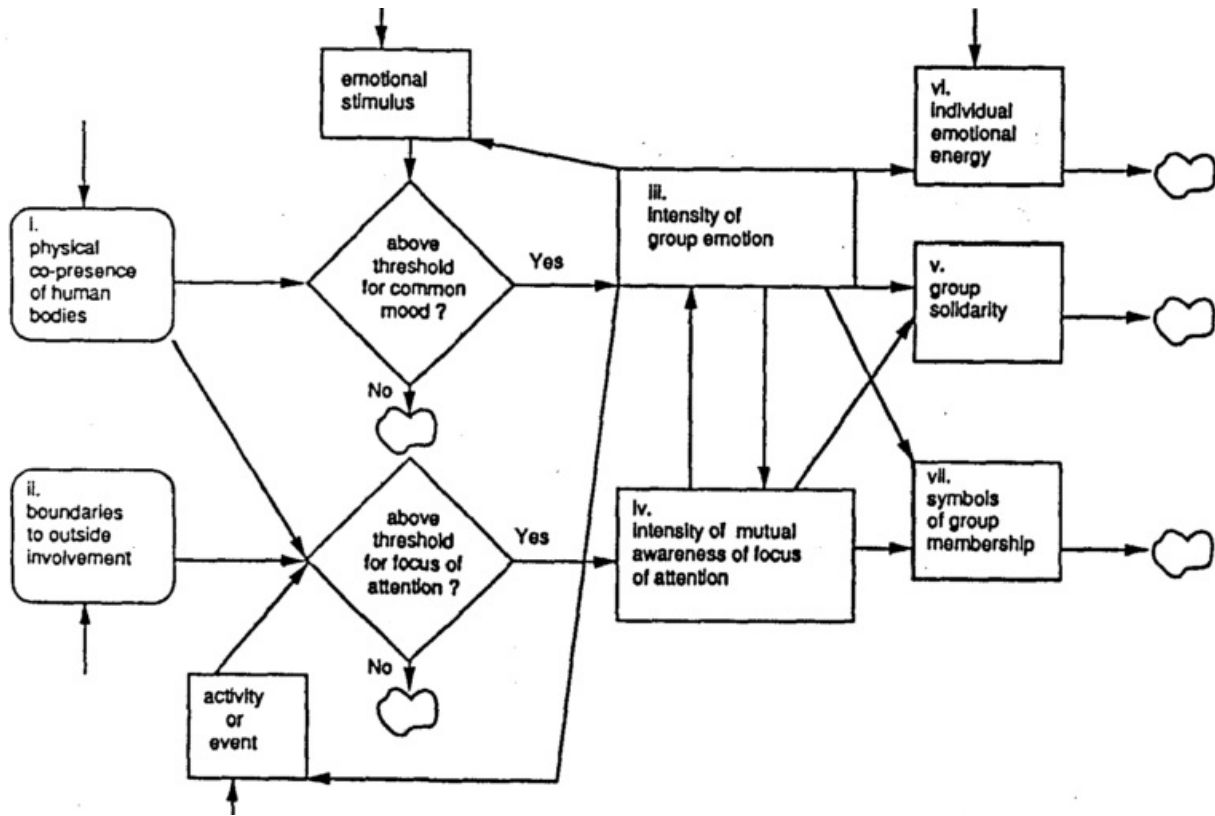
Note. Reprinted from Collins (1993).

Collins (1993) believed that this mechanism of interaction rituals could explain why individuals engage in emotional, symbolic, and value-oriented behavior (e.g., philanthropic or altruistic activities) that runs against their economic benefits. Here, his suggestion was to treat emotional energy as a currency-equivalent (i.e., common denominator), so value-oriented behavior could be seen as attempts to "maximize the amount of solidarity they can receive, relative to the costs of producing it" (Collins, 1993, p. 209). So, what Collins (1993) proposed was that individuals would seek emotional rewards (i.e., group solidarity or emotional energy) from interaction rituals and try to maximize the amount of emotional rewards by replacing a less rewarding interaction ritual with a more rewarding one. To use Lum et al.'s (2015) study as an

example, social hikers will head to the Appalachian Trail if they think doing so will provide a greater likelihood of positive social interaction than staying on the Pacific Crest Trail.

Collins' (1988; 1990) theory of interaction ritual has often been used to explain individual behavior in economic and political contexts. Using the theory, Collins (1993) proposed that altruists are driven by high emotional energy that a philanthropic experience offers in return for their economic loss. On the contrary, workaholics are motivated by symbolic meaning that money possesses or the feeling of achievement. However, in any case both emotional energy and symbolic meaning can be invested back into an interaction ritual for additional emotional energy, as illustrated in Figure 2.2. More recently, Wallis (2002) used the theory to explain how groups supporting or opposing a policy emerge and act to accomplish their goal. The theory was also utilized in a quantitative study to reveal a positive link between group's religious strictness and their outwardly worship behavior (Baker, 2010)

The interaction ritual theory has two theoretical implications. Foremost, building on Durkheim's (1912/1995) emotional solidarity theory, it illustrates how a successful interaction ritual encourages individuals to seek additional experiences of similar kinds. This involves a combination of interaction rituals which seem different and disjointed to form an integral and comprehensive loop. Secondly, the theory tries to unite rationality and irrationality together so that irrationality is explained in terms of rationality. In fact, the mechanism of an interaction ritual is analogous to how economists view individuals' behavior as an attempt to maximize their material rewards or utility from an economic transaction. In addition, emotional energy in many aspects is substitutable by the concept of utility (i.e., usefulness that a consumer obtains from any goods or services) as economists claim per se. The two even share the same issues regarding their definition and measurement.

Despite Collins' (1990; 1993) effort to bring rationality and irrationality together to create a comprehensive and empirically-grounded theory, the interaction ritual theory begs many questions given its relative novelty. First and foremost, the definition of emotional energy remains vague. Collins (1990; 1993) has not put forth any formal definition of emotional energy; he has merely explained it as positive or negative feelings (i.e., psychological drive) that exist on a continuum (i.e., ranging from high to low), where individuals with high emotional energy are likely to be confident or enthusiastic toward specific social interaction. Such conceptual ambiguity was also acknowledged by Collins himself; emotional energy "as [a] general metaphor [that] needs to be unpacked" (1990, p. 39) and "a rather undifferentiated term, that includes various components" (1990, p. 32).

It appears that Collins (1990; 1993) himself has often been fettered by the conceptual fuzziness of emotional energy, as the term was often used in his studies with little distinction from emotional solidarity. For instance, describing the interaction ritual theory, Collins (1993) wrote that individuals "move toward the highest *emotional energy* [emphasis added] payoffs they can get relative to their current resource" (p. 213). However, in the same study, he also wrote the following to describe individuals' behavior within an interaction ritual chain: "to maximize the amount of *solidarity* [emphasis added] they can receive, relative to the costs of producing it" (Collins, 1993, p. 209). These two quoted statements convey the same idea and indicate that emotional energy and emotional solidarity are interchangeable concepts. Further supporting the interchangeable relationship, Collins (1990) suggested "low emotional energy is lack of Durkheimian solidarity" (p. 33).

This definitional ambiguity has caused problems in measuring emotional energy. Collins (1990) suggested some possible ways to measure emotional energy, such as analyzing voice,

eye-contact, facial expression, and bodily posture, and movement of an individual. Although the suggestions were based on what other studies (e.g., Scheff, 1990) on emotion had utilized, they are rudimentary in ways; some emotional states may not develop into observable behavior, and observing behavior does not readily permit collecting ratio- or scale-level data. In short, emotional energy is a psychological concept that cannot be measured reliably with unidimensional behavioral clues. Acknowledging such possibility of emotional energy being a multi-dimensional concept, Rössel and Collins (2001) underscored the need for further studies on the nature of emotional energy. However, no known study has tried to undertake a psychometric analysis of emotional energy, presumably due to its conceptual fuzziness.

Despite the conceptual and measurement issues, the theory of interaction ritual (Collins, 1990; 1993) is attractive when analyzing social phenomena, especially where emotion is considered. Rational choice theory, upon which major social and economic theories are founded, has shown limitations in explaining altruistic or non-calculative behavior (Collins, 1993; Lawler & Thye, 1999). By introducing the notion of interaction ritual and emotional energy, Collins (1993) suggested that what appears to be irrational behavior might also be driven by rationality. While Collins' (1993) attempt to substitute materials with emotion may have some logical flaws (Schwalbe 2007; Sallach, 2008), the theory nevertheless represents efforts to harmonize different sociological strands (Sallach, 2008) and highlights emotional aspects of social interaction that have been, at times, overlooked in sociology (Baker, 2010).

II.4 TRAVEL INTENTION

Collins' (1990; 1993) studies provide theoretical grounds to suppose a positive relationship exists between individuals' emotional solidarity and their travel intention. Despite much academic attention drawn to the construct, individuals' travel intention has been treated in

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a relatively simple manner. Travel intention, as defined by Woodside and Lysonski (1989), is tourists' perceived likelihood of visiting a specific destination within a given period. Other scholars often provided even simpler definitions such as tourists' willingness to visit to a recommended destination (Chen, Shang, & Li, 2014) or judgement about the likeliness to revisit a destination (Chen & Tsai, 2007). Behavioral intention in a broad sense should include both the direction (i.e., whether to carry out the behavior) and the intensity (i.e., how much effort is invested in carrying out the behavior) of individual's decision (Sheeran, 2002). However, in tourism research, the intensity has often been substituted with the urgency; that is, scholars (e.g., Alvarez & Campo, 2014; Woodside & Lysonski, 1989) have asked how soon individuals will visit a destination, instead of how much money or time they will spend in the destination.

Like intention to use (e.g., Venkatesh & Davis, 2000) or buy (e.g., Vermeir & Verbeke, 2006), travel intention has been often measured by employing a single-item (e.g., Ng, Lee, & Soutar, 2007; Shen, Schuttemeyer, & Braun, 2009) or a three-item (e.g., Alvarez & Campo, 2014; Jalilvand et al., 2012; Phillips & Jang, 2007) scale. When a single-item scale is used, individuals are usually asked directly if they are interested in traveling to a destination within a given period (e.g., 12 months), using a Likert-scale type (e.g., Ng et al., 2007; Shen et al., 2009) or a yes-or-no type item. On the contrary, three-item scales present slight variation between the items. For instance, investigating Turkish students' travel intention to Israel, Alvarez and Campo (2014) asked individuals to indicate their levels of agreement to the following items: "I intend to visit Israel in the near future," "I would choose Israel as the destination for my next holidays," and "I would prefer to visit Israel as opposed to other similar destinations" (p. 76). Similar variation is also observed in the scale that Jalilvand et al. (2012) used.

Numerous studies have supported that individuals' travel intention is related to their social and psychological motivations, awareness and familiarity with a destination (Milman & Pizam, 1995), and perception and attitude toward a destination (Mayo, 1973), as well as demographic characteristics (Court & Lupton, 1997). Among these, the relationship between individuals' travel intention to a destination and their impression of the destination has been found particularly significant. To be specific, individuals demonstrate greater preference toward a destination with a favorable image (Alvarez & Campo, 2014; Castro, Armario, & Ruiz, 2007; Fakeye & Crompton, 1991; Leisen, 2001; Lin, Morais, Kerstetter, & Hou, 2007; Phillips & Jang, 2007; Ryu, Han, & Kim; 2007), and travel intention can be effectively predicted by destination image (Lee, 2009; Phau, Shanka, & Dhayan, 2010). Other known predictors of travel intention include the value of a travel experience (Chen & Chen, 2010; Cheng & Lu, 2014; Cronin, Brady, & Hult, 2000), satisfaction from a travel experience (Prayag, Hosany, & Odeh, 2013) or relevance of travel information (Baloglu, 200; Chen et al., 2014).

Although less explicit, scholars have discovered evidence for a positive relationship between individuals' emotion and their travel intention. For instance, destination image has been usually treated as a multi-dimensional construct composed of cognitive and affective components, and studies (e.g., Alvarez & Campo, 2014; Baloglu 2000, Cheng & Lu 2013, Hosany & Prayag 2013, Lin et al., 2007; Phillips & Jang, 2007; Prayag et al., 2013) have confirmed a positive association between affective image and travel intention. Phillips and Jang (2007) reported that the affective image of New York exerted positive influence on the travel intention to the destination. In another study, affective image of Israel outperformed its cognitive image in predicting travel intention (Alvarez and Campo, 2014). Examining tourists' relationship with residents of a destination, Ribeiro et al. (2017) also found that some factors of tourists'

emotional solidarity, namely *feeling welcomed* and *sympathetic understanding*, successfully

predicted their intention to revisit the destination, which is again a factor of destination loyalty.

II.5 CONCEPTUAL FRAMEWORK

II.5.1 Theories of Emotional Solidarity and Interaction Ritual

The emotional solidarity theory (Durkheim, 1912/1995) and the interaction ritual theory

(Collins, 1990; 1993) equally posit that individuals can develop affective bonds with one another

when they share beliefs, behavior, and physical space. Further, both theories underscore the

importance of such affective bonds in relationships between individuals. However, as Collins

(1990) explained, the interaction ritual theory focuses on the "personal side of having a great

deal of Durkheimian ritual solidarity" (p. 32) with other individuals, whereas the emotional

solidarity theory is geared toward the collective side. In addition, the emotional solidarity theory

is more empirically testable as the interaction ritual theory lacks a scale to measure emotional

energy that is essential to the theory. On the other hand, the interaction ritual theory illustrates

how individuals' emotional energy further promotes their behavior, whereas such assumption

was not provided in the emotional solidarity theory but has been explored by scholars (e.g.,

Ribeiro et al., 2017; Simpson & Simpson, 2017; Woosnam et al., 2015a).

These differences put the two theories in a complementary relationship with one another

(Figure 2.4). First, the interaction ritual theory provides theoretical grounds for the relationship

between individuals' affective bonds and their travel intention. Studies (e.g., Simpson &

Simpson, 2017; Woosnam et al., 2015a) have provided evidence for a positive relationship

between individuals' emotional solidarity and their behavioral intention. Nevertheless, the

evidence has remained mostly empirical, which may be coincidental and lack theoretical

grounds. The interaction ritual theory can resolve this issue and reinforce the empirical evidence, since it theorizes the positive chain between emotional energy and behavior intention.

Second, the emotional solidarity theory provides means to operationalize the interaction ritual theory. Even though the interaction ritual theory provides a theoretical connection between individuals' affective bonds and their travel intention, the theory itself is not empirically testable because it lacks a scale for emotional energy. This issue can be overcome by considering emotional solidarity as an indicator of emotional energy, where the latter is measured indirectly via the former. Although emotional solidarity may not be identical to emotional energy, they correspond to one another given they each refer to collective and personal aspects of affective bonds to which Durkheim (1912/1995) referred.

Figure 2.4 Link between the two theories of emotional solidarity and interaction ritual
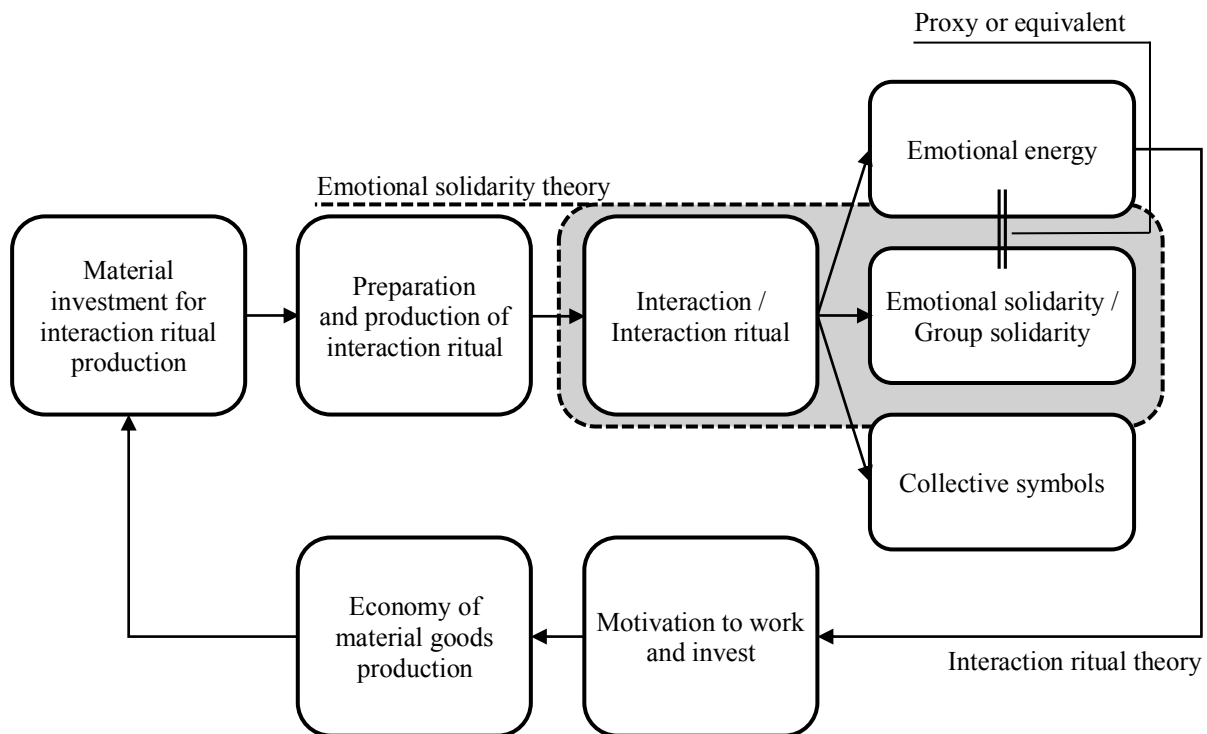
II.5.2 Research Hypotheses

To address the first research question, the emotional solidarity theory (Durkheim, 1915/1995) was considered. The theory provides theoretical grounds to explore the hypothesized relationships among shared beliefs, shared behavior, interaction, and affective bonds between faith-based tourists, which have been documented in studies (e.g., Kaell, 2014; Lopez, 2013). Since faith-based tourists' emotional solidarity might develop from both their trip and their religion, this study assumed that shared beliefs and shared behavior are further divided into the following: shared beliefs regarding the trip, shared beliefs regarding religion, shared behavior regarding the trip, and shared behavior regarding religion. Further, to represent the anticipated travel setting, interaction was renamed as propensity to interact.

The interaction ritual theory (Collins, 1990; 1993) was used to address the second research question. As explained above, the theory provides a theoretical connection between individuals' emotional energy and their behavioral intention. However, unlike emotional solidarity, emotional energy lacks a scale and is not measurable. To resolve the issue, this study posited that emotional energy and emotional solidarity were complementary constructs (per Collins, 1990) (Figure 2.4), so emotional energy could be measured indirectly using the ESS which was designed for emotional solidarity (Woosnam & Norman, 2010). Furthermore, among many forms of behavioral intention, this study specifically considered travel intention.

Figure 2.5 Research hypotheses
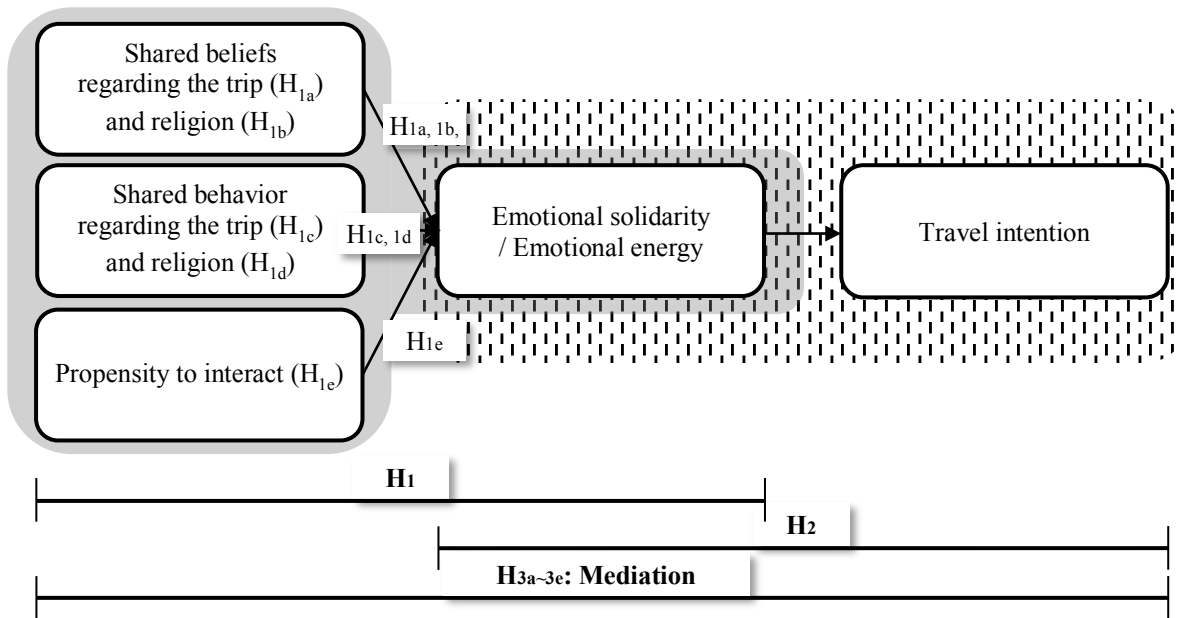
From the two research questions, the researcher designed three research hypotheses as shown in Figure 2.5. The first hypothesis (i.e., H_1) looked at how potential faith-based tourists' shared beliefs (i.e., $H_{1a \& 1b}$), shared behavior (i.e., $H_{1c \& 1d}$), and propensity to interact (i.e., H_{1e}) with other faith-based tourists they anticipate encountering in a religious destination lead the former (i.e., potential faith-based tourists) to develop emotional solidarity with the latter (i.e., other faith-based tourists). On the other hand, the second hypothesis (i.e., H_2) examined how the resulting emotional solidarity encouraged the potential faith-based tourists to visit the religious destination. Hence, the first and second hypotheses respectively explored the predictors (i.e., shared beliefs regarding the trip and religion, shared behavior regarding the trip and religion, and propensity to interact) and the outcome (i.e., travel intention) of potential faith-based tourists' emotional solidarity. Combining the two hypotheses, the last hypothesis (i.e., H_3) focused on the mediating role that emotional solidarity played between its predictors and outcome.

II.5.2.1 First research hypothesis (i.e., H₁)

Building on the emotional solidarity theory (Durkheim, 1912/1995; Woosnam & Norman, 2010; Woosnam et al., 2009), it was posited that individuals' shared beliefs, shared behavior, and propensity to interact with others aids in the fostering of emotional solidarity between the individuals. However, as explained earlier, this study diverged from previous studies in that it focused on an anticipated travel setting where potential faith-based tourists to a religious destination were asked about their relationship with other faith-based tourists they anticipated encountering in the destination. Furthermore, this study proposed that faith-based tourists' shared beliefs and behavior could be divided into two different types: those regarding the trip and those regarding religion.

Studies (e.g., Woosnam, 2011; Woosnam & Norman, 2010; Woosnam et al., 2009) to date have only considered experienced relationships between individuals. This tradition is largely due to the fact that Durkheim's (1912/1995) emotional solidarity theory was founded upon his observation of tribal religions. In tribal settings, it was only through experienced relationships that individuals could develop and confirm shared beliefs and behavior with one another. However, today's technological advancements have significantly reduced the influence of such a physical constraint, and it is possible to build and acknowledge shared beliefs and behavior with each other without experiencing relationships.

So, it was hypothesized that: potential faith-based tourists' shared beliefs regarding the trip (i.e., H_{1a}) and religion (i.e., H_{1b}), shared behavior regarding the trip (i.e., H_{1c}) and their religion (i.e., H_{1d}), and propensity to interact (i.e., H_{1e}) with other faith-based tourists they expect encountering in a religious destination allow the former (i.e., potential faith-based tourists) to foster an emotional solidarity with the latter (i.e., other faith-based tourists).

H_1: Potential faith-based tourists' shared beliefs regarding the trip and religion, shared

behavior regarding the trip and religion, and propensity to interact with other faith-

based tourists they anticipate encountering in a religious destination positively

influence the emotional solidarity that the former holds with the latter.

$H_{1a \& 1b}$: Potential faith-based tourists' shared beliefs regarding the trip (i.e., H_{1a}) and

religion (i.e., H_{1b}) with other faith-based tourists they anticipate encountering

in a religious destination positively influence the emotional solidarity that the

former holds with the latter (i.e., shared beliefs regarding the trip and religion

$\rightarrow$ emotional solidarity).

$H_{1c \& 1d}$: Potential faith-based tourists' shared behavior regarding the trip (i.e., H_{1c})

and religion (i.e., H_{1b}) with other faith-based tourists they anticipate

encountering in a religious destination positively influence the emotional

solidarity that the former holds with the latter (i.e., shared behavior regarding

the trip and religion $\rightarrow$ emotional solidarity).

H_{1e}: Potential faith-based tourists' propensity to interact with other faith-based

tourists they anticipate encountering in a religious destination positively

influences emotional solidarity that the former holds with the latter (i.e.,

propensity to interact $\rightarrow$ emotional solidarity).

II.5.2.2 Second research hypothesis (i.e., H_2)

Based on the interaction ritual theory (Collins, 1990), a positive relationship was

proposed to exist between faith-based tourists' emotional solidarity and their travel intention. As

illustrated by Kaell (2014), faith-based tourists often set out on a trip to seek emotional solidarity

and religious fellowship with other faith-based tourists. This is also evidenced in other studies on

sport tourists (Fairley, 2003) and trail hikers (Lum et al., 2015). Although, there have been studies that explored how tourists' emotional solidarity predicted behavioral intention (e.g., Aleshinloye & Woosnam, 2015; Simpson & Simpson, 2017) or actual behavior (e.g., Woosnam et al., 2015a), nevertheless the findings have been limited to experienced travel settings and lacked theoretical grounds. Thus, this study tested the following hypothesis regarding the relationship between emotional solidarity and behavioral intention in an anticipated travel setting,

> H_2: Potential faith-based tourists' emotional solidarity with other faith-based tourists they
>
> anticipate encountering in a religious destination positively influences the former's
>
> intention to travel to the destination (i.e., emotional solidarity $\rightarrow$ travel intention).

II.5.2.3 Third research hypothesis (i.e., H_3)

By combining the first and second research hypotheses, the researcher conceived of a mediating role that faith-based tourists' emotional solidarity played between its predictors and outcome. Studies (e.g., Faullant, Matzler, & Mooradian, 2011; Hosany & Gilbert, 2010; Ouyang, Gursoy, & Sharma, 2017; Yüksel& Yüksel, 2007) have considered how emotion intervenes in relationships between other constructs in tourism settings, but only Simpson and Simpson (2017) have done so with respect to emotional solidarity. Although shared beliefs regarding the trip and religion, shared behavior regarding the trip and religion, and propensity to interact may have positive influence on travel intention, the influence may only be meaningful when emotional solidarity is considered as a mediator. Thus, the third hypothesis was that,

> H_3: Potential faith-based tourists' emotional solidarity with other faith-based tourists they
>
> anticipate encountering in a religious destination mediates the influence of the
>
> former's shared beliefs regarding the trip and religion, shared behavior regarding the

trip and religion, and propensity to interact on their travel intention to the destination

(i.e., shared belief regarding the trip and religion, shared behavior regarding the trip

and religion, and propensity to interact → emotional solidarity → travel intention).

$H_{3a\ \&\ 3b}$: Potential faith-based tourists' emotional solidarity with other faith-based

tourists they anticipate encountering in a religious destination mediates the

influence of the former's shared beliefs regarding the trip (i.e., H_{3a}) and

religion (i.e., H_{3b}) on their travel intention to the destination (i.e., shared

beliefs regarding the trip and religion → emotional solidarity → travel

intention).

$H_{3c\ \&\ 3d}$: Potential faith-based tourists' emotional solidarity with other faith-based

tourists they anticipate encountering in a religious destination mediates the

influence of the former's shared behavior regarding the trip (i.e., H_{3c}) and

religion (i.e., H_{3d}) on their travel intention to the destination (i.e., shared

behavior regarding the trip and religion → emotional solidarity → travel

intention).

H_{3e}: Potential faith-based tourists' emotional solidarity with other faith-based tourists

they anticipate encountering in a religious destination mediates the influence of

the former's propensity to interact (i.e., H_{3e}) on their travel intention to the

destination (i.e., propensity to interact → emotional solidarity → travel

intention).

III. METHODS

This chapter provides a detailed illustration of the research methods employed in this study. First, it explains how each construct in the conceptual framework was measured. This is followed by a section explaining the target population of this study. Closer to the end of chapter, information regarding the mixed-methods research design is presented; here, readers are walked through the three phases of this study, mainly focusing on how the data was collected and what analytic techniques were used in each phase.

III.1 MEASUREMENT SCALE

The conceptual framework presented in Figure 2.5 includes seven constructs to be measured: five (i.e., shared beliefs regarding the trip, shared beliefs regarding religion, shared behavior regarding the trip, shared behavior regarding religion, and propensity to interact) for the first and third hypotheses, one (i.e., travel intention) exclusively for the second and third hypotheses, and one (i.e., emotional solidarity) that appeared across all three hypotheses. While emotional solidarity and travel intention had scales that were readily available and proven valid (Table 3.2; Table 3.3), the remainder (i.e., shared beliefs regarding the trip and religion, shared behavior regarding the trip and religion, and propensity to interact) did not (Table 3.1). This meant that each of the five scales had to be developed from qualitative statements found within the literature. Further, emotional solidarity and travel intention only required making minimal modifications to the existing scales.

Table 3.1 Study hypotheses, constructs, and measurement scales

Study hypothesis	*Measurement scale*

Shared beliefs regarding the trip (H1a) and religion (H1b) — Shared behavior regarding the trip (H1c) and religion (H1d) — Propensity to interact (H1e)	To be developed
H1a, 1b H1c, 1d H1e	
Emotional solidarity / Emotional energy	Modified ESS (Woosnam & Norman, 2010) (Table 3.2)
H2	
Travel intention	Travel Intention Scale (TIS) (Jalilvand et al., 2012) (Table 3.3)

Note. The hypotheses regarding the mediation of emotional solidarity (i.e., H3a, 3b, 3c, 3d, and 3e) are not presented above.

III.1.1 Measurement Scales for Shared Beliefs, Shared Behavior, and Propensity to Interact

When developing the ESS, Woosnam and Norman (2010) also devised scales for shared beliefs, shared behavior, and interaction. However, the context of their study neither involved faith-based tourists nor an anticipated travel setting. Instead, the focus was on the residents of a coastal destination who had experienced relationships with tourists came for recreational activities in the destination (Woosnam & Norman, 2010). As such, the existing scales were not relevant for the context of this study. However, some items (e.g., dinning at local restaurants, shopping at local merchant stores, taking tours, visiting historic sites, or visiting natural areas)

were considered for inclusion in the five newly developed scales serving as predictors of emotional solidarity and ultimately travel intention.

A similar procedure to Woosnam and Norman's (2010) was undertaken in developing the five scales, which included: a) collecting qualitative statements corresponding to each construct via focus group interviews and literature reviews, b) analyzing the content of the qualitative statements and turning it into preliminary scales, c) collecting quantitative data from multiple pilot surveys, d) purifying the preliminary scales via a series of EFA, e) collecting quantitative data from a main survey, and f) confirming the psychometric properties of the purified scales via confirmatory factor analysis (CFA). Although the first two steps in Woosnam and Norman's (2010) procedure utilized qualitative research methods, the remaining steps strictly focused on quantitative analysis.

Even though this study tried to replicate much of the procedure that Woosnam and Norman (2010) followed, some of the steps were omitted. For instance, the researcher did not conduct focus group interviews and solely relied on archival data to generate a pool of qualitative statements that could be used in measuring shared beliefs regarding the trip and religion, shared behavior regarding the trip and religion, and propensity to interact. It was considered inefficient to collect interview data, given the difficulties in recruiting individuals who were knowledgeable and experienced in faith-based tourism. Furthermore, putting together focus group interviews and analyzing the resultant data often require substantial time, money, labor, and skills (Merriam, 2009; Rabiee, 2004) which were beyond the scope of this study.

Also bypassed in this study was an additional pilot study. Unlike Woosnam and Norman (2010), who administered two pilot studies, the current study only included one pilot study. In comparison with Woosnam and Norman (2010), who developed scales for emotional solidarity

and its three predictors, the scope of the scale development in this study was limited to the predictors. Even though it was desirable to go through multiple pilot studies given how each subsequent study could increase the rigor involved in scale development (Netemeyer, Bearden, & Sharma, 2003; Van Teijlingen, Rennie, Hundley, & Graham, 2001), it was deemed inefficient and unnecessary to do so in this study. Furthermore, tourism scholars (e.g., Cho, Lee, Moore, Norman & Ramshaw, 2017; Choi & Sirakaya, 2005; Lankford & Howard, 1994) have often considered that one pilot study is sufficient when developing a scale.

As such, this study followed the procedure that consisted of a) generating and analyzing a pool of qualitative statements that could potentially represent each construct using archival data and content analysis, b) exploring the psychometric properties of the preliminary scales using the pilot survey data and EFA, and c) confirming the psychometric properties of the purified scales using the main survey data and CFA. In the first step, the researcher reviewed the literature on tourism and religion, looking for appropriate qualitative statements to measure each of the five predictors. Then the researcher and a research assistant assigned each qualitative statement to a corresponding construct and turned it into an item. Next, the researcher ran EFA of the pilot survey data and discarded problematic items from each scale. Finally, the purified scales were tested for their validity and reliability in representing the constructs using the main survey data.

III.1.2 Measurement Scale for Emotional Solidarity

To measure emotional solidarity in this study, the researcher employed the ESS (Woosnam & Norman, 2010) but with some modifications. The ESS to date has demonstrated solid psychometric properties (i.e., sufficient in various forms of validity and reliability) in studies involving relationships between residents and tourists (e.g., Joo et al., 2018; Woosnam, 2011a; 2011b; 2012; Woosnam & Norman, 2010; Woosnam & Aleshinloye, 2013) as well as

relationships among residents (e.g., Woosnam et al., 2016c). In addition, the ESS has been the only available scale for emotional solidarity in tourism research to date. Given the robustness and the availability of the scale, it was logical and necessary to employ the ESS in this study.

However, the ESS assumes experienced relationships between individuals from two different groups (Woosnam et al., 2009; Woosnam & Norman, 2010). Even in Woosnam et al.'s (2016c) study on emotional solidarity among residents in Japan, the focus was on how residents from two ethnic groups felt about one another based on their experienced relationships. To acknowledge these minor limitations to the ESS, each of its ten original items (Table 2.2) was rephrased to reflect the context of this study. Furthermore, four additional items that had been discarded in the development process of the ESS (Woosnam, 2008) were included in this study with some modifications. This resulted in 14 ESS items prepared for the pilot survey (Table 3.2).

Table 3.2 Measurement scale for emotional solidarity

ESS factor	Original ESS item	Modified ESS item
Emotional closeness	I feel close to some visitors I have met in [Destination].	I feel close to <u>other faith-based tourists</u> I <u>expect to meet</u> in my destination.
	I have made friends with some visitors in [Destination].	I <u>expect</u> to make friends with other <u>faith-based tourists</u> in my destination.
	I identify with visitors in [Destination].	I identify with <u>other faith-based tourists</u> I <u>expect to meet</u> in my destination.
Sympathetic understanding	I have a lot in common with [Destination] visitors.	I have a lot in common with <u>other faith-based tourists</u> I <u>expect to meet</u> in my destination.
	I feel affection towards visitors in [Destination].	I feel affection towards other faith-based tourists I <u>expect to meet</u> in my destination.
	I understand visitors in [Destination].	I understand <u>other faith-based tourists</u> I <u>expect to meet</u> in my destination.
	I am proud to have visitors come to [Destination]	I <u>will be</u> proud to be welcomed as a <u>fellow faith-based tourist</u> to my destination.
Feeling welcomed	I feel the community benefits from having visitors in [Destination].	I feel the community <u>will benefit</u> from having <u>us (me and other faith-based tourists)</u> in my destination.
	I appreciate visitors for the contribution they make to the local economy.	I appreciate <u>other faith-based tourists</u> I <u>expect to meet</u> for the contribution they make to the local economy.
	I treat visitors fair in [Destination].	I <u>will</u> treat <u>other faith-based tourists</u> I <u>expect to meet</u> in my destination fairly.
	I get along with [Destination] visitors.	I <u>will</u> get along with <u>other faith-based tourists</u> I <u>expect to meet</u> in my destination fairly.
New addition	I can trust visitors to [Destination].	I can trust <u>other faith-based tourists</u> I <u>expect to meet</u> in my destination fairly.
	I have respect for [Destination] visitors.	I have respect for <u>other faith-based tourists</u> I <u>expect to meet</u> in my destination fairly.
	I share ideas with visitors to [Destination].	I share similar views with <u>other faith-based tourists</u> I <u>expect to meet</u> in my destination fairly.

Note. The original scale is from Woosnam and Norman (2010)
Note. Changes in the modified scales are underlined.

III.1.3 Measurement Scale for Travel Intention

Potential faith-based tourists' travel intention to a religious destination was measured by

a three-item scale that Jalilvand et al. (2012) used (Table 3.3). As explained earlier, intention to

travel to a destination has usually been measured by a single-item (e.g., Ng et al., 2007; Shen et al., 2009) or a three-item (e.g., Alvarez & Campo, 2014; Jalilvand et al., 2012; Phillips & Jang, 2007) scale. While a single-item scale may be simpler to use and intention to travel is rather an uncomplicated construct, it is impossible to estimate the reliability of a scale when it has only one item. For this reason, Tabachnick and Fidell (2013) recommended including at least three items in a scale, so its psychometric properties can be verified. Also, when measuring individuals' intention, multiple-item scales tend to provide greater validity than single-item scales (Ajzen & Fishbein, 2005).

Among several scales with three or more items, Jalilvand et al.'s (2012) scale was chosen over Alvarez and Campo's (2014) or Lam and Hsu's (2006), given it provided greater face validity than the other two. Although Jalilvand et al.'s (2012) and Alvarez and Campos's (2014) scales were almost identical in two items, the third item (i.e., "I would choose [Destination] as the destination for my next holidays") in Alvarez and Campo's (2014) scale was regarded less suitable for this study. According to Kaell (2014), faith-based tourism is sometimes seen as a once-in-a-lifetime experience that may not happen in the near future, thus making it inappropriate to use Alvarez and Campo's (2014) scale in this study. Likewise, Lam and Hsu's (2006) scale involved an item asking if individuals are willing to visit a destination within the next 12 months, which lead the researcher to abandon such scale.

Table 3.3 Measurement scale for travel intention

Factor	Original item
Travel intention	I predict I will visit the [Destination] in the future.
	I would visit the [Destination] rather than any other tourism destinations.
	If everything goes as I think, I will plan to visit [Destination] in the future.

Note. The original scale is from Jalilvand et al. (2012)

III.2 TARGET POPULATION AND SAMPLE

This study targeted Christians residing in the U.S. who were interested in traveling to a religious destination for a faith-based tourism purpose. Faith-based tourists, in a broad sense, refer to anyone who travel fully or partially with religious intent (World Tourism Organization, 2011). This may include individuals travelling to a religious destination (e.g., the Holy Land or Vatican City) to practice religious beliefs (e.g., going on missions or volunteer trips) with spiritual intent (e.g., religious conference) or with fellowship intent (e.g., faith-based cruise) (William, 2008). According to the Travel Industry Association of America, one-fourth of U.S. travelers expressed their interest in taking a spiritual vacation which is also analogous to faith-based tourism (as appeared in Kurlantzick, 2007). While the number dropped to 2~3% when counting only those who actually made a religious trip abroad in 2016 (National Travel and Tourism Office, 2017), this was a conservative estimate given the figure represented only those who actually travelled abroad for faith-based tourism over that year.

The target population was selected based on the following considerations. First, although the theory of emotional solidarity came from Durkheim's (1912/1995) observation of tribal religions, tourism scholars have placed little attention on examining emotional solidarity in a religious or spiritual context. While the Osun Osogbo festival explored in recent tourism studies (e.g., Aleshinloye & Woosnam, 2015; Woosnam et al., 2016a; 2016b) had a spiritual aspect involved, it was more of a cultural festival than a religious one. Furthermore, by examining Christianity, a religion with greater prominence throughout the world, the researcher tried to make findings of this study more generalizable. Second, faith-based tourists were expected to provide a good fit to the conceptual framework of this study and help reduce the ambiguity associated with its anticipatory nature. That is, members of the same religious faith usually share

religious beliefs and behavior with one another, hence they are able to imagine themselves better in an anticipated travel setting. Further, based on the different potential religious faiths, Christians were selected given that they were most accessible across the U.S., where the samples of this study were drawn. The vast majority of the U.S. population are Christians (Pew Research Center, 2014), and it was difficult to sample enough members of other major religious faiths (i.e., Islam, Buddhism, and Hinduism) in the U.S. given temporal and fiscal constraints.

Christians in this study included only those who identified themselves as a Protestant (i.e., Evangelical or Mainline Protestants) or a Catholic. Of the major Christian denominations in the U.S., the Church of Jesus Christ of Latter-day Saints (i.e., Mormonism) was not considered in the current study. According to Jackson and Henrie (1983), Mormons placed little importance on Christian sites outside the U.S. The most sacred sites to Mormons are Lincoln Memorial in Washington D.C. and Present-Day Jackson County in Missouri, whereas the Holy Land is seen less scared than the birthplace of Joseph Smith in Vermont (Jackson & Henrie, 1983). The target population of this study covered more than 60% of the U.S. population: 25.4% Evangelical Protestants, 20.8% Catholics, and 14.7% Mainline Protestants (Pew Research Center, 2014). On the other hand, only 5.9% of the population held non-Christian faiths according to the same survey. Additional 23.4% confirmed themselves as unaffiliated or refused to reveal their religious identity.

III.3 RESEARCH DESIGN

III.3.1 Phase One: Content Analysis of Archival Data

Phase One of this study had three main purposes. First, it was to qualitatively examine if the emotional solidarity theory (Durkheim, 1912/1995) was applicable in studying faith-based tourism; that is, the researcher tried to ensure that shared beliefs, shared behavior, and interaction

among faith-based tourists existed. The second goal was to generate a pool of qualitative statements that capture faith-based tourists' shared beliefs regarding the trip and religion, shared behavior regarding the trip and religion, and propensity to interact. Lastly, the researcher analyzed the content of these qualitative statements and assigned each of them to a matching construct, so it could be further developed into an item for one of the five corresponding scales.

III.3.1.1 Archival data collection

Data for Phase One was drawn from two main sources: a) scholarly sources including books, peer-reviewed articles, theses, and dissertations, and b) non-scholarly sources, such as web postings, newspapers, magazines, and video clips. From scholarly sources, the researcher primarily searched for qualitative statements on faith-based tourists' beliefs and behavior associated with pilgrimage and missions. Data from scholarly sources was considered primary elements when creating pools of qualitative statements for faith-based tourists' shared beliefs, shared behavior, and propensity to interact in regard to their trip and religion. Non-scholarly sources were used to supplement scholarly sources and provide the researcher with understanding of popular destinations, customer testimonies, and marketing messages.

When searching for scholarly sources, the researcher employed the searching procedure introduced by Jesson, Matheson, and Lacey (2011). The procedure proceeded from a) identifying keywords, b) searching different options, to c) reviewing and refining search results. By following these steps, the researcher tried to ensure that all sources available were covered and that each source was not only relevant but also qualified. As Wade, Turner, Rothstein, and Lavenburg (2006) underscored, "information retrieval is an essential component of the systematic review process, analogous to the data collection phase of a primary research study" (p. 92).

Keywords for the search were identified via two methods. First, the researcher started with keywords that appeared in the research questions of this study. These so-called natural language keywords (Jesson et al., 2011) included: faith-based tourism, faith-based tourist, emotional solidarity, and religious destination. Then keywords that were actually used in scholarly sources collected, or controlled vocabulary keywords according to Jesson et al. (2011), were introduced to expand the scope of the search. Some of these keywords were: the Route of *Santiago de Compostela*, the Holy Land, missions, pilgrimage, religious tourism, sacred journey, and volunteer tourism. To expedite and specify the search, Boolean operators and other search commands were used in conjunction with these keywords.

The search was done consulting two types of information sources: online repositories and Texas A&M University Libraries. Since most of scholarly sources were available online in electronic forms, Texas A&M University Libraries were used only when sources were not in electronic forms or required organizational requests (e.g., new subscription to journals or non-published dissertations). For convenient access to online repositories (e.g., APA PsycNet, EBSCOhost, or JSTOR), Google Scholar was used. Google Scholar is a search engine specialized in scholarly sources and helps researchers to search across many disciplines and repositories for relevant studies, citations, and authors (Google Scholar, n.d.).

The search went on until the researcher recognized the same key scholarly sources appearing repeatedly after trying multiple keywords. Garnered sources were then reviewed for their content. The researcher first skimmed through the abstract, the introduction, and the conclusion of each source. Once a source was deemed relevant and qualified, the researcher registered it on Mendeley Desktop and inspected it in greater depth. If a source was considered inadequate (e.g., irrelevant to Christianity, non-peer reviewed publications, or unreliable quality)

after being scrutinized, it was removed from the list. However, when a source contained

adequate qualitative statements about faith-based tourists' shared beliefs regarding the trip and

religion, shared behavior regarding the trip and religion, and propensity to interact each item was

documented and organized on a Microsoft Excel spreadsheet (Figure 3.1). This process

continued until a data saturation point was reached (Merriam, 2009).

Figure 3.1 Sample Microsoft Excel spreadsheet with data

	Author(s)	Year	Journal Name	Title	Data E
1					
2	Turnball	1981	*Natural History*	Pilgrimage in India	seek to gain a sense of belonging to a religious or
3	Kaell	2015	Book	*Walking where Jesus walked*	yearn for transformation
4	Fleischer	2000	*International Journal of Hospitality Management*	The tourist behind the pilgrim in the Holy Land	"pilgrims themselves do not look at the scared jou activity…."
5	Turner & Turner	1978	Book	*Image and pilgrimage in Christian culture: Anthropological*	(seek) a break in the continuity of daily ritual life
6	Turner & Turner	1978	Book	*Image and pilgrimage in Christian culture: Anthropological*	"the element of communitas, the feeling of brothe that characterizes piligriamge" (Fleischer, 2000)
7	Smith	1992	*Annals of Tourism Research*	Introduction - the quest in guest	"society tends to accept a certain behavior of pilgi (Fleischer, 2000)
8	Smith	1992	*Annals of Tourism Research*	Introduction - the quest in guest	"Instead of dividing the tourists and pilgrims into phenomenon as a continuum of travel" (Fleischer
9	The Economist Intelligence Unit	1994	*EIU Travel and Tourism Analyst*	Market segment religious travel in Europe	the tourists whose prime motivation is religious e
10	The Economist Intelligence Unit	1994	*EIU Travel and Tourism Analyst*	Market segment religious travel in Europe	the tourists who seek religious heritage
11	Fleischer	2000	*International Journal of Hospitality Management*	The tourist behind the pilgrim in the Holy Land	"… who are characterized and behave differently
12	Schur	1992	Book	*Twenty centuries of Christian pilgrims to the Holy Land*	"… the driving force for the long, arduous and da pilgrims' souls or, sometimes, it was imposed upo
13	Ginsburg	1995	Unpublished work	Christian pilgrims to the Holy Land: Reflection of denominational difference and prospects for a unique market segment.	"Catholics reap spiritual benefits solely from bein occurred and where their God once resided." (Fle
14	Ginsburg	1995	Unpublished work	Christian pilgrims to the Holy Land:	"(Catholics) search for institutional sites that have

III.3.1.2 Content analysis

Upon completion of the archival data collection, items on the Microsoft Excel

spreadsheet were uploaded into NVivo 11 which is software used for qualitative data analysis.

When conducting content analysis, this study followed the procedure that Carney (1972) and

Busch et al. (2007) suggested. The researcher decided to code each qualitative statement by

phrase and for five parent nodes of faith-based tourists': shared beliefs regarding the trip, shared

beliefs regarding religion, shared behavior regarding the trip, shared behavior regarding religion, and propensity to interact. Other decisions regarding the coding procedure included to code each qualitative statement for its frequency and exactly as it appeared in text.

Once the coding rules were established, the researcher and a research assistant began coding the qualitative statements. When the coding was completed, inter-rater reliability (IRR) test was conducted using an equation put forth by Holsti (1969) and utilized by Woosnam (2008).

$$IRR = 2(A) / (n_1 + n_2),$$

A = the number of common codes between coders
n_1 = the number of the codes of the first coder (e.g., the researcher)
n_2 = the number of the codes of the second coder (e.g., the research assistant)

IRR represents homogeneity or consensus between two independent coders' judgement on qualitative data (Hallgren, 2012) and helps reduce a likelihood of an item being placed under an irrelevant node when there is only one coder. Following Miles and Huberman's (1994) recommendation, an IRR value of 0.80 or higher was set as the threshold, where any value higher than that did not require additional discussion and re-coding.

Once a solid IRR value was achieved across all the parent nodes, the researcher looked for recurring themes (i.e., child nodes) within each parent node. Each theme was defined in a way that it captures a common characteristic of nested codes and that it differentiates itself from other themes. One way of defining a theme was to look for codes that appeared more frequently and to group other similar codes with the recurring codes. While no decision was made regarding the number of themes housed under each parent node, the researcher and the research assistant tried to maintain as many themes as possible. When they had different opinions regarding under which theme a code should be placed, they revisited and reviewed the code once they finished

assigning themes to other codes. This process was repeated until every code was assigned a theme.

III.3.2 Phase Two: EFA of Pilot Survey Data

In Phase Two, the researcher applied quantitative research methods to test the psychometric properties of the preliminary scales developed for faith-based tourists' shared beliefs regarding the trip and religion, shared behavior regarding the trip and religion, and propensity to interact. In addition, Phase Two also involved examining the underlying factor structure of the modified ESS (Table 3.2).

III.3.2.1 Pilot survey data collection

III.3.2.1.1 Survey respondent panel

Data for Phase Two was collected from a survey respondent panel. A survey respondent panel is comprised of individuals who agreed to complete online surveys either voluntarily or for small compensation (Pew Researcher Center, n.d.; Ray, 2006). It is usually via companies specialized in market research (e.g., GfK or SSI), online surveys (e.g., Survey Monkey or Qualtrics), or crowd sourcing (e.g., Amazon Mechanical Turk) that researchers access a survey respondent panel. Although a survey respondent panel provides convenient access to a target population, researchers still need to prepare a survey online. Once an online survey is prepared, researchers provide the access link to a survey respondent panel provider who then sends it to individuals who meet the desired criteria for a target population.

Thus, using a survey respondent panel shares many strengths and weaknesses of using online surveys. Like ordinary online surveys, it helps minimize time, cost, and labor associated with preparing and distributing a survey instrument (Yoro, 2016). Also, automated data collection helps researchers eliminate the possibility of the error arising from coding mistakes

(Dillman, Smyth, & Christian, 2014; Yoro, 2016). Individuals enjoy greater convenience in completing a survey instrument at the time and the place of their preference. (Dillman et al., 2014; Research and Market Strategies, 2010; Yoro, 2016). On the other hand, like other online surveys, a survey respondent panel can only cover those who have access to the internet (Yoro, 2016). Also, the absence of trained data collectors onsite makes it difficult to clarify and probe questions, so resultant data can be less reliable (Research and Market Strategies, 2010; Taylor, n.d.).

Some advantages are unique to using a survey respondent panel. The foremost benefit is convenient and instant access to a target population which will otherwise be challenging to identify and reach. Since a survey respondent panel can be tailored to include only those who meet the desired criteria (e.g., certain age, occupational, or religious groups) established by researchers, it takes less time and effort to collect data from them. Individuals in a survey respondent panel also tend to be highly motivated and responsive, because they have already agreed to complete online surveys. For this reason, survey respondent panels often provide substantially higher response rates, such as 70.6% (Bosnjak, Brown, Lee, Yu, & Sirgy, 2016) or 99% (Quintal, Lee, & Soutar, 2010), and completion rates (Chung & Petrick, 2013). Another advantage of employing a survey respondent panel is to have survey experts oversee the progress of the online survey and take measures to ensure the quality of the data.

Yet, these benefits do not come without costs. Dillman et al. (2014) warned against the possibility of under sampling low-incidence groups and the lack of researchers' ability to control the data collection. In line with this is the greater likelihood of obtaining biased data toward preferences and behavior of heavy internet users (Fulgoni, 2014). Furthermore, a survey respondent panel can be overexploited (Query Group, 2014) and be filled with professional

(Query Group, 2014) or fraudulent individuals (Yoro, 2016). Nevertheless, there have been constant efforts to reduce the risk of underrepresenting certain groups, such as sample matching (i.e., selecting representative samples from non-randomly selected pools of respondents), sample blending (i.e., using a sample from multiple sources) (Pew Research Center, n.d.), or sample quota (Yoro, 2016). As a result, using a survey respondent panel has become increasingly popular among scholars (Fulgoni, 2014; Query Group, 2014), and some scholars (e.g., Chung & Petrick, 2013) have even claimed the superiority of using it.

Notwithstanding the shortcomings, the researcher deemed that benefits of using a survey respondent panel outweigh its costs given the nature of the target population in this study. Unlike other tourism studies which targeted a specific group of individuals in a geographical area, this study focused on individuals with a specific religious faith (i.e., Christianity) who are not confined to a geographic area. These individuals are not easily identifiable in a face-to-face setting. Although recruiting Christians through religious organizations may make them more identifiable, doing so will undermine the representativeness of the sample, since individuals in the same religious organization are likely to share social, economic, and racial backgrounds. However, when a sample is drawn from a survey respondent panel, the risk of underrepresenting certain groups is likely to be reduced, as individuals making up the survey respondent panel are from various backgrounds.

With this being said, the researcher selected Qualtrics to provide survey respondent panels for the current phase of this study as well as for Phase Three. In comparison with other survey respondent panel providers, Qualtrics offered a few economic and technical advantages. First, the researcher was familiar with its survey software since the institution with which the researcher was affiliated provided an organizational license for multiple years. Second, Qualtrics

featured better measures of ensuring the data quality, which involved: a small-scale test launch before a large-scale main launch, a minimum response time requirement to single out unengaged responses, and replacement of straight-lined responses. Lastly, Qualtrics quoted the lowest cost per response, which was from 7.7% to 32.6% lower than what other survey respondent panel providers offered.

III.3.2.1.2 Survey instrument

Upon completion of Phase One, the researcher was able to identify how each construct (i.e., parent node) was represented by different themes (i.e., child node). Entering Phase Two, these results were reviewed by an expert who looked for problematic or missing themes. Granted that the target population of this study included Christians of major denominations, themes that were limited to Catholics were discarded or rephrased. Other modifications made at this point included rephrasing some of the themes to make them sound neutral and adding themes (e.g., "Concerns for degree of safety") that appeared logical and meaningful. Finally, themes were turned into items that comprised scales for shared beliefs regarding the trip and religion, shared behavior regarding the trip and religion, and propensity to interact. These items were reviewed once more by three other experts for their clarity and relevancy.

Since Phase Two was intended to a) develop scales for the predictors of emotional solidarity and b) test their psychometric properties as well as the psychometric properties of the modified ESS (Table 3.2), the survey instrument only contained the questions relevant to these goals (Table 3.4). In addition to a few demographic questions, respondents were asked to answer questions regarding: a) beliefs that they share with other tourists (hereafter referred to as "shared beliefs") regarding an anticipated faith-based trip, b) shared beliefs regarding religion, c) behavior that they share with other tourists (hereafter referred to as "shared behavior") regarding

an anticipated faith-based trip, d) shared behavior regarding religion, e) propensity to interact with other faith-based tourists, and f) emotional solidarity with other faith-based tourists. Furthermore, two additional questions on respondents' religious affiliation and interest in faith-based tourism were provided.

Table 3.4 Questions on the pilot survey instrument

Construct	*Question type*	*Note*
Religious affiliation	Single item with three categories: a) Catholic. b) Evangelical Protestant, and c) Mainline Protestant	
Interest in faith-based tourism	Single item with four categories: a) yes, within the U.S., b) yes, outside the U.S., c) no, and d) not sure.	
Shared beliefs regarding the trip	24 items on a seven-point Likert scale[1]	Scale newly developed
Shared beliefs regarding religion	10 items on a seven-point Likert scale[1]	Scale newly developed
Shared behavior regarding the trip	20 items on a seven-point Likert scale[1]	Scale newly developed
Shared behavior regarding religion	10 items on a seven-point Likert scale[1]	Scale newly developed
Propensity to interact	17 items on a seven-point Likert scale[2]	Scale newly developed
Emotional solidarity	14 items on a seven-point Likert scale[1]	Modified ESS (Table 3.2)
Demographic information	Five items (i.e., gender, age, education, marital status, and income) in categorical and continuous formats	

[1] 1 = *Strongly disagree* and 7 = *Strongly agree*
[2] 1 = *Never* and 7 = *Every time*

III.3.2.1.3 Survey administration

The survey instrument was distributed online to individuals in a survey respondent panel that Qualtrics built and managed. When building the survey respondent panel, the researcher demanded only recruiting individuals who meet the following inclusion criteria: those who a) identified themselves as Christians but not Mormons, b) were interested in participating in faith-

based tourism in the future, c) resided in the U.S., and e) were at least 40 years of age. The age

criterion was placed to ensure that the sample replicated the actual faith-based tourists.

According to Kaell (2014), it is mostly elderly females who make up the actual faith-based

tourists. In another study, 64% of pilgrims were over 45 years old whereas only 44% of tourists

were in that age group (Fleischer, 2000). In addition to the above inclusion criteria, the

researcher used other exclusionary criteria and measures to ensure the quality of the pilot survey

data. These measures included: a) eliminating responses that took less than the one-third of the

median time to complete, b) asking respondents to answer every question besides the

demographic questions, and c) discarding responses that contained non-differentiated answers.

While demanding answers to all questions might undermine the reliability of the data, this was a

standard measure based on the agreement between Qualtrics and individuals in the survey

respondent panel.

III.3.2.2 EFA

Once the pilot survey was completed, the data was analyzed through a series of EFA in

SPSS 23.0. EFA is usually employed when a researcher lacks *a priori* knowledge regarding how

a construct (i.e., latent variable) can be represented by a set of items (i.e., observed variable) that

are relatively independent from one another (Tabachnick & Fidell, 2013). Correlated items may

be combined into a factor, but factors within a construct must be reasonably independent from

each other (Tabachnick & Fidell, 2013). EFA helps researchers summarize correlational patterns

among items, reduce a large number of items into fewer factors, develop an operational

definition for a construct, and test a theory regarding the nature of a construct (Henson &

Roberts, 2006; Tabachnick & Fidell, 2013; Williams, Onsman, & Brown, 2010). Given these

benefits, EFA has been an essential step when developing scales for constructs that received little

scholarly attention (Choi & Sirakaya, 2005; Lankford & Howard, 1994; Woosnam & Norman, 2010).

Prior to grouping items into factors, the researcher examined the Kaiser-Meyer-Olkin (KMO) measure of sampling adequacy (hereafter referred to as the "KMO measure") (Kaiser, 1974) and Bartlett's (1954) test of sphericity (hereafter referred to as "Bartlett's test"), using studies by Woosnam (2008) and Woosnam and Norman (2010) as references. According to Tabachnick and Fidell (2013), it is desirable to confirm if there is enough variation in the data to allow factors to emerge. It is generally recommended to have a value of 0.6 or greater for the KMO measure (Tabachnick & Fidell, 2013) and a value of 0.05 or less for Bartlett's test (1954). When any of these tests fail to meet the cutoffs, it indicates that items are only loosely correlated and factors may not exist (Ferguson & Cox, 1993; Tabachnick & Fidell, 2013).

Once the use of EFA was justified, the number of factors to be extracted from each construct was decided based on the following three criteria. First, the researcher considered retaining every factor that had an eigenvalue greater than 1.0 (i.e., Kaiser-Guttman criterion). Then the decision was compared against what was shown on the scree plot where all factors on the left side of the elbow point were considered meaningful. Finally, the researcher utilized Monte-Carlo simulation which was known to be more objective than the first two criteria (Matsunaga, 2010). This method creates multiple sets of parallel data based on the actual data and computes their mean eigenvalues. Factors are retained only when their actual eigenvalues are higher than the parallel eigenvalues (Horn, 1965). If there was any inconsistency between the results of the three criteria, the researcher undertook EFA with every result and looked for one that provided the clearest fit.

The actual factor extraction and rotation were conducted using principal axis factoring (PAF) and promax rotation. Since PAF assumes the common variance between items and takes measurement error into account (Hair, Black, Babin, & Anderson, 2010), it is usually more preferred to principal component analysis when a researcher intends to identify the structure of a construct (Hair et al., 2010). Although maximum likelihood (ML) estimation offers some benefits (e.g., being the standard estimation method in CFA and allowing a hypothesis test) over PAF, it also requires a sufficient sample size and multivariate normality (Schmitt, 2011). Among various orthogonal (e.g., varimax and equimax) and oblique (e.g., promax and direct oblimin) rotation methods, the researcher chose promax rotation, since it belonged to the oblique rotation family that allows factors to correlate (Schmitt, 2011; Tabachnick & Fidell, 2013) and provided a clearer fit than other oblique rotation methods.

The last step in EFA was to identify and eliminate items that failed to load sufficiently onto a single factor (i.e. clear primary loading) or that loaded significantly onto multiple factors (i.e., significant cross loading). As for the cutoff criteria for primary and cross loading, the researcher demanded that primary loading be above 0.55 for it to be called significant and that cross loading be at least 0.20 smaller than the primary loading. The 0.55 cutoff is equal to what Comrey and Lee (1992) considered good loading and is rather a conservative cutoff (Matsunaga, 2010). Although the researcher tried to abide by these inclusion and exclusionary criteria, some items considered essential to this study were retained even if they showed a problematic loading pattern. Further details regarding eliminated and retained items can be found in the following chapter.

III.3.3 Phase Three: SEM of Main Survey Data

In the final phase of this study, the focus was on testing the hypothesized relationships between the constructs within the conceptual framework (Figure 2.5). Following Anderson and Gerbing's (1988) two-step approach in SEM, the researcher first established the validity and the reliability of a measurement model through CFA. Once a well-fitting measurement model was achieved, structural models were used to test the study hypotheses.

III.3.3.1 Main survey data collection

III.3.3.1.1 Survey instrument

The survey instrument used in Phase Three covered more constructs than the one used in Phase Two (Table 3.4). In addition to respondents' religious affiliation, interest in faith-based tourism, shared beliefs regarding the trip and religion, shared behavior regarding the trip and religion, and emotional solidarity, the survey instrument included questions regarding respondents' experience in faith-based tourism, preferred faith-based tourism destination, and travel intention to the preferred destination. Despite the increase in the number of constructs that were measured, the overall length of the questions remained similar given that many items were eliminated from each scale in Phase Two. As for demographic information, the questions remained the same as they were in Phase Two.

Table 3.5 Questions on the main survey instrument

Construct	Question type	Note
Religious affiliation	Single item with three categories: a) Catholic. b) Evangelical Protestant, and c) Mainline Protestant	
Experience in faith-based tourism	Single item with three categories: a) yes, within the U.S., b) yes, outside the U.S., and c) no	
Interest in faith-based tourism	Two items on a five-point Likert scale[1]: a) to a destination outside the U.S. and b) to a destination within the U.S.	
Preferred faith-based tourism destination	Single items with four categories: a) The Holy Land b) The Route of *Santiago de Compostela* c) Vatican City, and d) The Holy Land Experience theme park	
Religiosity	Ten items on a seven-point Likert scale[2]	Santa Clara Strength of Religious Faith (SCSORF) scale (Plante & Boccaccini, 1997)
Shared beliefs regarding the trip	14 items on a seven-point Likert scale[2]	Scale newly developed
Shared beliefs regarding religion	9 items on a seven-point Likert scale[2]	Scale newly developed
Shared behavior regarding the trip	15 items on a seven-point Likert scale[2]	Scale newly developed
Shared behavior regarding religion	7 items on a seven-point Likert scale[2]	Scale newly developed
Propensity to interact	14 items on a seven-point Likert scale[3]	Scale newly developed
Emotional solidarity	13 items on a seven-point Likert scale[2]	Modified ESS (Table 3.2)
Travel intention	3 items on a seven-point Likert scale[2]	TIS (Table 3.3)
Demographic information	Five items (i.e., gender, age, education, marital status, and income) in categorical and continuous formats	

[1] 1 = *Not interested at all* and 5 = *Extremely interested*
[2] 1 = *Strongly disagree* and 7 = *Strongly agree*
[3] 1 = *Never* and 7 = *Every time*

III.3.3.1.2 Survey administration

Again, the survey instrument was distributed following the same method (i.e., an online survey using a survey respondent panel provided by Qualtrics) as used in Phase Two. However, the researchers made a few changes to the inclusion and exclusionary criteria for the survey respondent panel. First, unlike the pilot survey which included only those who were at least 40 years of age, the main survey was intended for those who were 18 years or older. Second, the researcher asked Qualtrics to filter out those who participated in the pilot survey. Lastly, the main survey imposed a stricter restriction on response time, where responses that took less than a half of the median time to complete were eliminated.

Of these three changes, the first one regarding the age may require some explanation. The age criterion was loosened to ensure that the sample size was large enough and that all age groups were covered. While studies (e.g., Fleischer, 2000; Kaell, 2014) have found that faith-based tourists are generally older females, this study assigned a broad meaning to faith-based tourism, so it covered less intensive activities as well. More importantly, sampling only those who are over 40 years old would have left a substantial portion of the target population under-represented. As evidenced in Jackson and Hudman's (1995) or Fleischer's (2000) studies, 30~40% of faith-based tourists are under 30 years old.

III.3.3.2 SEM: measurement model and structural model

The researcher first examined if a measurement model based on the EFA results and previous studies fits the data from the main survey well. If discrepancy exists between this initial measurement model and the data, the researcher may re-specify (e.g., eliminating items or adding paths) the initial measurement model to improve its fit (i.e., step one from Anderson & Gerbing, 1988). Only after a reasonable fit between a measurement model and the main survey

data was confirmed, structural models that contained the hypothesized relationships between the constructs were tested for their data fit and hypotheses (i.e., step two from Anderson & Gerbing, 1988). According to Anderson and Gerbing (1988), this two-step approach has merits over a conventional one-step approach where a measurement model and a structural model are tested simultaneously. Most notably, independent testing of the two models helps researchers identify which of the two models is problematic (Anderson & Gerbing, 1988), and hence the two-step approach should be preferred over the one-step approach (Blunch, 2016).

First, to establish a measurement model, the researcher conducted a series of CFA in AMOS 22.0. Factors of each constructs were added one after the other until all 14 factors from the seven constructs were placed in the initial measurement model. At that point, the researcher examined if the initial measurement model provided a reasonable fit to the data by consulting the following fit indices: χ^2/df, standard root means square residual (SRMR), comparative fit index (CFI), Tucker-Lewis index (TLI), root means square error of approximation (RMSEA), and PCLOSE (Table 3.6). These fit indices were selected to provide a comprehensive view of absolute, comparative, and parsimony-adjusted fit of measurement and structural models.

Table 3.6 Fit indices utilized in SEM

Fit index	Fit type	Cutoff
χ^2/df		2 or lower (Byrne, 1991)
SRMR	Absolute	0.05 or lower (Byrne, 2016)
CFI	Comparative	0.90 or higher and close to 0.95 (Hu & Bentler, 1999)
TLI	Comparative	0.90 or higher and close to 0.95 (Hu & Bentler, 1999)
RMSEA	Parsimony-adjusted	0.06 or lower (Hu & Bentler, 1999)
PCLOSE[1]	Parsimony-adjusted	0.05 or higher (Byrne, 2016)

[1] Tests the null hypothesis that RMSEA is 0.05 or less

When the initial measurement model was deemed inappropriate based on these fit indices, the researcher sought ways to improve the model fit. This was done by examining a modification index (MI) value provided for each unspecified parameter (i.e., error covariance or regression path) in the initial measurement model. Each MI value represents an expected decline in the overall χ^2 value if the parameter were to be estimated freely in the following run (Byrne, 2016). Hence bigger MI values suggest the possibility of larger improvement. Although any MI values greater than 3.84 imply some room for improvement, Byrne (2016) suggested using 10.00 for greater efficiency. However, given the complexity (i.e., 14 factors, 75 items, $df = 2609$) of the initial measurement model in this study, the researcher used an even more stringent cutoff of 40.00.

When re-specifying a model, researchers may choose from one of the following three options: to covary error terms that were not covaried, to add a regression path between a factor and an item, or to delete an item that loaded poorly on its corresponding factor or caused high standardized residual covariance (i.e., an absolute value greater than 2.58) (Byrne, 2016). While this study considered all of these options, each decision was reviewed in respect to its theoretical grounds (i.e., does the change make theoretical sense?) and the model parsimony (i.e., does the change make the model too complicated?). Byrne (2016) warned against making a model too complicated where each parameter makes trivial contribution to the fit and the model becomes difficult to replicate in other studies. Thus, the researcher stopped re-specifying a model when no further options remained that could be justified.

The validity and the reliability of a model was estimated by consulting the values of average variance explained (AVE), composite reliability (CR), and inter-construct correlation. To support the convergent validity (i.e., extent to which items within a factor share variance) of a

model, AVE values should be at least 0.5. (Hair et al., 2010). To demonstrate discriminant validity (i.e., extent to which items in different factors differ from one another), it was established that a factor should have a higher AVE value than its squared inter-construct correlation values. Lastly, internal consistency of a factor was estimated by CR. Hair et al. (2010) claimed that CR values need to be 0.7 or higher for good reliability, where values between 0.6 and 0.7 are acceptable.

Phase Three concluded with testing the hypothesized relationships via structural models. Three structural models were built to represent the three research hypotheses. Again, the researcher examined fit indices and looked for any possible improvement. For all three models, the researcher first reviewed the z-value associated with each standardized regression coefficient. To consider a regression path meaningful, its z-value should be greater than 1.96 in the absolute value (Kline, 2005). This was accompanied with a bias-corrected two-tailed p-value obtained from Bootstrapping with 2000 simulated samples; Bootstrapping is known to provide a more accurate result when data is non-normal (Byrne, 2016). Finally, an R^2 value was examined to see how each construct was explained by its predictors.

IV. RESULTS

This chapter illustrates results from the three phases of this study. To begin with, the chapter introduces the themes that were identified from the qualitative research phase of this study, as they correspond to faith-based tourists' shared beliefs, shared behavior, and propensity to interact regarding the trip and religion. Then a detailed description of what took place during the pilot survey and scale purification follows. Results from the main survey and hypothesis testing are provided toward the end of the chapter where readers can find answers to the research questions of this study.

IV.1 PHASE ONE: CONTENT ANALYSIS OF ARCHIVAL DATA

Between July and September of 2017, the researcher collected and analyzed scholarly and non-scholarly sources on faith-based tourism. Following Jesson et al.'s (2011) searching procedure, the researcher went through the following steps: identifying keywords, searching information sources (i.e., online repositories and Texas A&M University Libraries), skimming through collected sources, discarding irrelevant sources, and scrutinizing remaining sources. This procedure was repeated until the researcher encountered a data saturation point as Merriam (2009) suggested. Often, non-scholarly sources were used to ensure that what was stated in scholarly sources corresponded to reality and obtain a practical understanding of faith-based tourism. Each qualitative statement was then recorded on a Microsoft Excel spreadsheet for further analysis.

This procedure resulted in 201 qualitative statements identified from 45 scholarly sources. Data from non-scholarly sources was not included in this number and was only used to supplement scholarly sources. From each source, qualitative statements that contained relevant

information regarding faith-based tourists' shared beliefs regarding the trip and religion, shared behavior regarding the trip and religion, and propensity to interact were transcribed onto a Microsoft Excel spreadsheet along with bibliographical information of the source. Following Busch et al. (2007), the following coding rules were established: a) unit of coding is by phrase, b) qualitative statements are coded for one of the five constructs, c) qualitative statements are coded for their frequency instead of their existence, d) a moderate degree of generalizability is allowed between codes, and e) qualitative statements are coded exactly as they appear.

These rules were shared between the two independent coders (i.e., the researcher and the research assistant) who first skimmed through qualitative statements on the Microsoft Excel spreadsheet for a data screening purpose. Each coder highlighted phrases that seemed relevant to one of the five constructs. Ten qualitative statements were discarded because they did not fit within one of the five corresponding constructs, resulting in 191 qualitative statements retained. The coders then uploaded the remaining qualitative statements into NVivo 11 where each of them was coded for its parent node and themes. As software specifically designed to support qualitative and mixed methods research, NVivo 11 provides an easy way to organize and visualize unstructured qualitative data (QSR International, n.d.).

Of the remaining qualitative statements, the first coder (i.e., the researcher) identified 147 codes across faith-based tourists' shared beliefs and shared behavior regarding the trip and religion. Specifically, there were 45 codes for shared beliefs regarding the trip, 31 for shared beliefs regarding religion, 48 for shared behavior regarding the trip, and 23 for shared behavior regarding religion. The second coder (i.e., the research assistant) generated 165 codes across the same four constructs as follows: 52 codes for shared beliefs regarding the trip, 33 for shared beliefs regarding religion, 55 for shared behavior regarding the trip, and 25 for shared behavior

regarding religion. The difference between the two coders might have resulted from the second

coder's expertise in qualitative research that encouraged her to maintain as much data as

possible.

Upon completion of the data coding, results from the two coders were compared. It was

found that there were 127 common codes between the two coders. Of those 127, 40 were for

shared beliefs regarding the trip, 26 were for shared beliefs regarding religion, 41 were for

shared behavior regarding the trip, and 20 were for shared behavior regarding religion (Table

4.1). Interestingly, no qualitative statement was assigned to propensity to interact, which

probably was due to the implicit nature of the construct. IRR for each construct ranged from

0.79.6 (shared behavior regarding the trip) to 0.833 (shared behavior regarding religion). The

overall IRR was 0.814 which slightly exceeded the 0.80 cutoff suggested by Miles and

Huberman (1994).

Table 4.1 Number of codes and IRR

| | Number of codes | | Number of | |
Construct	First coder	Second coder	common codes	IRR[1]
Shared beliefs regarding the trip	45	52	40	0.825
Shared beliefs regarding religion	31	33	26	0.813
Shared behavior regarding the trip	48	55	41	0.796
Shared behavior regarding religion	23	25	20	0.833
Total	147	165	127	0.814

[1] IRR = $2(A) / (n_1 + n_2)$, where A is the number of common codes between the coders, and n_1 and n_2 respectively are the numbers of the codes by each coder

Next, the coders worked together to review their common codes and group them into 79

themes. In particular, 26 themes emerged for shared beliefs regarding the trip, with the three

most frequent themes being anticipation or appreciation for "religious experience" (21),

"physical or mental endurance" (16), and "religious rejuvenation" (15) that the trip will entail.

There were 17 themes for shared beliefs regarding religion, such as the importance of "living according to God's word" (10), "respecting the Bible" (9), or "honoring the church" (8). Twenty-three themes for shared behavior regarding the trip included "visiting biblical holy sites" (23), "travelling in organized groups" (15), or "visiting institutionalized holy sites (e.g., martyr's tombs, and churches)" (9). Lastly, the coders found 12 themes for shared behavior regarding the religion as follows: "praying" (19), "going to church" (14), or "reading the Bible" (11).

Since no code or theme was generated for propensity to interact, the researcher decided to infer them from the results obtained for shared behavior regarding the trip. Consequently, 19 themes were generated for propensity to interact, which were mostly centered around different types of activities in a religious designation. Some examples of these themes included, interacting while: "at Biblical holy sites," "at institutionalized holy sites," "at non-religious sites of different natures (i.e., natural, cultural, and historical)," "shopping for souvenirs," "at accommodations," "walking or hiking on a pilgrimage routes," "participating in religious celebrations or conferences," or "participating in volunteer or charitable works."

IV.2 PHASE TWO: EFA OF PILOT SURVEY DATA

The pilot survey took place between November 7 and 14, 2017. During that period, 148 respondents, all from a survey respondent panel built by Qualtrics, participated in the online survey, but only 124 completed it. This resulted in a completion rate of 83.78%. Given some technical limitations, it is unknown how many individuals opened the link but left without any click (i.e., number of access). Hence, only completion rates instead of response rates are reported in this study.

Of these 124, five provided non-differentiated responses (i.e., straight-lined responses) and were discarded from further analysis. Consequentially, only 119 responses were utilized in

Phase Two for EFA. While this sample size fell short of Nunally's (1978) recommendation of 10 times a number of items in a scale or Comrey and Lee's (1992) suggestion of 200, it nevertheless satisfied a ratio of five-to-one that Gorsuch (1983) and Hatcher (1994) put forth. In fact, studies have reported various sample sizes for a pilot study, with 40.5% using the five-to-one rule and 63.2% going by the 10-to-one rule or less (Costello & Osborne, 2003).

Prior to EFA, the researcher examined the coefficients from both the KMO measure and Bartlett's test (Table 4.2). Values of the KMO measure all ranged from 0.892 (shared behavior regarding the trip) to 0.945 (propensity to interact). These values were well above 0.6 which was the minimum Tabachnick and Fidell (2013) suggested and were in the range of marvelous (i.e., 0.90 or higher) or meritorious (i.e., 0.80 or higher but less than 0.90) (Kaiser, 1974). Bartlett's test also yielded solid p-values of less than 0.05 across all the constructs. Thus, it was inferable that there were factors underlying within each scale and that EFA could be used.

Table 4.2 Factorability statistics

Test	Shared beliefs		Shared behavior		Propensity to interact	Emotional solidarity
	Trip	*Religion*	*Trip*	*Religion*		
KMO measure[1]	0.934	0.934	0.892	0.909	0.945	0.942
Bartlett's test[2]	0.000	0.000	0.000	0.000	0.000	0.000

[1] KMO's measure of sampling adequacy can have a value between 0 and 1. A higher value closer to 1 indicates the data is appropriate for factor analysis. A value of 0.6 or higher is required for good factor analysis (Tabachnick & Fidell, 2009)
[2] Bartlett's test of sphericity should have a value of 0.05 or lower for good factor analysis (Tabachnick & Fidell, 2009)

EFA was conducted in SPSS 23.0 according to the procedure illustrated in the previous chapter. For additional rigor in deciding the number of factors extracted from each construct, the researcher consulted the Kaiser-Guttman criterion, the scree plot, and the Monte-Carlo simulation (Matsunaga, 2010). Then factors were extracted by using PAF, and promax rotation

was used to interpret results. In two constructs, namely shared beliefs regarding the trip and

shared behavior regarding religion, results from the Kaiser-Guttman criterion, the scree plot, and

the Monte-Carlo simulation diverged, and the researcher followed what the Monte-Carlo

simulation indicated, given it provided clearer factor structures.

Table 4.3 Items discarded from EFA with exclusionary criteria

	Exclusionary criteria	
Item discarded	Primary loading	Cross loading
Shared beliefs regarding the trip (10 items)		
Belief that the trip is a once-in-lifetime experience	X	
Appreciation for the journey itself regardless of the experiences at the destination	X	
Anticipation that the trip will be a chance to interact with like-minded people	X	
Anticipation that the trip will be an emotional experience	X	X
Anticipation that the trip will increase my religious knowledge	X	X
Anticipation that the trip will help me refresh myself and my life	X	X
Anticipation that the trip will strengthen my religious faith		X
Anticipation that the trip will provide me religious (or spiritual) benefits		X
Concerns for the condition environment we may encounter		X
Appreciation for austerity and modesty that the trip requires		X
Shared beliefs regarding religion (1 item)		
Respect for the Bible as the only source of religious truth	X	
Shared behavior regarding the trip (5 items)		
Walking or hiking on a pilgrimage route during the trip	X	
Traveling in an organized group	X	X
Participating in religious conferences during the trip	X	X
Taking photographs during the trip	X	
Interacting with local people whom I meet during the trip		X
Shared behavior regarding religion (3 items)		
Exchanging the sign of peace with others	X	
Supporting missions' ministries	X	X
Fellowship with other Christians		X
Propensity to interact (3 items)		
While participating in a guided tour	X	
While walking or hiking on a pilgrimage route	X	X
That are members of your similar cultural background		X

Emotional solidarity (1 item)

Appreciate other faith-based tourists I expect to meet for the contribution they make to the local economy.	X	X

The inclusion and exclusionary criteria (i.e., primary loading of at least 0.55 or larger; cross loading be at least 0.20 smaller than the primary loading) for items were generally upheld, but some items were retained despite their low primary loading or high cross loading. These items kept based on the researchers' discretion included: "visiting Biblical holy places" (shared behavior regarding the trip), "at Biblical holy places" (propensity to interact), and "at institutionalized holy places" (propensity to interact). They loaded significantly onto two different factors (i.e., high cross loading) but were deemed indispensable to the context of this study. Other 23 items were removed according to the criteria explained above (Table 4.3). Consequently, there were 72 items remaining across the six scales (Table 4.4).

Within shared beliefs regarding the trip, there were 14 items scattered across the following three factors: *devotion* with seven items, *concerns* with four items, and *entertainment* with four items. Together these three factors accounted for 71.15% of the variance in beliefs that respondents share with other faith-based tourists about their anticipated trip. On the other hand, shared beliefs regarding religion was comprised of a single factor with nine items. This factor, which was also named *shared beliefs regarding religion*, explained 73.67% of the variance in respondents' shared beliefs regarding religion.

Fifteen items were retained to represent respondents' share behavior regarding the trip. These items belonged to the three factors of *cultural activities*, *religious activities*, and *touristic activities*. They each explained 46.75%, 13.78%, and 5.70% of the variance in the construct, amounting to a total of 66.23%. This was the lowest among all the constructs. With respect to

shared behavior regarding religion, the researcher identified two factors with four and three items each. The factors were named *collective activities* and *personal activities*, and they together accounted for 70.13% of the variance in shared religious behavior of respondents.

Propensity to interact was also comprised of two factors: *touristic activities* made up of seven items and *religious activities* with another seven items. While the two factors explained a substantial portion (i.e., 76.13%) of the variance in respondents' propensity to interact with other faith-based tourists, there was much imbalance between the contribution that each factor made. Lastly, 13 emotional solidarity items were retained. They belonged to two factors that were named *communality* with 10 items and *fairness* with 3 items. A total of 76.87% of the variance in respondents' emotional solidarity with other faith-based tourists was explained by these two factors.

Reliability of each of the factors was then examined. This was done via two ways of examining item-total correlation (i.e., factor loading) and internal consistency. All factor loading was greater than 0.50, exceeding the 0.30 cutoff that Robinson, Shaver, and Wrightsman (1991) suggested. Specifically, the values ranged from 0.575 ("participating in volunteer or charitable works during the trip under") to 0.917 ("will treat other faith-based tourists fairly"). Factors were all solid in their internal consistency as well. Cronbach's alpha values were between 0.812 (*touristic behavior*) and 0.962 (*communality*). Such values were well above the 0.70 cutoff (Robinson et al., 1991) and could be considered good or excellent according to George and Mallery (2003).

Table 4.4 EFA loading and reliability statistics

Construct / Factor / Items	Loading	Cronbach's alpha	% Variance explained
Shared beliefs regarding the trip (3 factors / 14 items)			70.685
Devotion (7 items)		0.926	55.022
Anticipation that the trip will strengthen my religious identity	0.977		
Anticipation that the trip will help me understand myself better	0.875		
Anticipation that the trip will help me experience a sense of religious belonging	0.836		
Anticipation that the trip will help me achieve personal-growth and self-actualization	0.765		
Anticipation that the trip will provide me religious recognition	0.748		
Anticipation that the trip will be a religious experience	0.656		
Appreciation for physical and mental endurance that the trip requires	0.585		
Concerns (4 items)		0.883	11.349
Concerns for degree of commercialization we may encounter	0.894		
Concerns for degree of authenticity we may encounter	0.885		
Concerns for degree of crowding we may encounter	0.696		
Concerns for degree of safety we may encounter	0.675		
Entertainment (3 items)		0.931	4.315
Appreciation for the history of the destination	0.996		
Appreciation for the culture of the destination	0.939		
Anticipation that the trip will be a fresh experience	0.601		
Shared beliefs regarding religion (1 factor / 9 items)			73.514
Shared religious beliefs (9 items)		0.960	73.514
Belief that Jesus Christ rose from the dead	0.935		
Belief that there is the only one God who created and loves us	0.906		
Belief that Jesus Christ is the only Son of God and was crucified for our sins	0.882		
Belief that Christians are to live in accordance with God's word	0.879		
Belief that Jesus Christ will return to the world	0.873		
Belief that the Father, the Son, and the Holy Spirit are distinctive but one (i.e. The Trinity)	0.851		
Belief that the salvation to eternal life is God's will for all people	0.848		
Belief that there is eternal salvation in heaven, eternal damnation in hell	0.771		
Belief that spreading God's word is important in living as a Christian	0.756		
Shared behavior regarding the trip (3 factors / 15 items)			65.170
Cultural behavior (7 items)		0.922	45.635
Visiting non-religious historical sites	0.986		
Visiting non-religious cultural sites	0.964		
Visiting non-religious natural sites	0.919		
Visiting holy places of other religions	0.659		
Participating in a guided tour during the trip	0.661		
Visiting institutionalized holy places	0.609		

Visiting Biblical holy places	0.491		
Devotional behavior (4 items)		0.850	13.831
Praying during the trip	0.961		
Participating in religious celebrations during the trip	0.827		
Participating in volunteer or charitable works during the trip	0.641		
Planning and preparing for the trip several months in advance	0.550		
Touristic behavior (4 items)		0.812	5.704
Traveling during religious holidays or anniversaries	0.831		
Shopping for souvenirs during the trip	0.708		
Wearing clothes or accessories that represent my religion or denomination during the trip	0.621		
Traveling with a spiritual leader	0.585		
Shared behavior regarding religion (2 factors / 7 items)			69.964
Collective activities (4 items)		0.899	59.567
Going to church on Sundays	0.962		
Singing hymns or songs of praise	0.905		
Participating in the Holy Communion	0.749		
Reading and studying the Bible	0.590		
Personal activities (3 items)		0.857	10.398
Confessing my sins to God	0.973		
Praying to God	0.780		
Helping others in times of need	0.636		
Propensity to interact (2 factors / 14 items)			75.934
Touristic activities (7 items)		0.955	69.493
While taking photographs	0.955		
While at restaurants	0.870		
While at accommodations	0.886		
While shopping for souvenirs	0.871		
While at non-religious cultural sites	0.650		
While at non-religious historical sites	0.737		
While at non-religious natural sites	0.701		
Religious activities (7 items)		0.950	6.441
While participating in religious celebrations	0.971		
While participating in volunteer or charitable works	0.920		
While participating in religious conferences	0.910		
That are members of your similar religious faith	0.742		
On more of a personal level	0.669		
While at institutionalized holy places	0.584		
While at Biblical holy places	0.501		
Emotional solidarity (2 factors / 13 items)			75.423
Communality (10 items)		0.962	68.480
Feel affection towards other faith-based tourists	0.970		
Feel close to other faith-based tourists	0.967		
Have a lot common with other faith-based tourists	0.848		
Will be proud to be welcomed as a fellow faith-based tourist	0.834		
Understand other faith-based tourists	0.795		
Expect to make friends with other faith-based tourists	0.792		
Identify with other faith-based tourists	0.768		

Share similar views with other faith-based tourists	0.718		
Feel the community will benefit from having us (me and other faith-based tourists) in my destination	0.658		
Can trust other faith-based tourists	0.652		
Fairness (3 items)		0.930	6.944
Will treat other faith-based tourists fairly	0.979		
Plan to get along with other faith-based tourists	0.952		
Have respect for other faith-based tourists	0.684		

IV.3 PHASE THREE: SEM OF MAIN SURVEY DATA

The main survey was undertaken from December 21, 2017 to January 3, 2018, using the same procedures as the pilot survey. Of 980 individuals that accessed the online survey, 439 completed the survey instrument in its entirety. This resulted in a significantly lower completion rate (i.e., 44.80%) compared to the pilot survey (i.e., 83.78%) or other studies (e.g., Bosnjak et al., 2106; Quintal et al., 2010) which also utilized a survey respondent panel. This might have resulted from the survey being undertaken over the Christmas and New Year's holiday season. However, the sample size of 439 was considered adequate to run SEM. Hair et al. (2010) suggested that a sample size of at least 300 is needed for a model with seven or less constructs, some of them with communality (i.e., less than 0.45) and fewer than three items. As shown from the EFA results, all seven constructs in this study had high communality and three or more items.

IV.3.1 Data Preparation

To identify and eliminate disengaged responses, the researcher examined if individual's responses to key items yielded an extremely small or large standard deviation value. That is, an extremely high standard deviation value was considered as an indication of bi-polar responses (i.e., alternating between 1 and 7), whereas a very low standard deviation value was a sign of non-differentiated response. After inspecting standard deviation values and answering patterns, 16 responses were singled out as disengaged ones; of these 16, two demonstrated a very high

standard deviation value (i.e., 2.77 and 2.93) and the remaining 14 showed an extremely low standard deviation value (i.e., 0.08~0.16) or no variation at all (i.e., 0).

The next step in the data preparation was detecting univariate outliers. Since most of the scales were presented on a seven-point Likert scale format, it was impossible to determine outliers based on z-scores. Likert type question items have already set boundaries designated at both ends, so that selecting an outlier purely based on a z-score can be misleading. From non-Likert type question items, the research found one outlier in age. There was one response (i.e., 28659) that generated a z-score outside the 2.85 range (Ott & Longnecker, 2010). Following Tabachnick and Fidell's (2009) recommendation, the extreme outlier was replaced with a value that was a unit larger than the next extreme outlier.

Lastly, the researcher looked for multivariate outliers by consulting Mahalanobis' distance values. For all 75 items included in this study, a Mahalanobis' distance value was calculated (Tabachnick & Fidell, 2009) and each value was compared against $\chi^2_{(75)} = 118.599$ at an alpha level of 0.001 (Tabachnick & Fidell, 2009). This resulted in eliminating 64 responses that had Mahalanobis' distance values ranging from 121.96 to 236.69. Consequently, 359 responses were utilized in further analysis. Since all responses were completely provided, there was no need for imputation to address missing values.

IV.3.2 Descriptive Analysis

IV.3.2.1 An overview of the sample

The sample was comprised of more females ($n = 235$, 65.5%) than males ($n = 124$, 34.5%) (Table 4.5). While few studies have provided a demographic overview of faith-based tourists, and even less so when it comes to gender, this finding is consistent with what Kaell's (2014) ethnographic study of pilgrims to the Holy Land indicated. In Kaell's (2014) study, most

of the American Christians who visited the Holy Land for pilgrimage were elderly females. A similar gender imbalance was also suggested in De Pinho and De Pinho's (2007) study on pilgrimage in Fatima, France. With respect to pilgrimage facilities in Fatima, the authors reported almost three times more religious houses for females (i.e., 42) than for males (i.e., 15) (De Pinho & De Pinho, 2007).

In terms of age, the mean of the sample was 44.82 years. The single largest age group was those in their 30s (i.e., 30~39) (n = 93, 26.0%), followed closely by others in the eldest age group (i.e., 60 and over) (n = 90, 25.1%) (Table 4.5). This was then followed by those between 18 and 29 years of age (n = 76, 21.2%), those in their 40s (i.e., 40~49) (n = 50, 13.9%), and those in their 50s (i.e., 50~59) (n = 49, 13.8%). Again, these numbers nearly coincide with what Jack and Hudman (1995) reported in regard to pilgrims to U.K. cathedrals or what Fleischer (2000) observed from pilgrims to the Holy Land. However, the sample seemed generally younger than what Collins-Kreiner and Kliot (2000) or Kaell (2014) illustrated regarding faith-based tourists to the Holy Land. This was possibly due to the fact that the sample mostly included those who were interested in faith-based tourism instead of those with actual experiences. Another reason might be that the sample was drawn from internet users who tend to be younger than non-users of the internet.

Slightly more than half (n = 186, 51.8%) of the sample completed a four-year college education or beyond: 36.5% (n = 131) had a bachelor's degree and an additional 15.3% (n = 55) had a master's degree or higher (Table 4.5). However, 24.3% (n = 87) had only completed high school or less. The remaining 24.0% (n = 86) finished technical, vocational or trade school. While these numbers suggested that the sample was generally well-educated, it should be noted that it deviated quite a bit from what others scholars (e.g. Collins-Kreiner & Kliot, 2000; Kaell,

2014) wrote about pilgrims. Scholars (e.g., Kaell, 2014) have frequently reported that pilgrims were mostly from lower socio-economic status groups, which was not reflected in the current study's sample.

However, in regard to income, the sample conformed more to what was reported by other scholars (e.g., Collins-Kreiner & Kliot, 2000; Fleischer, 2000; Kaell, 2014) (Table 4.5). It was mostly comprised of respondents from lower income ranges of $74,999 or less. The single largest income group was those earning $25,000 to $49,999 ($n = 105$, 29.2%). 22.6% ($n = 81$) were from the next highest income group (i.e., $50,000~$74,999). When the three lowest income groups were combined, they made up 68.2% ($n = 245$) of the sample. Coinciding with what was found in this sample, Fleischer (2000) reported about seven out of 10 pilgrims to Israel were from lower or average income groups, which was also similar in Collins-Kreiner and Kliot's (2000) study.

Table 4.5 Demographic characteristics of the sample population

Variable	n	%	Mean	SD
Gender (*N* = 359)				
Male	124	34.5		
Female	235	65.5		
Age (*N* = 358)			44.82	16.987
18-29	76	21.2		
30-39	93	26.0		
40-49	50	13.9		
50-59	49	13.8		
60 and over	90	25.1		
Education (*N* = 359)				
Primary / Elementary school	1	0.3		
Secondary / High school certificate / Diploma	86	24.0		
Technical, vocational or trade school	86	24.0		
Four-year college	131	36.5		
Master's degree	45	12.5		
Doctoral or professional degree	10	2.8		
Marital status (*N* = 359)				
Single	102	28.4		
Married	203	56.5		
Divorced / Separated	7	0.3		
Widowed	11	3.1		
Other	6	1.7		
Income (*N* = 359)				
Under $25,000	59	16.4		
$25,000-$49,999	105	29.2		
$50,000-$74,999	81	22.6		
$75,000-$99,999	63	17.5		
$100,000-$149,999	34	9.5		
$150,000 or more	17	4.7		

Interestingly, the majority of the sample professed a Catholic faith (*n* = 196, 54.6%) while there were 103 (28.7%) and 60 (16.7%) respondents who identified themselves as an Evangelical Protestant or a Mainline Protestant respectively (Table 4.6). Such numbers departed considerably from what a recent report on U.S. religious landscape presented; according to Pew Research Center (2014), 25.4% of Americans said that they were Evangelical Protestants, outnumbering the Catholic population (20.8%) in the U.S. As for Mainline Protestants, the

sample yielded a similar number as it was shown (i.e., 14.7%) in the same report (Pew Research Center, 2014). While the sample might have covered more Catholics than it should have had, it must also be noted that in many studies (e.g., Collins-Kreiner & Kliot, 2000; De Pinho & De Pinho, 2007; Fleischer, 2000), Catholics were more active participants of faith-based tourism than Protestants.

This study also asked respondents questions regarding religiosity, using the SCSORF developed by Plante and Boccaccini (1997) (Table 4.6). In general, the sample seemed moderately to highly religious with mean scores ranging from 5.52 ("I consider myself active in my faith or church") to 6.20 ("My relationship with God is extremely important to me"). Although the means scores showed little variation, perceptional items (e.g., "I consider myself active in my faith or church," "My faith is an important part of who I am as a person," or "I look to my faith as a source of comfort") generated higher mean scores than behavioral items (e.g., "I consider myself active in my faith or church" or "I pray daily").

Table 4.6 Religious characteristics of the sample population

Variable	n	%	Mean	SD
Religious affiliation (*N* = 359)				
Catholic	196	54.6		
Evangelical protestant	103	28.7		
Mainline protestant	60	16.7		
Religiosity[1] (*N* = 359)				
My religious faith is extremely important to me.			6.01	1.305
I pray daily.			5.81	1.421
I look to my faith as a source of inspiration.			5.97	1.167
I look to my faith as providing meaning and purpose in my life.			6.02	1.200
I consider myself active in my faith or church.			5.52	1.498
My faith is an important part of who I am as a person.			6.01	1.149
My relationship with God is extremely important to me.			6.20	1.126
I enjoy being around others who share my faith.			5.93	1.136
I look to my faith as a source of comfort.			6.08	1.111
My faith impacts many of my decisions.			5.87	1.234

[1] Measured by the SCSORF by Plante and Boccaccini (1997) presented in a seven-point Likert scale where 1 = *Strongly disagree* and 7 = *Strongly agree*.

With respect to faith-based tourism, the sample was moderately experienced and interested in such a trip (Table 4.7). Over half (*n* = 193, 53.8%) of the sample said that they experienced faith-based tourism in the past but only to a destination within the U.S., whereas 46 (12.8%) respondents visited a destination outside the U.S. for faith-based tourism. The remaining 120 (33.4%) respondents did not have any experience in faith-based tourism. When asked how much they are interested in faith-based tourism, the sample was moderately interested in visiting a faith-based tourism destination within the U.S. (*M* = 3.76) as well as outside the U.S. (*M* = 3.53). Thus, respondents were more attracted to U.S. destinations than non-U.S. ones. However, of four potential faith-based tourism destinations given to them, the majority (*n* = 180, 50.1%) of the sample chose the Holy Land which was then followed by Vatican City (*n* = 114, 31.8%). Only 46 (12.8%) chose the Holy Land Express theme park over other non-U.S. destinations, which was the only domestic destination given.

Table 4.7 Sample population's experience and preference regarding faith-based tourism

Variable	n	%	Mean	SD
Past experience in faith-based tourism ($N = 359$)				
Yes, within the U.S.	193	53.8		
Yes, outside the U.S.	46	12.8		
No	120	33.4		
Interest in visiting a faith-based tourism destination[1] ($N =$ 359)				
Destination within the U.S.			3.76	1.062
Destination outside the U.S.			3.53	1.305
Preferred faith-based tourism destination ($N = 359$)				
The Holy Land	180	50.1		
The Route of *Santiago de Compostela*	19	5.3		
Vatican City	114	31.8		
The Holy Land Experience theme park	46	12.8		

[1] Measured in a five-point Likert scale where 1 = *Not interested at all* and 5 = *Extremely interested*.

IV.3.3 Measurement Model

Before moving onto structural models to test the hypotheses, the researcher assessed if what was observed in the main survey data coincided with what was known (i.e., the results from EFA and previous studies) about the constructs involved in a measurement model. That is, the researcher ensured if the scales used to measure the constructs functioned properly in the main survey data that was being analyzed (Bentler, 1983). If the scales demonstrated a poor fit, the measurement model was modified by adding parameters (i.e., to specify additional relationships between error terms or between an item and a factor) or eliminating problematic items. Only after a measurement model showed a good fit to the main survey data, structural models were eligible for development and assessment, which was in keeping with the two-step approach established by Anderson and Gerbing (1988). The initial measurement model, including the seven constructs, was comprised of 75 items across 14 factors (Figure 4.1). It should be noted that this composition of items and factors was based on the EFA results as well as other studies (e.g., Jalilvand et al., 2012).

Figure 4.1 Initial measurement model
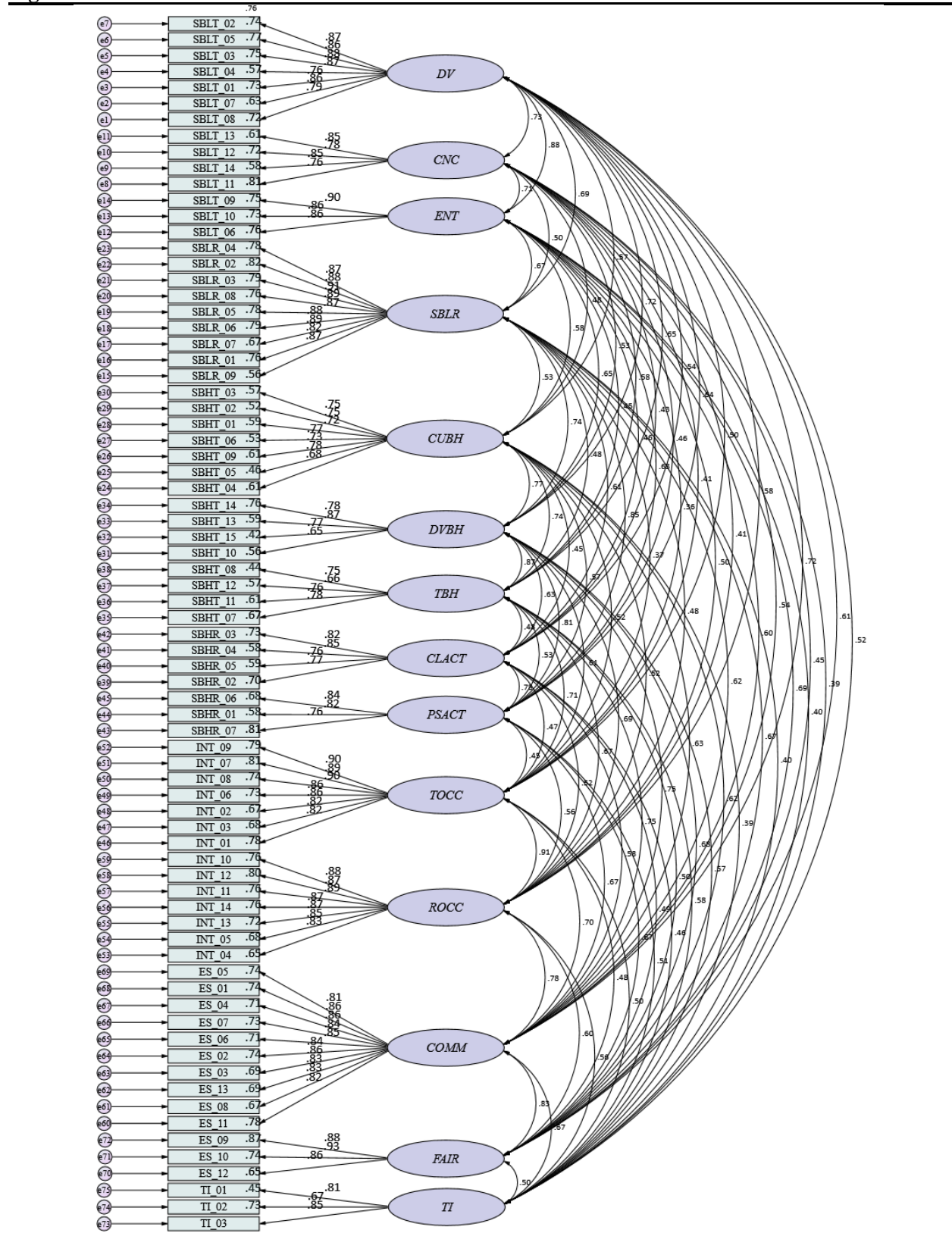
In AMOS 22.0, each of the 14 factors was added one at a time until the initial

measurement model encompassed all items, factors, and constructs. In the process of model

building, each factor was allowed to covary with other factors (Byrne, 2016). When the model fit

was examined, this initial measurement model provided fit indices that were acceptable but fell

short of being good (Table 4.8). An SRMR value of 0.055 was slightly above the 0.05 cutoff for

a well-fitting model (Byrne, 2016). CFI and TLI values of 0.877 and 0.869 were also a little shy

of 0.90 cutoff set by Bentler (1992). Values of RMSEA and PCLOSE were also insufficient to

claim that the initial measurement model provided a good fit. According to Hu and Bentler

(1999), an RMSEA value has to be less than 0.06 and a PCLOSE value should be greater than

0.05 in a well-fitting model. Given these fit indices, improvements were made to the initial

measurement model by reviewing MI values.

Table 4.8 Measurement model fit indices

Model	$\chi^2_{(df)}$	χ^2 / df	SRMR	CFI	TLI	RMSEA	PCLOSE
Initial	$5962.316_{(2609)}$	2.285	0.055	0.877	0.869	0.060	0.000
Interim	$4003.715_{(2051)}$	1.952	0.046	0.920	0.914	0.052	0.137
Final	$3681.355_{(1922)}$	1.915	0.046	0.925	0.919	0.051	0.350

As MI values suggested, a few parameters between error terms were added to the initial

measurement model. An extremely high MI value suggested that by covarying error terms

associated with INT_{01} and INT_{03}, the overall χ^2 value of the initial measurement model could be

reduced by 142.460. After each parameter was added, CFA was run again and MI values were

recalculated. Three additional parameters between error terms (i.e., the first pair associated with

$SBHT_{01}$ and $SBHT_{02}$, the second pair associated with INT_{02} and INT_{03}, and the third pair

associated with INT_{04} and INT_{05}) were added. Since these additional parameters were

insufficient in achieving a well-fitting measurement model, it was determined the best course of action was to eliminate problematic items. These included: one item from shared beliefs regarding the trip (i.e., $SBLT_{07}$), five from shared behavior regarding the trip (i.e., $SBHT_{01}$, $SBHT_{02}$, $SBHT_{03}$, $SBHT_{10}$, and $SBHT_{12}$), one from propensity to interact (i.e., INT_{01}), and another one from travel intention (i.e., TI_{02}). These items had low regression coefficients (i.e., a value less than 0.7) (Fornell & Larcker, 1981), high standard residual values (i.e., an absolute value greater than 2.58) (Bryne, 2016), or high MI values (i.e., a value greater than 40) associated with them. These changes resulted in an improved model fit as follows: SRMR = 0.046, CFI = 0.920, TLI = 0.915, RMSEA = 0.052, and PCLOSE = 0.137 (Table 4.8).

In addition to the good fit, this interim measurement model demonstrated solid reliability and convergent validity. That is, its CR values ranged from 0.820 (*touristic behavior*) to 0.967 (*shared beliefs regarding religion*), and its AVE values were between 0.586 (*cultural behavior*) and 0.797 (*fairness*). These values all exceeded the cutoff set for CR (i.e., a value of 0.7 or higher) and AVE (i.e., a value of 0.5 or higher) (Hair et al., 2010). However, it was apparent that the interim measurement model had a discriminant validity issue; in other words, some items were more closely correlated with factors other than the ones they were meant to be (Hair et al., 2010). Specifically, the issue persisted among the following factors as their AVE values were less than their squared inter-construct correlation values: *devotion*, *cultural behavior*, *devotional behavior*, *touristic behavior*, *personal activities*, *touristic occasions*, and *religious occasions*. To identify the items that caused the issue, another EFA was conducted only using the items in the problematic factors. Consequentially, $SBLT_{08}$ and INT_{13} were discarded.

However, this did not fully resolve the discriminant validity issue as shown in Table 4.9. The three factors (i.e., *cultural behavior*, *devotional behavior*, and *touristic behavior*) of shared

behavior regarding the trip were highly correlated with one another. The same inter-factor correlation was also observed between the two factors (i.e., *collective activities* and *personal activities*) of shared behavior regarding religion. Although eliminating additional items could have resolved the issue, no further changes were made. This decision was made on two rationales. First, the factors that were highly correlated with each other belonged to the same construct, so the discriminant validity issue would not cause much problem when testing the hypothesized relationships between the constructs. Second, the only possible change other than item elimination was to combine highly correlated factors into a single factor (Farrell, 2010), but it was determined that testing a second-order structural model was the best course of action.

The final measurement model shown in Figure 4.2 provided a good fit to the main survey data (Table 4.8). All of its fit indices were sufficient in terms of the cutoffs: SRMR = 0.046, CFI = 0.925, TLI = 0.919, RMSEA = 0.051, and PCLOSE = 0.350. Although, the CFI and TLI values fell short of 0.95 which Hu and Bentler (1999) required for a good-fit, they well exceeded the conventional cutoff of 0.90. Furthermore, when data is non-normal like in this main survey data, CFI and TLI values can be moderately underestimated (Byrne, 2016; Marsh, Balla, & McDonald, 1988). Compared with the initial measurement model, the final measurement model had 10 items less but two additional error covariates. All 14 factors were retained. All items were sound in their regression coefficients with a value of 0.7 or higher (Fornell & Larcker, 1981). CR values for each factor all exceeded the 0.7 cutoff (Hair et al., 2010), and no AVE values were below 0.5 (Hair et al., 2010), demonstrating convergent validity (Table 4.10).

Table 4.9 Values of AVE for each construct and squared correlation between the constructs

	DV	*CNC*	*ENT*	*SBLR*	*CUBH*	*DVBH*	*TBH*	*CLACT*	*PSACT*	*TOCC*	*ROC*	*CMM*	*FAIR*	*TI*
DV	0.738													
CNC	0.516	0.658												
ENT	0.697	0.503	0.764											
SBLR	0.430	0.246	0.444	0.767										
CUBH	0.368	0.220	0.370	0.352	0.507[1]									
DVBH	0.483	0.279	0.391	0.536	0.661	0.660[1]								
TBH	0.407	0.334	0.208	0.238	0.712	0.773	0.545[1]							
CLACT	0.258	0.186	0.211	0.376	0.234	0.399	0.235	0.642[2]						
PSACT	0.359	0.218	0.417	0.647	0.349	0.638	0.279	0.648	0.647[2]					
TOCC	0.225	0.171	0.123	0.124	0.294	0.358	0.510	0.207	0.216	0.745				
ROCC	0.311	0.166	0.254	0.238	0.305	0.469	0.421	0.279	0.352	0.743	0.748			
CMM	0.487	0.292	0.361	0.382	0.482	0.552	0.561	0.333	0.444	0.477	0.598	0.707		
FAIR	0.339	0.202	0.473	0.453	0.434	0.419	0.252	0.245	0.444	0.206	0.367	0.682	0.797	
TI	0.265	0.153	0.162	0.159	0.194	0.329	0.335	0.207	0.295	0.261	0.304	0.441	0.252	0.612

Note. DV: Devotion CNC: Concern ENT: Entertainment
  SBLR: Shared beliefs regarding religion CUBH: Cultural behavior DVBH: Devotional behavior
  TBH: Touristic behavior CLACT: Collective activities PSACT: Personal activities
  TOCC: Touristic occasions ROCC: Religious occasions CMM: Communality
  FAIR: Fairness TI: Travel intention

Note. AVE values for each construct are presented in the diagonal line

Note. Superscripted numbers indicated factors that have discriminant validity issues with one another

Figure 4.2 Final measurement model
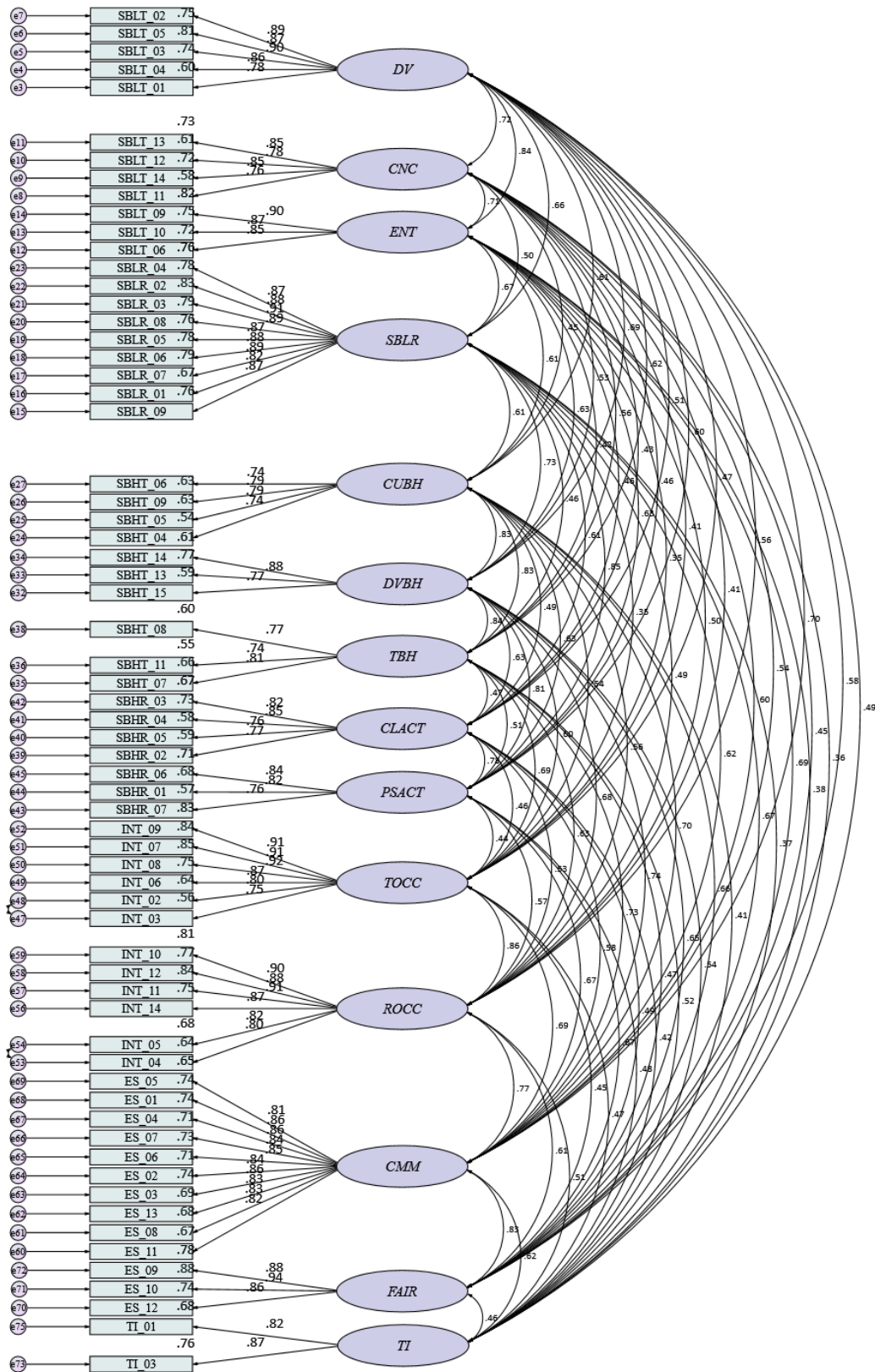
Table 4.10 Descriptive, loading, and reliability statistics of the final measurement model

Scale and items	Mean	SD	Loading
Shared beliefs regarding the trip (3 factors / 12 items)			
Devotion (5 items) (Cronbach's alpha = 0.932; CR = 0.934; AVE = 0.738)			
[$SBLT_{02}$] Anticipation that the trip will strengthen my religious identity	5.63	1.263	0.886
[$SBLT_{05}$] Anticipation that the trip will help me understand myself better	5.64	1.210	0.868
[$SBLT_{03}$] Anticipation that the trip will help me experience a sense of religious belonging	5.64	1.263	0.901
[$SBLT_{04}$] Anticipation that the trip will help me achieve personal-growth and self-actualization	5.71	1.231	0.860
[$SBLT_{01}$] Anticipation that the trip will provide me religious recognition	5.31	1.360	0.776
Concerns (4 items) (Cronbach's alpha = 0.884; CR = 0.885; AVE = 0.658)			
[$SBLT_{13}$] Concerns for degree of commercialization we may encounter	5.40	1.328	0.853
[$SBLT_{12}$] Concerns for degree of authenticity we may encounter	5.43	1.399	0.778
[$SBLT_{14}$] Concerns for degree of crowding we may encounter	5.39	1.322	0.847
[$SBLT_{11}$] Concerns for degree of safety we may encounter	5.55	1.383	0.763
Entertainment (3 items) (Cronbach's alpha = 0.904; CR = 0.906; AVE = 0.764)			
[$SBLT_{09}$] Appreciation for the history of the destination	5.99	1.162	0.904
[$SBLT_{10}$] Appreciation for the culture of the destination	5.92	1.188	0.867
[$SBLT_{06}$] Anticipation that the trip will be a fresh experience	5.93	1.169	0.850
Shared beliefs regarding religion (1 factor / 9 items)			
Shared beliefs regarding religion (9 items) (Cronbach's alpha = 0.967; CR = 0.967; AVE = 0.767)			
[$SBLR_{04}$] Belief that Jesus Christ rose from the dead	6.24	1.158	0.874
[$SBLR_{02}$] Belief that there is the only one God who created and loves us	6.13	1.263	0.881
[$SBLR_{03}$] Belief that Jesus Christ is the only Son of God and was crucified for our sins	6.23	1.156	0.908
[$SBLR_{08}$] Belief that Christians are to live in accordance with God's word	6.12	1.159	0.888
[$SBLR_{05}$] Belief that Jesus Christ will return to the world	6.16	1.156	0.870
[$SBLR_{06}$] Belief that the Father, the Son, and the Holy Spirit are distinctive but one (i.e. The Trinity)	6.21	1.125	0.884
[$SBLR_{07}$] Belief that the salvation to eternal life is God's will for all people	6.14	1.186	0.889
[$SBLR_{01}$] Belief that there is eternal salvation in heaven, eternal damnation in hell	5.93	1.307	0.816
[$SBLR_{09}$] Belief that spreading God's word is important in living as a Christian	5.99	1.162	0.870
Shared behavior regarding the trip (3 factors / 10 items)			
Cultural behavior (4 items) (Cronbach's alpha = 0.850; CR = 0.849; AVE = 0.586)			
[$SBHT_{06}$] Visiting holy places of other religions	5.63	1.188	0.742
[$SBHT_{09}$] Participating in a guided tour during the trip	5.74	1.149	0.791
[$SBHT_{05}$] Visiting institutionalized holy places	5.62	1.087	0.791
[$SBHT_{04}$] Visiting Biblical holy places	5.95	1.113	0.735

Devotional behavior (3 items) (Cronbach's alpha = 0.843; CR = 0.852; AVE = 0.659)

[SBHT$_{14}$] Praying during the trip	5.98	1.101	0.782
[SBHT$_{13}$] Participating in religious celebrations during the trip	5.80	1.114	0.880
[SBHT$_{15}$] Participating in volunteer or charitable works during the trip	5.64	1.263	0.769

Touristic behavior (3 items) (Cronbach's alpha = 0.819; CR = 0.820; AVE = 0.603)

[SBHT$_{08}$] Traveling during religious holidays or anniversaries	5.18	1.460	0.773
[SBHT$_{11}$] Wearing clothes or accessories that represent my religion or denomination during the trip	5.06	1.470	0.744
[SBHT$_{07}$] Traveling with a spiritual leader	5.48	1.277	0.811

Shared behavior regarding religion (2 factors / 7 items)

Collective activities (4 items) (Cronbach's alpha = 0.874; CR = 0.877; AVE = 0.642)

[SBHR$_{03}$] Go to church on Sundays	5.59	1.492	0.816
[SBHR$_{04}$] Sing hymns or songs of praise	5.80	1.337	0.855
[SBHR$_{05}$] Participate in the Holy Communion	5.79	1.412	0.762
[SBHR$_{02}$] Read and study the Bible	5.69	1.285	0.768

Personal activities (3 items) (Cronbach's alpha = 0.843; CR = 0.848; AVE = 0.651)

[SBHR$_{06}$] Confess my sins to God	6.00	1.219	0.840
[SBHR$_{01}$] Pray to God	6.31	0.982	0.823
[SBHR$_{07}$] Help others in times of need	6.17	0.969	0.756

Propensity to interact (2 factors / 12 items)

Touristic occasions (6 items) (Cronbach's alpha = 0.949; CR = 0.946; AVE = 0.745)

[INT$_{09}$] While taking photographs	4.48	1.601	0.913
[INT$_{07}$] While at restaurants	4.52	1.558	0.914
[INT$_{08}$] While at accommodations	4.47	1.567	0.923
[INT$_{06}$] While shopping for souvenirs	4.42	1.550	0.867
[INT$_{02}$] While at non-religious cultural sites	4.63	1.416	0.799
[INT$_{03}$] While at non-religious historical places	4.61	1.411	0.749

Religious occasions (6 items) (Cronbach's alpha = 0.948; CR = 0.947; AVE = 0.748)

[INT$_{10}$] While participating in religious celebrations	4.92	1.509	0.901
[INT$_{12}$] While participating in volunteer or charitable works	4.94	1.461	0.878
[INT$_{11}$] While participating in religious conferences	4.86	1.568	0.915
[INT$_{14}$] That are members of your similar religious faith	4.97	1.431	0.866
[INT$_{05}$] While at institutionalized holy places	4.67	1.442	0.824
[INT$_{04}$] While at Biblical holy places	4.89	1.507	0.801

Emotional solidarity (2 factors / 13 items)

Communality (10 items) (Cronbach's alpha = 0.960; CR = 0.960; AVE = 0.707)

[ES$_{05}$] Feel affection towards other faith-based tourists	5.43	1.231	0.809
[ES$_{01}$] Feel close to other faith-based tourists	5.45	1.216	0.859
[ES$_{04}$] Have a lot common with other faith-based tourists	5.47	1.209	0.861
[ES$_{07}$] Will be proud to be welcomed as a fellow faith-based tourist	5.81	1.076	0.844
[ES$_{06}$] Understand other faith-based tourists	5.54	1.087	0.852
[ES$_{02}$] Expect to make friends with other faith-based tourists	5.56	1.163	0.843
[ES$_{03}$] Identify with other faith-based tourists	5.56	1.104	0.858
[ES$_{13}$] Share similar views with other faith-based tourists	5.65	1.133	0.832
[ES$_{08}$] Feel the community will benefit from having us (me and other faith-based tourists) in my destination	5.50	1.191	0.827

[ES$_{11}$] Can trust other faith-based tourists	5.57	1.123	0.820

Fairness (3 items) (Cronbach's alpha = 0.920; CR = 0.922; AVE = 0.797)

[ES$_{09}$] Will treat other faith-based tourists fairly	5.99	1.081	0.881
[ES$_{10}$] Plan to get along with other faith-based tourists	6.03	1.104	0.935
[ES$_{12}$] Have respect for other faith-based tourists	5.97	1.097	0.861

Travel intention (1 factor / 2 items)

Travel intention (2 items) (Cronbach's alpha = 0.833; CR = 0.837; AVE = 0.720)

[TI$_{01}$] I predict I will visit [Destination] in the future	5.41	1.448	0.822
[TI$_{03}$] If everything goes as I think, I will plan to visit [Destination] in the future.	5.54	1.279	0.874

IV.3.4 Structural Model

IV.3.4.1 Model One: H$_1$

Once the final measurement model was established, hypothesis testing was undertaken

through structural models. To begin with, a separate structural model (hereafter referred to as

"Model One") was constructed involving only the items, factors, and constructs associated with

H$_{1a}$, H$_{1b}$, H$_{1c}$, H$_{1d}$ and H$_{1e}$ (Figure 4.2). Model One consisted of 63 items across 12 factors and

six constructs. It should be noted that *shared beliefs regarding religion*, which had been

considered as a factor till CFA, was treated hereafter as a construct (i.e., shared beliefs regarding

religion) given its unidimensional nature. Other than shared beliefs regarding religion, all other

constructs were regarded as second-order factors which had multiple factors nested within.

Table 4.11 SEM fit indices of all the models

Model	$\chi^2_{(df)}$	χ^2 / df	SRMR	CFI	TLI	RMSEA	PCLOSE
Model One	3905.929$_{(1862)}$	2.098	0.056	0.911	0.907	0.055	0.000
Model Two	4093.576$_{(1986)}$	2.061	0.056	0.910	0.906	0.054	0.001
Model Three	4083.688$_{(1981)}$	2.061	0.056	0.910	0.906	0.054	0.001

Figure 4.3 Model One with standardized regression coefficients
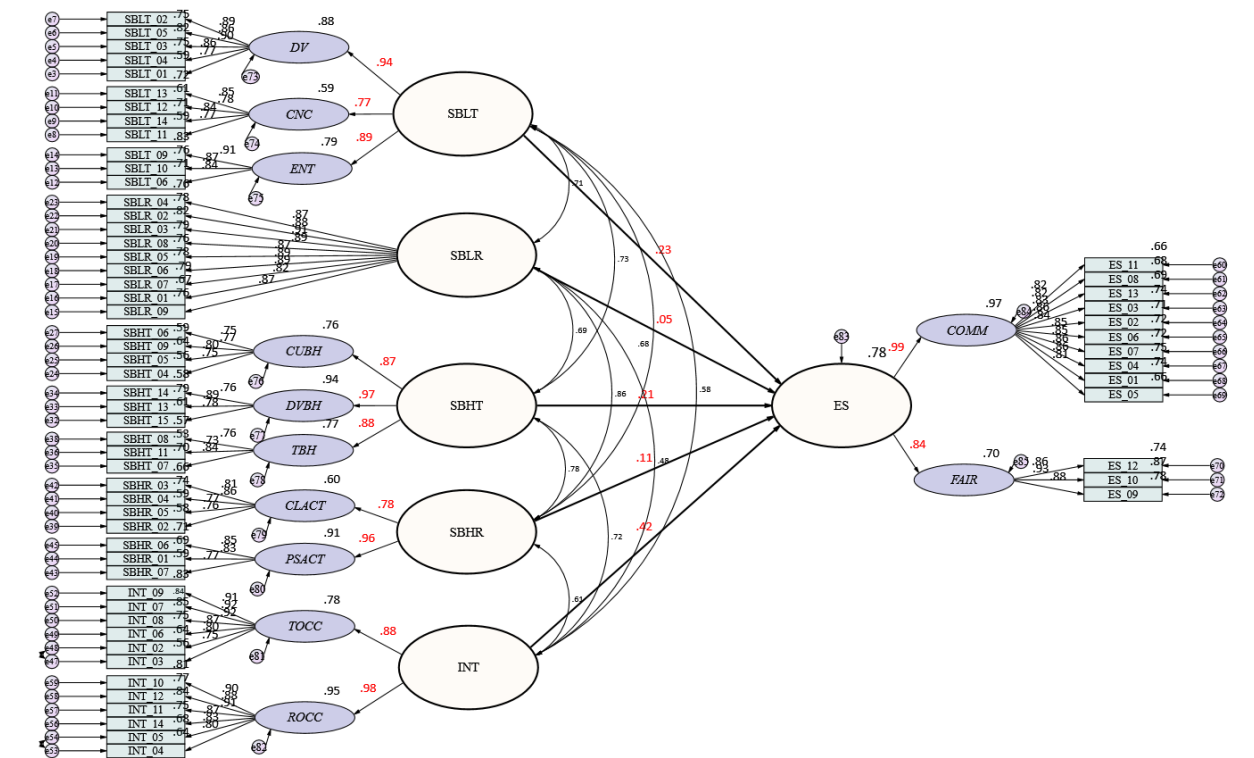
Model One showed an acceptable fit to the main survey data, with slight increases in its

fit indices (Table 4.11). An SRMR value of 0.0563 fell within the range of less than 0.08 for a

good fit (Hu & Bentler, 1999). The CFI and TLI values were all acceptable, exceeding the

traditional cutoff value of 0.90. Similar deterioration relative to the final measurement model

was also observed for RMSEA and PCLOSE values. However, the RMSEA value stayed within

the permissible range below 0.06 (Hu & Bentler, 1999). While these values did not provide

strong support for an excellent fit, they together suggested that Model One provided an

acceptable fit to the main survey data in the most conservative sense. Hu and Bentler (1999) also

wrote that by considering an SRMR value less than 0.08 together with an RMSEA value less

than 0.06, researchers can make a reasonable decision regarding a model fit. Further, Marsh et al.

(1988) warned that when data is non-normal, CFI and TLI may take on values that are modestly underestimated.

Before illustrating the observed relationships between the items, factors, and constructs, it should be noted that the variance of the error term associated with *personal activities* (i.e., *e*80) had to be set to 0.05. Without such a value assigned to *e*80, Model One yielded a Heywood Case where the variance of *e*80 took on a negative value (i.e., -0.016) and making the structural model inadmissible. Following Chen, Bollen, Paxton, Curran, and Kirby's (2001) solution, the variance of *e*80 was set to non-negative value close to zero. This is a permissible solution when a model is identified and the negative variance is non-significant (Chen et al., 2001), which was the case in this study.

In Model One, all regression coefficients from second-order factors (i.e., constructs) (e.g., shared beliefs regarding the trip) to their corresponding first-order factors (e.g., *devotion*, *concerns*, and *entertainment*) were found significant. These standardized regression coefficients ranged from 0.768 (between shared beliefs regarding the trip and *concerns*) to 0.986 (between emotional solidarity and *communality*), all yielding z-scores that well exceeded the 1.96 cutoff put forth by Kline (2005). The results indicated that there was a strong, positive relationship between each factor and their corresponding constructs.

However, only three out of the five hypothesized relationships between emotional solidarity and its predictors were found significant (Table 4.12). In specific, shared beliefs regarding the trip ($\beta = 0.232$, z-value = 3.922), shared behavior regarding the trip ($\beta = 0.211$, z-value = 2.747), and propensity to interact ($\beta = 0.418$, z-value = 6.966) successfully predicted emotional solidarity. The remaining two second-order factors (i.e., shared beliefs regarding religion and shared behavior regarding religion) did not provide significant regression

coefficients or *z*-values. Significant predictors of emotional solidarity together accounted for

77.9% of the variance in emotional solidarity.

Table 4.12 SEM regression coefficients for Model One

| Hypothesis | Regression Coeff. | | z-value |
	Std	Unstd.	
H$_{1a}$: Shared beliefs regarding the trip $\rightarrow$ Emotional solidarity	0.232*	0.209	3.922
H$_{1b}$: Shared beliefs regarding religion $\rightarrow$ Emotional solidarity	0.048	0.037	0.586
H$_{1c}$: Shared behavior regarding the trip $\rightarrow$ Emotional solidarity	0.211**	0.177	2.747
H$_{1d}$: Shared behavior regarding religion $\rightarrow$ Emotional solidarity	0.108	0.118	1.067
H$_{1e}$: Propensity to interact $\rightarrow$ Emotional solidarity	0.418*	0.280	6.966

* Indicates significant at an alpha = 0.01 level after testing with 2000 Bootstrap samples.
** Indicates significant at an alpha = 0.05 level after testing with 2000 Bootstrap samples.

Given that the fit statistics suggested some room for improvement in Model One, the

researcher examined MI values to see where such improvement could be made. An MI value

indicated that covarying some of the errors (e.g., error terms associated with *fairness* and

touristic behavior) might bring a significant reduction (i.e., 44.618) to the overall χ^2 value of

Model One. However, no theoretical justification for covarying those error terms was found and

so was not undertaken. As for adding regression coefficients, no MI with a substantially large

value (i.e., a value of 40 or higher) was found.

IV.3.4.2 Model Two: H$_2$

To test the second hypothesis regarding the relationship between emotional solidarity and

travel intention, an additional structural model was built (hereafter referred to as "Model Two").

Model Two had 65 items across 13 factors and seven constructs (Figure 4.4). In comparison with

Model One, two additional items related to travel intention were introduced to Model Two.

Granted that Model One and Two were almost identical in their composition, there was not much

difference in their fit indices: SRMR = 0.056, CFI = 0.910, TLI = 0.906, RMSEA = 0.054, and

PCLOSE = 0.001 (Table 4.11). Consequently, the researcher concluded that Model Two

provided an acceptable fit to the main survey data based on the same cutoff criteria. Like in

Model One, *e*80 was also assigned a fixed value (i.e. 0.05) for its variance to prevent a Heywood

Case from arousing.

     When the researcher examined the regression coefficient between emotional solidarity

and the newly introduced travel intention, the relationship was not only significant but also

positive. The regression path generated a *z*-value of 10.345 which exceeded the 1.96 cutoff

(Kline, 2005) by a wide margin. The standardized regression coefficient was 0.622 which

resulted in an R^2 value of 0.387. That is, 38.7% of variance in travel intention was explained by

emotional solidarity.

Figure 4.4 Model Two with standardized regression coefficients
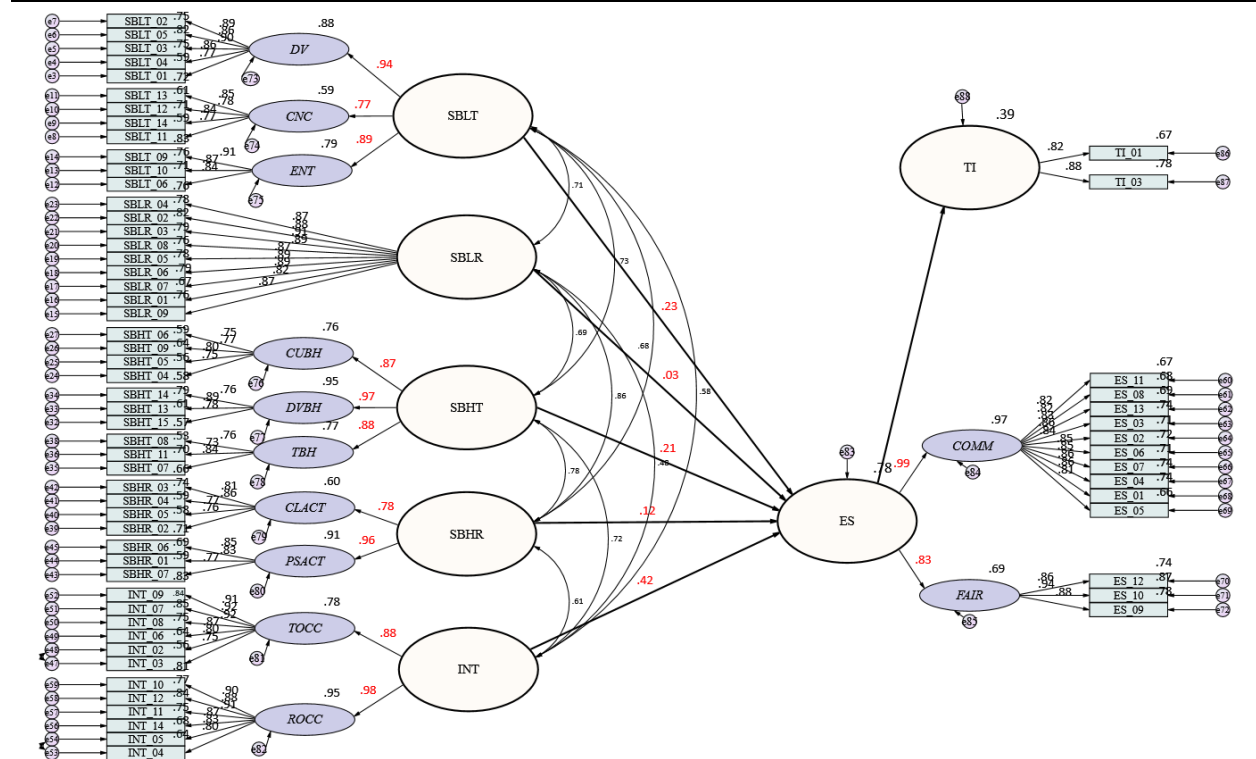
Table 4.13 SEM regression coefficients for Model Two

Hypothesis	Regression Coeff.		z-value
	Std	Unstd.	
H$_2$: Emotional solidarity → Travel intention	0.622[*]	0.894	10.345

[*] Indicates significant at an alpha = 0.01 level after testing with 2000 Bootstrap samples.

IV.3.4.2 Model Three: H$_3$

Finally, the researcher constructed another structural model (hereafter referred to as "Model Three") to test the third hypothesis regarding the potential mediating role of emotional solidarity between its predictors and its outcome. The model remained consistent with Model Two in the number of items, factors, and constructs it covered. However, it assumed that there were direct regression paths from the five predictors of emotional solidarity to travel intention which is the outcome of emotional solidarity. This was to see if there were direct effects of these the five predictors on travel intention and if these effects were mediated by emotional solidarity (Figure 4.5). Again, the fit indices remained stable, indicating an acceptable fit (Table 4.11). The researcher also assigned *e*80 a fixed value of 0.05 for its variance to prevent a Heywood Case.

Figure 4.5 Model Three with standardized regression coefficients
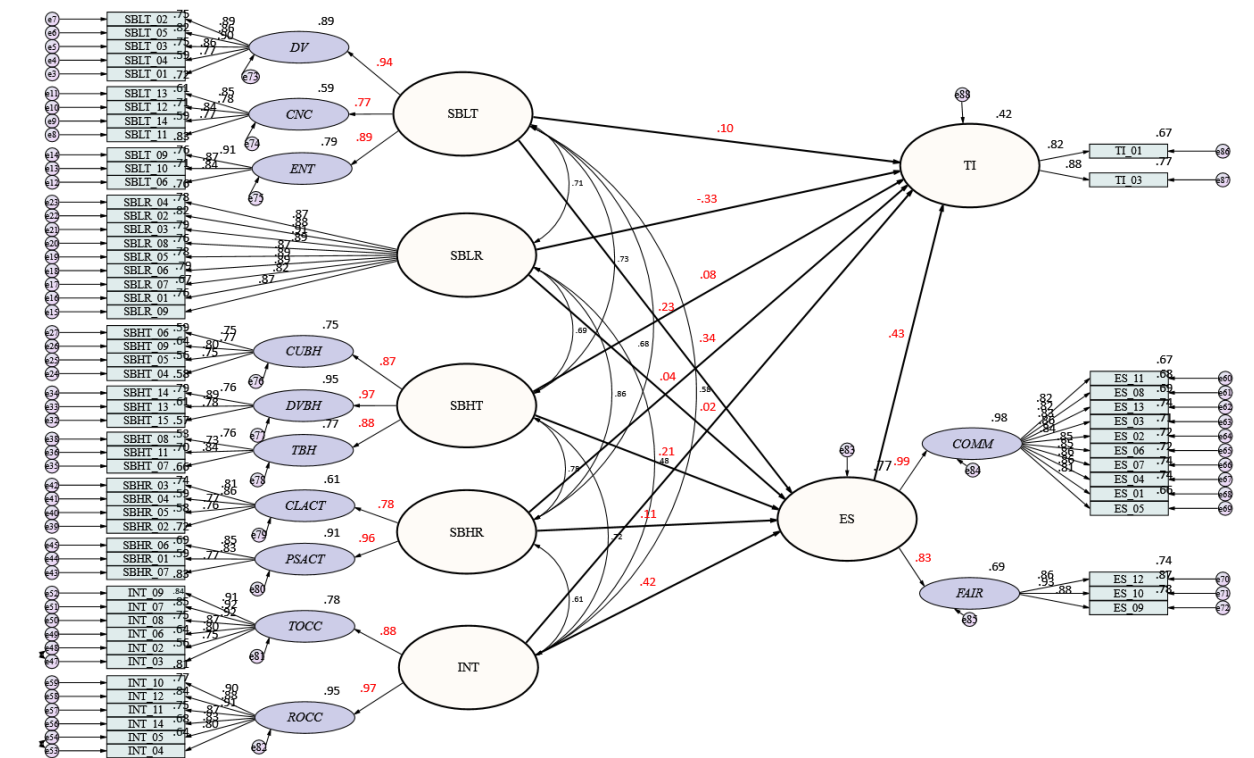
Table 4.14 SEM regression coefficients for Model Three

	Effect		
Hypothesis	Direct	Indirect	Mediation
H$_{3a}$: Shared beliefs regarding the trip → Travel intention	0.100	0.099*	Full
H$_{3b}$: Shared beliefs regarding religion → Travel intention	-0.329**	0.018	Zero
H$_{3c}$: Shared behavior regarding the trip → Travel intention	0.078	0.090**	Full
H$_{3d}$: Shared behavior regarding religion → Travel intention	0.340***	0.045	Zero
H$_{3e}$: Propensity to interact → Travel intention	0.023	0.180*	Full

* Indicates significant at an alpha = 0.01 level after testing with 2000 Bootstrap samples.
** Indicates significant at an alpha = 0.05 level after testing with 2000 Bootstrap samples.
*** Indicates significant at an alpha = 0.10 level after testing with 2000 Bootstrap samples.

Interestingly, shared beliefs regarding religion and shared behavior regarding religion, which were insignificant predictors of emotional solidarity in Model Two, were the only two predictors that had direct influence on travel intention (Table 4.14). Specifically, there was a negative relationship between shared beliefs regarding religion and travel intention ($\beta = -0.329$),

while shared behavior regarding religion showed a positive relationship with travel intention ($\beta =$ 0.340). Although the negative influence of shared beliefs regarding religion on travel intention appeared less intuitive, the Bootstrapping indicated the result was significant at an alpha level of 0.05.

On the contrary, shared beliefs regarding the trip, shared behavior regarding the trip, and propensity to interact only exerted indirect influence on travel intention with respective effect sizes of 0.099, 0.090, and 0.180. Again, these indirect effects were significant at an alpha level of 0.01 or 0.05 as tested via Bootstrapping with 2000 samples. Given that these predictors did not show any direct effects on travel intention, the results suggested that their effects on travel intention were fully mediated by emotional solidarity. In other words, these predictors could influence travel intention only with the presence of emotional solidarity in between.

V. CONCLUSION

This chapter reviews how the research questions have been answered by the results presented in the previous chapter. In doing so, it also discusses how the findings of this study conform to or depart from the existing body of knowledge on emotional solidarity and faith-based tourism. Then, the chapter illustrates theoretical implications from this study as well as its practical implications. Some limitations of this study and suggestions for future research are provided toward the end of the chapter.

V.1 DISCUSSION

The purpose this study was two-told. The first goal was to determine if potential tourists to a destination could build emotional solidarity toward other tourists they anticipated encountering in the destination, based on their shared beliefs, shared behavior, and propensity to interact. The second goal was to test if a positive relationship existed between the resulting emotional solidarity and potential tourists' intention to travel to the destination. These goals were addressed in faith-based tourism and anticipated travel settings. In other words, individuals were asked about their anticipated social emotion and its influence on their travel decision.

Pursuing these goals, a mixed-method research design with three phases was utilized. In Phase One, the researcher reviewed and analyzed archival data to determine the relevance of the conceptual framework and to design preliminary scales for potential faith-based tourists' shared beliefs, shared behavior, and propensity to interact. Phase Two was centered on exploring and improving the psychometric properties of the preliminary scales using the pilot survey data. In the last phase, the researcher confirmed the psychometric properties of the purified scales and tested the hypothesized relationships between the constructs using the final survey data.

V.1.1 Applicability of the Emotional Solidarity Theory

In Phase One, the researcher confirmed the applicability of the emotional solidarity theory (Durkheim, 1912/1995) in a faith-based tourism context. Archival data commonly referred to certain sets of shared beliefs and behavior among faith-based tourists. While these included some obvious beliefs (e.g., "anticipation that the trip will be a religious experience") or behavior (e.g., "shopping for souvenirs during the trip"), others were lesser-known beliefs (e.g., "appreciation for physical and mental endurance that the trip requires") or behavior (e.g., "planning and preparing for the trip several months in advance"). Although the researcher relied solely on archival data to identify these shared beliefs and behavior, similar findings were reported in multiple sources, both of scholarly and non-scholarly natures, allowing the researcher to triangulate the findings (Merriam, 2009).

In addition to the three predictors of emotional solidarity, this study found two predictors that are specific to faith-based tourists' pre-established beliefs and behavior regarding religion. Archival data commonly illustrated the religious beliefs and behavior that faith-based tourists adhere to irrespective of their trip. For instance, whether they are Catholics or Protestants, faith-based tourists believe that Christians are to live in accordance with God's word or must go to church on the Sabbath. Other examples included: "respect for the Bible as the only source of religious truth," "confessing my sins to God," or "praying to God." Although these could have been treated as shared beliefs and shared behavior without further distinction, it was deemed necessary to differentiate between them and other shared beliefs and shared behavior regarding the trip.

Furthermore, faith-based tourists actively seek interaction with other faith-based tourists and residents as well as service personnel in the destination. Kaell's (2014) study illustrated

religious and touristic interaction that faith-based tourists engage in with one another. They often have sharing sessions during their trip, which help recollect each day's experiences and develop a sense of fellowship with other faith-based tourists (Kaell, 2014). Even during their trip, faith-based tourists often attend religious ceremonies (e.g., Mass, adoration, or baptism) (Hoffmann, 2016) that promote interaction among them. Evidence for more mundane, touristic interaction among faith-based tourists (e.g., sharing meals, singing together, or helping others) were found in other scholarly (e.g., De Pinho & De Pinho, 2007; Kaell, 2014; Morpeth, 2006) and non-scholarly (e.g., Catholic Travel Centre, 2012) sources. Unfortunately, at the same time, these sources provided few direct references about faith-based tourists' propensity to interact with other faith-based tourists, presumably due to its implicit nature.

Most importantly, the researcher found an ample amount of evidence for emotional solidarity emerging among faith-based tourists. To quote an interview from Kaell's (2014) study,

> "I feel so comfortable with each of you because no one thinks you're a kook for loving Jesus so much, [It] makes such a difference … just knowing everyone at the various stages in their lives feels that same [about Jesus] and we can talk about it together" (p. 57).

This feeling of emotional solidarity, or what Turner and Turner (1978) called *communitas*, brought faith-based tourists together regardless of their cultural and ethnic differences. Kaell (2014) reported "a feeling of cross-cultural unity in the American and even in the universal Catholic Church" (p. 60). Lopez (2013) also commented on multicultural and multi-confessional bonds existing among faith-based tourists on the Route of *Santiago de Compostela*.

V.1.2 Psychometric Properties of the Measurement Scales

Following the initial phase of this study, the researcher tested the validity and the reliability of the preliminary scales for faith-based tourists' shared beliefs regarding the trip and religion, shared behavior regarding the trip and religion, propensity to interact, and emotional

solidarity with other faith-based tourists. Both the KMO measure and Bartlett's test indicated that each construct was multi-dimensional, thus permitting the application of EFA. Although the researcher could discover only one factor from shared beliefs regarding religion, EFA still helped identify one problematic item (i.e., "respect for the Bible as the only source of religious truth") that displayed weak primary loading. The elimination may reflect a denominational difference between Catholics and Protestants, as the former also accept apostolic tradition as another source of religious truth (Bransfield, n.d.). Besides shared beliefs regarding religion, all other constructs possessed at least two factors.

Although all factors were found reliable, a considerable number of items (i.e., 23 items) were eliminated from the initial 95 items in the preliminary scales. Some of the eliminations were unexpected, since the discarded items represented faith-based tourists' shared beliefs or shared behavior that were considered essential in other studies. For instance, interviewees in Kaell's (2014) study frequently cherished their trip to the Holy Land as a once-in-a-lifetime experience. Similarly, faith-based tourists commonly expect that their trip will enhance their religious faith (Kaell, 2014) or religious knowledge (Kaell, 2014). However, items that were relevant to such religious and spiritual benefits were mostly eliminated in EFA. Another surprising elimination from shared beliefs regarding the trip included "anticipation that the trip will be a chance to interact with like-minded people," granted it directly touched upon the idea of emotional solidarity that inspired this study.

Other items that were unexpectedly discarded from EFA included traveling in an organized group or taking photographs during the trip. Both in scholarly and non-scholarly sources, it was suggested that faith-based tourists commonly travel together within an organized group, since such experiences usually include travelling to unfamiliar cultures abroad (Catholic

Travel Centre, 2012; Kaell, 2014). Taking photographs is also another behavior that is shared across any type of tourists. Presumably, there are two possible explanations for such a large number of items eliminated. First, unlike studies (e.g., Kaell, 2014; Lopez, 2013) that examined actual faith-based tourists, the data for this study came from potential faith-based tourists. It is possible that respondents, although they were interested, were not aware of what it takes to participate in faith-based tourism or what faith-based tourism entails.

In this study, the researcher discovered two factors from the ESS which were respectively named *communality* and *fairness*. *Communality* was mostly comprised of the original 10 ESS items, while *fairness* consisted of three items. Only one item, namely "appreciate other faith-based tourists I expect to meet for the contribution they make to the local economy," was discarded through EFA. The exclusion of such item made intuitive sense given it might have been difficult for respondents to gauge this in an anticipated travel setting. Or possibly, the original ESS item (i.e., "I appreciate visitors for the contribution they make to the local economy.") may be less valid or reliable. The item has traditionally performed poorly in previous studies when considering group differences (e.g., Woosnam et al., 2015b) or factor loading (i.e., has demonstrated weaker loading) (e.g., Woosnam & Aleshinloye, 2013; Woosnam et al., 2016a; 2016b).

The two-factor structure of the ESS in this study departs from what others have found. Studies have all identified the same three factors of *emotional closeness*, *feeling welcomed* (or *welcoming nature*), and *sympathetic understanding* whether they have focused on tourists (e.g., Aleshinloye & Woosnam, 2016; Joo et al., 2018; Ribeiro et al., 2017; Woosnam & Aleshinloye, 2013) or residents (e.g., Lai & Hitchcock, 2017; Li & Wan, 2013; Woosnam, 2012). This deviation from the three-factor structure can be attributed to at least two causes. First, this study

looked at the intragroup relationship in an anticipated setting which has not been considered in other studies on emotional solidarity. Thus, it is logical to suppose that the difference in the study settings is reflected in the factor structure. Second, the ESS used in this study had four additional items that have not been considered in other studies. It is possible that the structural difference was in part driven by these four additional items.

V.1.3 Relationships Between Faith-based Tourists' Emotional Solidarity and

   Other Constructs

In Phase Three, faith-based tourists' shared beliefs regarding the trip and religion, shared behavior regarding the trip and religion, and propensity to interact were considered as predictors of their emotional solidarity with other tourists they anticipate encountering. Interestingly, only three out of the five predictors were found significant in predicting emotional solidarity. Namely, shared beliefs regarding trip, shared behavior regarding the trip, and propensity to interact together explained nearly 80.0% of the variance in emotional solidarity. On the other hand, faith-based tourists' shared beliefs regarding religion and shared behavior regarding religion did not have significant influence on their emotional solidarity.

Coinciding with what Woosnam (2011a) found in regard to experienced relationships between tourists and residents, shared beliefs regarding the trip also functioned as a significant predictor of emotional solidarity in anticipated relationships among faith-based tourists. The regression coefficient ($\beta = 0.232$) in this study was moderately smaller than what Woosnam (2011a) ($\beta = 0.334$) or Woosnam and Aleshinloye (2013) ($\beta = 0.422$) reported but was still significant at an alpha level of 0.05. This difference can be attributed to multiple causes, including the anticipated nature of this study. That is, respondents in the current study might have faced greater uncertainty in expressing their shared beliefs regarding the trip and emotional

solidarity with other faith-based tourists, which would have in turn undermined the regression coefficient.

Unfortunately, no studies other than Woodsman's (2011a) or Woosnam and Aleshinloye's (2013) have tested the influence of individual's shared beliefs on their emotional solidarity, thus the possibility of comparing additional study results is limited. However, shared beliefs regarding the trip has been widely evidenced in ethnographic studies involving faith-based tourists (Kaell, 2014), heritage tourists (Caton & Santos, 2007), or volunteer tourists (Zahra & McIntosh, 2007). For instance, Caton and Santos (2007) observed heritage tourists traveling on Route 66 and noticed that they commonly believed in the historical value of the route and the unique driving experience it offered. Similarly, volunteer tourists expressed the philanthropic and religious beliefs that they shared with one another (Zahra & McIntosh, 2007).

Shared behavior regarding the trip, another predictor of emotional solidarity (Woosnam, 2011a), also wielded positive and significant influence on emotional solidarity in the anticipated travel setting. The regression coefficient ($\beta = 0.211$) was similar to that of shared beliefs regarding the trip but considerably smaller than what (e.g., $\beta = 0.386$ in Woosnam, 2011a; $\beta = 0.300$ in Woosnam & Aleshinloye, 2013) was observed from experienced relationship settings, presumably due to the same reason as mentioned above. Like shared beliefs regarding the trip, shared behavior regarding the trip has remained underexplored in tourism research, although it is clearly observable among heritage tourists, volunteer tourists, cruise tourists, wine tourists, and sport tourists.

Gibson, Willming, and Holdnak (2003) identified tail-gating as shared behavior of college football tourists, whereas pilgrims on the Route of *Santiago de Compostela* were distinguished by their behavior of walking or cycling (Hoffman, 2016; Lopez, 2013). In fact,

shared behavior has played an essential role in distinguishing one group of tourists from another, since it is something that is readily observable. At the same time, it is interesting to see that the regression coefficient of shared behavior regarding the trip was smaller than that of shared beliefs regarding the trip, despite the former being more observable than the latter. Still, this mirrors Woosnam and Aleshinloye's (2013) findings in regard to tourists' experienced relationships with residents; the regression coefficient for shared beliefs ($\beta = 0.422$) in that study was also greater than that of shared behavior ($\beta = 0.300$).

Surprisingly, neither shared beliefs ($\beta = 0.048$) nor shared behavior ($\beta = 0.108$) regarding religion played a significant role in predicting emotional solidarity. These results contradicted what Durkheim (1912) envisioned from his observation of tribal religions. Although studies (e.g., Ribeiro et al., 2017; Woosnam & Norman, 2010; Woosnam et al., 2016a; 2014; 2015a) have supported the applicability of the emotional solidarity theory (Durkheim, 1912/1995) in various tourism contexts, the original context of the theory was religion. That is, when individuals are aware of religious beliefs and behavior that they share and interact with one another, they shape emotional solidarity toward each other (Durkheim, 1912/1995). Similarly, Turner and Turner (1978) put forth the idea of *communitas* which refers to a state of equality and commonality among individuals who share a collective experience.

While the idea is widely applicable in various religious contexts, it can also be used to describe the feeling of emotional solidarity that members of the same religious faith may go through in a religious destination. Kaell (2014) also introduced some qualitative evidence that contained the elements of *communitas*, and so did Lopez (2013). This study also found clear evidence that shared beliefs regarding religion, shared behavior regarding religion, and emotional solidarity among potential faith-based tourists exist, given the high mean scores

obtained for each item measuring these constructs. However, the regression coefficients provided little indication that they were related with one another. Putting this together with the results above, it appears that faith-based tourists' emotional solidarity mostly came from the beliefs and behavior they share in regard to the trip. One probable cause of this is that the current study focused on touristic relationships rather than religious ones, making their identity as tourists prevail over religious identity.

In addition, the results of this study supported a positive relationship between faith-based tourists' emotional solidarity and their intention to travel to a destination ($\beta = 0.662$). Although multiple studies (e.g., Aleshinloye & Woosnam, 2015; Ribeiro et al., 2017; Simpson & Simpson, 2017; Woosnam et al., 2015a) have supported such positive relationship between emotional solidarity and behavior, the regression coefficient of 0.662 was substantially higher than what other studies reported. Examining if nature tourists' emotional solidarity with residents translates to their expenditure in the region, Woosnam et al. (2015a) presented regression coefficients of between 0.01 to 0.23. In Simpson and Simpson (2017), the values ranged between 0.068 and 0.317. The most comparable values (i.e., 0.422~0.554) were found in Joo et al.'s (2018) study which discovered a positive relationship between residents' emotional solidarity and willingness to build intimate relationships with tourists.

This not only suggests the validity of the interaction ritual theory (Collins, 1990) in tourism settings but also conforms to what Ferring, Michels, Boll and Flipp (2009) discovered in respect to the relationship between emotional solidarity between family members and their willingness to provide support to one another. Given that almost 40% ($R^2 = 0.387$) of the variance in potential faith-based tourists' travel intention was attributable to their emotional solidarity, it appears that potential tourists were drawn to a destination not only by its attractions

and amenities but also by the anticipated feeling of emotional solidarity or affective bonds. Scholars to date have considered similar affective bonds between tourists and destinations (e.g., Alvarez & Campo, 2014; Baloglu 2000, Cheng & Lu 2013, Lin et al., 2007; Prayag et al., 2013) and underscored the importance of tourist-tourist relationships in enhancing tourists' satisfaction (e.g., Mossberg, 2007; Rihova et al., 2015), but none have shown that emotional solidarity among tourists is influential in forging travel decisions.

Finally, the researcher obtained two interesting results from Model Three. Faith-based tourists' emotional solidarity fully mediated the influence of their shared beliefs regarding the trip, shared behavior regarding the trip, and propensity to interact on their travel intention. In other words, the three predictors did not have any direct relationship with travel intention as their regression coefficients were limited in its magnitude (i.e., 0.023~0.100) and significance (i.e., insignificant at an alpha level of 0.10). Another noteworthy results are that shared beliefs regarding religion and shared behavior regarding religion, which were found insignificant in predicting emotional solidarity, exerted direct effects on travel intention but in two different directions. That is, the two predictors were almost identical in their magnitude, but shared beliefs regarding religion was negatively associated with travel ($\beta = -0.329$) contradicting the positive influence that shared behavior regarding religion had on travel intention ($\beta = 0.340$).

From the results, it can be inferred that faith-based tourists' shared beliefs regarding the trip, shared behavior regarding the trip, and propensity to interact become meaningful to their travel intention only when emotional solidarity is present. In other words, unless they develop into emotional solidarity, shared beliefs regarding the trip, shared behavior regarding the trip, and propensity to interact will not have any influence on travel intention. This not only suggests causal relationships that stretch from the three predictors through emotional solidarity to travel

intention but also supports the interaction ritual theory (Collins, 1990). In the theory, Collins (1990) claimed positive emotion or affective bonds are essential to individuals' behavior.

However, at the same time, emotional solidarity seems to play a minimal role when it comes to religious beliefs and religious behavior. Specifically, shared beliefs regarding religion exerted negative influence on travel intention. Although this study did not specify any hypothesis on the direct relationship between shared beliefs regarding religion and travel intention, this is rather surprising. One possible explanation for this is that respondents of the main survey have mostly given higher scores to items about their shared beliefs regarding religion whereas their answers to travel intention stayed in a lower range. In fact, items for shared beliefs regarding the religion showed higher mean scores and smaller dispersion than those for shared behavior regarding religion or travel intention (Table 4.10)

V.2 IMPLICATIONS

V.2.1 Theoretical Implications

The findings of this study expand the understanding of emotional solidarity and faith-based tourism in three major directions. This study will mark the first attempt in emotional solidarity research to look at relationships among tourists. Given that tourists interact with other tourists as much as they do with residents, it has become a pressing task to study the nature and the influence of tourists' intragroup relationship. Also, tourism scholars have constantly underscored the importance of acknowledging the heterogeneity within tourists or residents, but little effort has been made to actually incorporate such view into tourism research, especially considering quantitative studies. Just as Woosnam et al. (2016c) did in their recent study of different resident groups in Japan, the findings of this study highlight the importance of relationships among tourists and acknowledging their heterogeneous nature.

Second, this study expands the existing body of knowledge on the relationship between tourists' emotional solidarity and their intention to travel to a destination. Unlike perceptions, little has been done to reveal how individuals' emotional solidarity promotes their behavioral intention in any particular way. Occasionally, studies have discovered a positive relationship between tourists' emotional solidarity and their expenditure pattern (Woosnam et al., 2015a) or intention to recommend a destination (Simpson & Simpson, 2017), yet they have lacked solid theoretical grounds for doing so. By combining the emotional solidarity theory (Durkheim, 1912/1995) and the interaction ritual theory (Collins, 1993), the researcher showed how individuals' emotion could promote their behavior in both theoretical and quantitative aspects.

Lastly, the current study applied Durkheim's (1912/1995) emotional solidarity theory in faith-based tourism. Despite the fact that the theory was first conceived by observing religious events of a primitive tribe, no tourism scholars have tried to apply the theory in understanding faith-based tourism. By bringing the focus back to religion, this study not only tested the emotional solidarity in a context that had not been considered before but also provided quantitative insights into faith-based tourism. Despite the close relationship between tourism and religion, studies on faith-based tourism have remained mostly qualitative (e.g., Collins-Kreiner & Gatrell, 2006; Howell, 2012; Kaell, 2014; Lopez, 2013; Murray & Graham, 1997) or philosophical debates (e.g., Bremer, 2006; Collins-Kreiner, 2016; Rinschede, 1992). The findings of this study should provide a more systematic understanding of faith-based tourism.

V.2.2 Practical Implications

In a narrower sense, the findings of this study will provide managerial insights to marketing and managing faith-based tourism destinations of different scales and natures. In some situations, such as travelling for religious retreats or fellowship building, relationships among

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tourists may play a greater role in shaping tourist satisfaction, as these forms of faith-based tourism are intended to strengthens faiths or intragroup connections. There can be other occasions of faith-based tourism (e.g., missionary or volunteer tourism) where relationships between tourists and residents are more influential; these are occasions where faith-based tourists have to interact with residents to achieve their goal. In promoting different forms of faith-based tourism, the findings of this study suggest that faith-based tour operators should not only focus on attractions and amenities in a religious destination, but also introduce how traveling to the destination can be an opportunity to interact with others who share beliefs and behavior. Doing so will promote potential faith-based tourists' emotional solidarity with others they anticipate encountering in the destination and enhance their travel intention. While some faith-based tour operators have stressed such friendly and amicable nature of their tour products, emotional solidarity has not been in the forefront of their marketing strategy.

In a wider scope, the findings of this study are also applicable to other forms of special interest tourism where shared beliefs, shared behavior, and emotional solidarity play a role in motivating individuals to visit a destination. To use ecotourism as an example, ecotourists usually believe in the value of conservation (i.e., shared beliefs) and behave in an eco-friendly way (i.e., shared behavior). While they are primarily attracted to the pristine and sublime nature that a destination offers, they may as well be interested in building emotional solidarity with others who are similar in their beliefs and behavior. Likewise, sports tourists are drawn by emotional solidarity that they feel with other sport tourists who support the same team, and so are heritage tourists. Even attendees to an academic conference seek opportunities to feel connected with others who share similar interests and do similar things. In fact, almost any form of special interest tourism has such elements of shared beliefs and behavior. While different

forms of special interest tourism will result in different degrees of emotional solidarity, destination marketers or tour operators can advertise to potential tourists how their destination or tour products help them feel bonded with others.

Furthermore, this study underscores the importance of promoting sound relationships between tourists. Often, destination management organizations overly focus on telling how friendly residents are to tourists. For a small and less-visited destination, this can be an effective strategy given the dearth of information available and the resulting anxiety of tourists. However, when a destination already receives an ample number of tourists, tourists' intragroup relationship is likely to take over some of the roles that were carried out by the intergroup interaction. A good example of this is how tourists' reviews are often seen more as trustworthy information than residents' recommendations. In such situations, destinations have to try not only to ensure the quality of relationships between tourists and residents but also between tourists and tourists. This can take two different routes; promoting positive interaction and prohibiting negative interaction. For instance, destination marketers may continue to develop festivals or programs directed toward certain groups of potential tourists who have shared beliefs and behavior with one another. On the other hand, to prevent negative interaction, destination managers may focus on preventing verbal and physical conflicts between tourists as well tourists and residents.

V.3 LIMITATIONS AND FUTURE RESEARCH SUGGESTIONS

This study, like any other, has limitations. Above all, it should be warned that the qualitative data utilized in the scale development phase of this study was limited to archival data and did not include interview data. While the researcher decided to proceed without any interviews due to temporal and fiscal constraints, collecting primary data from interviews and observations would have enhanced the rigor in the scale development. Although archival data

often provides proven and systematized knowledge of a topic, the knowledge is nevertheless presented in a summarized and refined form. In other words, researcher's ability to discover rich, thick, contextualized knowledge is greatly limited when the researcher does not conduct interviews or observations. To overcome the shortcomings, the researcher consulted non-scholarly sources such as news stories, web postings, or video clips, but these sources still lacked the depth and quality of primary data. This was reflected in the number of the items eliminated and the discriminant validity issues witnessed during the scale purification.

Further, it is possible that respondents in this study had difficulties in imagining themselves in an anticipatory travel setting and answering the survey instruments correctly. Unlike other studies (e.g., Hasani et al., 2016; Joo et al., 2018; Li & Wan, 2017; Ribeiro et al., 2018; Woosnam, 2011a; 2011b) concerning emotional solidarity, this study asked potential faith-based tourists about beliefs and behavior they anticipated sharing with other faith-based tourists. Although the researcher implemented measures to enhance the validity and the reliability of the items, the anticipatory nature of this study might have engendered a greater likelihood of error. Again, the Heywood case appeared during EFA, the number of the items eliminated, and the discriminant validity issue may all imply such possibility.

It should be noted that the discriminant validity issue still persisted even after eliminating a considerable number of items. Specifically, the three factors of shared behavior regarding the trip (i.e., *cultural behavior*, *devotional behavior*, and *touristic behavior*) were highly correlated with one another, so were the two factors of shared behavior regarding the religion (i.e., *collective activities* and *personal activities*). Discriminant validity represents the extent to which a construct is distinct from other constructs, so poor discriminant validity may result in an erroneous interpretation of what each construct truly represents (Hair et al., 2010). The highly

correlated factors could have been combined into a single factor (Farrel, 2008) but it was deemed more appropriate to undertake second-order SEM instead given that the correlated factors belonged to the same constructs (i.e., shared behavior regarding the trip and shared behavior regarding religion). While doing so resolved the interpretation issue, this study failed to present a more detailed understanding of the role that the highly correlated factors play in shaping emotional solidarity.

It is important to remind the reader that respondents of the main survey chose one of the four faith-based tourism destinations presented to them and answered the survey instrument with respect to the selected destination. That is, if a respondent chose the Route of *Santiago de Compostela* as the faith-based tourism destination of interest, the respondent was asked about their shared beliefs, shared behavior, and propensity to interact with other faith-based tourists visiting that chosen destination. Multiple destinations were provided to ensure that every respondent has at least one religious destination that they were familiar with so that they experienced less difficult in imagining themselves in an anticipated travel setting. However, the diverging natures of the provided destinations (e.g., few historical elements in the Holy Land Experience theme park relative to the Holy Land) might have caused ambiguity in some questions or made them less relevant.

Similarly, this study did not take Christian denominational differences into account. That is, the researcher did not examine if Catholics, Evangelical Protestants, and Mainline Protestants differed from one another in their shared belief and shared behavior regarding religion. Although the target population in this study are relatively homogenous in their religious beliefs and behavior, there nevertheless exists disparity in how each denomination interprets the Bible, perceives the teachings of Jesus Christ, or accepts the tradition. Despite the researcher's effort to

make the scales for shared beliefs regarding religion and shared behavior regarding religion more denomination-neutral, some items might have seemed less relevant to some respondents (e.g., ("respect for the Bible as the only source of religious truth"), and this could have blurred the findings of this study. Thus, in future studies, it will be beneficial to take such denominational difference into account.

Although this study tested Collins' theory of interaction ritual (1990; 1993), it did not address emotional energy directly and considered emotional solidarity as its proxy or indicator. This was largely due to the fact that the interaction ritual theory was not the main focus of this study and merely played a supplementary role of connecting emotional solidarity and behavioral intention. Also, emotional energy has not been defined or operationalized to warrant measurement. Granted that the emotional solidarity theory and the interaction ritual theory share their origin and differ only in their level (i.e., collective or personal aspect of emotional solidarity), not measuring emotional energy directly should have caused a minimal problem (at best) in this study. Despite this, the findings of this study can only be taken as indirect evidence for Collins' (1990; 1993) interaction ritual theory.

Lastly, the findings of this study may only be applicable to potential faith-based tourists and not faith-based tourists who have actual experiences of such a trip. Some forms of faith-based tourism, such as pilgrimage to the Holy Land, often require significant investment of time and money (Kaell, 2014), hence the opportunity is limited to individuals with conviction and capability. Even for the destinations that may require less dedication than the Holy Land, individuals have to divert much time and resources away from other activities to realize their interest into action. Studies have often commented on a disconnection between intended behavior and actual behavior as well as between anticipation and experiences. Although, the

findings of this study can provide useful insights into what potential faith-based tourists expect

and intend to do, they may only be partially manifested.

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APPENDIX A

FAITH-BASED TOURISTS' EMOTIONAL SOLIDARITY

IN AN ANTICIPATED TRAVEL SETTING

- Pilot Survey -

Faith-based Tourist Study

Dear Participants

Thank you for your time.

As researchers, we are currently working on a study which explore the nature and influence of emotional solidarity among faith-based tourists. You may see questions regarding your religious life, similarities with other potential faith-based tourists, feelings towards other potential faith-based tourists, and demographic information.

Completing this survey will take you about 15 minutes. Your response will be used only for academic purposes and will remain anonymous and confidential.

If you have any questions or comments regarding this survey, please feel free to contact Dongoh Joo at joo.dongoh@tamu.edu or 864-650-7644.

Wm. Alex McIntosh, Ph.D.
Dongoh Joo, M.S.

SECTION 1: Religious Life

1. Which of the following religious groups do you belong to? (*Please check one*)
   ☐ Catholic   ☐ Evangelical Protestant   ☐ Mainline Protestant

2. Are you interested in making a faith-based tourism trip to in the future? (*Please check one*)
   Faith-based tourism: Traveling to a destination to demonstrate, practice and promote their religious beliefs by attending religious events (e.g., religious conferences or exhibitions), participating in religious programs (e.g., missionary trips, religious retreats), or visiting religious places (e.g., the Holy Land, Mecca, the Route of *Santiago de Compostela*).
   ☐ Yes, within the U.S.   ☐ Yes, outside the U.S.   ☐ No   ☐ Not sure

SECTION 2: Shared Beliefs, Shared Behavior, and Interaction with Other Potential Faith-based tourists

3. Please indicate your level of agreement (1 = *Strongly disagree*; 7 = *Strongly agree*) with the following items concerning **BELIEFS YOU SHARE WITH OTHER FAITH-BASED TOURISTS you would potentially encounter in a religious destination of your choice**. (*Please circle one number per statement*)
   Some examples of religious destinations for Christians: The Holy Land (the historical region of Jesus's ministry, including Jerusalem, the Jordan River, the Sea of Galilee) or Vatican City (the Papal state).

I share with other faith-based tourists …	Strongly Disagree	Disagree	Somewhat Disagree	Neither agree nor Disagree	Somewhat Agree	Agree	Strongly Agree
… anticipation that the trip will provide me religious (or spiritual) benefits	1	2	3	4	5	6	7
… anticipation that the trip will provide me religious recognition	1	2	3	4	5	6	7
… anticipation that the trip will strengthen my religious faith	1	2	3	4	5	6	7
… anticipation that the trip will strengthen my religious identity	1	2	3	4	5	6	7

2

… anticipation that the trip will help me experience a sense of religious belonging	1	2	3	4	5	6	7
… anticipation that the trip will help me achieve personal-growth and self-actualization	1	2	3	4	5	6	7
… anticipation that the trip will help me understand myself better	1	2	3	4	5	6	7
… anticipation that the trip will help me refresh myself and my life	1	2	3	4	5	6	7
… anticipation that the trip will increase my religious knowledge	1	2	3	4	5	6	7
… anticipation that the trip will be a fresh experience	1	2	3	4	5	6	7
… anticipation that the trip will be a religious experience	1	2	3	4	5	6	7
… anticipation that the trip will be an emotional experience	1	2	3	4	5	6	7
… anticipation that the trip will be a chance to interact with like-minded people	1	2	3	4	5	6	7
… belief that the trip is a once-in-a-lifetime experience	1	2	3	4	5	6	7
… appreciation for the journey itself regardless of the experiences at the destination	1	2	3	4	5	6	7
… appreciation for physical and mental endurance that the trip requires	1	2	3	4	5	6	7
… appreciation for austerity and modesty that the trip requires	1	2	3	4	5	6	7
… appreciation for the history of the destination	1	2	3	4	5	6	7
… appreciation for the culture of the destination	1	2	3	4	5	6	7
… concerns for degree of safety we may encounter	1	2	3	4	5	6	7
… concerns for degree of authenticity we may encounter	1	2	3	4	5	6	7
… concerns for degree of commercialization we may encounter	1	2	3	4	5	6	7
… concerns for degree of crowding we may encounter	1	2	3	4	5	6	7
… concerns for the condition environment we may encounter	1	2	3	4	5	6	7

4. Please indicate your level of agreement (1 = *Strongly disagree*; 7 = *Strongly agree*) with the following items concerning **RELIGIOUS BELIEFS YOU SHARE WITH OTHER FAITH-BASED TOURISTS you would potentially encounter in a religious destination of your choice**. (*Please circle one number per statement*)

I share with other faith-based tourists …	*Strongly Disagree*	*Disagree*	*Somewhat Disagree*	*Neither agree nor Disagree*	*Somewhat Agree*	*Agree*	*Strongly Agree*
… respect for the Bible as the only source of religious truth	1	2	3	4	5	6	7
… belief that there is eternal salvation in heaven, eternal damnation in hell	1	2	3	4	5	6	7
… belief that there is the only one God who created and loves us	1	2	3	4	5	6	7
… belief that Jesus Christ is the only Son of God and was crucified for our sins	1	2	3	4	5	6	7
… belief that Jesus Christ rose from the dead	1	2	3	4	5	6	7
… belief that Jesus Christ will return to the world	1	2	3	4	5	6	7
… belief that the Father, the Son, and the Holy Spirit are distinctive but one (i.e. the Trinity)	1	2	3	4	5	6	7
… belief that the salvation to eternal life is God's will for all people	1	2	3	4	5	6	7
… belief that Christians are to live in accordance with God's word	1	2	3	4	5	6	7
… belief that spreading God's word is important in living as a Christian	1	2	3	4	5	6	7

3

5. Please indicate your level of agreement (1 = *Strongly disagree*; 7 = *Strongly agree*) with the following items concerning **BEHAVIOR YOU SHARE WITH OTHER FAITH-BASED TOURISTS you would potentially encounter in a religious destination of your choice**. (*Please circle one number per statement*)

Like other faith-based tourists, I am interested in …	Strongly Disagree	Disagree	Somewhat Disagree	Neither agree nor Disagree	Somewhat Agree	Agree	Strongly Agree
… visiting non-religious natural places	1	2	3	4	5	6	7
… visiting non-religious cultural places	1	2	3	4	5	6	7
… visiting non-religious historical places	1	2	3	4	5	6	7
… visiting Biblical holy places (i.e. places appear in the Bible, such as Bethlehem or Mt. Sinai)	1	2	3	4	5	6	7
… visiting institutionalized holy places (i.e. places that do not appear in the Bible, but considered holy)	1	2	3	4	5	6	7
… visiting holy places of other religions (e.g. the Western Wall, the Dome of the Rock)	1	2	3	4	5	6	7
… traveling in an organized group	1	2	3	4	5	6	7
… traveling with a spiritual leader	1	2	3	4	5	6	7
… traveling during religious holidays or anniversaries	1	2	3	4	5	6	7
… participating in a guided tour during the trip	1	2	3	4	5	6	7
… planning and preparing for the trip several months in advance	1	2	3	4	5	6	7
… wearing clothes or accessories that represent my religion or denomination during the trip	1	2	3	4	5	6	7
… shopping for souvenirs during the trip	1	2	3	4	5	6	7
… taking photographs during the trip	1	2	3	4	5	6	7
… walking or hiking on a pilgrimage route during the trip	1	2	3	4	5	6	7
… interacting with local people whom I meet during the trip	1	2	3	4	5	6	7
… praying during the trip	1	2	3	4	5	6	7
… participating in religious celebrations during the trip	1	2	3	4	5	6	7
… participating in religious conferences during the trip	1	2	3	4	5	6	7
… participating in volunteer or charitable works during the trip	1	2	3	4	5	6	7

6. Please indicate your level of agreement (1 = *Strongly disagree*; 7 = *Strongly agree*) with the following items concerning **RELIGIOUS BEHAVIOR YOU SHARE WITH OTHER FAITH-BASED TOURISTS you would potentially encounter in a religious destination of your choice**. (*Please circle one number per statement*)

Like other faith-based tourists, I …	Strongly Disagree	Disagree	Somewhat Disagree	Neither agree nor Disagree	Somewhat Agree	Agree	Strongly Agree
… pray to God	1	2	3	4	5	6	7
… read and study the Bible	1	2	3	4	5	6	7
… go to church on Sundays	1	2	3	4	5	6	7
… sing hymns or songs of praise	1	2	3	4	5	6	7
… participate in the Holy Communion	1	2	3	4	5	6	7
… confess my sins to God	1	2	3	4	5	6	7
… exchange the sign of peace with others	1	2	3	4	5	6	7
… help others in times of need	1	2	3	4	5	6	7
… support missions' ministries	1	2	3	4	5	6	7
… fellowship with other Christians	1	2	3	4	5	6	7

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7. Please answer (1 = *Never*; 7 = *Every time*) the following questions regarding **YOUR INTERACTION WITH OTHER FAITH-BASED TOURISTS you would potentially encounter in a religious destination of your choice.** (*Please circle one number per statement*)

How often do you wish to interact with other faith-based tourists …	Never	Rarely	Occasionally	Sometimes	Frequently	Usually	Every time
… while at non-religious natural sites?	1	2	3	4	5	6	7
… while at non-religious cultural sites?	1	2	3	4	5	6	7
… while at non-religious historical places?	1	2	3	4	5	6	7
… while at Biblical holy places (i.e. places appear on the Bible, such as Bethlehem or Mt. Sinai)?	1	2	3	4	5	6	7
… while at institutionalized holy places (i.e. places that do not appear on the Bible but considered holy)?	1	2	3	4	5	6	7
… while participating in a guided tour?	1	2	3	4	5	6	7
… while shopping for souvenirs?	1	2	3	4	5	6	7
… while at restaurants?	1	2	3	4	5	6	7
… while at accommodations?	1	2	3	4	5	6	7
… while taking photographs?	1	2	3	4	5	6	7
… while walking or hiking on a pilgrimage route?	1	2	3	4	5	6	7
… while participating in religious celebrations?	1	2	3	4	5	6	7
… while participating in religious conferences?	1	2	3	4	5	6	7
… while participating in volunteer or charitable works?	1	2	3	4	5	6	7
… on more of a personal level?	1	2	3	4	5	6	7
… that are members of your similar religious faith?	1	2	3	4	5	6	7
… that are members of your similar cultural background?	1	2	3	4	5	6	7

SECTION 3: Emotional Solidarity towards Other Faith-based Tourists

8. Please indicate your level of agreement (1 = *Strongly disagree*; 7 = *Strongly agree*) with the following items concerning **YOUR FEELINGS TOWARD OTHER FAITH-BASED TOURISTS you would potentially encounter in a religious destination of your choice.** (*Please circle one number per statement*)

	Strongly Disagree	Disagree	Somewhat Disagree	Neither agree nor Disagree	Somewhat Agree	Agree	Strongly Agree
I feel close to other faith-based tourists I expect to meet in my destination.	1	2	3	4	5	6	7
I expect to make friends with other faith-based tourists in my destination.	1	2	3	4	5	6	7
I identify with other faith-based tourists I expect to meet in my destination.	1	2	3	4	5	6	7
I have a lot common with other faith-based tourists I expect to meet in my destination.	1	2	3	4	5	6	7
I feel affection towards other faith-based tourists I expect to meet in my destination.	1	2	3	4	5	6	7
I understand other faith-based tourists I expect to meet in my destination.	1	2	3	4	5	6	7

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I will be proud to be welcomed as a fellow faith-based tourist to my destination.	1	2	3	4	5	6	7
I feel the community will benefit from having us (me and other faith-based tourists) in my destination.	1	2	3	4	5	6	7
I appreciate other faith-based tourists I expect to meet for the contribution they make to the local economy.	1	2	3	4	5	6	7
I will treat other faith-based tourists I expect to meet in my destination fairly.	1	2	3	4	5	6	7
I plan to get along with other faith-based tourists I expect to meet in my destination.	1	2	3	4	5	6	7
I can trust other faith-based tourists I expect to meet in my destination.	1	2	3	4	5	6	7
I have respect for other faith-based tourists I expect to meet in my destination.	1	2	3	4	5	6	7
I share similar views with other faith-based tourists I expect to meet in my destination.	1	2	3	4	5	6	7

SECTION 4: Demographic Information
This information is completely confidential and will only be considered to determine if we have satisfactorily represented faith-based tourists.

9. What is your gender? (*Please check one*)
    ☐ Male   ☐ Female

10. What is your age? (*Please write in number*) _____ years

11. What is the highest level of education you have completed? (*Please check one box*)
    ☐ Primary / Elementary school
    ☐ Secondary / High school certificate/diploma
    ☐ Technical, vocational or trade school
    ☐ Four-year college (B.A., B.S., B.F.A.)
    ☐ Master's Degree (M.A., M.S., M.F.A., M.Arch., M.B.A.)
    ☐ Doctoral Degree / Professional (M.D., J.D., D.V.M., D.D.M.)

12. What is your current marital status? (*Please check one*)
    ☐ Single
    ☐ Married
    ☐ Divorced / Separated
    ☐ Widowed
    ☐ Other

13. What is your annual household income? (*Please check one*)
    ☐ under $25,000
    ☐ $25,000 – 49,999
    ☐ $50,000 – 74,999
    ☐ $75,000 – 99,999
    ☐ $100,000 – 149,999
    ☐ $150,000 or more

Thank you for completing this questionnaire.

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APPENDIX B

FAITH-BASED TOURISTS' EMOTIONAL SOLIDARITY

IN AN ANTICIPATED TRAVEL SETTING

- Main Survey -

TEXAS A&M UNIVERSITY®

The Department of Recreation, Park and Tourism Sciences

College of Agriculture and Life Sciences

455 AGLS Building, 2261 TAMU
College Station, Texas 77843-2261, 979-845-9781

2017

Faith-based Tourist Study

Dear Participants

Thank you for your time.

As researchers, we are currently working on a study which explore the nature and influence of emotional solidarity among faith-based tourists. You may see questions regarding your religious life, similarities with and feelings towards other potential faith-based tourists, perception of a religious destination of your choice, and intention to visit the destination, alongside demographic information.

Completing this survey will take you about 20~25 minutes. Your response will be used only for academic purposes and will remain anonymous and confidential.

If you have any questions or comments regarding this survey, please feel free to contact Dongoh Joo at joo.dongoh@tamu.edu or 864-650-7644.

W. Alex McIntosh, Ph.D.
Dongoh Joo, M.S.

SECTION 1: Religious Life

1. Which of the following religious groups do you belong to? (*Please check one*)
   ☐ Catholic   ☐ Evangelical Protestant   ☐ Mainline Protestant

2. Have you ever participated in a faith-based tourism experience in the past? (*Please check one*)
   *Faith-based tourism: Traveling to a destination to demonstrate, practice and promote their religious beliefs by attending religious events (e.g., religious conferences or exhibitions), participating in religious programs (e.g., missionary trips, religious retreats), or visiting religious sites (e.g., the Holy Land, Mecca, the Route of *Santiago de Compostela*).*
   ☐ Yes, within the U.S.   ☐ Yes, outside the U.S.   ☐ No

3. Please rate (1 = *Not interested at all*; 5 = *Extremely interested*) **YOUR INTERESTS IN A FAITH-BASED TOURISM TRIP** to the following destinations. (*Please circle one number per statement*)

How much are you interested in a faith-based tourism trip to a destination …	*Not interested at all*	*Slightly interested*	*Moderately interested*	*Very interested*	*Extremely interested*
… outside the U.S.	1	2	3	4	5
… within the U.S.	1	2	3	4	5

4. Which of the following destinations are you most interested in visiting for faith-based tourism? (*Please check one*)
   ☐ The Holy Land: The historical region of Jesus's ministry, including Jerusalem, the Jordan River, the Sea of Galilee
   ☐ The Route of *Santiago de Compostela* (The Way of St. James): A network of pilgrims' ways leading pilgrims to the shrine of St. James the Great in northwestern Spain
   ☐ Vatican City – The Papal state within the city of Rome, Italy
   ☐ The Holy Land Experience – A Christian theme park in Orlando, Florida

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5. Please indicate your level of agreement (1 = *Strongly disagree*; 7 = *Strongly agree*) with the following items regarding **YOUR RELIGIOUS DEVOTION**. (*Please circle one number per statement*)

	Strongly disagree	Disagree	Slightly disagree	Neither agree nor disagree	Slightly agree	Agree	Strongly agree
My religious faith is extremely important to me.	1	2	3	4	5	6	7
I pray daily.	1	2	3	4	5	6	7
I look to my faith as a source of inspiration.	1	2	3	4	5	6	7
I look to my faith as providing meaning and purpose in my life.	1	2	3	4	5	6	7
I consider myself active in my faith or church.	1	2	3	4	5	6	7
My faith is an important part of who I am as a person.	1	2	3	4	5	6	7
My relationship with God is extremely important to me.	1	2	3	4	5	6	7
I enjoy being around others who share my faith.	1	2	3	4	5	6	7
I look to my faith as a source of comfort.	1	2	3	4	5	6	7
My faith impacts many of my decisions.	1	2	3	4	5	6	7

SECTION 2: Shared Beliefs, Shared Behavior, and Interaction with Other Faith-based Tourists

6. Please indicate your level of agreement (1 = *Strongly disagree*; 7 = *Strongly agree*) with the following items regarding **TRIP-RELATED BELIEFS YOU SHARE WITH OTHER FAITH-BASED TOURISTS** you would potentially encounter in the religious destination of your choice in Q4. (*Please circle one number per statement*)

I share with other faith-based tourists …	Strongly disagree	Disagree	Slightly disagree	Neither agree nor disagree	Slightly agree	Agree	Strongly agree
… anticipation that the trip will provide me religious recognition.	1	2	3	4	5	6	7
… anticipation that the trip will strengthen my religious identity.	1	2	3	4	5	6	7
… anticipation that the trip will help me experience a sense of religious belonging.	1	2	3	4	5	6	7
… anticipation that the trip will help me achieve personal-growth and self-actualization.	1	2	3	4	5	6	7
… anticipation that the trip will help me understand myself better.	1	2	3	4	5	6	7
… anticipation that the trip will be a fresh experience.	1	2	3	4	5	6	7
… anticipation that the trip will be a religious experience.	1	2	3	4	5	6	7
… appreciation for physical and mental endurance that the trip requires.	1	2	3	4	5	6	7
… appreciation for the history of the destination.	1	2	3	4	5	6	7
… appreciation for the culture of the destination.	1	2	3	4	5	6	7
… concerns for degree of safety we may encounter.	1	2	3	4	5	6	7
… concerns for degree of authenticity we may encounter.	1	2	3	4	5	6	7
… concerns for degree of commercialization we may encounter.	1	2	3	4	5	6	7
… concerns for degree of crowding we may encounter.	1	2	3	4	5	6	7

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7. Please indicate your level of agreement (1 = *Strongly disagree*; 7 = *Strongly agree*) with the following items regarding **RELIGIOUS BELIEFS YOU SHARE WITH OTHER FAITH-BASED TOURISTS** you would potentially encounter in the religious destination of your choice in Q4. (*Please circle one number per statement*)

I share with other faith-based tourists belief that …	Strongly disagree	Disagree	Slightly disagree	Neither agree nor disagree	Slightly agree	Agree	Strongly agree
… there is eternal salvation in heaven and eternal damnation in hell.	1	2	3	4	5	6	7
… there is the only one God who created and loves us.	1	2	3	4	5	6	7
… Jesus Christ is the only Son of God and was crucified for our sins.	1	2	3	4	5	6	7
… Jesus Christ rose from the dead.	1	2	3	4	5	6	7
… Jesus Christ will return to the world.	1	2	3	4	5	6	7
… the Father, the Son, and the Holy Spirit are distinctive but one (i.e. the Trinity).	1	2	3	4	5	6	7
… the salvation to eternal life is God's will for all people.	1	2	3	4	5	6	7
… Christians are to live in accordance with God's word.	1	2	3	4	5	6	7
… spreading God's word is important in living as a Christian.	1	2	3	4	5	6	7

8. Please indicate your level of agreement (1 = *Strongly disagree*; 7 = *Strongly agree*) with the following items regarding **TRIP-RELATED BEHAVIOR YOU SHARE WITH OTHER FAITH-BASED TOURISTS** you would potentially encounter in the religious destination of your choice in Q4. (*Please circle one number per statement*)

Like other faith-based tourists, I am interested in …	Strongly disagree	Disagree	Slightly disagree	Neither agree nor disagree	Slightly agree	Agree	Strongly agree
… visiting non-religious natural sites.	1	2	3	4	5	6	7
… visiting non-religious cultural sites.	1	2	3	4	5	6	7
… visiting non-religious historical sites.	1	2	3	4	5	6	7
… visiting Biblical holy sites (i.e. places appear in the Bible, such as Bethlehem or Mt. Sinai).	1	2	3	4	5	6	7
… visiting institutionalized holy sites (i.e. places that do not appear in the Bible but considered holy, such as a church or a martyrs' site).	1	2	3	4	5	6	7
… visiting holy sites of other religions (e.g. the Western Wall, the Dome of the Rock).	1	2	3	4	5	6	7
… traveling with a spiritual leader.	1	2	3	4	5	6	7
… traveling during religious holidays or anniversaries.	1	2	3	4	5	6	7
… participating in a guided tour during the trip.	1	2	3	4	5	6	7
… planning and preparing for the trip several months in advance.	1	2	3	4	5	6	7
… wearing clothes or accessories that represent my religion or denomination during the trip.	1	2	3	4	5	6	7
… shopping for souvenirs during the trip.	1	2	3	4	5	6	7
… praying during the trip.	1	2	3	4	5	6	7
… participating in religious celebrations during the trip.	1	2	3	4	5	6	7
… participating in volunteer or charitable works during the trip.	1	2	3	4	5	6	7

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9. Please indicate your level of agreement (1 = *Strongly disagree*; 7 = *Strongly agree*) with the following items regarding **RELIGIOUS BEHAVIOR YOU SHARE WITH OTHER FAITH-BASED TOURISTS** you would potentially encounter in the religious destination of your choice in Q4. (*Please circle one number per statement*)

Like other faith-based tourists, I …	Strongly disagree	Disagree	Slightly disagree	Neither agree nor disagree	Slightly agree	Agree	Strongly agree
… pray to God	1	2	3	4	5	6	7
… read and study the Bible	1	2	3	4	5	6	7
… go to church on Sundays	1	2	3	4	5	6	7
… sing hymns or songs of praise	1	2	3	4	5	6	7
… participate in the Holy Communion	1	2	3	4	5	6	7
… confess my sins to God	1	2	3	4	5	6	7
… help others in times of need	1	2	3	4	5	6	7

10. Please answer (1 = *Never*; 7 = *Every time*) the following questions regarding **YOUR INTERACTION WITH OTHER FAITH-BASED TOURISTS** you would potentially encounter in the religious destination of your choice in Q4. (*Please circle one number per statement*)

How often do you wish to interact with other faith-based tourists …	Never	Rarely	Occasionally	Sometimes	Frequently	Usually	Every time
… while at non-religious natural sites?	1	2	3	4	5	6	7
… while at non-religious cultural sites?	1	2	3	4	5	6	7
… while at non-religious historical sites?	1	2	3	4	5	6	7
… while at Biblical holy sites (i.e. places appear in the Bible, such as Bethlehem or Mt. Sinai)?	1	2	3	4	5	6	7
… while at institutionalized holy sites (i.e. places that do not appear in the Bible but considered holy, such as a church or martyrs' sites)?	1	2	3	4	5	6	7
… while shopping for souvenirs?	1	2	3	4	5	6	7
… while at restaurants?	1	2	3	4	5	6	7
… while at accommodations?	1	2	3	4	5	6	7
… while taking photographs?	1	2	3	4	5	6	7
… while participating in religious celebrations?	1	2	3	4	5	6	7
… while participating in religious conferences?	1	2	3	4	5	6	7
… while participating in volunteer or charitable works?	1	2	3	4	5	6	7
… on more of a personal level?	1	2	3	4	5	6	7
… that are members of your similar religious faith?	1	2	3	4	5	6	7

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SECTION 3: Emotional Solidarity towards Other Faith-based Tourists

11. Please indicate your level of agreement (1 = *Strongly disagree*; 7 = *Strongly agree*) with the following items regarding **YOUR FEELINGS TOWARD OTHER FAITH-BASED TOURISTS** you would potentially encounter in the religious destination of your choice in Q4. (*Please circle one number per statement*)

	Strongly disagree	Disagree	Slightly disagree	Neither agree nor disagree	Slightly agree	Agree	Strongly agree
I feel close to other faith-based tourists I expect to meet in my destination.	1	2	3	4	5	6	7
I expect to make friends with other faith-based tourists in my destination.	1	2	3	4	5	6	7
I identify with other faith-based tourists I expect to meet in my destination.	1	2	3	4	5	6	7
I have a lot common with other faith-based tourists I expect to meet in my destination.	1	2	3	4	5	6	7
I feel affection towards other faith-based tourists I expect to meet in my destination.	1	2	3	4	5	6	7
I understand other faith-based tourists I expect to meet in my destination.	1	2	3	4	5	6	7
I will be proud to be welcomed as a fellow faith-based tourist to my destination.	1	2	3	4	5	6	7
I feel the community will benefit from having us (me and other faith-based tourists) in my destination.	1	2	3	4	5	6	7
I will treat other faith-based tourists I expect to meet in my destination fairly.	1	2	3	4	5	6	7
I plan to get along with other faith-based tourists I expect to meet in my destination.	1	2	3	4	5	6	7
I can trust other faith-based tourists I expect to meet in my destination.	1	2	3	4	5	6	7
I have respect for other faith-based tourists I expect to meet in my destination.	1	2	3	4	5	6	7
I share similar views with other faith-based tourists I expect to meet in my destination.	1	2	3	4	5	6	7

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SECTION 4: Social Distance towards Other Faith-based Tourists

12. Please rate (1 = *Would not like at all*; 7 = *Would like very much*) **YOUR WILLINGNESS TO PARTICIPATE IN THE FOLLOWING FORMS OF INTERACTION WITH OTHER FAITH-BASED TOURISTS** you would potentially encounter in the religious destination of your choice in Q4. (*Please circle one number per statement*)

	Would not like at all			*Neither like nor dislike*			*Would like very much*
To be invited into their homes.	1	2	3	4	5	6	7
To invite them to my own home.	1	2	3	4	5	6	7
To attend a special event together.	1	2	3	4	5	6	7
To share facilities.	1	2	3	4	5	6	7
To take part in family celebrations and parties.	1	2	3	4	5	6	7
To have a close personal relationship.	1	2	3	4	5	6	7
To share a meal.	1	2	3	4	5	6	7
To be friends.	1	2	3	4	5	6	7
To chat in public places.	1	2	3	4	5	6	7
To exchange gifts and correspondence.	1	2	3	4	5	6	7
To have only business contact.	1	2	3	4	5	6	7
To have no contact at all.	1	2	3	4	5	6	7

SECTION 5: Travel Intention to the Religious Destination of Your Choice

13. Please indicate your level of agreement (1 = *Strongly disagree*; 7 = *Strongly agree*) with the following items regarding **YOUR TRAVEL INTENTION TO THE RELIGIOUS DESTINATION OF YOUR CHOICE** in Q4. (*Please circle one number per statement*)

	Strongly disagree	*Disagree*	*Slightly disagree*	*Neither agree nor disagree*	*Slightly agree*	*Agree*	*Strongly agree*
I predict I will visit the religious destination of my choice in the future.	1	2	3	4	5	6	7
I would rather visit the religious destination of my choice more than any other tourism destinations.	1	2	3	4	5	6	7
If everything goes as I think, I will plan to visit the religious destination of my choice in the future.	1	2	3	4	5	6	7

SECTION 6: Concerns about Visiting the Religious Destination of Your Choice

14. Please indicate your level of agreement (1 = *Strongly disagree*; 7 = *Strongly agree*) with the following items regarding **YOUR CONCERNS ABOUT VISITNG THE RELIGIOUS DESTINATION OF YOUR CHOICE** in Q4. (*Please circle one number per statement*)

I worry that …	Strongly disagree	Disagree	Slightly disagree	Neither agree nor disagree	Slightly agree	Agree	Strongly agree
… this trip may not reflect my personality or self-image.	1	2	3	4	5	6	7
… I may have a disappointing experience.	1	2	3	4	5	6	7
… this trip may be a waste of time.	1	2	3	4	5	6	7
… this trip may be a bad value for the money.	1	2	3	4	5	6	7
… my friends/family/associates disapprove this trip.	1	2	3	4	5	6	7
… I may experience cultural misunderstanding.	1	2	3	4	5	6	7
… I may experience the hostility of the residents toward tourists.	1	2	3	4	5	6	7
… I may have difficulties in communicating.	1	2	3	4	5	6	7
… I may be a victim of a terrorist act.	1	2	3	4	5	6	7
… I may be involved in the political turmoil of the destination I am visiting.	1	2	3	4	5	6	7
… I may be a victim of crime.	1	2	3	4	5	6	7
… I may be exposed to the risk of contagious disease.	1	2	3	4	5	6	7
… I may be involved in an accident.	1	2	3	4	5	6	7
… I may face problems with regards to food safety.	1	2	3	4	5	6	7
… this trip may involve unexpected extra expenses.	1	2	3	4	5	6	7
… the natural environment might be hostile (e.g., bad weather)	1	2	3	4	5	6	7
… I may not receive holiday benefits or experience bad performance.	1	2	3	4	5	6	7
… I may face equipmental, mechanical, or organizational problems.	1	2	3	4	5	6	7
… I may experience a natural disaster while visiting.	1	2	3	4	5	6	7

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15. Please indicate your level of agreement (1 = *Strongly disagree*; 7 = *Strongly agree*) with the following items regarding **THE IMAGE OF THE RELIGIOUS DESTINATION OF YOUR CHOICE** in Q4. (*Please circle one number per statement*)

The religious destination of my choice offers …	Strongly disagree	Disagree	Slightly disagree	Neither agree nor disagree	Slightly agree	Agree	Strongly agree
… good value for money	1	2	3	4	5	6	7
… beautiful scenery and natural attractions.	1	2	3	4	5	6	7
… good climate.	1	2	3	4	5	6	7
… interesting cultural attractions.	1	2	3	4	5	6	7
… suitable accommodations.	1	2	3	4	5	6	7
… appealing local food.	1	2	3	4	5	6	7
… great beaches and water sports.	1	2	3	4	5	6	7
… quality infrastructure.	1	2	3	4	5	6	7
… good personal safety.	1	2	3	4	5	6	7
… interesting historical attractions.	1	2	3	4	5	6	7
… unpolluted or unspoiled environment.	1	2	3	4	5	6	7
… good nightlife and entertainment.	1	2	3	4	5	6	7
… standard hygiene and cleanness.	1	2	3	4	5	6	7
… interesting and friendly people.	1	2	3	4	5	6	7

16. Please rate **THE RELIGIOUS DESTINATION OF YOUR CHOICE** in Q4 on the following dimensions. (*Please circle one number per continuum*)

Unpleasant	1	2	3	4	5	6	7	Pleasant
Sleepy	1	2	3	4	5	6	7	Arousing
Distressing	1	2	3	4	5	6	7	Relaxing
Gloomy	1	2	3	4	5	6	7	Exciting

17. How would you describe **THE OVERALL IMAGE OF THE RELIGIOUS DESTINATION OF YOUR CHOICE** in Q4? (*Please check one*)

☐ Very Negative   ☐ Negative   ☐ Somewhat Negative   ☐ Neutral   ☐ Somewhat Positive   ☐ Positive   ☐ Very Positive

18. Please indicate your level of agreement (1 = *Strongly disagree*; 7 = *Strongly agree*) with the following items regarding **YOUR ATTITUDE TOWARDS THE RELIGIOUS DESTINATION OF YOUR CHOICE** in Q4. (*Please circle one number per statement*)

All things considered, I think visiting the religious destination of my choice would be …	Strongly disagree	Disagree	Slightly disagree	Neither agree nor disagree	Slightly agree	Agree	Strongly agree
… enjoyable.	1	2	3	4	5	6	7
… positive.	1	2	3	4	5	6	7
… fun.	1	2	3	4	5	6	7
… pleasant.	1	2	3	4	5	6	7
… favorable.	1	2	3	4	5	6	7

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SECTION 8: Demographic Information
This information is completely confidential and will only be considered to determine if we have satisfactorily represented faith-based tourists.

19. What is your gender? (*Please check one*)
    ☐ Male   ☐ Female

20. What is your age? (*Please write in number*) _____ years

21. What is the highest level of education you have completed? (*Please check one box*)
    ☐ Primary / Elementary school
    ☐ Secondary / High school certificate/diploma
    ☐ Technical, vocational or trade school
    ☐ Four-year college (B.A., B.S., B.F.A.)
    ☐ Master's Degree (M.A., M.S., M.F.A., M.Arch., M.B.A.)
    ☐ Doctoral Degree / Professional (M.D., J.D., D.V.M., D.D.M.)

22. What is your current marital status? (*Please check one*)
    ☐ Single
    ☐ Married
    ☐ Divorced / Separated
    ☐ Widowed
    ☐ Other

23. What is your annual household income? (*Please check one box*)
    ☐ under $25,000
    ☐ $25,000 – 49,999
    ☐ $50,000 – 74,999
    ☐ $75,000 – 99,999
    ☐ $100,000 – 149,999
    ☐ $150,000 or more

Thank you for completing this questionnaire.

We appreciate your time and willingness to share your perspectives regarding faith-based tourism.

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