Exploring Religious Tourist Experiences in Bethlehem: The Intersection of Abrahamic Religions

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ABSTRACT

Religious tourism is one of the oldest forms of tourism and represents an important aspect of the travel and tourism industry. Religious authorities should understand the tourists' behavior in order to be able to post the tourist card and the meeting attended by tourists.

The absence of work on tourism for religious purposes and the perceptions of religious visitors, and taking into consideration the value of religious tourism, this thesis objects to scan visitors from the three Abrahamic faiths, Jews, Christians and Muslims, and their impressions in Bethlehem through means of a survey. Bethlehem was chosen for its unique religious importance and was recognized by the three Abrahamic religions. In addition to the great historical significance of this religiously unique city, which combines the three largest religions in the world, it is a meeting point and a global gathering of religious tourists.

Using a comfort nonprobability sampling method, which is a suitable method when the opportunities to be able to instrument a haphazard sampling technique accurately represent the small population (Han, Meng, and Kim, 2017; Song, Lee, Kang, & Boo, 2012).

One (print) method was used for distributing questionnaires to the study group. Thus, to meet the target sample of tourists for religious purposes from three faith denominations also from a number of countries, scientist, along with a paying MBA student, visited several famous tourist restaurants and hotels in the ancient city of

Bethlehem and invited tourists to engage voluntarily in the Academic Survey on Religious Tourism in Bethlehem.

ÖZ

Din turizmi, turizmin en eski çeşitlerinden sadece biridir. Buna ek olarak, din turizmi, seyahat ve turizm endüstrisinin önemli bir yönünü temsil eder. Bu yüzden, dini yetkililer, turist eğilim ve davranışlarını iyi anlamak durumundadırlar. Dini amaçlı ziyaret gerçekleştiren turistlerin algılarına yönelik literatürde çok az sayıda araştırma bulunmaktadır. Buna ithafen, çalışma, Beytüllahim de bulunan dini turizmin değeri göz önünde bulundurularak, toplamda üç İbrani dinden olan Yahudiler, Hıristiyanlar ve Müslümanlar'dan gelen ziyaretçilerin algıları anket yöntemi kullanılarak analiz edilmiştir. Beytüllahim, dünyanın en büyük üç dinini birleştiren ve dini açıdan eşsiz olan tarihsel öneminin yanı sıra, bir buluşma noktası ve dini amaçlı ziyaret gerçekleştiren turistlerin küresel bir buluşma merkezidir. Çalışmada, gelişigüzel örnekleme tekniği, küçük popülasyonu doğru bir şekilde temsil ettiği için kullanılmıştır. Katılımcılara anket dağıtılmış ve, üç inanç mezhebinden dini amaçlarla hedeflenen turist örneklemini karşılamak için bilim adamı ve maaşlı bir öğrenci, Beytüllahim antik kentindeki birkaç ünlü turistik restoran ve otelinde bulunan turistleri gönüllü olmak koşuluyla çalışmaya dahil etmişlerdir.

Anahtar Kelimeler: Genel memnuniyet, Din turizmi, Dini Turist Deneyimi, Beytüllahim.

ACKNOWLEDGMENT

TABLE OF CONTENTS

LIST OF TABLES

Chapter 1

INTRODUCTION

Religious tourism is one of the earliest forms of tourism and represents an important aspect of the travel and tourism industry. The establishments of the religious authorities must recognize the tourists in terms of their behavior so that they can spread the tourist card and the meeting attended by tourists. The researchers believe that determining the tourist motives and experiences of the tourist destinations visited have contributed to understanding the market purpose (Van Vuuren & Slabbert, 2011; Weaver, McCleary, Han, & Blosser, 2009). There is a popular and global importance of tourism for religious purposes, but there are no sufficient studies touched on this area. Studies on religious tourism should be expanded.

Researchers focus on comparing the diverse experiences of travelers such as, tourism and pilgrimage as many literature has indicated (Bond, Packer, & Ballantyne, 2015; Nyaupane, Timothy, & Poudel, 2015). We also note that many studies have shown that tourists with different religions religious behaviors vary (Bailey & Sood, 1993; Essoo & Dibb, 2004). However, according to the authors, the behavior of religious tourists belonging to diverse religions and holiday at the same place has not been compared to date.

Because of the lack of research on tourism for religious purposes and experiences on religious tourists, and in light of the significance of tourism for religious purposes,

this study seeks to study tourists from the three Abrahamic religions Jews, Christians and Muslims and their experiences in Bethlehem through the survey. Bethlehem was chosen for its unique religious significance and recognition by the three Abrahamic religions. In addition to the great historical significance of this religiously unique city where it combines the three largest world religions, it is a meeting point and a global gathering of religious tourists. From this standpoint, this study is expected to show the results of religious tourism in the same destination, and to assist researchers in the same context. The objectives of this study are to: 1- Identify the tourist and demographic characteristics of religious tourists visiting Bethlehem of the three Abrahamic religions: Christians, Muslims and Jews. 2- Compare religious tourism experiences to these religions and measure them. 3- Learn how to experience religious tourism on the face satisfaction that has been dysfunctional according to religion.

The lasting portions of the study are arranged as follows. A literature review on tourism for religious purposes is discussed in the second part. Within the third section, the understanding of tourism and religious tourism were explored through various viewpoints found in many disciplines. The analysis approach is then applied and the findings collected are presented. The study ends with a reflection on the findings, the key drawbacks of the research and several suggestions for potential studies.

Chapter 2

LITERATURE REVIEW

2.1 Introduction

This section analytically review religious tourism as regards past academic research and meticulously discuss the motivation for religious tourist, tourist experience and the impacts of religious tourism on both the tourist and the host community via the review of past literatures.

2.2 Definitions of Tourism

Different researcher has defined tourism in diverse way and in different context. But Goeldner & Ritchie (2003) stated that tourism is an interconnected relation of a two-way interaction, between tourists and different other partiers, which includes; different suppliers along the value chain, governments, host communities etc. More-also, WTO (1999) presented tourism as a collection of diverse activities carried out by group people or individuals visiting another region or community for a short duration, less than a year for different reasons.

2.3 The Impacts of Tourism

To be able to effectively estimate the value in relation to benefits and costs of tourism, researchers in this area of study need to thoroughly investigate the different impacts of tourism on various tourist group and the local community. Stynes (1999) explained when tourism enters into a community, associated costs and benefits has impact on all the parties in the community in multiple ways. Greathouse (2005) stated that the growing tourism industry has immerse impart on countries total way

of life, economic sphere, and the environmental. Furthermore, a report by OECD (2002) review, highlighted how small states can make gain through tourism largely considering the low expenses of this industry and high benefits bringing about social and monetary advancements, more also as stated by Ayres, (2000). Over-reliance on the travel industry could result in certain outcomes, which would be expensive for society and the community at large considering the consistent improvement of the travel industry in little states, particularly little islands (Ayres, 2000). Subsequently, an incredible extent of literature review tilted more class the sort effects of the travel industry in a region into social, monetary, social and environmental. Dogan (1989) demonstrates that travel industry, in a worldwide structure, which will socially influence or impact different nations.

2.4 Religious Tourism

Religion and tourism are two concept that are separate but interconnected with each other (Stausberg, 2011). According to Rysbekova et al (2014), emphasizes should be laid on the fact that religious tourism is a self-regulating form or type of tourism. Tourism for religious purposes and further forms of tourism are sub component part of tourism in totality. Which Aleksandrova is defined as a group of highly related act ivies or phenomena, which took form during migration people from their local environment to another region which little or no relation to their place of residence and work (Shaymukhambetova, 1995).

Although both religion and tourism are two concepts that are separate. It should be noted that they are sharing the same cultural inheritance. It is of absolute necessity to maintain close relations between heritage, culture, religiousness, and tourism, targeted at higher progress of spirituality and humanity (Rysbekova et al 2014). In

lieu of this, the pivotal tasks is to structure and firmly establish a mutually benefiting communication and value exchange system between the facilitators of tourism for religious purposes and representatives of several beliefs. Religious tourism can be divided into 2 type; pilgrim tourism and tourism for sightseeing with knowledge benefiting orientation Hulin M. (1979).

Tourism for religious purposes is vast and wildly popular around the world (Rinschede, 1992). Tourism for religious purposes, is one of world's first kind of tourism (Zamani-Farahani & Eid, 2016) it is involves a sojourn through spiritual sites for religious or secular goals (Vukonić, 1996). Although it has been in existent for long Henderson (2011) stated that religious tourism was, once relatively neglected in literature but, it is has now seeing great interest from scholar to in other to fill up the literature insufficiency gap.

Bond et al. (2015), religious tourism literature largely focuses primarily on the identification, compare and contrast of the experiences of diverse pilgrims and/or tourist's travelers, via the gathering of informative data related to experiences from most religious tourist destination. Either the focus is on religions or religious activities of the tourist site, the most discussed topics can be categorized into 3 set which are the genesis and concept of religious tourism, how religious tourism as evolve, and the commercial and national impacts of religious tourism (Bond et al. 2015).

A proximate relationship is obvious in which religion is a key factor for traveling and a wellspring of different touristic attractions that inspire the passionate for tourist with little affinitive interest (Henderson, 2011). Woodward (2004), stated that built

legacy and religious customs particularly 'hold an intrigue that regularly rises above the ones personal cultural or religious background. Religious tourism has altogether connected with leisure travels, social group travel industry, cultural tourism socioeconomic and political (Rinschede, 1992). The impact of tourism for religious purposes on economic advancement (Dasgupta, Mondal, & Basu, 2006), culture (Joseph & Kavoori, 2001; Williams & Stewart, 1998), the ecological structure (Shinde, 2007) and importance to the local society (Terzidou, Stylidis, & Szivas, 2008; Uriely, & Reichel, 2003) provided a great deal of consideration.

Researchers like Brunet, Bauer, Delacy, & Tshering (2001), have presented models to enhance the concept and knowledge for supportive growth of religious tourism.

Qin (1998) tells us that religious tourism is helpful in social adjustment, mental alteration pay, creation of an ethical code, and group integration. Also in resent research made by Huang (1992) and Ma (1997), scholars characterize the idea and substance of religious tourism. Shen (2005) determines that at that point, more inspections aim to result in varieties of manageable models to create religious items. In all of these models, we can view culture as a fundamental component of religious items. According to Bao & Chen (1996) and Kong (2005), religious culture practically affects tourists' emotions and practices. The admissible growth of religious tourism gives more consent to the social and ethical properties of the culture of religion. Moreover, Fang (2001) and Wang (2003) recognizes the assurance of the natural condition has adding to the supportability of religious tourism.

According to Rysbekova et al (2014), religious tourism plays out to be a distinctive type of intellectual tourism based on the fact that it fulfils gnoseological importance of journeyers and tourists, giving them the chance to study, Go in the cycle of divine devotion, services and practices, the buying of religious properties, memories. Focusing on Rysbekova et al (2014), a variety of unique attributes reflected in the peculiarities of road construction, the choice and visits of display objects, the organization of excursions and transport facilities, which rely on the quality of services offered, education and age structure of the respondents, the period of the trips and numerous other instants exists in such tourism. Also in the same study proposed by Rysbekova et al (2014), religious tourism frameworks usually imply visits to religious centers, functioning cult and memorable ones, and also museums and exhibition.

Rysbekova et al (2014) recommends that these days the key methods for development of an ideal civil society is a steady procedure of procurement of information, which encourages an individual to manufacture his disposition towards endless qualities and on this premise to shape a total perspective and world comprehension. Rysbekova et al (2014) presents this is the reason there is such an expanding enthusiasm of individuals, especially residents of a republic, in nearness with their verifiable source, religions, consecrated and noteworthy spots, strict practices and customs. The strict thought processes of excursions and outings as indicated by Rysbekova et al (2014), are associated with chapel occasions and occasions, and not associated, are characteristic endeavors of an individual to understand strict event and to contrast it and his own concept of the universe and substance of physical and profound life.

2.5 Motivations for Religious Tourism

Tourist or voyages with Religious inspiration have a specific significance in numerous pieces of the world. On one hand, fundamentally because of inherent reasons that trigger them, these practices have unique importance for the general population who do them. On the other hand, they carry a large scope of advantages to the communities in which are practiced. But because the reasons for travel have changed substantially from their original types focused on food or shelter search, a change from single minded trips to those with various motivations can also be noted. Only few individuals, including those who take religious pilgrimages, can speak about a single dimension of their trips. Study by Ruback, Pandey and Kohli (2008), suggests that people view the areas they visit or plan to visit differently because of two primary types factors. On the one side, there are variations of material, social and symbolic nature between locations; and on the other side, different views are due to the experience, values and attitudes of individuals (his background) and of individuals. Cohen (1972), think, although the subjects of the literature on tourism have been widely discussed in sociology, psychology or anthropology, which Crompton (1979) and Gnoth (1997) also affirmed, Meng et al (2008), presents that statistics on travel reasons to holy sites are very scarce. Throughout the first step, the needs hierarchy of Maslow (1970) was commonly used to research the need for tourism. Stanley Plog (1974, 1987) and Pearce (1988, 1992) are the owners of the first tourism-motivated ideas and models, the latter focused his research on the principle suggested by Maslow.

In essence, tourism activity in the places visited, such as recreation and sightseeing, may indeed motivate religious visitors, such as the study by Božic, Spasojevic,

Vujičić, & Stamenkovic (2016), which implies that they are seeking to feel the divine power, to be healed, and to be blessed.

Tourism for religious purposes motivation is therefore a multifaceted construction. In order to explore the fundamental travel drives of tourists for religious purposes, the researchers conducted many studies. For example, according to Griffin (2007) & Blackwell (2007), in there review stated that religious tourists are generally driven by the need to know new knowledge and to create spiritual and meaningful memories in their lives, aside from personal beliefs and willingness to heal.

Apart from largescale studies into religious tourism, a number of scientists have investigated the distinction between visitors and pilgrims in the belief scheme. Adler (1989) suggests that just as tourists for religious purposes have different activities for different types of tourists, they are primary distributed into two captivated classes: pilgrim and common tourist. Rinschede (1992) reiterates that although the former is influenced exclusively or predominantly by a religion, they are interested in meetings, festivals and ceremonies in sacred places. However, Smith (1992) suggests there are various prospective mixes of sacred-secular inspirations among pilgrims and mainstream tourists. Smith (1992) study develops a Pilgrim-Tourist Path along these lines to decipher the multi-persuasive mixture of tourist desires (Pearce, 1996).

Rendering to preceding researches by Askin, (2012). Religious tours and spiritual travel; (Cohen, 1979; Collins-Kreiner, 2010; Jackson, 1995; MacCannell, 1976; Rinschede, 1992). Forms of religious tourism; (Shuo et al., 2009; Turner & Ash 1975; Wong, Ryan, & McIntosh, 2013), Religious tourists ' primary drives are to develop their religious faith, discover the historical origins of their religion on a

religious holiday experience a distinctive culture, visit the inspirational sights of the world and simply enjoy their voyage. Accordingly, religious tourists ' inspiration measurements can be divided into two classifications: (1) Push factors such as the pursuit of trust, self-improvement, escape from regular daily life and relaxation, (2) Pull factors such as social and religious circumstances, sacred shrines or statues, and accessibility. Research by Dann (1981) shows that these push-and-pull components are regularly viewed separately as inward (intrinsic) and outer (extrinsic) drives. This push-and-pull drives outline has been regularly used as the hypothetical support for controlling tourist inspiration experimental examinations.

From one viewpoint, religious tourists are driven by their inside inspirations. Rinschede (1992) research adheres to the reality that religious interest is one of the greatest significant aspects that inspire visits to sacred sites by tourists. For example, Shinde (2011), demonstrates that the faith in Krishna, a desire satisfying God, is tourists' essential inspiration for visiting sanctuaries. Study by Turner & Ash (1975) concludes that, however, some religious visitors mainly hope to experience altered life and social demands. MacCannell (1976), claims that the shallowness of individuals' day by day lives and Inauthenticity of their regular encounters induce a craving for a profound upset. Cohen (1979) analysis maintain that by watching the conduct of Pilgrims at a Holy focus, Tourists may vicariously encounter the validity of the sacred experience. Cohen (1979), likewise calls attention to that in the existential mode, tourists are completely dedicated to an "Elective" profound focus and wish to escape from the Mainstream of their local society and culture. Moreover, the unevenness between physical enjoyment and mental consolation leads to the need for otherworldly assistance by engaging in various alternatives Take, for example,

the study by Cohen (1979), which leads to the understanding that individuals who become dependent on mysticism and drugs are searching for elective ways as they are distancing themselves from their own social order. Cohen (1979) promotes tourism to be extremely essential and can become a basic lifestyle for those seeking an elective focus. In addition, Wei (2010) research suggests that as a consequence of extremely wild labor competition and the pursuit of assorted materialistic products, countless people are needed to de-stress and relieve their spirits. Then Vorzsak & Gut (2009) again suggest that the condition of particular places pulls religious visitors in. Regular sanctuaries and a strong religious atmosphere can help visitors find their inner identity. Lankford, Dies, & Walker (2005) study informs us that visitors feel great in this kind of situation without being aggravated by the mainstream world's complexities. Some visitors might want to meet the genuine or social heritage. What's more, the same number of dedicated devotees gather in sacred spots, joy or distress can be imparted to companions from entirely unexpected foundations. Additionally, tourists may have an enthusiasm for the common habitat where religious sanctuaries found. These Tourists just have a ton of fun on their voyage. To assess the motivation dimensions of religious tourists, a few studies have created estimation scales. Andriotis (2009) research brings about knowledge of the Holy Site: by adopting a phenomenological approach, a phenomenological research reports five key experiential elements: religious, cultural, environmental, secular, and instructive. Similarly, Hyde & Harman (2011) study defines several particular motivations for travel, including religious, nationalistic, family pilgrimage, friendship, and leisure travel. Unlike the above-mentioned conceptual and qualitative analysis, the research Shuo et al (2009) requires as an instance Mazu pilgrimage tourism to examine 28 intentions and weigh them in terms of their significance to

11

seven organizations. Overall, the factors that motivate tourists to visit holy sites are well documented and their weight of importance is assessed in a quantitative way. None screened their measurement scales for reliability and validity. For example, Shuo et al (2009) research extracts three factors from 28 motives – social exploration, religion experience, and faith experience, but he did not perform any further experiments on the measurement scale fit. In these lines, a factually energetic assessment model including various perceptible points to clarify the development best is essential. In this context. This examination picks the outstanding Putuo Mountain, a holy Buddhist site, for instance to build up a substantial and solid religious inspiration estimation scale.

2.6 Managed Tourist Attractions

Study by Edensor (2000), shows that Managed guests or vacation spots are "enclavic" zones that are administered and overseen by systems that uphold their own considerations, norms, conclusions, techniques, customs, space, and models, and so forth. Gunn and Var (2002) research prompts the truth that an average oversaw vacation spot requires a short stay/visit and is regularly supported by travelers on individual or organized full circle trips or by guests to goals who like transitory extra fascination encounters. Gunn and Var, 2002, p. 41 Study recommends vacation destinations can be considered from a practical view as "those propelled places that are arranged and overseen for the advantage, action and delight of guests". Leask, 2010 recommends that vacation spots are frequently comprehended as individual areas with a solitary area explicit capacity on a smaller scale level, albeit ordinarily attractions are more than one fundamental element. Swarbrooke, 2002 investigation recommends that a huge level of Cohen's (1995) oversaw or planned attractions can be portrayed as ' Human made structures,

structures and destinations proposed to draw in vacationers and built to meet their prerequisites. Notwithstanding the key wonder or core (provided by Gunn and Var, 2002 and Gunn, 1988 examinations) that initially attracts vacationers to the attractions, valuable administrations are required to make attractions ' areas where the full scope of physical attributes and administrations are provided for an expected capacity of travelers'.

Study done by Leask (2010), shows that compelling administration of vacation spots requires distinguishing proof of suitable administrative methodologies. By and large, an administration methodology accept that attractions and fascination activities can be planned by executing particular sorts of the executives instruments or stages to create or advance explicit on location guest encounters. Moscardo, 2003 studies show that, While a few arrangements of stages will be planned for introducing the essential wonders or subjects of fascination, or "understanding" in legacy fascination condition, Jensen and Lindberg, 2000 and Jensen, 2002 exploration says that different sets will be saved for creating valuable vacationer administration items or bolster administrations and gear. Gunn and Var, 2002, Jensen, 2002, and Swarbrooke, 2002 examination reveals to us that, the subject introduction factors and bolster administrations factors clearly have various purposes and nature regarding their assessed commitments to the guest experience.

Geissler & Rucks (2011), Gunn & Var (2002), Leask (2010), Swarbrooke (2002) and Wanhill (2002) research all suggest the same thing that some tries have been prepared on the general classification of the attractions of visitor or tourist.

Leask, (2010) research additionally keeps up that, in spite of the truth that there is presently no broadly concurred grouping, amusement parks/event congregations, exhibition halls and displays, nature, creatures, guest focuses, strict destinations and legacy attractions are among those normally acknowledged characterizations. Leask (2010) study keeps on arguing that so as to appropriately arrange vacation spots, researchers ought to consider grouping purposes, look at past investigation results, and distinguish potential achievement factors among different attractions in goals with heterogeneous basic highlights, just as shifting statements of purpose and key themes.

2.7 The presentation Approach to Visitor Experiences

Research by Jensen (2014) has led to the assessment that, in latest years, the value of the performance components of managed attractions, such as multiple types of demonstration and visitor collaborations, as well as the manner in which these aspects can generate beneficial or useful visitor experiences, has received increased study attention. Bærenholdt, Haldrup, & Larsen, 2008 research indicates that the apparently increasing use and the associated increasing recognition of dramatic performance and contemporary presentation technology in controlled heritage attractions show what has been referred to as the "performance turn," defined as an orientation towards "embodied, cooperative and technological actions and acts". Synergy among entertainment and educational principles in the portrayal of heritage sites. Using interactive development experiments by Calver & Page (2013), theme models of virtual objects research done by Reichel, Uriely, & Shani, (2008), and staging within, for example, Jensen 2014 study, borrows from the initial study done by Halewood & Hannam, in 2001 that means that various categories of Viking heritage sites have long been accomplished in attraction environments. Abubakar,

2002, Bitner, 1992, and Dong & Siu, 2013 research suggests that in the broader service scape framework such presentation factors can be conceptually embraced Research by Dong & Siu (2013) claims that the assessment of service experience in theme parks is "affected by both the substantive staging of the servicescape (its functional and mechanical clues) and its communication elements (human clues)". The way the service environment is displayed and interpreted is understood by communication insertion. On the other side, the research by Binkhorst & Den Dekker (2009) emphasizes the co-creation aspect of tourism experience and states that the traditional top-down strategy has been substituted by dialogs between equal partners that give more authority and control to clients. Moreover, study conducted by Vom Lehn, (2006), shows that on location social connections between vacationers, both with mates and outsiders, can influence what they look like at the displays and how they survey attractions. By focusing on the job of the presentation setting, the Forrest (2013) research underlines the hugeness of historical center atmospherics and elements of the guest setting in understanding the overall guest experience.

2.8 Expressive and Instrumental Attributes of Visitor Satisfaction

Developed on Swan and Combs' (1976) study, Noe, 1987, Gnoth, 1997, and Noe and Uysal (1997) explores are among the individuals who represent a plan for arranging nearby fascination factors because of their apparent one-sided sway on the travel industry encounters. Exploration by Herzberg, Mausner, and Snyderman, 1959 affirms that their models adopt an immediate strategy to fulfillment assurance and make a hypothetical contrast among instrumental and expressive fulfillment files dependent on Hertzberg's two-factor speculation of employment inspiration.

In the marketing research, Swan and Combs (1976) describes attribute of the instrumental as the means to an end or assessment of the physical product and expressive attribute as the end in itself or product of the psychological interpretation. Uysal & Noe, (2003), Uysal & Noe, (2007) studies generate an awareness that expressive indices involve key experiences that represent the main purpose of an act, while instrumental indices serve as actions or behaviours to facilitate the intended end. Reading made by Noe (1999), provides the knowledge that both ideas are treated as needed for human intervention in the theory of social action. The two are aim-oriented with the instrumental being cognitive and emotionally evocative is more reflective or feeling-oriented. Swan & Combs (1976) insists that happiness can only be reached through the expressive activities. Precisely, the research made by Noe (1987) holds that expressive indices forming key recreational experiences are more prominent in explaining overall enjoyment than other expressive indices. Research by Czepiel, Rosenberg & Akerele (1974) believes expressive variables to be genuinely contributing and motivating to the fulfilment, but sees the instrumental variables as maintenance factors that generate discontent if they are not present. In their study of the expressionistic-instrumental framework, research performed by Uysal & Williams (2004) found it rational to conclude that instrumental variables may also lead to happiness, but few research have evaluated such qualities.

Hence, the dualism of instrumental and expressive parts that could complement fulfilment can be clarified through amenities and attractions. Research undertaken by Jensen & Lindberg (2000), and Jensen (2002), both confirm that expressive indices are fundamentally presentation variables connected with the multiple kinds of instruments and methods for portraying the phenomena or topics of appeal, whereas

instrumental indices are fundamentally the factors of support facilities. The division of local drivers and supporting service variables into display platforms represents conceptual distinctions between expressive and instrumental indices.

Chapter 3

STUDY AREA: BETHLEHEM

3.1 Introduction

Bethlehem, alongside Jerusalem and Nazareth, is one of the three most holy Christian urban communities. The Basilica and the Grotto of the Nativity are sacred to Christians, Orthodox and Armenians, and both have benefits of ownership in the Church. Numerous strict destinations in Bethlehem incorporate the Church of St. Catherine, St. Jerome, Milk Grotto and the Shepherds' Land journey site. Bethlehem is a primary journey area very heavily influenced by the Palestinian Authority (Kliot and Collins-Kreiner, 2003).

Various territories have been focused by the 'Bethlehem 2000' plan, financed by both the Palestinian and Israeli word related governments and the UN. Another was the overall reproduction of the city's offices, including sewage, trash, force and boulevards. The rebuilding of Bethlehem's sacrosanct design included Beitsahour, or the Shepherd's Land, where the heavenly attendant declared the introduction of Jesus. Beit Jalla, origin of the supporter holy person of poor people, St. Nicholas has now been revamped. What's more, Gothic and present day style recolored glass windows are currently worked in homes in the memorable neighborhoods of (Bethlehem 2000 Plan, 1999). The Christian organizations, which administer the Church of the Nativity, direct the rebuilding of Byzantine mosaics and marble sections inside. The Grotto of Birth itself, which sits underneath the fourth century Basilica, is

administered over by the Greek Orthodox Church. As an image of hopefulness for the future, another Peace Hub was built up on Manger Square (Bethlehem) as part of the millennium celebrations, which featured a concert center and a visitor information center.

The Center for Cultural Heritage Restoration is a piece of the Bethlehem 2000 activity. As said by Muhammad Shtayyeh, overseeing overseer of the Palestinian Economic Council for Growth and Restoration (Jerusalem Post Newspaper, 1998), US$ 84 million has been spent in repair and disinfection in Bethlehem, which he accepts is turning into a 'Central hub for Christians'. Bethlehem is a key remain on any Christian excursion of the Holy Land. The main recorded notice of the town was in the Amarna documentation of 1350–1330 B.C. during its residence by the Canaanites. The Hebrew Bible, which expresses that Rehoboam as a stronghold settlement established the city of Bethlehem, portrays it as the settlement of David, from which it was announced King of what called Israel. The Gospels of Matthew and Luke portray Bethlehem as the origination of Christ. The Emperor Hadrian annihilated Bethlehem for the most part during Bar Kokhba Revolt of the Second Century; its remaking was supported by the Empress Helena, mother of the extraordinary ruler Constantine, who supported the development of her incredible Church of the Nativity in 327 CE. The congregation was vigorously decimated by the Samaritans, who plundered it during the uprising of 529, however was reestablished a century later by Emperor Justinian.

Bethlehem turned out to be a piece of Jund Filastin following the Muslim victory in 637. The Muslim principle kept going in Bethlehem until it was crushed in 1099 by a crusading armed force, which supplanted the Greek Orthodox ministry with a Latin

one. In the thirteenth century, the Mamluks annihilated the city dividers, which were later reestablished under the Ottomans in the mid sixteenth century. Bethlehem moved from the Ottoman Empire to the British at the end of World War I. Bethlehem fell under Jordanian control during the Arab-Israeli word related assault of 1948, and was then involved by what is called Israel in the Six-Day attack of 1967. The Palestinian Authority has administered Bethlehem since the Oslo Accords of 1995.

Separation wall: Recently published scholarly articles discuss the strategic and protection implications of the separation wall (Folman, 2004; Khamaisi, 2006; Michael & Ramon, 2004; Sofer & Polack, 2003). Kimhi (2006) discusses the potential future impact of the wall on Jerusalem and its inhabitants, and describes four realistic possibilities for how it could be implemented in the future as part of the international deal on the finalization of the borders. The Emergency Policy Team of the Regional Aid Coordination Committee (2003) reports on the humanitarian consequences of the wall for Palestinian populations in the West Bank. The United Nations (2006) study describes the significant developments that have occurred in the Wall Route since 2003 and the political, property-related, economic and civic effects on the lives of Palestinian communities in the West Bank.

Gelbman and Keinan's (2007) research in the Ta'anach area (Ta'anach is a peripheral zone in northern Palestine) showed that a vast number of Jewish people in the Ta'anach area favor the building of the fence while a significant percentage of Arabs condemn it. In other words, the majority of people of the Ta'anach area who condemn the building of the fence are Arabs. Jewish occupiers see the fence as fulfilling protection needs (personal, property and freedom of movement) and ensuring stability, as well as having a transparent and binding structure. It establishes

a distinction between 'us' (Israeli occupiers, Jewish and Arab) and 'them' Palestinians. It is just a belief, and therefore not a reality, which sees Israel's occupiers and Arabs as having a common heritage as opposed to the Palestinian community on the order side. Arab also expressed heavy concerns over their lifestyle infringements due to their isolation from the Palestinians on the other hand, with whom they had social and economic relations. We face a lot of anger because of the nearly full closure created by the wall.

3.2 Bethlehem in Three Periods

Israelite and Judean period: Scriptural researchers contend that Bethlehem, situated in the "slope nation" of Judah, could be equivalent to Biblical Ephrath, which signifies " fertile," as it is alluded to in the Book of Micah as Bethlehem Ephrath. The Gospel additionally names it Beth-Lehem Judah, and the New Testament distinguishes it as the "Place of David." this was first referenced in the Tanakh and the Bible as the area where Rachel the Matriarch kicked the bucket and was covered" by the wayside "(Gen. 48:7). The burial place of Rachel, a customary grave site, remains at the door to Bethlehem. Additionally as indicated by Book of Ruth, the valley toward the east is the place Ruth of Moab got the fields and returned to town with Naomi. It was the origin of Jesse, the dad of King David of Israel, and the site of the blessing of David by the prophet Samuel. This was from the well of Bethlehem that three of his warriors took him water while he was stowing away in the cavern of Adullam. Announcing in the fourth century, the Pilgrims of Bordeaux expressed that the mausoleums of David, Isaiah, Asaph, Job, Jesse and Solomon were found close to Bethlehem.

Classical period: The Book of Matthew 1:18–2:23 and the Gospel of Luke 2:1–39 reflect Christ as conceived in Bethlehem. By and by, the conviction that Christ was conceived in Bethlehem was predominant in the early church. In around 155, the Apologist Justin Martyr recommended that each one of the individuals who scrutinized that Jesus was truly conceived in Bethlehem could go there to visit the very cavern where he should be conceived.

In around 395 CE, the Church Father Jerome wrote in a letter: "Bethlehem... having a place right now with us ... It was neglected by the Tammuz forest, that is, Adonis, and in the cavern where the youngster Christ cried, the Venus sweetheart was regretted." Some students of history have accepted this letter as proof that the nativity cavern, on which the Church of the Nativity was later developed, was at one stage a sanctuary to the old Near Eastern fruitfulness divinity Tammuz. In 326–328 the Empress Helena, partner of the head Constantine Chlorus, and mother of the sovereign Constantine the Great, made a journey to Syra-Palaestina, where she visited the remnants of Bethlehem. The Church of the Nativity was worked at her drive over the cavern where Jesus should have been conceived.

Middle age: (Islamic period): In 637, not long after Jerusalem was gotten by the Muslim military, 'Umar ibn al-Khattāb, the resulting Caliph, ensured that the Church of the Nativity would be put something aside for Christian use. A mosque dedicated to Umar depended on the spot in the city, where he asked near the congregation. Bethlehem by then experienced the control of the Islamic caliphates of the Umayyads in the eighth century, by then the Abbasids in the ninth century. In 1099, Bethlehem was gotten by the Crusaders, who fortified it and gathered another strict network and gathering on the north side of the Church of the Nativity. The Greek

Orthodox service were ousted from their sees and superseded with Latin ministers. Up until that point the official Christian proximity in the region was Greek Orthodox. On Christmas Day 1100, Baldwin I, first leader of the Frankish Kingdom of Jerusalem, was designated in Bethlehem, and that year a Latin episcopate was furthermore settled in the town.

3.3 Top Attraction in Bethlehem

The city of Bethlehem is hallowed to the two Christians and Muslims. It is perceived as the start of Jesus Christ or, in Arabic, Issa, who is known as the Son of God in Christian conviction and an extraordinarily propelled prophet to Muslims. The Church of the Nativity, a Byzantine basilica, was worked by Helena (the mother of the Emperor Constantine), to respect's first experience with the world. It depends on top of a sinkhole where, according to a show initially revealed in the second century AD, Jesus was considered. It was first dedicated in 339 AD. Bethlehem's old town is the place a wide extent of exacting and traditional activities happen. The Patriarch Route, which runs along Star Street, is the course of a severe parade, which invests during every energy during Christmas merriments. The Nativity Square has an incredible celebration consistently, indicating the remembrance of the presentation of Christ.

The Church of the Nativity: The Church is the central segment of Bethlehem, and is enclosed by other noteworthy goals related to's first experience with the world. Among these is the Milk Grotto, an inconsistent natural hollow sliced in the fragile limestone, discovered southeast of the basilica, though per Christian traditions, Mother Mary bosom took care of kid Jesus while hiding there from Herod's officials. The shepherds' fields, where the sublime chaperon of the Lord is acknowledged to

have appeared before the shepherds introducing to them the extraordinary welcome of the presentation of Jesus, are around 2 km east of Bethlehem. There are two battling districts: one having a spot with the Roman Catholics, and the other to the Greek Orthodox Church. First experience with the world in Bethlehem at the completion of Herod's standard chose the fate of the town. Under Constantine, the principle Christian sovereign, the Church of the Nativity was filled in as one of three grand blessed spots in Palestine. At the completion of the fourth century AD, Saint Jerome settled in Bethlehem and created two strict networks. The Church was demolished in 529 AD and was reproduced on a much more awesome scale under Justinian, and this structure remains the assemblage that stands today. The city was outlined on the Madaba mosaic guide in the 6th century AD. The most settled church in the Holy Land that is yet being utilized, the first was worked under the help of Constantine's mother, Helena, who proceeded an excursion to Palestine in 325 AD to investigate the areas related with the life of Jesus Christ, worshiped since the start of Christianity. Helena picked the Grotto of the Nativity, the standard start of Jesus, as the site for the colossal basilica, which was done in 339 AD. Inside the Church, two plans of steps on either side of the guideline extraordinary raised territory lead down into the cave, the site where Jesus was conceived. A silver star embedded in white marble and bearing the Latin etching 'Here of the Virgin Mary Christ was imagined' marks the site. In 2010, a Palestinian presidential chamber was developed to restore the head of the assembly, in awful need of fixes. In 2012, the Nativity Church and the Pilgrimage Route were recorded on the World Heritage List.

Milk Grotto: a intermittent cavern cut within the fragile limestone, found southeast of the basilica, where as shown by Christian traditions, Mother Mary breast-fed

newborn child Jesus whereas concealing there from Herod's warriors. The shepherds' areas, where the heavenly flag-bearer of the Ruler is acknowledged to have appeared up some time recently the shepherds showing to them the awesome news of the presentation of Jesus, are roughly 2 km east of Bethlehem. There are two fighting districts: one having a put with the Roman Catholics, and the other to the Greek Orthodox Church. Found southeast of the Basilica, it could be a scattered Grotto cut out of fragile white stone. It is acknowledged that some drops of Mary's drain fell onto the stone, turning it white. Cherished by Muslims and Christian. The milk-white stone is known for its mending powers and assumed capacity, which makes nursing easier for women.

Saint Theodosius' Monastery: Completed in 500 Ad by Theodosius, the monastery is arranged east of the ancient town of Ubediyyeh, 12 km east of Bethlehem. A white-walled cave encompasses the burial put of Holy person Theodosius, and legend has it that the shrewd men rested here after God cautioned them in a dream that they would not return to Herodes.

Masjid Bilal (Rachel's Tomb): This small building is the conventional tomb of Rachel, Jacob's spouse. It is regarded sacrosanct to Catholics, Muslims, and Jews. The current sanctuary and mosque were established for the most part amid Ottoman period and are found on the Hebron Road in Jerusalem, close the northern portal to Bethlehem.

Solomon's Pools: Put absent among pine trees in a small valley 4km south of Bethlehem, Solomon's Pools include of three colossal rectangular stores of stone and workmanship that can hold 160,000 cubic meters of water. In show disdain toward of

the truth that custom credits these to King Solomon, the pools in all probability date from the hour of Herod, and may have been brought approximately by Pontius Pilate. Some time recently, the stores assembled spring, water, and siphoned it to Bethlehem and Jerusalem. They kept on working until the hour of the British Mandate.

Qalat Al-Burak: The Ottoman castle, which dates back to the seventeenth century, is situated near the ponds, constructed to secure their water supplies.

Herodion (Jabal Al-Furdais): 40 BCE, after the Parthian victory of Syria, Herod fled to Masada. In transit, at the area of Herodion, Herod conflicted with the Parthians and developed triumphant. As per the Roman Jewish history specialist Josephus, he "constructed a town on that spot in remembrance of his triumph, and improved it with brilliant castles... what's more, he called it Herodion after himself" (The Wars of the Jews I, Chapter 13). Worked in a round shape on head of a slope 6km southeast of Bethlehem, this stronghold incorporates the remaining parts of a tremendous castle worked by King Herod for his better half in 37 BC. The castle contained an extravagant, round-walled assembling, invigorated loads, showers, and terraced gardens. Herodion fortress slope overwhelms the scene of the zone, and offers a noteworthy perspective on the Dead Sea from its pinnacle. Archeologists accept that the royal residence was worked by slaves, paid laborers (temporary workers), and planners. Herod was viewed as probably the best manufacturer of his time and was not plagued by geology—his royal residence was based on the edge of the desert and was arranged on a fake hill. The biggest of the four pinnacles was based on a stone base 18 meters in distance across. This was in all likelihood where Herod lived; he brightened his rooms with mosaic floors and expound frescoes. The other three pinnacles, which comprised of living spaces and capacity, were 16 meters

in width. Outside, a few reservoirs were worked to gather water that was diverted into the royal residence.

3.4 Tourism Sector in Bethlehem

The travel industry is Bethlehem's principle industry. The travel industry represents around 65% of the city's economy. The Church of the Nativity is one of Bethlehem's significant vacation destinations and a magnet for Christian pioneers. It remains in the focal point of the city — a piece of the Manger Square — over a cave or cavern called the Holy Crypt, where Jesus is accepted to have been conceived. Number of Inbound &Domestic Visitors in 2018, 1,200 million traveler, from various nation by rate following: 45% Palestinian/48, 9% Russia, 5% USA, 4% Romania, 4% Poland, 2% Italy, 2% India, 2% China, 2% Indonesia, 1% France, 1% Germany, 1% Spain, 1% Philippines, 1% Ukraine, 20% Others (fig.1). These vacationers were facilitated in excess of 75 Hotels and Inns in Bethlehem.

Chapter 4

METHODOLOGY

4.1 Measure

Study items measuring tourism for religious purposes encounter were adjusted from Bond, Packer and Ballantyne's (2015) study. This study was chosen, because it is one of the most recent works within the tourism for religious purposes setting where the study items were specifically created for tourism for religious purposes. In expansion, the scale components have high internal reliability, with Cronbach's alpha values extended from .88 to .94. Items distinguishing the encounters of guests to Christian religious legacy destinations found in Britain were adjusted to Jerusalem. Three items gotten from Prayag, Hosany, and Odeh's (2013) study decided by and large fulfillment with Jerusalem. All of the items were measured employing a 7-point Likert-type scale (while, 1: strongly oppose this idea; 7: strongly agree). The initial English adaptation of the survey was interpreted into Arabic by the authors.

Considering the enormous populace of intrigue, the creators chose to utilize a non-likelihood accommodation inspecting approach, which is a suitable strategy whenever the odds of having the option to execute an arbitrary testing technique that carefully speaks to the populace is little (Han, Meng, and Kim, 2017; Song, Lee, Kang, and Boo, 2012).

Chapter 5

RESULTS

5.1 Introduction

This study was designed to identify religious tourists' experiences in Bethlehem which is one of the most important holy cities in palatine. This study was also designed to compare the tourists' experiences according to their religion (Muslim, Christian, and Jewish). Five dimensions of religious tourism experience had been selected to be explored and compared including discovering new things, engaging mentally, relaxing & finding peace, interacting & belonging, and connecting spiritually & emotionally. To achieve these objectives, the data analysis had been conducted as follows. First, the researcher explored and compared the demographic characteristics and trip characteristics of religious tourists involved in the study. Both frequencies and percentages were used for this purpose. Second, the researcher conducted the Confirmatory Factor Analysis (CFA) to explore the psychometric proprieties of the measures used in this study. The researcher assessed internal consistency and convergent & discriminant validity of the measures using SmartPLS software. Finally, the researcher conducted a series of variance analyses to examine whether tourist experience differs significantly according to the tourists' religions.

5.2 Demographic Statistics of the Samples

This section explored the descriptive statistics of the participants and their trip's preferences. This study received 33 valid responses from Muslims, 150 responses from Christians, and 15 responses from Jews. The respondents were asked to report

information about their Gender, Age, Marital status, Education, Occupation, and Religious level. Table 4.1 shows the demographic characteristics of the samples.

As shown in the table, the Muslim sample comprises of mostly females (60.6%), young (39.4% were between 18 and 29 years old), and singles (51.9%). The Muslim respondents were well educated; about 45.5% had a master degree and above. About half of the Muslim respondents (48.5%) were employees. In term of religious level, most of the respondents reported that they have either moderate (45.5%) or high (45.5%) level of religiosity. With regard to the Christian sample, most of the respondents were females (54.7%), married (64%), employees (52%) and well educated (52.7% had a master degree, or above). Notably, most of the respondents were either young (29.3% were between 18 and 29 years old) or old (26% were 60 years old or above). Additionally, about 44.7% of the Christian participators were moderately religious. Finally, the Jewish sample includes mostly males (66.7%), young (46.7% were between 18 and 29 years old), singles (53.3%), and employees (46.7%). Majority of the Jewish participants (53.3%) were Bachelor holders. In addition, about 40% of the Jewish participants described themselves as moderately religious.

Table 1: Demographic characteristics of the samples

Variables		Muslim (n=33)		Christian (n=150)		Jewish (n= 15)	
		Frequency	Percent	Frequency	Percent	Frequency	Percent
Gender	Male	13	39.4	68	45.3	10	66.7
	Female	20	60.6	82	54.7	5	33.3
Age	18-29	13	39.4	44	29.3	7	46.7
	30-39	9	27.3	23	15.3	4	26.7
	40-49	4	12.1	16	10.7	0	0
	50-59	4	12.1	28	18.7	2	13.3
	60 -above	3	9.1	39	26.0	2	13.3
Material status	Single	17	51.5	54	36.0	8	53.3
	Married	16	48.5	96	64.0	7	46.7
Education Level	Elementary	1	3.0	8	5.3	3	20.0
	High school	3	9.1	22	14.7	2	13.3
	B.A	14	42.4	41	27.3	8	53.3
	M.A or above degree	15	45.5	79	52.7	2	13.3
Occupation	Student	11	33.3	26	17.3	6	40.0
	Employee	16	48.5	78	52.0	7	46.7
	Retired	6	18.2	46	30.7	2	13.3
Religious level	Low	3	9.1	34	22.7	5	33.3
	Moderate	15	45.5	67	44.7	6	40.0
	High	15	45.5	49	32.7	4	26.7
	Total	33	100.0	150	100.0	15	100.0

Most of Muslim (51.5%), Christian (53.3%) and Jewish (66.7) participants prefer to travel with their families. Approximately 78.7% of Muslim and Christian participations visited Bethlehem only one time, while 66.7% of Jewish participants visited Bethlehem for the first time. Majority of Muslim (63.6%), Christian (70.7%) and Jewish (53.3%) participants utilized travel agent to visit the city. For Jewish participants, the main reason to visit Bethlehem was a pilgrimage (46.7%). Pilgrimage motivated only 27.3% of Muslim and 26%, Christian participants, to visit the city, respectively. About 30% of Muslim and Christian participants visited the city to spend time with family or friend. Unexpectedly, a low percentage in al samples shows interest in visiting Bethlehem for prayer, recognition, confession (Muslim=18.2 %, Christian=20.7%, and Jewish=13.3%)

Table 2: Trip characteristics according to the participants' preferences.

Variables		Muslim (n=33)		Christian (n=150)		Jewish (n= 15)	
		Frequency	Percent	Frequency	Percent	Frequency	Percent
Trip Partner	Alone	10	30.3	26	17.3	2	13.3
	With family	17	51.5	80	53.3	10	66.7
	With friend	3	9.1	14	9.3	2	13.3
	Tour partner	3	9.1	30	20	1	6.7
Number of trips to Bethlehem	Once	26	78.8	118	78.7	10	66.7
	Twice or more	7	21.2	32	21.3	5	33.3
Travel Organization	By myself	12	36.4	44	29.3	7	46.7
	Through travel agency	21	63.6	106	70.7	8	53.3
Trip Motives	Prayer, reconciliation, confession	6	18.2	31	20.7	2	13.3
	Pilgrimage	9	27.3	39	26	7	46.7
	Spending time with family or friend	10	30.3	45	30	4	26.7
	Curiosity	0	0	17	11.3	0	0
	Other	8	24.2	18	12	2	13.3

5.3 Confirmatory Factor Analysis

This study operationalized tourism experience as a multidimensional construct similar to Albayraka et al. (2018). They suggest that tourism experience has five

dimensions including discovering new things, engaging mentally, relaxing & finding peace, interacting & belonging, and connecting spiritually & emotionally. The measures of theses variables were obtained from Albayraka et al. (2018) who confirmed the reliability and validity of these measures. However, this study performed confirmatory factor analysis using SmartPLS software in order to ensure the psychometric proprieties of the measures in the context of this study. The researcher examines three measures for this purpose including; internal consistency, and convergent & discriminant validity.

5.3.1 Internal Consistency

Internal consistency examines the extent to which items of a construct vary in concert (Hair, Black, Babin, & Anderson, 2010). This study relied on composite reliability to assess internal consistency. Composite reliability is a better indicator of internal consistency than Cronbach's alpha (Hair, Risher, Sarstedt, & Ringle, 2018; Henseler, Ringle, & Sinkovics, 2009). Composite reliability should be 0.7 or above to demonstrate an acceptable level of internal consistency (Hair et al., 2018). Table 4.3 shows the composite reliability of the constructs of this study. The values of composite reliability range between 0.75 and 0.84. These values provide the support that all the constructs were reliable and internally consistent.

5.3.2 Convergent Validity

Convergent validity refers to the extent to which two or more items reflecting the same construct come to an agreement (Hair et al., 2010). The loadings of items on their postulated construct are usually used to assess convergent validity. Each item should load at least 0.5 in order to show sufficient convergent validity (Hair, Ringle, & Sarstedt, 2011). As shown in Table 4.3, the loadings of items range between 0.507 and 0.78 except "q6". Consistent with Hair's et al. (2011) recommendations, the

researcher dropped this item. According, all constructs demonstrate a satisfactory convergent validity.

Table 3: Composite reliability and Convergent validity

Variable	Composite reliability	Item Label	Code	Loading
Engaging mentally	0.786	I enjoyed seeing beautiful things	q1	0.64
		I felt peaceful or calm	q2	0.523
		The things I did felt easy and effortless	q3	0.567
		I found the information interesting	q4	0.741
		I was fascinated by the things I saw, heard or read	q5	0.768
Discovering new things	0.833	The visit made me remember other times or places	q6	0.372
		I felt mentally stimulated	q7	0.558
		I experienced something that appealed to my senses	q8	0.714
		I felt I was sharing something meaningful with my companions	q9	0.507
		It was exciting to learn and discover new things	q10	0.672
		I felt privileged to be able to see things I have only ever read about	q11	0.724
		I was able to imagine things outside of my previous experience	q12	0.716
		I enjoyed doing things I wouldn't normally do .592	q13	0.659
Interacting & belonging	0.751	I enjoyed spending quality time with my friends or family	q14	0.6

35

		I felt a sense of belonging or connectedness with other people	q15	0.671
		I felt open to interacting with other visitors	q16	0.775
		I enjoyed having other people around me	q17	0.568
Connecting spiritually & emotionally	0.854	I felt inspired	q18	0.732
		I felt a spiritual connection to some of the things I saw	q19	0.784
		I felt an emotional connection to some of the things I saw	q20	0.652
		I felt a sense of wonder or awe	q21	0.597
		The visit produced a spiritual response in me	q22	0.807
		I experienced a sense of being close to God.	q23	0.627
Relaxing & finding peace	0.788	I felt removed from the stresses of everyday life.	q24	0.702
		I felt I was able to relax and wind down.	q25	0.732
		I was surprised how quickly the time passed.	q26	0.752
		I was able to concentrate and focus on the things I saw and heard.	q27	0.584

5.3.3 Discriminant validity

Discriminant validity refers to the extent to which a given construct is truly different from the other constructs (Hair et al., 2010). Discriminate validity is evident when each item loads stronger on its theoretical construct than on any other constructs (Hair, Hult, Ringle, & Sarstedt, 2014). This study employed a cross-loading criterion

36

to examine discriminant validity. As shown in table 4.4, the overall items loaded stronger on their theoretical construct than on other constructs. Accordingly, each construct demonstrates adequate discriminant validity.

Table 4: discriminant validity- cross loading

Item Code	Engaging mentally	Discovering new things	Interacting & belonging	Connecting spiritually & emotionally	Relaxing & finding peace
q1	**0.64**	0.234	0.195	0.166	0.319
q2	**0.523**	0.437	0.429	0.459	0.411
q3	**0.567**	0.257	0.248	0.231	0.221
q4	**0.741**	0.261	0.35	0.223	0.323
q5	**0.768**	0.335	0.426	0.311	0.42
q7	0.248	**0.558**	0.227	0.313	0.32
q8	0.424	**0.714**	0.462	0.445	0.463
q9	0.281	**0.507**	0.362	0.348	0.27
q10	0.315	**0.672**	0.364	0.351	0.469
q11	0.271	**0.724**	0.374	0.461	0.51
q12	0.302	**0.716**	0.449	0.431	0.502
q13	0.316	**0.659**	0.389	0.327	0.417

q14	0.288	0.47	**0.6**	0.311	0.461
q15	0.371	0.312	**0.671**	0.326	0.508
q16	0.394	0.369	**0.775**	0.362	0.571
q17	0.341	0.394	**0.568**	0.384	0.361
q18	0.366	0.523	0.356	**0.732**	0.486
q19	0.385	0.477	0.443	**0.784**	0.424
q20	0.354	0.413	0.388	**0.652**	0.237
q21	0.299	0.37	0.269	**0.597**	0.231
q22	0.316	0.389	0.414	**0.807**	0.445
q23	0.183	0.323	0.309	**0.627**	0.354
q24	0.337	0.436	0.578	0.455	**0.702**
q25	0.352	0.435	0.549	0.414	**0.732**
q26	0.335	0.577	0.499	0.336	**0.752**
q27	0.513	0.384	0.398	0.299	**0.584**

5.4 Variance Analyses Between Religious Types

This section compares the tourists' experiences to Bethlehem according to their religion.   Table 4.5 shows the descriptive statistics (mean and standard deviation

(SD)) of the variables for each religious group. Since this study utilized 7-point Likert scale, the mean is considered as low if mean is < 3, moderate if mean is >=5 and, and high if mean is > 5. Accordingly, all respondents' experience perceptions were low (means were < 3) about 'Engaging mentally', 'Connecting spiritually & emotionally', 'relaxing & finding peace', and 'Interacting & belonging'. One exception is for Jewish participants who had a moderate perception of 'Interacting & belonging' (mean > 3). Notably, all participants (Muslim, Christian, and Jewish) had a better experience (moderate) of discovering new things in Bethlehem.

While there are some differences between the perceptions of the religious groups, the researcher applied variance analyses to examine whether these differences are statistically significant. Analysis of variance is a collection of statistical tests (ex. T-test and ANOVA) that are used to analyze the differences among group means in a sample. They provide a statistical examination of whether two or more population means are equal (Hair et al., 2010). Analysis of variance tests can be either Parametric or Non-parametric tests depending on the extent to which the data is normally distributed (Dinno & Newton, 2015). In this study, the normality analysis indicated that most of the data is not normally distributed (see appendix 1). Both skewness and kurtosis were above the threshold of $\pm$ 1, suggesting that non-parametric tests are more appropriate to analyse the means variance between the religious types (Hair et al., 2010). Accordingly, this study employed the Kruskal-Wallis rank test which is a nonparametric test that can be used to examine whether there are significant differences between two or more independent groups (Dinno & Newton, 2015). As shown in table 4.5, Kruskal-Wallis test results indicate that the differences recorded between religious groups for "Engaging mentally" and

"Discovering new things" were highly significant (p, 0.01). The test also shows no significant differences between religious groups with regard to other dimensions. For further clarification about the significant differences, a posthoc analysis using Dunn pairwise comparison test showed that Muslim participants' experience perceptions about 'Engaging mentally' and 'discovering new things' were higher than Christian and Jewish participants, as shown in Table 4.6.

Table 5: Descriptive statistics and Kruskal-Wallis equality-of-populations rank test

Variable	Muslim Mean (SD)	Christian Mean (SD)	Jewish Mean (SD)	Kruskal-Wallis differences test (chi-squared)
Engaging mentally	2.45 (1.03)	1.89 (0.90)	2.07 (0.82)	8.820*
Discovering new things	4.23 (0.90)	3.80 (0.91)	4.09 (1.10)	8.017*
Interacting & belonging	2.50 (1.09)	2.36 (0.92)	3.02 (1.27)	3.825
Connecting spiritually & emotionally	2.56 (1.23)	2.42 (1.20)	2.81 (1.34)	1.258
Relaxing & finding peace	2.29 (0.93)	2.12 (1.03)	2.53 (1.04)	3.609

* significant at 0.05

Table 6: Dunn's Pairwise Comparison of by religious groups

Dimensions	Group j vs Group j	z test statistic	
		Muslim	Christianity
Engaging mentally	Christianity	2.92 **	
	Jewish	0.96	-0.97
Discovering new things	Christianity	2.733**	
	Jewish	0.73	-1.1

Chapter 6

CONCLUSION

6.1 Theoretical Implications

Soja (1980), where 'strict voyagers' as pioneers, and 'travelers' as vacationers, meet up calls exceptional communities and cities like Jerusalem as 'third space'. Such places are a significant examination setting for researchers. In any case, as far as the sacrosanct mainstream range, the present travelers have gotten more differing, which makes it harder for the researchers to sort sightseers under specific qualities. For instance, the current examination's outcomes feature those strict travelers, visiting Jerusalem, cannot be considered as either travelers or pioneers, but instead as mainstream sightseers. Accordingly, the traveler vacationer division is an obsolete contention today (Olsen, 2010). As expressed by Poria, Butler, and Airey (2003), strict the travel industry goals are speaking to both the holy and mainstream traveler characters.

In addition, religious tourism and sacred locations are rousing, moving, and open zones of investigation for researchers. Despite the fact that various past examinations have inspected a few parts of strict the travel industry, there is an absence of exhaustive exploration about the encounters of strict sightseers. Along these lines, the examination has been one of the first extensive endeavors to look at strict travelers' encounters in Jerusalem. The examination broadened the scientific information by demonstrating that strict vacationer experience is a multi-faceted

build, comprising of otherworldly parts, yet additionally communication with others and the disclosure of new things. Albeit, past investigations have analyzed strict traveler encounters by concentrating on a specific religion, the current examination is the first endeavor to recognize how the strict vacationer experience differs among three religions. Notwithstanding the identification of the religion based experience differences of vacationers, the findings of this examination likewise reflect that their observations for a portion of the experience measurements were comparative. Consequently, strict sightseers appear to have regular encounters. This outcome underlines the way that religion assembles individuals for the reasons for addressing comparable needs and having comparative sorts of encounters. Besides, the effect of the strict vacationer experience on in general fulfillment with Jerusalem was clarified. For the first time in the writing, strict traveler experience was related with the general fulfillment with a goal, while past investigations simply endeavored to distinguish strict vacationer encounters.

6.2 Managerial Implications

The current assessment, which gauges exacting traveler experiences, suggests a couple of regulatory implications for the local authorities of sacred regions, the movement business associations, and system makers. Today, offering noteworthy and positive experiences to visitors (Chen, Petrick, and Shahvali, 2016) is a key factor for objective accomplishment. Fundamentally, vacationer experiences at an objective include both an apex understanding and supporting experiences, for instance, cheerfulness, comfort, and transportation (Quan and Wang, 2004). Consequently, tourists who are essentially motivated by the severe related intrigue of Jerusalem notwithstanding everything ought to be offered a variety of supporting experiences to create huge degrees of traveler satisfaction. At the center of the

Middle East, the city has perceiving traits, which can be highlighted, the extent that objective advancing. For example, neighborhood gastronomy, social luxury, and preoccupation activities may upgrade the full scale traveler experience. As such, if supporting experience openings are introduced and progressed by the local pros, severe the movement business in Jerusalem can build up the two its capacity and reality. Larger piece of the individuals from this assessment had multi travel motivations and were the people who are intrigued to visit hallowed spots of various religions in Jerusalem. In this manner, themed visits can be sifted through for such visitors who are glad to get some answers concerning the services of various religions and the recorded background of the great spots in the city. Themed visits and some other the movement business activities may expect a huge activity in making peaceful and receptive relations among the different social requests (Nyaupane et al., 2015). Jerusalem, explicitly, is a unique objective for severe tourists, which is seen not a front line and politically questionable city, anyway as a 'sublime spot' (Bar-el et al., 2000). The findings of this examination demonstrated that 'interfacing mentally' was one of the most noteworthy segments of severe the movement business experience for bigger piece of the individuals, paying little heed to which religion they are having a spot. Subsequently, the extraordinary atmosphere of Jerusalem engages people to discover religions by mental focusing. The second noteworthy part of severe the movement business experience was 'associating and having a spot' which shows the activity of human contacts in the movement business. Nature of a severe the movement business experience is dependent upon party correspondences and the conclusion of being a bit of a get-together. With the yearly events, for instance, themed festivities and merriments explorers may coexist with various tourists. These events may moreover empower joint efforts between severe

voyagers and the host organize, similarly as the positive budgetary impacts of exacting the movement business proposed by Shinde (2003). Also, with these affiliations a greater arrangement of traveler demand is possible to be created for Jerusalem. Area the travel industry associations are moreover recommended to offer advertise centered organizations to severe travelers, who have moving trip related characteristics and experience perceptions. For example, comfort workplaces could construct the combination of their menus for travelers have a spot with different social orders and sort out beguilement practices specifically for families with youths. Specific headway methods, (for instance, esteem courses of action, pack cutoff points, and publicizing messages) should be moreover delivered by underscoring both the profiles and wants for travelers have a spot with different religions.

6.3 Limitations and Future Research Recommendations

In this manner, the creators suggest the improvement of the tool of measurement that can be utilized to exemplify the tourism for religious purposes experience. Then again, subjective techniques, for example, top to bottom meetings, may feature the inward and abstract encounters of going to strict goals. Later on contemplates, it might be additionally suitable to perform near and comparative examinations among sacred and holy legacy locations for the differences identification in tourists' experiences.

It is some of the limitations that necessitated this study. The most essential is that this study collected data by sampling the targeted tourists from the Abrahamic religions who visited Bethlehem during the period in which the study was conducted, and therefore the information does not include other religions and atheists who visited Bethlehem. The forthcoming research should include in the study the experiences of

tourists who do not belong to the Abrahamic religions, and the specific cultures of religious tourists and their national differences have been ignored, as the aim of the study is to examine the experiences of Abrahamic tourists. Finally, the use of modified versions in the measurement of religious tourism experiences developed by Bond, Packer, and Ballantyne's study (2015) may be a reason to ignore some important elements of Muslim and Jewish tourists.

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APPENDIX

Table of questionnaires to take respondents' opinions

Item code	Item Label	Mean	Standard Deviation	Excess Kurtosis	Skewness
q1	I enjoyed seeing beautiful things	1.515	1.029	7.591	2.653
q2	I felt peaceful or calm	2.136	1.476	3.608	1.89
q3	The things I did felt easy and effortless	2.419	1.795	1.089	1.412
q4	I found the information interesting	1.667	1.243	7.867	2.674
q5	I was fascinated by the things I saw, heard or read	2.253	1.604	2.048	1.595
q6	The visit made me remember other times or places	2.652	1.777	0.175	1.05
q7	I felt mentally stimulated	2.354	1.462	1.638	1.303
q8	I experienced something that appealed to my senses	2.949	1.866	-0.316	0.835
q9	I felt I was sharing something meaningful with my companions	2.328	1.452	1.664	1.287
q10	It was exciting to learn and discover new things	2.056	1.548	1.453	1.512
q11	I felt privileged to be able to see things I have only ever read about	2.141	1.691	2.059	1.69
q12	I was able to imagine things outside of my previous experience	2.444	1.68	0.553	1.208
q13	I enjoyed doing things I wouldn't normally do .592	2.227	1.492	0.923	1.269
q14	I enjoyed spending quality time with my friends or family	2.101	1.484	1.955	1.535
q15	I felt a sense of belonging or connectedness with other	2.611	1.628	0.427	1.034

	people				
q16	I felt open to interacting with other visitors	2.515	1.384	1.265	1.148
q17	I enjoyed having other people around me	2.515	1.543	1.126	1.189
q18	I felt inspired	2.207	1.471	1.688	1.402
q19	I felt a spiritual connection to some of the things I saw	2.374	1.673	0.308	1.147
q20	I felt an emotional connection to some of the things I saw	2.48	1.78	0.774	1.303
q21	I felt a sense of wonder or awe	2.54	1.728	0.019	1.023
q22	The visit produced a spiritual response in me	2.621	1.773	0.036	0.998
q23	I experienced a sense of being close to God.	2.621	1.868	0.217	1.111
q24	I felt removed from the stresses of everyday life.	2.182	1.503	1.241	1.34
q25	I felt I was able to relax and wind down.	2.338	1.538	1.252	1.34
q26	I was surprised how quickly the time passed.	2.051	1.351	1.835	1.467
q27	I was able to concentrate and focus on the things I saw and heard.	2.141	1.47	2.563	1.665