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Lai, Ivan Ka Wai; Wong, Jose Weng Chou and Hitchcock, Michael. 2022. A study of how LGBTQ tourists' perceptions of residents' feelings about them affect their revisit intentions: an emotional solidarity perspective. *Journal of Sustainable Tourism*, ISSN 0966-9582 [Article] (In Press)

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A study of how LGBTQ tourists' perceptions of residents' feelings about them affect their revisit intentions: An emotional solidarity perspective

## Abstract

This study examined how LGBTQ tourists' perceptions of residents' feelings about them affect their travel satisfaction and intention to revisit a destination. This study applied the theory of emotional solidarity to measure Chinese LGBTQ tourists' perceptions of Vietnamese residents in their welcoming nature, emotional closeness, and sympathetic understanding of the LGBTQ community. A survey of 217 Chinese LGBTQ tourists in Vietnam was conducted and the results showed that sympathetic understanding was the major source of travel satisfaction. However, emotional closeness influenced LGBTQ tourists' revisit intention more. In addition, extraversion positively moderated the effect of welcoming nature on travel satisfaction and revisit intention. Comparing the results of this study with previous studies showed that the feelings of emotional solidarity driving LGBTQ tourists and non-LGBTQ tourists to revisit a destination are different. LGBTQ tourists are looking for local people to move closer to them, not just welcome them. This study contributes to LGBTQ tourism research by assessing social factors in terms of emotional solidarity that influence LGBTQ tourists' attitudes and behaviours. It widens the scope of the theory of emotional solidarity and enriches our knowledge of LGBTQ tourism in Asia.

Keywords emotional solidarity, LGBTQ tourism, travel satisfaction, revisit intention, welcoming nature, emotional closeness, sympathetic understanding, Vietnam

## Introduction

The Lesbian, Gay, Bisexual, Transgender, and Queer (LGBTQ) tourism market is expanding (UNWTO, 2017) and exceeded USD 218 billion in 2018 (OUTNOW, 2018). As

such, the LGBTQ tourism segment is seen as one of the largest potential tourism markets. However, academia and travel marketers know very little about this market, as only a limited amount of research has been conducted in this field. Munoz and Chen (2020) in their systematic literature review only found that only 34 studies were published between 2016-2020 in journals under the hospitality, leisure, and tourism category in the Web of Science database. Only nine of the 34 studies were related to the perceptions, attitudes, and travel intentions of LGBTQ tourists. While revisit intention is one of the hottest topics in tourism research (Li, Wen, and Ying, 2018), none of the nine studies examined what attracts the LGBTQ community to revisit a tourist destination. Although more tourist destinations release an LGBTQ-friendly signal, the number of tourist destinations that are popular with LGBTQ tourists remains limited, which increases the likelihood of LGBTQ tourists choosing to revisit the same tourist destination. A further search of the Web of Science database from 2020 to June 2022 found no studies investigating LGBTQ tourists' revisit intentions. Enhancing tourists' revisit intention is a useful marketing strategy, especially for niche tourist destinations (Millán, Fanjul, and Moital, 2016). Therefore, it is very important to study the factors influencing LGBTQ tourists' revisit behaviours.

Researchers explained that one of the reasons the LGBTQ community likes to travel is that members can feel free from social, religious, and legal constraints when visiting some overseas destinations (Monterrubio, 2019). When the LGBTQ community chooses a place, they are mindful of residents' negative subjective feelings towards them [delete purple text] as 'strange' or 'not normal' (Usai, Cai, and Wassler, 2022). Therefore, the tourists' perception of residents' feelings about them should be a critical factor in the choice of a tourist destination for the LGBTQ community. According to Woosnam and Norman (2010), this feeling is a feeling of solidarity that binds individuals together and fosters a sense of 'we togetherness'. Woosnam (2009) developed the theoretical framework of emotional

solidarity to explain the connections between residents and tourists. Recently, Joo, Woosnam, Lee, and Lee (2020) found that a tourist's feeling (in terms of emotional solidarity) with other tourists positively affects tourist satisfaction. However, tourists' attitudes and behaviours towards a tourist destination are affected by their perception of the tourist destination (Huang and van der Veen, 2019). If so, the LGBTQ tourists' perceptions of residents' emotional solidarity with them may affect their travel satisfaction and revisit intention towards the tourist destination. However, emotional solidarity dimensions (such as welcoming nature, emotional closeness, and sympathetic understanding) are unique in their meanings and roles in making up intergroup emotional solidarity (Woosnam, 2012). Since the LGBTQ community is more sensitive to how other people perceive them (Rivers, Gonzalez, Nodin, Peel, and Tyler, 2018), the impacts of these three dimensions on travel satisfaction and revisit intention may differ between LGBTQ tourists and others. To better understand what determines LGBTQ tourists' likelihood of revisiting a destination, there is a need to examine the effects of the emotional solidarity constructs on travellers' travel satisfaction and their revisit intentions.

The aim of this study is to examine the effects of the LGBTQ tourists' perceptions of residents' feelings about them in terms of their welcoming nature, emotional closeness, and sympathetic understanding of the LGBTQ community on their travel satisfaction and revisit intention towards a destination. Dedeoğlu, Okumus, Yi, and Jin (2019) found that tourists with a high-extraversion trait tend to express themselves more. Since extroverts tend to be active and sociable (Allen and Robson, 2020), LGBTQ tourists with different levels of extraversion personality traits may exhibit different levels of travel satisfaction and revisit intention according to their perception of residents' emotional solidarity. Therefore, this study attempts to test any difference in the above effects due to different levels of LGBTQ tourists' extraversion. Knowing these differences helps destination governments formulate

the most appropriate marketing strategies for satisfying and retaining LGBTQ tourists.

This study contributes to the literature in the following ways. First, previous LGBTQ research mainly focused on the demographic, psychographic, and geographic dimensions and most studies were qualitative (Munoz and Chen, 2020). This study may be the first to empirically examine the relationship between the LGBTQ community and residents. It contributes to LGBTQ research by assessing social factors in terms of emotional solidarity that influence LGBTQ tourists' attitudes and behaviours. Significantly, the literature has pointed out that there is a shortage of both LGBTQ studies and emotional solidarity in Asian countries. In the LGBTQ literature, not many studies focus on Asia (Munoz and Chen, 2020). There are a total of five publications that discuss LGBTQ tourism in Asia, of which two are from China (see Vongvisitsin and Wong, 2021; Zhou, Wu, Filep, and Weber, 2021), one from Thailand (Veillux, 2021), one study in six locations (Wong and Tolkach, 2017), and one reviewed gender tourism research in Asia (Yang and Tavakoli, 2016). None of them **are based** on empirical research. This study attempts to fill this gap by collecting data in Da Nang, Vietnam. Compared with other Asian countries, tourism research in Vietnam is somewhat limited. This study is the first quantitative research on LGBTQ tourism in Asia, **and thus** enriches our knowledge of LGBTQ tourism in Asia.

Second, Ribeiro, Woosnam, Pinto, and Silva (2018) recently tested the effect of tourists' emotional solidarity with residents on travel satisfaction and destination loyalty, but this study tests the effect of tourists' perceived residents' emotional solidarity. By comparing the results of this study (LGBTQ tourists' perceptions of residents' emotional solidarity with the LGBTQ community) with previous studies on tourists' emotional solidarity (e.g. Ribeiro et al., 2018), we stand to learn more about the theory of emotional solidarity in tourism research. Therefore, this study contributes to emotional solidarity

research by widening its scope and providing a more general theoretical perspective on LGBTQ tourism. Finally, Jiang and Tu (2022) mentioned that researchers seldom considered the moderating role of tourist extraversion in host-tourist relationships. This study contributes to tourist extraversion research by exploring the moderating role of extraversion on LGBTQ tourists' perceptions of residents' emotional solidarity on travel satisfaction and revisit intention.

The United Nations Sustainable Development Goals (UN SDGs) emphasise inclusive societies (UN, 2014). This study attempts to address the UN SDGs to achieve gender equality (SDG #5) and reduce inequality (SDG #10) (UN, 2018). In light of SDG #5, this study pays attention to LGBTQ tourism and attempts to address sexual orientation and gender identity minority issues in tourism. With regard to SDG #10, this study recommends appropriate actions for tourist destinations to ensure LGBTQ rights and reduce the inequalities in serving LGBTQ tourists. After understanding the role of the three emotional solidarity dimensions, this study provides recommendations for destination governments to conduct internal marketing to promote sustainable gender equality to bring residents closer to LGBTQ tourists, which practically addresses the UN SDG #5 and SDG #10. This study supported Kaygalak-Celebi, Ozeren, and Aydin's (2022) contention that sexual orientation and gender identity issues should play a role in the implementation and achievement of the SDGs in tourism. It contributes to practices in knowing how to achieve the UN SDGs by promoting residents' emotional solidarity with the LGBTQ community.

## **Review of literature**

### *LGBTQ research in tourism*

LGBTQ research in tourism has started to gain great visibility throughout the last decade

(Ong, Vorobjovas-Pinta, and Lewis, 2020), and the topics have been widely extended to tourism, hospitality, and leisure studies. Taking Munoz and Chen (2020) as a reference, this study has further reviewed the SSCI journal articles in the category of “Hospitality, Leisure, Sport & Tourism”, there are 36 articles related to LGBTQ research from 2018 to March 2022. Among those articles, four of them are related to the hospitality area, these studies have mainly focused on gay servicescape (E. Olson and Park, 2019), LGBTQ customer discrimination (Li, Bogicevic, Obeidat, and Bujisic, 2020; Ro and Olson, 2020), and LGBTQ friendliness (Ro and Khan, 2022) in large English-speaking countries like the U.S.A. There are also 18 related to leisure and event studies, addressing the issues like LGBTQ space for leisure (Knee, 2019), gay ski week (Coetzee, Liu, and Filep, 2019), sport mistreatment (Knoester and Allison, 2021), pride events (Lewis and Markwell, 2021), and human rights on events (Caudwell, 2018; Davidson and McDonald, 2018). There was a study about well-being outcomes at an iconic event (Hangzhou Rainbow Marathon) in Hangzhou, China (Zhou et al., 2021). In the tourism literature, the mobility of LGBTQ tourists is conceptualized with different terms such as gay tourism (Coetzee, Liu, and Filep, 2019; Monterrubio, 2019; Vorobjovas-Pinta, 2018), lesbian tourism (Therkelsen, Blichfeldt, Chor, and Ballegaard, 2013), LGB tourism (Couzens, Mahoney, & Wilkinson, 2017), and transgender and gender non-confirming (TGNC) tourism (Monterrubio, Rodríguez Madera, Pérez, 2020; Olson and Reddy-Best, 2019). Some researchers have focused on a specific group of the LGBTQ community, while others simply researched the entire LGBTQ community. This study belongs to the latter.

There are 14 out of 36 articles related to LGBTQ research in the tourism field; some studies have focused on the motives of the LGBTQ tourists to the destinations and festivals. For example, Lewis, Prayag, and Pour (2021) conducted a study among Australian LGBT travellers and examined the relationships concerned with their push motives, social identity,

pull activities and location during COVID-19. These studies addressed the heterogeneity of the LGBTQ market and argued that destination managers should design experiences and develop tourism packages based on the characteristics of this specific group. In addition to motivation studies, the concerns and fear of LGBTQ groups while travel have also been examined. Through studying 16 LGBT travellers, Usai et al. (2022) identified the common constraints individuals face concerning in the aspects of intrapersonal (including safety), interpersonal (including discrimination), and structural heteronormativity. Those studies emphasized the importance of spacing, human rights, and inclusion of LGBTQ groups (Ong et al., 2020; Vongvisitsin and Wong, 2021) and provided suggestions on what tourism service providers and employees should do to improve LGBTQ tourists' travel experiences.

Within the LGBTQ community, LGB peoples' experiences are largely determined by sexual orientation while **Trans**' experiences are largely determined by gender issues (Monterrubio, Mendoza-Ontiveros, Rodríguez Madera, and Pérez, 2021). To understand TGNC tourists' motivations, fear, and travel constraints, studies focused on this area were conducted after 2015 (Ong et al., 2020). For example, Olson and Reddy-Best (2019) utilized a qualitative approach to examine TGNC tourists' feelings of fear (mistreatment or unequal treatment) and anxiety during the travel process based on 15 in-depth interviews in the United States. Monterrubio et al. (2020) explored **Trans** women's travel motivations in a Mexican context by interviewing 15 informants and found that their motives are similar to those of cisgender tourists. However, for their tourism experiences, other than the fear of discrimination, murder is a significant tourism constraint for TGNC individuals' travel decisions (Monterrubio et al., 2021). The above qualitative studies concluded that TGNC tourists' experiences are different from LGB tourists, they face unique travel challenges, especially concerning safety issues.



Additionally, several other studies have been conducted to focus on some specific travel patterns among LGBTQ, such as sexual behaviours (Paat, Torres, Morales, Srinivasan, and Sanchez, 2020) and dating apps (Vorobjovas-Pinta and Dalla-Fontana, 2019). Although research on the LGBTQ community was more diversified, however, no studies have investigated how LGBTQ travel experiences affect their attitudes and behaviours toward tourist destinations. Despite the fact that LGBTQ tourism studies have been more prominently covered in the last decade, there is a lack of literature focusing on the relationship between LGBTQ visitors and residents. Although the feelings of unwelcome, mistreatment, and discrimination have been widely discussed in the existing literature, surprisingly the LGBTQ tourists' perceptions of residents' responses have been largely overlooked. In addition, many scholars have pointed out that the voices and demands of Asian LGBTQ tourists have hardly been heard. Most recent studies were primarily conducted in the U.S., Canada, and various European countries, whereas the studies in Asian regions remained limited. Especially, due to the cultural values and government policies, research on LGBTQ communities in some countries like China is rare and difficult, especially in carrying out empirical surveys (Ong et al., 2020; Vongvisitsin and Wong, 2021; Zhou et al., 2021). Therefore, it is vital to conduct empirical quantitative studies to understand LGBTQ tourists from Asian countries in order to examine the relationship between LGBTQ tourists and residents.

### *Emotional solidarity*

Woosnam (2011) adopted Durkheim's framework to explain the emotional linkage between residents and tourists. Durkheim ([1912] 1995) argued that interactions among individuals with similar beliefs and behaviours, enhanced feelings of solidarity create emotional bonds between them. These emotional bonds influence their experiences in a way as 'we-

togetherness' (Wearing and Wearing, 2001). Woosnam (2012) offered a theory of emotional solidarity in tourism research in order to study how residents' social emotions towards tourists affect their attitudes towards community tourism development. Woosnam and his colleagues further applied this theory to study visitors' perceptions of tourist destinations (Woosnam and Aleshinloye, 2013). Recently, the theory of emotional solidarity was widely used to predict both residents' and tourists' attitudes and behaviours towards tourist destinations (e.g. Erul, Woosnam, and McIntosh, 2020; Tasci, Uslu, Stylidis, and Woosnam, 2022).

From the residents' perspectives, most emotional solidarity studies were focused on tourism development. For example, Moghavvemi, Woosnam, Paramanthan, Musa, and Hamzah (2017) examined how residents' emotional solidarity impacts their support for tourism development with regard to considering personality in Malaysia. Erul et al. (2020) examined how residents' emotional solidarity impacts attitudes towards tourism development by considering the theory of planned behaviour in Izmir, Turkey. From tourists' perspectives, emotional solidarity studies were more diversified. Researchers have examined how tourists' emotional solidarity impacts their perceived safety (Woosnam, Shafer, and Timothy, 2015b), tourists' expenditures (Woosnam, Dudensing, and Walker, 2015a), satisfaction and destination loyalty (Ribeiro et al., 2018), destination image and loyalty (Stylidis, Woosname, and Ivkov, 2020), and place attachment (Tasci et al., 2022). On the other hand, some studies aimed to evaluate the determinants of tourists' emotional solidarity such as constructed motivations and embodied engagement (Kamath, Ribeiro, Woosnam, Mallya, and Kamath, 2021). Although the topic of resident research in emotional solidarity remains comparatively narrow, most of the emotional solidarity research still largely concerns residents' perspectives. However, through widening the scope of tourist research more opportunities are afforded to researchers for applying the theory of

emotional solidarity.

In order to study tourists' emotional solidarity, Woosnam and Aleshinloye (2013) revised the measurable items of residents' emotional solidarity to examine tourists' perspectives. This emotional solidarity scale consists of three dimensions (feeling welcomed, emotional closeness, and sympathetic understanding). Researchers followed this revised measurement scale to evaluate tourists' emotional solidarity with residents (e.g. Ribeiro et al., 2018; Stylidis et al., 2020). Until recently, Joo and Woosnam (2020, 2022) developed a two-dimensional scale (community and fairness) to measure tourists' emotional solidarity with other tourists. Since the LGBTQ community tries to avoid residents' 'queer eyes' in travel (Usai et al., 2022), this study uses another angle to apply the theory of emotional solidarity. This study attempts to measure LGBTQ tourists' perceptions of residents in terms of their emotional solidarity with the LGBTQ community instead of measuring tourists' emotional solidarity with residents. It means that this study attempts to measure LGBTQ tourists' feelings about residents in terms of their welcoming nature (i.e. the pride that the presence of LGBTQ tourists brings to the local community), emotional closeness (i.e. degree of closeness to LGBTQ tourists), and sympathetic understanding (i.e. empathic feel towards LGBTQ tourists).

#### *Travel satisfaction and revisit intentions*

Travel satisfaction is viewed as an important subject in tourism research (Chi and Han, 2021). It is the aggregate feeling of tourists visiting a tourist destination (Cole and Scott, 2004). Travel satisfaction occurs when tourists have positive judgements about their travel experience (Xu and Li, 2016). During travel, tourists directly experience residents' feelings about them. Their judgment of this experience (residents' feelings about them) should directly affect their travel satisfaction. Other than travel satisfaction, destination loyalty is

another very popular topic in tourism research, as it includes retaining previous visitors to a destination (Stylos and Bellou, 2019). Previous research on emotional solidarity has indicated a positive relationship exists between emotional solidarity, travel satisfaction, and destination loyalty. Ribeiro et al. (2018), in their study of international tourists in the island nation of Cape Verde, confirmed that all three dimensions of emotional solidarity contribute significantly to travel satisfaction. However, their study was largely concerned with feelings of welcome and the sympathetic understanding that influence tourists' destination loyalty. Recently, Patwardhan, Ribeiro, Payini, Woosnam, Mallya, and Gopalakrishnan (2020) in their study of a religious festival (the Attur Church Feast) in Karkala, India found that three dimensions of emotional solidarity have a positive effect on loyalty. These results were consistent with Woosnam, Joo, Aleshinloye, and Denley (2020), namely that three dimensions of emotional solidarity are significant predictors of destination loyalty. Woosnam and Aleshinloye (2013) pointed out that the relationship between tourists' emotional solidarity and destination loyalty can be used to explain intentions to revisit. Tasci et al. (2020) in their study in Antalya, Turkey found that emotional solidarity influences further loyalty, including revisiting Antalya. The above studies analysed tourists' emotional solidarity with residents. However, tourists' perceptions of residents' emotional feelings towards them may have a similar effect on their emotional feelings towards residents. It can be inferred that when LGBTQ tourists perceived a high level of residents' emotional solidarity with them, they may become more satisfied with the trip and more willing to revisit the destination. Therefore, referring to the three dimensions of emotional solidarity, the following hypotheses are developed:

*Hypothesis 1:* The LGBTQ tourists' perceptions of residents' welcoming nature is positively related to their (a) travel satisfaction and (b) revisit intention towards a destination.

*Hypothesis 2:* The LGBTQ tourists' perceptions of residents' emotional closeness is positively related to their (a) travel satisfaction and (b) revisit intentions towards a given destination.

*Hypothesis 3:* The LGBTQ tourists' perceptions of residents' sympathetic understanding is positively related to their (a) travel satisfaction and (b) revisit intentions towards a destination.

Because it is more cost-effective to retain existing consumers than to invest in marketing for new ones (Strauss and Frost, 1999), it is important to study how to retain existing customers (Bojei, Julian, Wel, and Ahmed, 2013). In tourism research, many previous studies supported the relationship between satisfaction and destination loyalty (e.g. Lee, Jeon, and Kim, 2011; Ribeiro et al., 2018). The measurement of destination loyalty includes the revisit intention such as 'I plan to visit this destination again' (e.g. Tsai and Fong, 2021). Some previous studies have tested the direct relationship between travel satisfaction and revisit intention (e.g. Kim, 2018; Caber, Albayrak, and Crawford, 2020). For example, Wong and Lai (2021) found that travel satisfaction affects the desire to revisit a gaming destination. Therefore, satisfaction is a **determinant** of revisit intention. Since the number of destinations preferred by LGBTQ tourists is limited, satisfied LGBTQ tourists may be very likely to visit the same destination again.

*Hypothesis 4:* LGBTQ tourists' travel satisfaction is positively related to their revisit intentions regarding a destination.

Personality is the inner psychosocial characteristics of people (Schiffman and Kanuk, 2004). Personal traits show the differences among individuals and affect individuals' preferences (Ashton, 2013). Among the five personality traits, the literature reveals that

extraversion was commonly used in research on leisure activities and tourism consumption (Li and Tsai, 2013). Extraversion concerns differences in preference for social interactions and lively activities (Rusting, 1998). Extraversion refers to the tendency to focus on gratification obtained from outside the self (Nguyen, Koo, Granato, and George, 2013). Extroverts are gregarious, lively, dominant, and sociable, while introverts are reserved, quiet, taciturn, and less social (Raja, Akhtar, and Hussain, 2020). Previous studies have shown that homosexual women have lower extroversion than heterosexual women, but there is no difference in extraversion levels between homosexual and heterosexual men (Allen and Robson, 2020). However, Shenkman, Siboni, Tasker, and Casta (2020) reported that gay fathers (through surrogacy) were more satisfied with their lives and were more extroverted than heterosexual fathers. It implied that for gay fathers, extraversion is significantly correlated with life satisfaction. In tourism research, Tang and Law (2017) argued that highly extroverted tourists have positive energy towards others. Dedeoğlu et al. (2019) found that the extraversion personality trait moderates the relationship between social media sharing and destination involvement. Jiang and Tu (2022) found that the extraversion personality trait significantly moderates the effects of sincere social interaction on emotional solidarity. Since extraversion is associated with sociability (McCrae and Costa, 1999), LGBTQ tourists with a high degree of extraversion will feel more comfortable interacting with residents during travel. Therefore, LGBTQ tourists with a high degree of extraversion may be more satisfied with the trip and willing to revisit the destination if they perceive the same level of residents' emotional solidarity. Based on these expectations, the following hypotheses are developed:

Hypothesis 5: There is a moderating effect in terms of the extraversion personality trait in the relationship between LGBTQ tourists' perceptions of residents' emotional solidarity with them ([a] welcoming nature, [b] emotional closeness, and [c] sympathetic

understanding) and travel satisfaction with a destination.

Hypothesis 6: There is a moderating effect concerning extraversion personality traits in the relationship between LGBTQ tourists' perceptions of residents' emotional solidarity with them ([a] welcoming nature, [b] emotional closeness, and [c] sympathetic understanding) and revisit intention towards a destination.

Figure 1 shows the conceptual model that presents the hypotheses and relationships between three emotional solidarity dimensions, extraversion personality trait, travel satisfaction, and revisit intention towards a destination.

Take in Figure 1

## **Methods**

### *Study context*

Da Nang was originally part of the Kingdom of Champa and its name means 'big river' or 'big estuary in Cham. The estuary of the river Han has a long history and was known to Chinese and European seafarers and has been recorded on maps since the 16th century. Although renowned for its attractive beaches and luxury resorts, Da Nang is also home to the Museum of Cham Sculpture, which opened in 1919, and has many other cultural attractions, including a thriving restaurant scene. The city was also the setting for military conflicts in the wars between the French and Viet Minh and played a strategic role during the Vietnam War or what the Vietnamese call the American War. The first tourism facilities were built in Vietnam during the French colonial period and parallels may be drawn with the tourism **development activities of other colonial powers, the British in India and the Dutch in what is now Indonesia.** Tourism is an essential element in the contemporary

Vietnamese economy and by 2019, Vietnam received 18 million international arrivals, up from 2.1 million in 2000. In 2019, before the COVID-19 outbreak, 5.81 million Chinese visitors arrived in Vietnam (Statista, 2021). Due to the closeness of the geographic location, Chinese tourists are Vietnam's largest market.

Vietnam was the first country in Asia to debate the issue of same-sex marriage in the national parliament. Both male and female same-sex activities have been legal since 2000, and the right to change genders was recognised in the 2015 Civil Amendment Law. After the first pride parade in Hanoi on 5<sup>th</sup> August 2012, pride parades were held across Vietnam. LGBTQ activists in Vietnam are keeping at the forefront of the LGBTQ movement in Asia (Phuong, 2022). Ju (2022) found that Vietnamese society, as well as Filipinos and Japanese, is more likely to accept homosexuality than other Asian peoples such Chinese, Indian, Korean, Cambodian, Hmong (minority in Vietnam, China and elsewhere), Bangladeshis, and Pakistanis. Therefore, Vietnamese residents are more likely to accept international LGBTQ visitors. Da Nang is one of the cities that has many LGBTQ-friendly hotels, and many LGBTQ activities are held there. Therefore, the targeted respondents of this study were Chinese LGBTQ tourists in Da Nang, Vietnam. Before the COVID-19 outbreak, many LGBTQ organizations arranged large-scale tours to visit Da Nang. Therefore, this tourist destination was an ideal place to conduct this research.

### *Instrument*

Validated measurable items were adopted from the previous studies. Items that tourists perceived residents' welcome nature (four items, e.g. When I was travelling in Vietnam, I felt that Vietnam residents feel the community benefits from having me to Vietnam), emotional closeness (four items, e.g. When I was travelling in Vietnam, I felt that some Vietnam residents feel close to me), and sympathetic understanding (four items, e.g. When



I was travelling in Vietnam, I felt that Vietnam residents feel affection towards me) were revised from Lai and Hitchcock's (2017) residents' emotional solidarity scale. Since the measurement of LGBTQ tourists' perceptions of residents' emotional solidarity did not involve any LGBTQ travel motivations, travel patterns, or constraints, no specific adjustment for the measurement was needed in this study. Regarding travel satisfaction and revisit intention, the items were modified according to Bloemer and Odekerken-Schroder (2002) and Wang and Hsu (2010), respectively. For the measurable items of extraversion, three items were modified from Tang and Lam's (2017) study to fit the group travel environment. For example, 'I talked to a lot of different people during the trip'.

After the filter question to qualify respondents, the first part was used to measure travel satisfaction. The second part measured tourists' perceptions of residents' emotional solidarity. The third part pertained to respondents' demographics. In this part, there was a question about sexual orientation identity or gender identity - 'are you homosexual, or part of the LGBTQ community?' The last part measured tourists' revisit intention. This format helps to minimize the common method bias (Podsakoff, MacKenzie, Lee, and Podsakoff, 2013).

The English questionnaire was translated into Chinese by a professional translator. To prevent translation bias, back-translation was performed by another translator to verify the Chinese translation (Brislin, 1970). Three tourism professors were invited to validate the content of the questionnaire in early May 2019. Subsequently, 30 LGBTQ tourists were invited through an online social network for a face-to-face pilot test in Shenzhen, China. Based on respondents' feedback, some modifications were made. Table 1 lists the measurable items. All items were measured using a 7-point Likert scale.

Take in Table 1

### *1.1 Data collection and sampling*

In June 2019, a large LGBTQ group tour visited Da Nang. There were around a thousand LGBTQ tourists. This annual LGBTQ group tour has been running for 11 years, and the organizer has set certain restrictions related to the sexual orientation of the participants. **Four lesbian research assistants who were highly trained** joined this tour and collected data in a face-to-face format after visiting Da Nang. The research assistants approached the tour members and asked them the filter question ‘are you a Chinese tourist who joined this tour group to visit Da Nang?’ to confirm respondents were the members of the LGBTQ group tour. Respondents took around 20 minutes to complete the survey and showed great enthusiasm to support this research. This study evaluated the satisfaction of the entire trip to Da Nang, so it is reasonable to measure travel satisfaction just after the trip. If data were collected during the trip to Da Nang, it only measured the satisfaction of the previous part of the trip. Although the data was collected before the COVID-19 outbreak, because LGBTQ tourism is so unique, its results should not change as a result of the COVID-19 pandemic. Due to the outbreak of the COVID-19, China's overseas travel has been interrupted, and such a sampling opportunity is even more valuable.

A total of 250 individuals completed the questionnaire. Although it was convenience sampling, the samples should be fairly representative of the total population of the group tour because it surveyed around one-fourth of the tour members. And this was an annual large-scale tour group of the Chinese LGBTQ community to Vietnam, so the participants of this tour group may indeed represent the population of the Chinese LGBTQ community who travel to Vietnam. Some respondents rated the same or similar scores on every question, resulting in the discarding of 33 questionnaires, leaving 217 completed for data analysis. Since sexual and gender minority people as being relatively difficult to assess

(Kaygalak-Celebi et al., 2022), only 18% of LGBTQ tourism research have used quantitative survey methods (Ong et al., 2020). Compared with the sample sizes of Ram, Kama, Mizrachi, and Hall's (2019) (pride group = 168, non-pride group = 117) and Ro and Khan's (2022) (177 participants) on-site quantitative surveys, this sample size was acceptable. Figure 2 shows the local reception of the LGBTQ tour group. Table A1 in Appendix shows the demographic information of the respondents. The samples were composed of 63.13% (137) males and 36.87% (80) females. All respondents were homosexual or part of the LGBTQ community. About 60% of those sampled were 30 years of age or younger, and 95.85% visited Vietnam for the first time.

Take in Figure 2

## **Findings**

The data were analysed by using SmartPLS (v.3.3.6) (Ringle, Wende, and Becker, 2015). There were 21 measurable items, the sample size was sufficient to perform PLS-SEM according to the '10 times rule' (Hair, Hult, Ringle, and Sarstedt, 2016). PLS-SEM was employed because PLS-SEM supports the examination of moderating effect of a continuous scale such as extraversion in this study.

### *Outer model measurement*

Table 1 shows the descriptive statistics and factor loadings. The skewness values (ranging from -0.906 to 0.053) and kurtosis values (ranging from -1.072 to 0.122) were within the normal values (-1.0 to +1.0) and (-3.0 to +3.0), respectively, suggesting the data is normally distributed (Hair, Black, Babin, and Anderson, 2010). As presented in Table 1, all the factor loadings were greater than 0.7. Table 2 shows that the AVE values for all the constructs were greater than the cut-off of 0.50, establishing convergent validity (Hair et al. 2010). All

constructs in the model were found to be reliable with Cronbach's alpha values (ranging from 0.785 to 0.956), and composite reliability values (ranging from 0.856 to 0.972) above the threshold of 0.7 (Hair et al., 2010). The heterotrait-monotrait ratio (HTMT) values (ranging from 0.116 to 0.799) were less than 0.85, indicating that the measurement model has no discriminant validity issues (Hair et al., 2016).

Take in Table 2

### *Structural equation modelling*

The analysis results of the PLS-SEM are given in Figure 3 and Table 3. All the inner variance inflation factor (VIF) values were lower than 3.3, so collinearity is not a critical issue in the model (Hair et al., 2016). The results of Harman's one-factor test indicated that the first factor accounted for 47.05%, below the threshold of 50%. Therefore, common method bias was not an issue in this study (Podsakoff, MacKenzie, Lee, and Podsakoff, 2003).

As shown in Figure 3 and Table 3, H1 to H4 hypotheses were supported ( $p$ -value  $< 0.05$  and  $f$ -square  $> 0.02$ ). The total variance of travel satisfaction and revisit intention were  $R^2 = 0.462$  and  $0.672$ , respectively. A two-stage approach was used to examine the moderating effects of extraversion. The results show that extraversion positively moderated the effect of welcoming nature on travel satisfaction and revisit intention, but it did not show any moderating effect on other dimensions of emotional solidarity. Therefore, H5a and H6a were supported. Figure 4 shows the results of the simple slope analysis. Table 4 shows the indirect and total effects of three dimensions of emotional solidarity on revisit intention.

Take in Tables 3 and 4

Take in Figures 3 and 4

### ***Discussion***

This study measures LGBTQ tourists' perceptions of residents' emotional solidarity with them so as to predict LGBTQ tourists' travel satisfaction and revisit intention towards Da Nang, Vietnam. The results indicate that three dimensions of emotional solidarity have significant effects on travel satisfaction and revisit intention. Among the three dimensions, sympathetic understanding is the major source of travel satisfaction, and emotional closeness influences LGBTQ tourists' revisit intention more. Compared with previous studies, this study finds that LGBTQ tourists' perceptions of residents' emotional solidarity are positively associated with their travel satisfaction and behavioural intention as previous studies on tourists' emotional feelings towards residents (Patwardhan et al., 2020; Ribeiro et al., 2018; Zhang and Tang, 2021), the impact strengths of each dimension on behavioural intention are different. The below paragraph will discuss the differences. In addition, the extraversion personality trait moderates the effect of the welcoming nature of travel satisfaction and revisit intentions. Extroverted LGBTQ tourists who feel strongly welcomed by residents are more satisfied with the trip and willing to revisit Vietnam.

Table 5 summarises the results of different studies regarding tourists' travel satisfaction and behavioural intentions influenced by the three dimensions of emotional solidarity. This study showed that LGBTQ tourists consider residents' sympathetic understanding highly satisfying during the trip. Also, their perceptions of residents' sympathetic understanding have the greatest total effect on revisit intention (as shown in Table 4). It is that residents are kind to them and understand their feelings (Woosnam et al., 2009). Some LGBTQ individuals experience a lack of people's understanding in daily life (Monterrubio et al., 2021), so they may attach great importance to the residents'

sympathetic understanding of them. Compared with Ribeiro et al.'s (2018) study, it shows that the effects of these two types of feelings (tourists' perceptions of residents' emotional solidarity and tourists' perceptions of their emotional solidarity) are similar, with sympathetic understanding being the most important emotional predictor of travel satisfaction. In addition, the feelings of residents' emotional closeness and welcome nature are necessary. The next paragraph will discuss these two factors.

Take in Table 5

Comparing the means of three dimensions of emotional solidarity to Styliadis et al.'s (2020) cluster analysis, this study indicated that LGBTQ tourists belong to the 'appreciators' group since they had a higher perception of the warm welcome and felt residents held a rather neutral stance towards them. LGBTQ tourists have experienced a welcoming environment created by the respect and inclusion of Vietnam residents (Ro and Olson, 2020). One of the intrapersonal constraints for LGBTQ travel is safety (Ram et al., 2019; Usai et al., 2022). Since perceptions of safety are highly related to how welcoming local people are (Woosnam et al., 2015b), Chinese LGBTQ tourists perceived receiving a welcome and then feeling safe on the Vietnam trip. Feeling safety in destinations is quite a specific pull factor for LGBTQ tourists to choose destinations, especially for TGNC individuals (Monterrubio et al., 2020). But regarding their further behaviours (in terms of revisit intentions), Patwardhan et al. (2020) found welcoming nature was the most important element. In Zhang and Tang's (2021) study of Chinese tourists, feeling welcomed was also the most important element. However, in this study, emotional closeness was the most important. This implies that the feelings of emotional solidarity driving LGBTQ tourists and non-LGBTQ tourists to revisit a destination are different. LGBTQ tourists are looking for local people to move closer to them, not just welcome them. The emotional

closeness represents a higher level of emotional solidarity (or a greater degree of intimacy) (Woosnam et al., 2015b). The close tie of local people creates a supportive environment for the LGBTQ community (Lewis and Markell, 2020). Therefore, establishing a higher level of emotional solidarity with the LGBTQ community can encourage LGBTQ tourists to return to the destination.

The results of the simple slope analysis indicated that both extroverted and introverted LGBTQ tourists show a high level of intentionality to revisit Vietnam when they feel a high residents' welcoming nature. Extroverted LGBTQ tourists show a higher intention to revisit over introverted LGBTQ tourists (point A in Figure 4b). There is a gap in revisit intention between extroverted and introverted LGBTQ tourists. Both extroverted and introverted LGBTQ tourists show a similar low intention to revisit when they feel a low welcoming nature among residents (point B in Figure 4b). The gap in revisit intention is narrow. For travel satisfaction, extroverted LGBTQ tourists show greater travel dissatisfaction when they find that residents did not welcome them (point B in Figure 4a). Compared with introverted LGBTQ tourists, extroverted LGBTQ tourists show higher travel satisfaction when they find that residents were very welcoming (point A in Figure 4a). Extroverts get excited by being around others (Raja et al., 2020), so extroverted LGBTQ tourists' satisfaction is more sensitive to the welcoming nature of residents. Introverts prefer limited social interaction (Raja et al., 2020), so it makes sense that they would appear to care less about how residents feel about them.

This study is positioned under the pillar of social sustainability, promoting equal and fair representation. Of course, the legalization of homosexuality helps develop an LGBTQ-friendly destination, but it is not enough. The destinations should meet the UN SDGs by satisfying LGBTQ tourists in the context of gender equality (Kaygalak-Celebi et al., 2022).

The findings of the study contribute to our knowledge in understanding how to achieve the UN SDGs by establishing residents' emotional solidarity with the LGBTQ community. To foster sustainable development of an LGBTQ-friendly destination, this study indicates that developing local people's emotional solidarity with the LGBTQ community is essential because LGBTQ tourists care about how local residents respond in ways of welcoming nature, emotional closeness, and sympathetic understanding.

## ***Conclusions***

### *Theoretical implications*

This study contributes to the existing literature in the following three ways. First, this study helps to broaden the LGBTQ tourism literature by collecting Chinese LGBTQ tourists' data in Da Nang, Vietnam. Although **contemporary** Chinese society **may appear to** have no pre-existing social and cultural factors that are unequivocally opposed to sexual and gender minorities, a survey indicated that non-minority respondents generally (70%) did not support the LGBTQ community (Being LGBTI in China, 2016). Another survey indicated that over 75% of LGBTQ respondents did not disclose their sexual orientation or gender identity to others (Suen, Chan, & Badgett, 2020). Therefore, Chinese LGBTQ people may **be drawn to travelling overseas to find opportunities to openly** express their gender identity and sexuality. Although China and Vietnam are communist countries, it is believed that homosexual acts have never been illegal in Vietnam (UNDP & USAID, 2014).

Vietnam allows same-sex weddings and has the potential to be one of the most popular LGBTQ tourism destinations in Asia. Most previous LGBTQ studies were conducted in Western countries (Olson and Reddy-Best, 2019; Usai et al., 2022); thus this study may be the first to empirically examine the relationship between the LGBTQ community and residents in Asia. The literature revealed that only a few studies regarding LGBTQ tourists'



travel satisfaction and behavioural intention. Ram et al. (2019) found that there is a link between the perception of Tel Aviv as LGBTQ-friendly and the evaluation of Tel Aviv (as reflected by satisfaction and recommendation to others). But their study did not explain how LGBTQ tourists experience the LGBTQ-friendly destination. This study exhibits how LGBTQ tourists perceive the LGBTQ-friendly destination in terms of residents' emotional solidarity. Among the various considerations concerning the choice of Vietnam as a destination among Chinese LGBTQ tourists, it would appear that, in addition to an absence of homosexual legal restrictions, having a common communist political ideology increases their sympathetic understanding and emotional closeness. Of course, geographic distance may be also a factor. This study contributes to LGBTQ tourism literature by enriching our knowledge of LGBTQ tourism in terms of the relationship between the LGBTQ community and residents. It suggests that researchers further investigate LGBTQ tourists' attitudes and behaviours towards LGBTQ-friendly destinations.

Second, this study examined a niche tourism market segment, LGBTQ tourism. The niche tourism setting helps to generalize the theory of emotional solidarity. This study measured LGBTQ tourists' perceptions of residents' emotional solidarity with the LGBTQ community. Emotional solidarity is the feeling of solidarity binding individuals together (Jacobs and Allen, 2005). Previous studies measured subjects' (tourists or residents) feeling of solidarity (e.g. Jiang and Tu, 2022; Tasci et al., 2022). This study measured the subjects' (i.e. tourists) perceptions of others' (residents) feeling about them. Logically, tourists' feelings towards residents should be closely related to residents' feelings towards tourists. If the tourists feel the unfriendly attitude of the residents, very few tourists are willing to take the initiative to express their friendliness. This study identified the importance of creating travel satisfaction in terms of the ranking of LGBTQ tourists with regard to the feeling of residents' sympathetic understanding (0.325), welcoming nature (0.262), and

emotional closeness (0.201). For achieving the aim of UN SDGs in building inclusive societies, this study encouraged researchers to apply the theory of emotional solidarity in minority group travel such as accessible travel. By measuring minority tourists' perception of residents' responses and comparing the impacts of these responses on minority tourists' attitudes and behaviours, we can better understand minority tourists and **fulfil** their travel **expectations**. This study recommends researchers compare the effect of each dimension of emotional solidarity on studying minority group travel research. In summary, this study contributed to emotional solidarity literature by showing an alternative way to measure emotional solidarity and examining the generalization of the theory in minority group travel.

Finally, this study contributes to tourist personality literature by examining extraversion in the process of tourist-resident social interactions and showing the differences between extroverted LGBTQ tourists and introverted LGBTQ tourists in responding to residents' welcoming nature. Because extraversion strengthens tourist immersion, Jiang and Tu (2020) recommended **more attention should be devoted to the needs of introverted tourists to help improve their** tourism experiences. But this study indicated that extroverted LGBTQ tourists may be **particularly** sensitive to **certain kinds** of tourism experiences, leading them to react negatively. In fact, we know little about tourist extraversion due to the lack of research on this area. It is recommended that researchers further study the moderating role of extraversion in other tourism segments, not limited to the field of resident-tourist interactions.

#### *Managerial implications*

This study provides the following practical recommendations, including for the UN SDG #5 and SDG #10. According to the results, sympathetic understanding plays an important

role in generating Chinese LGBTQ tourists' travel satisfaction. Many Asian countries have a lot of common shared traditional cultures, such as Confucianism and Buddhism, which should also be promoted to increase sympathetic understanding. **Traditional Chinese cultural responses to homosexuality are varied and have changed over time, and there is a considerable literature on the subject that would be impossible to review in here, but perhaps it is worth pointing out this contrasts with the widespread condemnation of homosexuality that used to exist in Western societies, which was derived from Christian teachings of earlier eras and other sources** (Lee, 2016). Residents' sympathetic understanding of Chinese LGBTQ tourists reflects the sustainability of gender equality in tourist destinations (SDG #5). For LGBTQ-friendly destinations, promoting LGBTQ rights not only ensures equal opportunities for LGBTQ (SDG #10) but also increases residents' understanding of LGBTQ. Presenting this understanding to LGBTQ tourists can increase LGBTQ tourists' travel satisfaction with the destinations. In addition, this study also provides implications for destination governments in Asian countries to serve Chinese tourists. Most Southeast Asian countries are convenient to communicate in Chinese because there are many Chinese abroad. These Asian countries will be the beneficiaries of tourist destinations for Chinese tourists after the COVID-19 pandemic. To meet such a tourism opportunity, it is suggested that Asian countries provide basic education to tourism service staff about Chinese culture (including the Chinese language) so that they can show their sympathetic understanding of Chinese tourists and let Chinese tourists feel residents' affection towards them.

Other than sympathetic understanding, emotional closeness influences LGBTQ tourists' revisit intention even more. Therefore, the Vietnamese DMO could strengthen its advertising strategies to express its people's willingness to make friends with Chinese tourists, including LGBTQ visitors. For hotels, restaurants, bars, and other service

industries, it is necessary to motivate service personnel to warmly communicate with Chinese tourists, especially LGBTQ groups. Their interactions help increase the sense of closeness among Chinese (LGBTQ) tourists, **fulfil** gender equality (SDG #5), and increase the chances of those tourists' revisiting. Of course, these LGBTQ-friendly recommendations can be applied to other minority tourists and other LGBTQ-friendly destinations (SDG #10).

This study found that introverted LGBTQ tourists are likely to be dissatisfied, so they do not revisit a given destination. To achieve gender equality (SDG #5) and reduce the inequalities (SDG #10) in serving the LGBTQ groups, the tourism industry should pay more attention to tourists with low extraversion as introverted LGBTQ tourists are more likely to care about how residents welcome them. However, tourism service workers may choose to avoid contact due to their inexperience in serving LGBTQ tourists, which may be misleading for introverted LGBTQ tourists. The tourism industry should provide training to service workers, including the concept and practice of the UN SDGs in tourism. So that service workers can express their gratitude for the arrival of LGBTQ tourists and make introverted LGBTQ feel welcome as an equal part of society.

#### *Limitations and future research*

First, due to the difficulty of identifying individual LGBTQ tourists in destinations, this study surveyed one-fourth of members of a large LGBTQ group. However, similar group-think responses may exist. Also, large group travel reduces the members' interaction with locals, and respondents might assess residents' feelings about the group. Future studies can be conducted with a more diversified sampling base including LGBTQ tourists in small groups or travelling alone. Second, in terms of the sample, only Chinese LGBTQ tourists were involved. The results of this study may not be generalized since LGBTQ tourists from

different countries vary in their cultural outlooks. Future research can be expanded to compare any differences between Chinese and **other source countries of LGBTQ tourists** in their perception of residents' emotional solidarity and the outcomes. Thirdly, data was only collected with regard to travel to Vietnam and since residents in different countries may show different levels of emotional solidarity with the LGBTQ community, future research can be conducted in other countries, especially in Asia. Finally, while LGBTQ individuals are considered a social minority, the tourism constraints on LGB and TGNC individuals vary. This study did not distinguish LGB and TGNC tourists' perceptions of residents' emotional solidarity with them. Future research could gain insight into differences in how they perceive residents' impressions of them.

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Table 1. Descriptive statistics and factor loading

Measurable items		Mean	Standard Deviation	Excess Kurtosis	Skewness	Factor loading
Welcome nature						
WN1	When I was travelling in Vietnam, I felt that Vietnam residents are proud of me as a visitor comes to Vietnam.	4.742	1.588	-0.606	-0.424	0.828
WN2	When I was travelling in Vietnam, I felt that Vietnam residents feel the community benefits from having me to Vietnam.	5.433	1.562	0.122	-0.906	0.744
WN3	When I was travelling in Vietnam, I felt that Vietnam residents appreciate me for my contribution in making to Vietnam's economy.	5.180	1.715	-0.552	-0.691	0.806
WN4	When I was travelling in Vietnam, I felt that Vietnam residents treat me fair in Vietnam.	4.484	1.837	-0.860	-0.462	0.713
Emotional closeness						
EC1	When I was travelling in Vietnam, I felt that some Vietnam residents like to contact me.	4.258	1.544	-0.492	-0.356	0.895
EC2	When I was travelling in Vietnam, I felt that some Vietnam residents feel close to me.	4.240	1.480	-0.538	-0.153	0.944
EC3	When I was travelling in Vietnam, I felt that some Vietnam residents like to make friends with me.	4.023	1.416	-0.359	-0.267	0.935
EC4	When I was travelling in Vietnam, I felt that some Vietnam residents like interacting with me.	4.147	1.413	-0.303	-0.106	0.875
Sympathetic understanding						
SU1	When I was travelling in Vietnam, I felt that Vietnam residents understand me.	4.396	1.621	-0.491	-0.287	0.768
SU2	When I was travelling in Vietnam, I felt that Vietnam residents identify with me.	4.171	1.627	-0.610	-0.252	0.914
SU3	When I was travelling in Vietnam, I felt that Vietnam residents feel affection towards me.	3.935	1.535	-0.519	-0.315	0.921

SU4	When I was travelling in Vietnam, I felt that Vietnam residents have a lot in common with me.	4.134	1.662	-0.619	-0.147	0.897
<hr/>						
Travel satisfaction						
TS1	I was fully satisfied with the trip to Vietnam.	3.728	1.753	-1.011	-0.059	0.931
TS2	The tourism services offered in Vietnam met my expectations.	3.696	1.741	-1.072	0.053	0.952
TS3	I was satisfied with my decision to visit Vietnam.	3.940	1.726	-0.913	-0.096	0.937
<hr/>						
Revisit intention						
RI1	I would like to revisit Vietnam in the near future.	3.963	1.714	-0.936	-0.180	0.957
RI2	I plan to revisit Vietnam in the near future.	3.912	1.700	-0.873	-0.055	0.952
RI3	I will make an effort to revise Vietnam in the near future.	4.470	1.704	-0.701	-0.382	0.839
<hr/>						
Extraversion						
Ex1	I felt comfortable around people during the trip.	5.392	1.577	-0.140	-0.800	0.960
Ex2	I started conversations with people during the trip.	5.419	1.613	0.084	-0.895	0.974
Ex3	I talked to a lot of different people during the trip.	5.318	1.732	-0.170	-0.874	0.942
<hr/>						

Table 2. Reliability, convergent validity, and discriminant validity

	CA	rho_A	CR	AVE	EC	Ex	RI	SU	TS	WN
Emotional closeness (EC)	0.933	0.938	0.952	0.833	<i>0.913</i>	<u>0.249</u>	<u>0.682</u>	<u>0.738</u>	<u>0.583</u>	<u>0.662</u>
Extraversion (Ex)	0.956	0.960	0.972	0.919	0.236	<i>0.959</i>	<u>0.297</u>	<u>0.234</u>	<u>0.116</u>	<u>0.310</u>
Revisit intention (RI)	0.905	0.920	0.941	0.842	0.625	0.277	<i>0.917</i>	<u>0.705</u>	<u>0.799</u>	<u>0.660</u>
Sympathetic understanding (SU)	0.899	0.911	0.930	0.769	0.676	0.217	0.639	<i>0.877</i>	<u>0.633</u>	<u>0.662</u>
Travel satisfaction (TS)	0.934	0.935	0.958	0.884	0.546	0.110	0.740	0.584	<i>0.940</i>	<u>0.582</u>
Welcoming nature (WN)	0.785	0.794	0.856	0.599	0.609	0.274	0.599	0.577	0.531	<i>0.774</i>

Remark: AVE = Average Variance Extracted, CA = Cronbach's Alpha, CR = Composite Reliability, Underline

font - Heterotrait-Monotrait Ratio, *Italic* font = square-root of the AVE

Table 3. Hypotheses tests

Paths	Estimate	p-value	f-square	VIF	Result
H1a Welcoming nature → Travel satisfaction	0.262	0.000	0.071	1.783	Support
H1b Welcoming nature → Revisit intention	0.142	0.010	0.032	1.911	Support
H2a Emotional closeness → Travel satisfaction	0.201	0.008	0.034	2.213	Support
H2b Emotional closeness → Revisit intention	0.170	0.012	0.038	2.288	Support
H3a Sympathetic understanding → Travel satisfaction	0.325	0.000	0.095	2.063	Support
H3b Sympathetic understanding → Revisit intention	0.158	0.005	0.034	2.259	Support
H4 Travel satisfaction → Revisit intention	0.455	0.000	0.340	1.858	Support
H5a WN x Ex → Travel satisfaction	0.252	0.000	0.065	1.415	Support
H5b WC x Ex → Travel satisfaction	0.009	0.901	0.000	2.149	Not
H5c SU x Ex → Travel satisfaction	-0.057	0.399	0.004	1.825	Not
H6a WN x Ex → Revisit intention	0.121	0.029	0.023	1.506	Support
H6b WC x Ex → Revisit intention	-0.025	0.666	0.001	2.149	Not
H6c SU x Ex → Revisit intention	0.023	0.634	0.001	1.832	Not

Remark: EC = emotional closeness, Ex = Extraversion; SU = sympathetic understanding, VIF = variance inflation factor, WN = welcoming nature

Table 4. Indirect and total effects of emotional solidarity elements on revisit intention

	Indirect effect	p-value	Confidence intervals		Total effect	p-value	Confidence intervals	
			2.50%	97.50%			2.50%	97.50%
Welcoming nature	0.119	0.001	0.055	0.197	0.262	0.000	0.143	0.389
Emotional closeness	0.091	0.010	0.025	0.165	0.261	0.001	0.100	0.396
Sympathetic understanding	0.148	0.000	0.071	0.222	0.306	0.000	0.179	0.440

Table 5. Results compared with previous studies

	This study	Ribeiro et al. (2018)	This study	Patwardhan et al. (2020)	Zhang and Tang (2021)	Jiang et al. (2022)
Samples	Chinese LGBTQ tourists	Tourists to Cape Verde	Chinese LGBTQ tourists	Tourists joined the Attur Church Feast	Chinese tourists	Chinese volunteer tourists
Dependent construct	Travel satisfaction	Travel satisfaction	Revisit Intention	Destination Loyalty	Destination Loyalty	Destination Loyalty
Welcoming nature	0.262	0.24	0.142	0.258	0.319	0.015(ns)
Emotional closeness	0.201	0.20	0.170	0.116	0.245	0.135
Sympathetic understanding	0.325	0.50	0.158	0.213	0.138	0.235

Note: values represent regression coefficients



Table A1. Respondents' profiles (n = 217)

		Frequency	Percent			Frequency	Percent
Gender:	Male	137	63.13	Female		80	36.87
Homosexual, or part of LGBTQ community	Yes	217	100.00	No		0	0
Age:	18-20	4	1.84	36-40		20	9.22
	21-25	50	23.04	41-45		11	5.07
	26-30	75	34.56	46-50		5	2.30
	31-35	45	20.74	Over 50		7	3.23
Monthly income: (USD)	Less than 500	8	3.69	1500-2999		42	19.35
	500-999	56	25.81	3000-4999		28	12.90
	1000-1499	73	33.64	Over 5000		10	4.61
Education: (completed)	Primary	4	1.84	Undergraduate		97	44.70
	Secondary	18	8.29	Postgraduate		42	19.35
	Diploma	56	25.81				
No. of visits to Vietnam in the past 5 years:	1*	208	95.85	3		2	0.92
	2	4	1.84	Over 3		3	1.38

Note: \* include this time

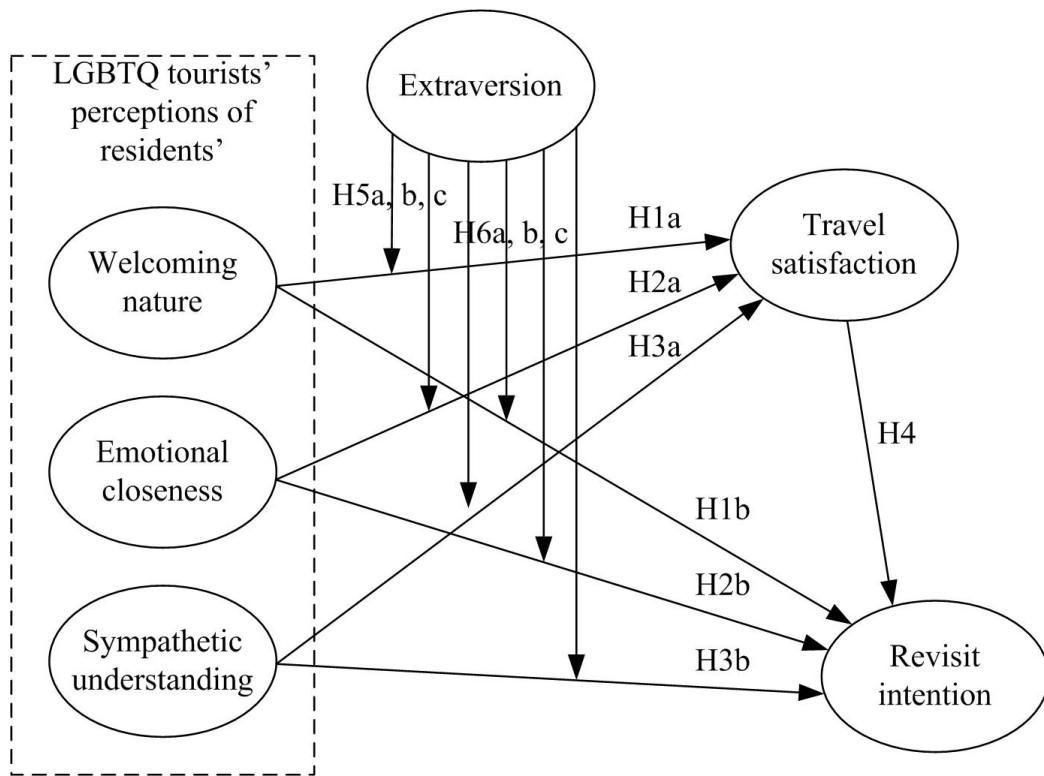


Figure 1. Research model



Figure 2. The local reception of the LGBTQ tour group

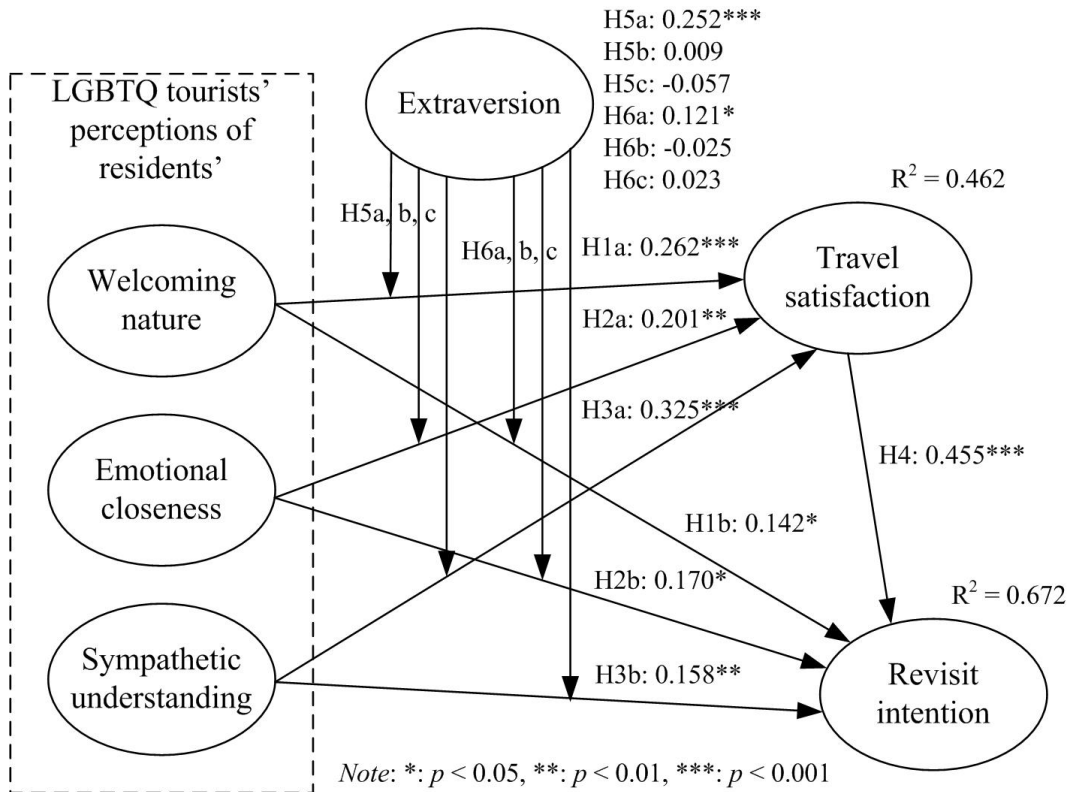
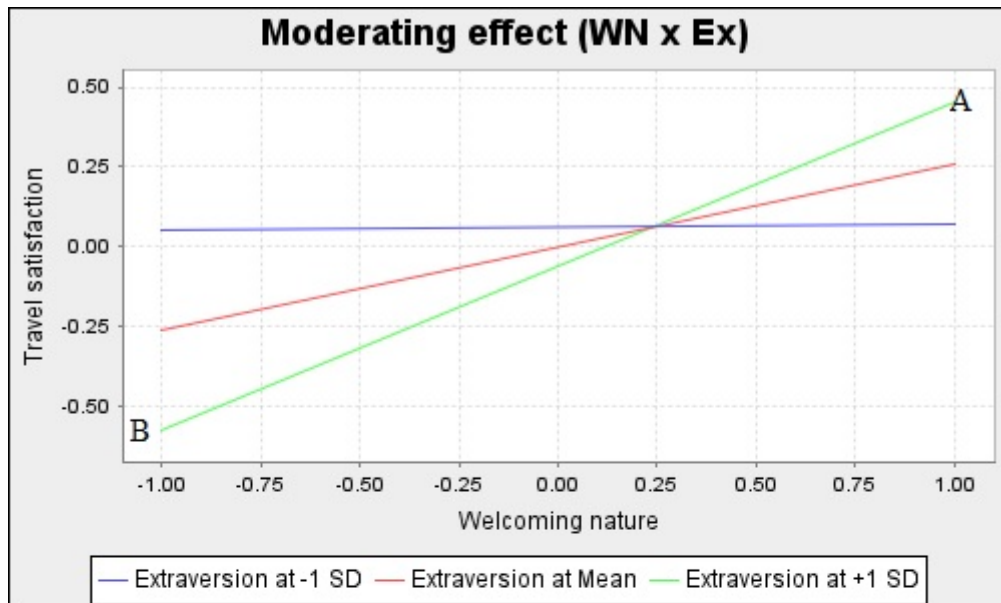
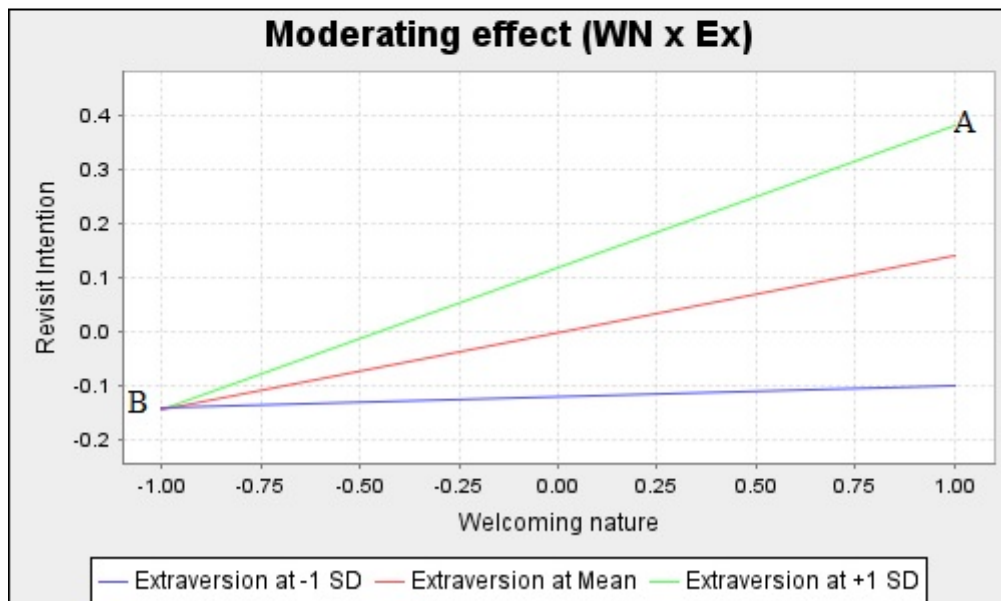


Figure 3. Results of PLS analysis



(a)



(b)

Figure 4. Results of simple slope analysis