Examining the formation of wellbeing during and its change after a tourist experience

by

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A thesis

presented to the University of Waterloo

in fulfilment of the

thesis requirement for the degree of

Doctor of Philosophy

in

Recreation and Leisure Studies

Waterloo, Ontario, Canada, 2019

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Author's Declaration

I hereby declare that I am the sole author of this thesis. This is a true copy of the thesis, including any required final revisions, as accepted by my examiners.

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Abstract

This study lays out a solid foundation for research on wellbeing in the tourism context by answering two primary questions – how, and in what way, does tourism promote wellbeing? Second, to what extent does wellbeing change after a tourist experience?

To answer the first question, this study draws on existential authenticity theory that suggests tourism enables people to live authentically, and thereby allows for optimal tourist experiences. This study also refers to eudaimonism theory that indicates wellbeing is attained through being authentic in oneself and that experiencing optimal functioning in specific activities further facilitates wellbeing. By integrating these two theories, this study argues that existential authenticity facilitates wellbeing through optimal tourist experiences. To examine this premise, this study examined the mediating effect of optimal tourist experiences in the relationship between existential authenticity and wellbeing.

To answer the second question concerning the sustained effect of the tourist experience on wellbeing, three sub-questions are posed that existing longitudinal studies have failed to adequately address: (1) what's the trajectory of wellbeing change after a tourist experience? (2) does the tourist experience predict the change of wellbeing after tourism? and (3) is there a difference in feelings of hedonic and eudaimonic wellbeing in the change after a tourist experience? This study set out to address these questions by adopting a longitudinal survey design involving three waves over several months during which participants completed self-administered questionnaires concerning their tourist experience and both hedonic and eudaimonic wellbeing.

The three waves of data collection were administered from September 2018 to February 2019 in China, with 228 participants recruited for the first survey during their tourist experience. A total of 211 participants remained in the second survey conducted four weeks after their tourist

experience, and 208 remained in the third survey conducted eight weeks after their tourist experience. Along with some demographics and trip characteristics, the initial survey measured existential authenticity based on the three core concepts of Authentic Living, Accepting External Influence, and Self-Alienation, and assessed the optimal tourist experiences based on Positive Emotions, Sense of Meaning in Life, Sense of Growth, Sense of Engagement, and Sense of Positive Relations. Hedonic wellbeing was measured based on participants' Positive Emotions, Negative Emotions, and Life Satisfaction; and their eudaimonic wellbeing was measured based on the concept of Flourishing. Mediation analyses were conducted using SPSS to answer the first research question and Latent Growth Curve modeling in AMOS was used to assess change in wellbeing after a tourist experience to answer the second set of questions.

The mediation analysis suggested that most optimal tourist experiences mediate the relationships of Authentic Living to Positive Emotions, Negative Emotions, Life Satisfaction, and Flourishing. The Accepting External Influence was not significantly related to either hedonic or eudaimonic wellbeing. Most optimal tourist experiences mediate the relationships of Self-Alienation to Positive Emotions, Negative Emotions, and Flourishing, but Self-Alienation was not related to the Life Satisfaction.

The Latent Growth Curve modeling analysis suggested that the Positive Emotions declined dramatically in the first month following a tourist experience and then marginally again in the second month. The decline in Positive Emotions was slower for people who reported higher levels of optimal tourist experiences. Negative Emotions increased dramatically in the first month after a tourist experience and then marginally in the second month, and the change was very similar across all individuals. Life Satisfaction (hedonic wellbeing) neither declined nor increased significantly in the two months following a tourist experience, and its change was not significantly different across individuals. Flourishing (eudaimonic wellbeing) declined gradually and marginally over the same two-time intervals, and the decline was slower for people who reported higher levels of optimal tourist experiences.

Drawing on existing evidence and the results of this study, the premise arising from linking existential authenticity theory and eudaimonism theory was supported; that is, tourism enables people to live more authentically during tourism, which promotes optimal tourist experiences and experiences of optimal functioning in tourism, and ultimately, these conditions lead to higher levels of wellbeing. Further, gains in hedonic wellbeing fade dramatically in the first month following a tourist experience, whereas eudaimonic wellbeing fades more gradually and marginally in the two months following a tourist experience. Thus, the effect of tourism on eudaimonic wellbeing is more stable over time than the effect on hedonic wellbeing. This study also concludes that when tourist experiences are more optimal, they can slow the decline in wellbeing over time. The theoretical, methodological, and practical implications of these findings are discussed, as well as study limitations and suggestions for future research.

Acknowledgements

The four years of study in the Department of Recreation and Leisure Studies, University of Waterloo, is one of the most important periods of my life. The reward I get from this process is much more than just a Ph.D. title, I realized how narrow my mind was, I figured out who I am and what I want to be, I learned what defines a good person, I found my academic direction and interest that will guide my future research, I also gained adequate knowledge and skills for embarking an academic career in my readings, writings, and reflections, in the classes, and in the conversations with professors, fellow graduate students, and friends from all over the world. All these rewards make the stress, nervousness, anxiety, hardworking, and sleepless nights worthy; they also make the happiness from reaching each mile stone, the pleasure from the conversations with professors, and the excitement from good ideas more intense and fresh.

None of the progress would happen without my professors and friends' involvement. The first person I want to thank is my supervisor (although you treated me as your colleague), Dr. Bryan Smale, you are always so supportive, you give me freedom to explore the questions I am interested in; you can always inspire me to think from different perspectives when I am stuck; your pursuit of perfection always encourages me to reach the best of me; your knowledge on wellbeing and statistics always reminds how little I know about them; the funding you provided enables me to focus on my research; your detailed feedback on my work not only betters the thesis, but also helps me develop my writing skill; your interaction with Sherry showcases me how to be a good man and a good husband. All of these not only helps me finish the Ph.D. program, but also shape my future career and life. I appreciate all you did for me, Bryan. I also want to thank my committee members of the comprehensive exam, proposal, and the final dissertation defence. They are Dr. Bryan Smale, Dr. Steve Mock, Dr. Sanjay Nepal, Dr. Karla Boluk, Dr. Bryan Grimwood, Dr. Gordon J. Walker, and Dr. Clare Mitchell. Thank you for your

contribution to the final dissertation, it is your questions, insights, feedbacks, and challenges that drive me to be better and make my experience of being a Ph.D. candidate amazing.

Dr. Lisbeth Berbary, you are one of the persons who influenced me most, you helped me think about the subjects that I have never thought about, see so many things that I have taken for granted, reflect what I have believed for my whole life, and clarify what I should do in the rest of my life, thank you, no words can express how appreciatory I am for what you did. Dr. Steven Mock, you are such a nice and patient guy, I always feel relaxed when I discuss with you on my article and thesis, your suggestions are so helpful. Dr. Bryan Grimwood, thank you for being my committee member, I like your way of living and working as a scholar, it is a good example for a novice. Dr. Sherry Dupuis, I like the way you teach and interact with students, it always makes me feel comfortable and being respected, you also inspired me to reflect on social agendas such as ageing, disability, and illness, it arouses my research interests in these agendas. Sandy, thank you for what you did for me and the entire department, the garden work you offered helped me out of the financial problem. Zara, I feel so lucky that I TAed for you, thank you for tolerating the mistakes I might have made and giving me chances to develop, I also appreciate the congratulations you sent every time I reached a mile stone.

I also want to thank my friends in Waterloo, Jiang Kai, Gao Mingjie, Zhou Tao, Yang Xiaotao, Irene, Shane Yang, John, Yang Bo, and Liao Haohao. Thank you for being a part of my life, I am not sure if I can finish the Ph.D. program without you.

Finally, and most importantly, I want to thank my parents and my sisters, you are the best families. There are so many things happened for the past four years, I feel sorry for not being there with you. Thank you for shouldering all the responsibilities to our family and let me pursue my dream, I will do everything in my rest life to appreciate your love.

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Chapter 1. Introduction

Living a quality life is an important pursuit of human beings, many human activities are driven by this very important motivation, tourism is one of them. The contribution of tourism to wellbeing has drawn much interest for the last few decades (Filep & Deery, 2010; McCabe & Johnson, 2013; Smith & Diekmann, 2017), and the efforts paid to this concern has generated sound evidence that tourism facilitates wellbeing (Chen, Lehto, & Cai, 2013; Gilbert & Abdullah, 2004; McCabe & Johnson, 2013). Notwithstanding, the knowledge on why and how tourism facilitates wellbeing is still lacking (Kim, Woo, & Usal, 2015; Neal, Sirgy, & Uysal, 1999).

In addition to wellbeing, authenticity is another concern that draws much attention in tourism studies (Brown, 2013; Cohen, 1979; Kim & Jamal, 2007; MacCannell, 1976; Wang, 1999). Evolving from the initial focus on the realness or genuineness of toured objects and events (Cohen, 1979; MacCannell, 1976), in recent years, the conception of authenticity is increasingly used to capture a state of Being in which one is true to oneself in the context of tourism. Wang (1999) termed this state or experience as existential authenticity, he posited that being existentially authentic is in line with knowing one's true self, being in touch with one's inner self, acting under the guide of one's true calling, and existing as who they really are. He also argued that tourism is a "simpler, freer, more spontaneous, more authentic… lifestyle" (p.360) from which people could negotiate meaning that conducive to the attainment of true self. Put in other words, tourism enables people to live authentically.

The speculation on wellbeing and authenticity has been carried out separately in tourism studies, this is because researchers have not realized the inherent consistency between them. Eudaimonism posits that wellbeing consists in fulfilling human potentials and exercising human nature, which is attained by living in accord with true self (Waterman, 1993). In this sense, people are living a quality life when their life activities are congruent with their deeply held

values, thereby people “feel intensely alive and authentic, existing as who they really are” (Ryan & Deci, 2001, p. 146). These articulations echo Rogers’s (1961) theory that wellbeing consists in self-actualization, fully functioning people live an authentic life (Vainio & Daukantaitė, 2016). Therefore, wellbeing is attained in being authentic. Put it in the tourism context, it is reasonable to presume that tourism enables people to live authentically, which then fosters wellbeing. This inference might explain why tourism contributes to wellbeing.

Besides knowing why, this study is also interested in how being authentic in tourism facilitates wellbeing. Drawing on Wang’s (1999) taxonomy of existential authenticity – Bodily Feelings, Self-Making, Family Ties, and Touristic Communitas, and on the eudaimonism theory, this study argues that being authentic during the trip allows for optimal tourist experiences, multiple of which add up to wellbeing (Huta, 2013; Nakamura & Csikszentmihalyi, 2014). Thus, existential authenticity contributes to wellbeing through optimal tourist experiences. To test this presumption, this study identified five optimal tourist experiences that were most often reported by tourists and examined their mediation roles in the relationship between existential authenticity and wellbeing.

After knowing why and how tourism contributes to wellbeing, this study scrutinizes how wellbeing changes after the trip. Previous studies have provided solid evidence that tourism promotes wellbeing (Chen et al., 2013; Gilbert & Abdullah, 2004; McCabe & Johnson, 2013). However, these studies suffer from two potential limitations – the time of one post-trip observation ranges from immediately to 90 days and using the post-trip observation to represent the effect of tourism on wellbeing, which make the estimation of change not precise considering the fading out effect takes place in a short time. Besides, from previous studies, we could not know the amount of change that happened in a specific period of time, the inter-individual differences in the change of wellbeing, or if tourist experiences predict the difference. It is important to note that most of the previous studies just approached tourists’ hedonic wellbeing and neglected eudaimonic wellbeing. However, hedonic and eudaimonic wellbeing indicate two

related but distinct aspects of positive psychological functioning, they have shown different properties, either one alone does not depict the whole picture of wellbeing (Keyes, Shmotkin, & Ryff, 2002; Ryan & Deci, 2001), thus the changes of hedonic and eudaimonic wellbeing after the trip are expected to show some difference.

This study builds on existing empirical evidence and focuses on how the boosted wellbeing changes in the days following the trip. Specifically, this study observed tourists' hedonic and eudaimonic wellbeing during, four weeks after, and eight weeks after the trip. Then the Latent Growth Curve modeling was applied to examine the initial level of wellbeing, the amount of change for the first and second month, the slope of change for the two months after the trip, how optimal tourist experiences predict the change of wellbeing in the following two months after the trip, and compare the patterns of change between hedonic and eudaimonic wellbeing. By doing these, this study avoids the flaws and fills the literature gap found in previous studies.

In summary, this study dedicates to laying a solid foundation for tourists' wellbeing research by realizing two primary objectives. The first one is speculating why and how tourism facilitates wellbeing. It was carried out by establishing theoretically grounded relationships among existential authenticity, optimal tourist experiences, and wellbeing, and then collecting quantitative data to test the proposed relationships. The second one is understanding how wellbeing changes after the trip. To realize this objective, a longitudinal design involving three waves of survey was applied, from where the patterns of how hedonic and eudaimonic wellbeing change respectively was gained using the Latent Growth Curve modeling.

Chapter 2. Literature Review

2.1 How tourism facilitates wellbeing

2.1.1 Authenticity

Living congruently with who we are and what we like has been canonized by western and eastern cultures for a long history. Aristotle claimed that the highest good is realized in performing activities that reflect individual's true calling (Hutchinson, 1995). Confucius argued that authenticity is an essential precondition of happiness (Chen, 2013). Being authentic has been highly valued by lay people as well, the tourism industry is highlighting the authentic experiences in their marketing strategies, the music industry is drumming up the ideology of being "just like I am", the self-help books and websites are also promoting the concept that being authentic leads to a happy life. In the academic community, authenticity has drawn much attention as well in recent years (Ferrara, 2016; Jongman-Sereno & Leary, 2018; Sedikides, Lenton, Slabu, & Thomaes, 2018; Williams & Vannini, 2016).

2.1.1.1 Authenticity in psychology

The study of authenticity in psychology started since the humanistic psychology movement in 1950s and 1960s (Jongman-Sereno & Leary, 2018; Sedikides, Slabu, Lenton, & Thomaes, 2017) with the discussions of "fully functioning person" (Rogers, 1961) and "self-actualization" (Maslow, 1971). At present, the concept of authenticity has drawn tremendous interest in the campaign of positive psychology aiming at the fulfilment of human potential (Medlock, 2012; Seligman & Csikszentmihalyi, 2000). As the concept is typically used, authenticity refers to the degree to which a person is behaving in congruence with one's attitudes, beliefs, values, motives, and other dispositions (Jongman-Sereno & Leary, 2018). Attention to

authenticity in psychology is placed to two facets: trait authenticity (or personal authenticity) and state authenticity (or perceived authenticity) (Lenton, Bruder, Slabu, & Sedikides, 2013; Rivera et al., 2019).

The trait authenticity implies that authenticity is a dispositional character, some individuals tend to feel truer to themselves than do others across diverse situations (Gillath, Sesko, Shaver, & Chun, 2010; Lenton, Slabu, & Sedikides, 2016; Wickham, Williamson, Beard, Kobayashi, & Hirst, 2016). One typical trait authenticity theory is the one proposed by Wood, Linley, Maltby, Baliousis, and Joseph (2008), which encompasses three dimensions: Authentic Living, Accepting External Influence, and Self-Alienation. The Authentic Living consists in "being true to oneself in most situations and living in accordance with one's value and beliefs" (p.386); the Accepting External Influence refers to the "extent to which one accepts the influence of other people and the belief that one has to conform to the expectations of others" (p.386); the Self-Alienation refers to the experience of "not knowing oneself, or feeling out of touch with the true self" (p.386). Thus, an authentic person is the one who lives in accord with innermost values and beliefs, does not accept external influences, and knows oneself. However, Jongman-Sereno and Leary (2018) argued that people do not have a monolithic, internally consistent personality, instead, they are multifaceted and featured with intra-individual variability in nature, thus the subjective feeling of authenticity is of more psychological importance.

The state authenticity approaches authenticity from a situational view, Sedikides et al. (2017) defined state authenticity as the "sense that one is currently in alignment with one's true or real self" (p.521). Drawing on humanistic tradition, Lenton et al. (2016) claims that authenticity is a state that can be experienced, thus what individuals actually feel and experience accounts. State authenticity involves the feeling of being one's true self, which is defined by individual's innermost values, beliefs, views, interests, and motivations. Thus, state authenticity could be considered as subjective feelings and experiences when individuals' enduring propensities are catered in a specific event (Lenton et al., 2013). State authenticity varies within

person and across events, which means a dispositionally inauthentic person could experience authenticity in a particular situation, and a dispositionally authentic person does not necessarily experience authenticity across diverse situations (Sedikides et al., 2017).

2.1.1.2 Authenticity in tourism

Authenticity has been an important concern in tourism studies for a long time, it was firstly raised by Boorstin (1964) who lamented the passing of real travel, and its substitution with mass tourism characterized by superficiality and trivialism, which was called 'pseudo-event' by Boorstin. What he criticized was the phenomena that tourists visit a destination no longer for the real encounter with the destination, but just for meeting their own provincial expectations, tourists are not interested in the authentic product of foreign culture, but in experiencing scenes that coincide with their preconceptions. Consistent with Boorstin, MacCannell (1976) posited the 'staged authenticity' to indicate the artificial setting that serves to meeting tourists' desire for authentic experience. This agenda of establishing authenticity on the toured objects was termed as objective authenticity by Wang (1999), in this sense, the authenticity of touristic experience is determined by if the costumes, food, architecture, rituals, festivals, and so on are authentic. However, this agenda has been criticized by Cohen (1979), he claimed that, from the social perspective, there is no absolute and static authenticity, authenticity is socially constructed, it is influenced by the culture and power relationships in process; and from the individual perspective, the authenticity or inauthenticity is the result of how people see and interpret what they encounter, which is determined by the expectations, knowledge, beliefs, and stereotyped images individuals possess. Thus, from this perspective, authenticity is relative, negotiable, and socially constructed, Wang (1999) termed it constructive authenticity.

In contrast to both objective and constructive authenticity determined by toured objects, which cannot explain the full range of touristic experiences in the postmodern condition, Wang (1999) reversed attention from toured objects to individual's feelings, and developed the

existential authenticity theory. Compared to the preceding objective authenticity and constructive authenticity theories that focus on the authenticity of toured objects, existential authenticity focuses on individuals' feelings. He described it as an experience of "people feel they themselves are much more authentic and more freely self-expressed than in everyday life" (p.351), it denotes "a special state of Being in which one is true to oneself" (p.358). He argued that tourism is "a simpler, freer, more spontaneous, more authentic, or less serious, less utilitarian, and romantic, lifestyle" (p.360), which makes living authentically possible when people are travelling. This theory resonates with Graburn's (1983) argument that tourism is a period of liminality, during which the social and moral structure is changed, "the social patterns are different from the normal, sometimes including reversals of roles" (p.14), this is a period characterized by anti-structure.

The existential authenticity theory has been well endorsed by the following sociologists, for example, Urry (2002) stated that the practices of tourism involve "the notion of 'departure', of a limited breaking with established routines and practices of everyday life and allowing one's senses to engage with a set of stimuli that contrast with the everyday and the mundane" (p.2). Kim and Jamal (2007) argued that tourists could "behave in a way not governed by conventional social norms and regulations that structure everyday life" (p.184). Steiner and Reisinger (2006) suggested that tourism allows people to "look at their lives from a different perspective" (p.304). Brown (2013) puts forward that tourism offers a "ritualised break in routine that relieves ordinary, instrumental life" (p.183).

In the liminal space and time, most restrictions impeding people from being authentic in everyday life are temporarily suspended as tourists are anonymous, away from home, and expecting a temporary stay. This liberation enables tourists to "develop new social worlds and experiences that lead them towards an authentic sense of self rather than being lost in public roles" (Kim & Jamal, 2007, p.184). Furthermore, tourism offers people a "reflective space that is conducive to self-insight and to the examination of life priorities" (Brown, 2013, p.179). When

people are traveling, people stand away from their routine life and have enough time to contemplate their lives, their existence, and the changes they can make, which are concealed in everyday life. Therefore, tourism serves as a counter-dose to the loss of authenticity in everyday life (Steiner & Reisinger, 2006; Wang, 1999). Because people are less constrained in tourism, they can be true to themselves, live in accord with their nature, insist the most inner values, express themselves more freely, and make their own decisions, which are, according to the eudaimonism, finally conducive to the fulfilment of human potentials – wellbeing. Thus, it is the relatively more authentic life during the trip facilitates tourists' wellbeing (Kirillova & Lehto, 2015).

From the preceding elaboration, it is easy to find out that the authenticity in the subject of psychology and the existential authenticity in tourism studies refer to the same state of living in accord with innermost values and beliefs, know their true selves, and immune from external influences. The three dimensions of authenticity – Authentic Living, Self-Alienation, and Accepting External Influence (Wood et al., 2008) – echo Wang's (1999) taxonomy of existential authenticity, the Authentic Living and Self-Alienation constitute the Intra-Personal Authenticity that centers on self, the Accepting External Influence constitutes the Inter-Personal Authenticity that is related to others. They also resonate with Steiner and Reisinger's (2006) elaboration that existential authenticity entails "being in touch with one's inner self, knowing one's self, having a sense of one's own identity and then living in accord with one's sense of one's self" (p.300), making themselves as they want to be, and asserting "their will in the choices made when confronted by possibilities" (p.300). This study adopted Wood et al.'s (2008) work and operationalized the existential authenticity as encompassing three dimensions – Authentic Living, Self-Alienation, and Accepting External Influence.

2.1.2 Wellbeing

Wellbeing is indicated by how well a person has been living his/her life, what is good in a person's life, and what makes his/her life worth living, it is a course of interest to both sages and average people from all around the world for thousands of years (Kashdan, Biswas-Diener, & King, 2008). Philosophers have shown immense passion to this concern, hedonist argued that all and only pleasure (pain) is non-instrumentally good (bad) for people, the balance of pleasure and pain determines people's life quality (Fletcher, 2016). Eudaimonism insisted that the best life is the life well lived, which is the one makes optimal use of one's capacities (Kashdan et al., 2008), it takes wellbeing to be an active process of living well, of well function, and characterizes wellbeing as objective, dependent upon features of life rather than one's attitudes towards life (Besser-Jones, 2015). When these two paradigms of wellbeing were practiced in psychology, two dominating discourses of wellbeing emerged: hedonic view of wellbeing and eudaimonic view of wellbeing (Ryan & Deci, 2001).

2.1.2.1 Hedonic wellbeing

The hedonic view places more emphasis on subjects' sensory pleasure, a person is living a happy life when she/he experiences more pleasure, enjoyment, and comfort. Typical hedonic wellbeing theories/concepts are Subjective Wellbeing (Diener, 1994), Quality of Life (Uysal, Sirgy, Woo, & Kim, 2016), Life Satisfaction (Andrews & Withey, 1976), and Happiness. An early attempt to investigate hedonic wellbeing is Bradburn's (1969) classic work on psychological wellbeing, in which he argued that a person's psychological wellbeing depends on the balance between positive affect and negative affect, which are the function of people's assessments of events that occurred in their lives. A few years later, Andrews and Withey (1976) highlighted the cognitive judgments by proposing that life satisfaction is a significant constituent of subjective wellbeing. Life satisfaction is theoretically independent from affect (Andrews &

Withey, 1976), it is a cognitive evaluation of one's life, it reflects the perceived distance from respondent's aspiration. Diener (1994) did a unifying work in defining and theorizing wellbeing, which laid a foundation for subjective wellbeing research. He argued that human continually appraise events, life circumstances, and themselves, it is human nature to appraise things in terms of goodness-badness, such appraisals result to emotional reactions, which could be either pleasant or unpleasant. When people make a global judgment of their whole lives, people draw on the amount of positive and negative appraisals in their lives, and on the fulfilments of their desires and goals, thus life satisfaction is a function of continuous appraisal on all events of one's whole life (Diener, 2000). In this sense, people have been living well when they experience more pleasant and less unpleasant emotions, and when they are satisfied with their lives.

2.1.2.2 Eudaimonic wellbeing

The eudaimonic view holds that wellbeing consists in fulfilling or realizing subjects' human nature, capacities, and talents. They deny that hedonic happiness is a principal criterion of wellbeing; they argue that subjectively felt goods are naturally different from objectively valid goods. The fulfilment of former goods just produces, at best, positive emotion; while the latter is conducive to human flourishing, it enables people to live in accordance with true self, which makes people feel intensively alive and authentic (Fromm, 1978; Ryan & Deci, 2001; Waterman, 1993). However, this view has been criticized by proponents of hedonic view that wellbeing has been defined by external criteria such as virtue or holiness, in this sense, wellbeing is thought of as possessing some desirable quality. Typical eudaimonic wellbeing theories are Psychological Wellbeing theory (Ryff, 1989b), Flourish theory (Seligman, 2012), and Self-Determination theory (Ryan & Deci, 2000).

2.1.2.3 Wellbeing in tourism research

Studies on tourists' wellbeing have flourished for the last decade (Chen et al., 2013; Filep & Deery, 2010; McCabe & Johnson, 2013; Smith & Diekmann, 2017). The considerable efforts to this area have generated promising fruits, such as the longitudinal and quasi-experimental study by Gilbert and Abdullah (2004) that involved British tourists and study by Chen et al. (2013) that involved Chinese tourists. Both of them demonstrated that tourist had better emotions and higher life satisfaction when they returned home than they did before the trip, and tourists also reported higher subjective wellbeing than counterparts who did not take a vacation in the meantime. Similar results were repeated in samples such as Dutch-speaking tourists (Nawijn, 2011) and social tourists (McCabe & Johnson, 2013). In addition to these longitudinal studies, studies employed cross-sectional data have identified many other factors related to tourists' wellbeing, such as motivation (Kim, Lee, Uysal, Kim, & Ahn, 2015), recreational involvement and flow experience (Cheng & Lu, 2015), satisfaction (Kim, Lee, & Ko, 2016), and service quality (Su, Huang, & Chen, 2015). It is important to note that most of these studies approached tourists' hedonic wellbeing, which is not the panorama of tourists' wellbeing.

Actually, along with the positive psychology campaign going on (Seligman & Csikszentmihalyi, 2000), critics to the overwhelming passion to tourists' hedonic wellbeing are emerging in recent years, and an increasing number of tourism scholars start calling for more attention to tourists' eudaimonic wellbeing. For example, Filep (2014) has criticized subjective wellbeing saying it "cannot explain tourist happiness" (p.1), especially when it comes to meaningful holiday experiences and engaging on-site experiences. He argues that eudaimonic wellbeing offers a better perspective to explain touristic experiences other than sensory pleasure. This perspective is endorsed by Knobloch, Robertson, and Aitken (2017) who argue that eudaimonic wellbeing could cover both pleasant and unpleasant touristic experiences that would finally generate more meaning or lead to personal development, rather than just enjoyable

experiences as hedonic wellbeing covers. Kirillova, Lehto, and Cai (2017a) also called for more attention to "tourist experience pertaining to authentic happiness, self-actualization, and fulfilment" (p.648). Recently, after elaborating epistemological foundations of tourism and positive psychology research and presenting an overview of current trends in this field, Filep and Laing (2018) recommended greater focus on eudaimonic wellbeing through positive psychological lenses. This study responds to these proposals and provides more references to tourists' eudaimonic wellbeing by examining why and how tourism contributes to both hedonic and eudaimonic wellbeing and their distinct patterns of change after the tourism.

2.1.3 Optimal tourist experiences

Tourism is essentially defined by the experience, "everything tourists go through at a destination can be experience, be it behavioural or perceptual, cognitive or emotional, or expressed or implied" (Oh, Fiore, Jeoung, 2007, p.120). However, the tourist experiences are not homogeneous (Knobloch, Robertson, & Aitken, 2014). Based on the different function that experience takes place along with tourism, Quan and Wang (2004) developed a structure model encompassing two dimensions of tourist experience – peak touristic experience and the supporting consumer experience. The former is the attraction centred experience, which is also the driving force, while the latter is the experience that meets people's basic needs, such as eating, sleeping, and transport. Apparently, the peak touristic experience is what tourists really look for. One step further, an increasing number of studies pay their attention to the tourist experiences that most interact with tourists' identity, spirit, meaning, emotion, belief, and existence. These positive interactions usually induce desirable outcomes, such as positive emotions and feelings of achievement and personal growth (Knobloch et al., 2017), better understanding of "self", transformation of values, and clearer sense of purpose in life (Kirillova et al., 2017a). These experiences are termed differently, such as peak tourist experience (Ryan, Trauer, Kave, Sharma, & Sharma, 2003), memorable tourist experience (Tung & Ritchie, 2011), extraordinary tourist

experience (Beedie & Hudson, 2003), and transcendent tourist experiences (Tsaur, Yen, & Hsiao, 2013), these optimal tourist experiences are found conducive to wellbeing (Brown, 2005; Curtin, 2009; Tsaur et al., 2013).

Although these terms have been used interchangeably, the experience is not unidimensional. By speculating tourists' perception on terms such as special, memorable, extraordinary, and peak experience, Knobloch et al. (2014) found the multidimensional nature of these experiences, respondents relate different meanings with each term. The current study does not attempt to reconcile the nuances of different terms or to make a clear definition with broad consensus, but to raise the optimal tourist experience as an umbrella term to cover diverse tourist experiences that induce optimal psychological functioning. The optimal tourist experience in this study is a temporary experience of exercising human nature and fulfilling human potentials, it is an indicator of the experiential dimension of wellbeing, it specifies and embodies a flourishing life, it captures the feeling of fully functioning when people are travelling, and multiple these experiences are conducive to the attainment of wellbeing (Huta, 2013; Nakamura & Csikszentmihalyi, 2014). The current study identified five optimal tourist experiences most often reported by tourists to explore how the wellbeing is promoted.

2.1.3.1 Positive Emotions

Emotion is a very interdisciplinary subject and making a solid and consensual definition is bleak, if not impossible (Izard, 2010). However, Izard (2013) identified three components defining emotion should take into account: the process that happens in the nervous system, the experience or consciousness feeling of emotions, and the observable expressive patterns of emotions. Izard's three components resonate with Parrott's (2001) definition of emotion, that is, "a reaction to personally significant events, where 'reaction' is taken to include biological, cognitive, and behavioural reactions, as well as subjective feelings of pleasure or displeasure"

(p.376). Positive emotions represents the “extent to which a person avows a zest for life” (Watson & Tellegen, 1985, p. 221).

Tourism is usually recognized as an activity where people could gain happiness (Nawijn, 2010; Smith & Puczko, 2008), it is presumed that tourists expect and actually experience positive emotions in most cases (Crompton, 1979; Urry, 2002). This impression has been verified by a variety of studies on touristic experiences. For example, sightseeing tourists reported fun, interesting, and surprise (Kim & Fesenmaier, 2015). Heritage tourists felt relaxed, casual, and comfortable; Celtic musical festival participants felt uplifting, exciting, and energetic (Matheson, 2008). Trial hikers felt fun, proud, amazement, relief, and excitement (Cutler, Carmichael, & Doherty, 2014). Whale watching tourists felt wonder, excitement, inspiring, surprise, and amazement (Knobloch et al., 2017). Volunteer vacationers experienced fun, excitement, and encouragement (Brown, 2005). Social tourists felt lucky, relieved, grateful, and delighted (Morgan, Pritchard, & Sedgley, 2015).

2.1.3.2 Sense of Meaning in Life

Human beings are meaning-making creatures (Heidegger, 1962), it is an essence that distinguishes us from other animals, whose fulfilment determines wellbeing (Kashdan & Steger, 2007; King, Hicks, Krull, & Del Gaiso, 2006). The understandings on meaning in life are not identical, King et al. (2006) underscored the attainment of cherished goals, they argued that meaning in life is “a sense of one’s life having a purpose or investing time and energy into the attainment of cherished goals” (p.179). Kashdan and Steger (2007) described it as “a process of being able to connect activities to highly valued aims, feeling a sense of competence and control in life” (p.162). Steger (2009) defined it as “the extent to which people comprehend, make sense of, or see significance in their lives, accompanied by the degree to which they perceive themselves to have a purpose, mission, or overarching aim in life” (p.682). It is not difficult to

notice that the above definitions of meaning in life comprise overlapping components, such as cherished goals, commitment to certain values or beliefs, and fulfilment.

Searching for meaning in life is rooted in our biological, psychological, linguistic, and social nature (Hardy, 1979), travel has long provided a vehicle through which the primeval passion to the meaning is responded (Cheer, Belhassen, & Kujawa, 2017). For many tourists, travel offers them a liminal space and time to contemplate their past lives and clarify their goal and purpose of lives. Empirical studies have revealed plentiful experiences of meaning in life, for example, volunteer tourist realized that their value as a person is 'who I am' not the appearance, and that their meaningful life consists in what they did for others not in the material possessions (Zahra & McIntosh, 2007). Pilgrimage tourists talked about their experiences of finding answers to why they started, thinking about their goals of how to live and what to do in the future, where they are going, what they have accomplished, and what they want to do (Nilsson & Tesfahuney, 2016). Kirillova et al. (2017a) reported their respondents realized that relocating to places whose cultural and social values better identify with their innermost priorities enables them to attain a clear vision of what is important to them. Knobloch et al. (2017) reported a woman found the meaning of life in skydiving experience after her husband's death.

2.1.3.3 Sense of Growth

Personal development is a life-long process, which could happen at any point in the life course from conception to death (Baltes, Reese, & Lipsitt, 1980), and describes a process of growth (Newman & Newman, 2017). Personal development involves many essential aspects of human life, such as cognitive development, personality development, social development, moral development, and identity development. People develop from experiencing conflicts, difference, and disagreements in specific activities, along which their thinking, knowledge, and beliefs are involved (Kolb, 2015), the result could be the transformation from fixed and closed mind to a more inclusive, discriminating, open, and reflective one (Mezirow, 2003). In tourism context,

tourists from different cultures, social classes, political systems, and education backgrounds may have their own knowledge, attitudes, beliefs, and values about world. When they are travelling, they are exposed to people distinct from themselves, activities they have never been involved, sceneries they have never seen. By feeling, perceiving, thinking, and reflecting on these differences, they feel conflict in value system, difference in culture, discrepancy in life style, and diversity in religion, from which their fixed and closed minds are transformed to be more open and reflective.

Tourism has always been seen as a medium to life extension (Chen, Bao, & Huang, 2014), an example is the Grand Tour in 17th and 18th centuries (Towner, 1985). Today, the sense of personal growth has been reported by abundant empirical studies, for example, backpackers reported development in problem solving skills and social skills, growth in critical thinking, understanding and awareness of different cultures, perspectives, and being open-minded (Pearce & Foster, 2007). Volunteer tourists reported they developed a humble attitude, empathetic skills, better stress management, gained a new perspective on life, and their outlook, beliefs, and appreciation of things are changed, they started to question how they see their place in the world (Coghlan & Weiler, 2015; Pan, 2012). Couch surfers learned how to be better communicators, better friends, better strangers, and better persons from their couch surfing experience (Decrop, Del Chiappa, Mallargé, & Zidda, 2018). For general tourists, tourism led them to reflect on life in general, which enlarged and changed their worldview, such as change in life outlook, change in attitude to life, and spiritual development (Liang, Caton, & Hill, 2015), and travel experience made participants reform the self-concept, reinterpret the meaning of life, and take a sharp turn toward a more authentic lifestyle (Kirillova et al., 2017a).

2.1.3.4 Sense of Engagement

Sense of Engagement refers to the experience of people who are absorbed into an ongoing activity, in which they lose sense of time and self-consciousness, and usually involves

intense enjoyment, so could be recognized as a more general form of flow experience. Flow was first proposed by Csikszentmihalyi (1975) to indicate a "subjective state that people report when they are completely involved in something to the point of forgetting time, fatigue, and everything else but the activity itself" (Csikszentmihalyi, Abuhamdeh, & Nakamura, 2014, p.230). In this experience, people are so absorbed that "nothing else seems to matter, the experience itself is so enjoyable that people will do it even at great cost, for the sheer sake of doing it" (Csikszentmihalyi, 1990, p.4). As a more general form of flow experience, the Sense of Engagement is featured by immersion, losing sense of time and self-consciousness, intense enjoyment, and intrinsic motivation. The preconditions claimed by flow experience, such as the balance between challenge and skill, clear goals, immediate feedback, and the sense of control, are not necessary.

It is not rare to hear people say time flies when their trips reach end, people choose a form of tourism normally because they really want to do it, the tourism either meets their needs, or fits their interests, or reflects their identities, these characters make tourism a perfect medium to the experience of engagement (Nakamura & Csikszentmihalyi, 2014). The experience of engagement has been reported by a number of tourism studies, for example, a hiking tourist stated her love to the sounds of birds, sea, nature, and water, immersing into these sounds made her happy and peaceful, she felt connected with nature (Schwarz, 2013). Wildlife tourists felt time distorted and even stopped, they were absorbed in watching birds, they could not feel anything except the beauty of birds, when they were observing whales, they felt they were enjoying an 'orchestra of nature' (Curtin, 2009). Rural tourists were absorbed in the nature, their minds were emptied, they felt an equilibrium between body, soul, and environment, all they saw were the beauty of nature (Sharpley & Jepson, 2011). A participant of a packaged mountaineering holiday said that "I was astonished how quickly the time went. Mountaineering is such a time killer because you are so focused on what you are doing" (Pomfret, 2012, p.152). Backpackers reported their experiences of forgetting the self, of being in harmony with the world,

and of losing the sense of time, such as feeling the time and space stood still, being oblivious to themselves, and immersing themselves into the view and then feeling peace and relaxation (Lynn, Chen, Scott, & Benckendorff, 2017).

2.1.3.5 Sense of Positive Relations

Human beings are social animals, the social relations is a salient part of our lives (Reis, 2001). Most literatures on social relations primary focus on the recurring interactions between individuals know each other. For example, August and Rook (2013) described social relationships as "the connections that exist between people who have recurring interactions that are perceived by the participants to have personal meaning" (p.1838). Reis (2001) distinguished social relations from transitory social interactions by positing that social relations involve enduring association, ongoing connection, special properties, and mutual influence, whereas social interactions could take place between unknown and known people, and is just a single social event.

Though I acknowledge the difference between social relations and the transitory social interactions, I argue both of them concern the same phenomenon at different levels, that is the interaction between people. A great deal of evidence suggests that the quality of social interactions is vital to human wellbeing (Cohen, 2004; Cox, Buhr, Owen, & Davidson, 2016; Pachucki, Ozer, Barrat, & Cattuto, 2015). Thus, it is necessary to cover both the social relations characterized by recurrence and interdependence and the transitory social interactions, especially considering the nature of tourism that tourists are typically exposed to a new environment where most people are strangers and most interactions are temporary.

Tourism has increasingly been introduced as a resource that fosters the sense of positive relations (Durko & Petrick, 2013), it is a path through which tourists are called together, it has a unique advantage in enabling tourists to approach others in a natural, friendly, and authentic way

because when people are travelling, “differences arising out of the institutionalized socioeconomic and sociopolitical positions, roles, and status disappeared” (Wang, 1999, p.364), and it serves in helping tourists “achieve or reinforce a sense of authentic togetherness and an authentic ‘we-relationship’” (p.364). For example, family tourists highlighted the experience of sitting around to enjoy the meal, this experience drew each other closer, they knew more about families’ likes and dislikes (Schänzel, 2013). Germann Molz (2016) suggested that family voluntourism enabled all members to experience the “sense of shared purpose, shared challenges, and tangible accomplishments” (p.813). Tourism also benefits friendship; for example, respondents celebrated a friend’s birthday at the ocean park, they felt they were back to their childhood-relaxed, lovely, and naughty, it was a wonderful experience and life-time memory for all of them (Dong & Siu, 2013). The interaction between tourists and strangers is an indispensable part of tourism, it is an amazing experience sometimes. For example, respondents reported numerous experiences of kindness from strangers, such as being rescued from a broken-down car in the mountains, being corrected from the wrong train in Japan, and being offered a kettle of hot water on a cold day in Ireland (Filep, Macnaughton, & Glover, 2017).

2.1.4 Authenticity premises wellbeing

Aristotle claimed that wellbeing consists in fulfilling human potentials and exercising human nature (Kraut, 2018), which is attained by living in accord with true self or one’s daimon. Waterman (1993) defined the daimon as the “potentialities of each person” (p.678), which includes the potentialities shared by all human beings as well as the ones distinguishing one person from others. The realization of potentialities indicates how well a person has been living, it also gives “meaning and direction to one’s life” (Waterman, 1993, p.678). In this sense, people are living a quality life when their life activities are congruent with and following people’s deeply held values, thereby people “feel intensely alive and authentic, existing as who they really are” (Ryan & Deci, 2001, p.146). These articulations echo Rogers’s (1961) theory that wellbeing

consists in self-actualization, fully functioning people live an authentic life (Vainio & Daukantaitė, 2016). The necessity of authenticity in the formation of wellbeing is not just heightened by western ideology, but also by eastern philosophy. Drawing on the most important work by Confucius – The Analects, Chen (2013) expounded that authenticity preconditions happiness, a happy person is a liberated and authentic one, "authenticity is an indispensable and essential condition of happiness and happiness is a unique benchmark of authenticity" (p.262). Authenticity is the very essence of wellbeing and optimal functioning (Haybron, 2008). As such, "departures from authenticity are seen as involving increasing psychopathology" (Wood et al., 2008, p. 386).

The consistency between eudaimonism and authenticity has been demonstrated by a large number of empirical studies in subjects beyond tourism. For example, the experimental study by Kifer, Heller, Perunovic, and Galinsky (2013) has established a causal relationship that authenticity directly increased subjective wellbeing. Neff and Suizzo (2006) found that a lack of authenticity negatively impacted university students' psychological health. Pillow, Hale Jr, Crabtree, and Hinojosa (2017) reported a positive relationship between authenticity and psychological wellbeing among undergraduate students. Stevens and Constantinescu (2014) revealed that authenticity is positively related to both hedonic wellbeing and eudaimonic wellbeing among European and Eurasian young adults. A longitudinal study by Baker, Tou, Bryan, and Knee (2017) leads to the same conclusion as well. Although a solid relationship between authenticity and wellbeing has been well established in diverse subjects, and authenticity and wellbeing have always been two concerns that many tourism scholars paid attention to (Belhassen & Caton, 2006; Cohen, 1988; Gilbert & Abdullah, 2004; Uysal et al., 2016; Wang, 1999), little knowledge on the relationship between authenticity and wellbeing has been generated in tourism context, which undermines the realization of tourism's potentialities in facilitating human wellbeing, thus this study dedicates to fill this literature gap.

2.1.5 Being authentic is conducive to optimal tourist experiences

Being authentic when people are traveling allows them to fully develop themselves, engage in what they enjoy, reflect their lives, and build pure relationship, it plays a key role in what people could derive from tourist experiences (Newman, 2019). This function can be elucidated by Wang's (1999) widely cited work, *Rethinking authenticity in tourist experience*, where he recognized two types of existential authenticity – Intra-Personal Authenticity and Inter-Personal Authenticity. The former includes Bodily Feelings and Self-Making, and the latter includes Family Ties and Touristic Communitas. Specifically, the Bodily Feelings stem from tourism setting in which the body is "relaxed and not limited by bodily control or self-control imposed by social structures or the superego" (p.362), it is the very natural and immediate reaction our body makes to the stimulations of environment, and it is a bodily authentic experience. The Bodily Feelings perfectly corresponds to the Positive Emotions. In tourism, there are less social norms or expectations forcing people to feel pleasure even though they are not intrinsically enjoying it, pleasing their bodies incurs less social judgments too. Tourists can just indulge in hedonic pleasure under much less pressure, thus, they could feel more authentic happiness.

Another dimension of Intra-Personal Authenticity is the Self-Making, which is about fleeing from inauthentic self in routine life and pursuing self-realization in tourism, and it concerns the fulfilment of potentials and creating a new self (Wang, 1999). The new self is not just a different self, it should be more authentic, meaning the new self has realized more human potentials, has a better understanding on the meaning of his/her life (Kirillova & Lehto, 2015; Kontogeorgopoulos, 2017), has experienced personal development (Kirillova & Lehto, 2015; Kontogeorgopoulos, 2017), and enjoys the ongoing activity for its own sake rather than for catering the social norms or expectations (Wang, 1999). The Self-Making well covers the three optimal tourist experiences: Sense of Meaning in Life, Sense of Growth, and Sense of

Engagement. Tourism offers people a liminal space and time to contemplate the life they have led and will lead, detaching from social constraints in everyday life enables them to figure out the meaning of life in accord to their innermost values. In addition, when people are travelling, they are exposed to new social and physical environment, they will encounter different values, beliefs, traditions, attitudes, worldviews, ways of living, and new knowledge (Falk, Ballantyne, Packer, & Benckendorff, 2012). The clash between old routine world and new distinct one incurs questions to their mental possessions, which in turn helps people acquire knowledge and skills, as well as transforms people to be more open-minded and reflective. Finally, the Sense of Engagement occurs only when people are intrinsically motived to do something, which means this is an authentic experience that people do it for its own sake rather than for catering social norms or pressures. In tourism, people get involved in plentiful activities, the experience of engagement informs them what they really favour and what really brings them authentic happiness, which could help them live an authentic life by participating in activities they really like.

The Inter-Personal Authenticity is the authentic inter-personal relationship among tourists, and comprises two forms of relationship: Family Ties and Touristic Communitas. The former refers to the authentic relationship among family members, which is featured with "intensely authentic, natural and emotional bonds, and a real intimacy in the family relationship" (Wang, 1999, p.364). The latter refers to a condition where socioeconomic positions, social hierarchy, and status distinctions collapse, in which an "unmediated, 'pure' inter-personal relationship" (p.364) among tourists based on their common humanity is generated. The Intel-Personal Authenticity well corresponds to the Sense of Positive Relations, which could be the relations with families, friends, and strangers. In tourism, families could enjoy the time together without distractions of job, school, and housework for an extended period of time (Schänzel, 2013), family roles are less important in family functioning. In this ambience, it is easier for families to express their authentic love for each other, the emotional bonds are stronger as well. Traveling

with friends provides people a period of time when friends can always stay together, when they can recall good memories and longing for future, because of the temporality of the trip, friends are more likely to be authentic to each other, the friendship becomes even stronger and more authentic. Tourists also interact with many strangers, such as other tourists, locals, servants, taxi drivers, and waitress, because tourists are less stuck to their social roles imposed in everyday life, they interact with each other less upon "inauthentic social hierarchy and status distinctions. Rather they approach one another in a natural, friendly, and authentic way" (Wang, 1999, p.365). Therefore, being authentic when people are traveling premises optimal tourist experiences.

2.1.6 Optimal tourist experiences contribute to wellbeing

The optimal experience is a "generalization for the best moments of the human being, for the happiest moments of life, for experiences of ecstasy, rapture, bliss, of the greatest joy" (Maslow, 1971, p.101). It "determines whether and to what extent life was worth living" (Csikszentmihalyi, 2014, p.209). Self-Determination theory posits that experiencing competence, autonomy, and relatedness is conducive to wellbeing (Ryan & Deci, 2000, 2001). Taking a similar approach, this study argues that the practicing optimal tourist experiences contributes to wellbeing, and multiple these experiences in the long run would add up to wellbeing as well (Huta, 2013; Nakamura & Csikszentmihalyi, 2014).

Positive emotions "are central to human nature and contribute richly to the quality of people's lives" (Fredrickson, 1998, p.300), the pervasiveness of positive emotions in tourists' experiences resonates with most wellbeing theories. For example, Seligman (2012) postulated that the positive emotions broadens our intellectual, physical, and social resources, people carrying positive emotions experience more love, friendship, and coalitions. Diener (2000) indicated that people experience greater subjective wellbeing when they feel many positive and few negative emotions. Fredrickson and Losada (2005) claimed that wellbeing is conditioned at above a 2.9:1 ratio of positive to negative emotions. Thus, the accumulation of positive emotions

facilitates wellbeing, considering that existential authenticity yields positive emotions and the relationship between existential authenticity and wellbeing as elaborated previously, *it is reasonable to hypothesise that the Positive Emotions mediates the relationship between existential authenticity and wellbeing.*

Meaning in life is indispensable for mental health, which is a belief that "give one the feeling there is purpose in and meaning to life" (Ryff, 1989b, p.1071). It indicates a sense of direction and intentionality, people living a meaningful life have aims and objectives for living, they also feel there is meaning to present and past life (Ryff, 1995). Seligman highlighted the 'meaning' in both of his initial theory of authentic happiness and the modified one (Seligman, 2004, 2012). Meaning in life is not an end state of life, which could be experienced in specific activities, tourism serves as a platform where tourists could reflect on their lives, experience how a meaningful life feels like, and clarify the life direction. Thus, experiencing the meaning in life fosters wellbeing, considering that existential authenticity yields the Sense of Meaning in Life and the relationship between existential authenticity and wellbeing as elucidated previously, *it is reasonable to hypothesise that the Sense of Meaning in Life mediates the relationship between existential authenticity and wellbeing.*

Tourism offers participants an opportunity to expose themselves to people living in different ways, different culture, different lifestyle, and different physical environment (Falk et al., 2012). Tourists could reflect on their own lives, beliefs, and behaviours, the travel could be a journey to self-discovery, self-building, and self-renewal (Kirillova et al., 2017a; Neumann, 1992), finally achieve the full potential (Decrop et al., 2018). The contribution of tourism to wellbeing by enabling the Sense of Growth echoes wellbeing theories. For example, Ryff (1989a) postulated that full functioning requires one "continue to develop one's potential, to grow and expand as a person" (p.1071). Such an individual does not achieve a fixed state wherein all problems are solved (Ryff, 1989a), instead, she/he has a feeling of development in self and behaviour, of growing and expanding, of realizing his or her potential, and opens to new

experience (Ryff & Keyes, 1995). Csikszentmihalyi (2014) posited that wellbeing depends on "the feeling that one is growing, improving, changing to approximate a barely intuited ideal state" (p.156). Thus, experiencing personal growth cultivates wellbeing, considering that authenticity facilitates the Sense of Growth and the relationship between existential authenticity and wellbeing as elaborated previously, *it is reasonable to hypothesise that the Sense of Growth mediates the relationship between existential authenticity and wellbeing.*

Fully engaged in an activity for its own sake makes people feel authentically happy, in which subjects feel the equilibrium with the world, intrinsically motivated, feel relaxed, peaceful, and joyful, be connected with nature, and lose the sense of time. This kind of peak experience "determines whether and to what extent life was worth living" (Csikszentmihalyi, 2014, p.209). In Seligman's authentic happiness theory (Seligman, 2004) and flourish theory (Seligman, 2012), engagement has been kept as a significant contributor of wellbeing. Thus, the experience of engaging in an activity that people really enjoy fosters wellbeing, considering that existential authenticity yields the experience of engagement and the relationship between existential authenticity and wellbeing as elucidated previously, *it is reasonable to hypothesise that the Sense of Engagement mediates the relationship between existential authenticity and wellbeing.*

A flourishing tourist has a trusting, supporting, warm, and close relationship with others. This has been repeatedly heightened by wellbeing theories, for example, Ryff (1989b) posited that people experience optimal functioning when they are able to feel love, empathy, intimacy, and identification with others. Ryan and Deci (2000) stated that relatedness, as a basic psychological need, is centrally important for the facilitation of intrinsic motivation and wellbeing. Seligman (2012) believes that our big brain mainly serves to solve social issues, the evolution of human being enables people to have a harmonious, but effective human relations, he claimed that we are creatures who inevitably pursue positive relations with others. Thus, experiencing the positive relations cultivates wellbeing, considering that existential authenticity yields the experience of positive relations and the relationship between existential authenticity

and wellbeing as elaborated previously, *it is reasonable to hypothesise that the Sense of Positive Relations mediates the relationship between existential authenticity and wellbeing.*

2.2 How wellbeing changes after a tourist experience

Generally, the positive effect of tourism on wellbeing has been advocated by both the tourism industry and the academic community. It is not rare to see tourism slogans drumming for how tourism brings people happiness. In the tourism industry, for example, Bhutan's tourism slogan is *Happiness is a place*, Denmark's is *Happiest place on earth*, and Fiji's is *Where happiness finds you*. China has upgraded its tourism industry as a national strategy to promote residents' wellbeing (China National Tourism Administration, 2017). The Tourism Authority of Thailand launched its tourism campaign, *Amazing Thailand: Happiness Within,* to invite tourists experience the "Thai way of happiness" in 2015 (The Government Public Relations Department, 2014).

The community of tourism research also believes tourism contributes to wellbeing, for example, in 2017, the *Journal of Travel & Tourism Marketing* launched a special issue covering such topics as Tourism and wellbeing, as well as Travel and self-development. The *Services Industries Journal* also launched a special issue that highlighted tourists' pursuit for more pleasant, engaging, and transformative activities in 2018. In addition to journals, an increasing number of books focusing on tourists' wellbeing have been published as well, such as the *Handbook of Tourism and Quality-of-Life Research: Enhancing the Lives of Tourists and Residents of Host Communities* edited by Uysal, Perdue, and Sirgy (2012), the *Tourist Experience and Fulfilment: Insights from Positive Psychology* edited by Filep and Pearce (2014), and *Positive Tourism* edited by Filep, Laing, and Csikszentmihalyi (2016).

2.2.1 Existing evidence for the impact of tourism to wellbeing

The contribution of tourism to wellbeing has been demonstrated by empirical studies as well. One of the most important evidence was the longitudinal quasi-experiment study by Gilbert and Abdullah (2004), in which, basing on the data collected before and after the trip in Britain, they did comparison in wellbeing between before and after the vacation within holiday-taking group, and between holiday-taking and non-holiday-taking group. The results suggested that, within holiday-taking group, respondents had a higher life satisfaction and positive affect after the vacation, but there was not significant difference in negative affect between before and after the vacation. Respondents were also happier in such life domains as interpersonal relationships, self, services and facilities, health, nation, job, economic situation, and leisure, but no significant difference in friends, family, home, and neighbourhood after the vacation. The comparison between holiday-taking group and non-holiday-taking group suggested that respondents who were waiting for a trip experienced more pleasant feelings and less unpleasant feelings. The comparison also suggested that the holiday-taking group had higher life satisfaction, more positive affect, less negative affect, and was happier with most specific life domains than the non-holiday-taking group.

Important evidence was also provided in the study by Chen et al. (2013), in which they did three waves of surveys among Chinese respondents – before the trip, three days after the trip, and two months after the trip. This study also compared wellbeing between, before, and after the vacation within the holiday-taking group, and between holiday-taking and non-holiday-taking groups. The results suggested that, within the holiday-taking group, the level of chronic subjective wellbeing at the times of three days and two months after the trip was not significantly different from the wellbeing at the time of before the trip. There was not significant difference between the vacation-taking and non-vacation-taking group in the level of chronic subjective wellbeing. Thus, vacation did not influence tourists' chronic subjective wellbeing. The

comparison in occasion-specific subjective wellbeing suggested that, from the time before the trip to the time of three days after the trip, respondents had higher levels in three out of five aspects of life satisfaction, the overall life satisfaction, the satisfaction with 9 out of 12 life domains, 6 out of 10 positive affects, and overall affect after the trip. The vacation group had higher levels of global life satisfaction, satisfaction with specific life domains, and overall affect than the non-vacation group. However, from the time of three days after the trip to the time of two months after the trip, fadeout effect was diagnosed. The results suggested that, during this period, 4 out of 5 aspects of life satisfaction, the overall life satisfaction, satisfaction with 6 out of 12 life domains, and 7 out of 10 positive affects, and overall affect decreased significantly, meanwhile, the level of these factors did not change significantly for the non-vacation group.

The longitudinal study by McCabe and Johnson (2013) should be highlighted as well. In addition to examining the life satisfaction, affects, and life domains as other studies, this study also investigated the eudaimonic aspect of wellbeing. This study approached respondents twice – before and after the vacation. The results suggested that 8 out of 27 items of wellbeing increased significantly after the vacation, they are the satisfaction with such life domains of family, social life, amount of leisure time, and the way leisure time is spent, change nothing in life, and such eudaimonic aspects of wellbeing as time spent with family that is enjoyable, loneliness, and resilience. In addition, the satisfaction with employment status and the time spent with family that is stressful decreased significantly after the vacation. The results seemed that the effect of tourism on wellbeing was relatively weak, this could be attributed to the defectiveness of the research design, which will be discussed later.

These results have been resonated by other related studies. For example, Nawijn (2011) revealed that people who had a holiday trip are marginally happier than those who had not. de Bloom et al. (2010) found tourists' self-reported health and wellbeing increased quickly during vacation, but faded out rapidly within the first week after they return home among people who had a short vacation (9 days on average), this conclusion is repeated in another study involved

people who had a long vacation (23 days on average) (de Bloom, Geurts, & Kompier, 2013). Gao, Havitz, and Potwarka (2018) reported that the global life satisfaction, contentment with school life, self, leisure life, and positive affect at the time of one week after Chinese adolescents' return from holiday trip were significantly higher than those at the time of one week before the departure for holiday trip and at the time of one month after their return from holiday trip. They also revealed that, compared to adolescents who did not have holiday trip, those did report higher life satisfaction, higher contentment with such life domains as family life, friends, school life, living environment, self, and leisure life, and higher level of positive affect and lower level of negative affect. In the light of these studies, it is reasonable to argue that tourism promotes wellbeing, but the effect fades after the return.

2.2.2 Flaws of existing studies on the impact of tourism to wellbeing

The longitudinal design is a superior method in examining the effect of tourism on wellbeing, however, its performance has been undermined by two flaws in existing studies. The first flaw is the long time period of a specific observation. For example, the time period that Gilbert and Abdullah (2004) conducted the post-trip survey ranged from immediately to more than 90 days, for the study by McCabe and Johnson (2013), the time period ranged from four weeks to eight weeks. Considering that the effect of tourism on wellbeing fades as short as one week, the time discrepancy of doing the survey across respondents could be as large as 90 days, the time has become an influential factor, thus it is not rigorous to treat respondents homogeneously. This flaw might be the reason why the effect of tourism on many aspects of wellbeing are not significant or weak in these two studies, which might be the weak or insignificant effect captured by the observation at the end of period of time cancelled the strong and significant effect in the early observation. On the contrary, the studies by Chen et al. (2013) and Gao et al. (2018), in which the post-trip survey was done within one week, found stronger and more significant effect of tourism on wellbeing.

The second flaw is most existing studies did not assess tourists' wellbeing during the trip, instead, retrospective measurement was usually applied. For example, Gilbert and Abdullah (2004) assessed the wellbeing at times ranging from immediately to more than 90 days after the trip, Chen et al. (2013) did it three days after the trip, Gao et al. (2018) did it in one week after the trip, and McCabe and Johnson (2013) did it more than four weeks after the trip. de Bloom et al. (2010) has demonstrated that the effect of tourism on wellbeing faded out rapidly within the first week after they return from the trip, thus the assessment of wellbeing after the trip has been contaminated by the fadeout effect, the observed wellbeing change has been through a period time of decline. Thus, during the trip is a more valid time to assess tourists' wellbeing for the sake of a more precise result of tourism's effect on wellbeing.

2.2.3 Questions that existing studies have not answered

Previous studies provided strong evidence that tourism promotes wellbeing and the effect fades out after the trip, these studies do not answer three questions that are central to this study: (1) Does the decline of wellbeing follow a linear trajectory? If not, what is the trajectory?; (2) Is there any difference in the decline trajectory across individuals? If yes, what predicts the difference?; and (3) Considering the distinct properties of hedonic and eudaimonic wellbeing, are there any differences between the declines of hedonic and eudaimonic wellbeing? To better understand the contribution of tourism to wellbeing, the current study answers these important questions.

For the first question, the study by Chen et al. (2013) did observe tourists' wellbeing before the trip, three days after the trip, and two months after the trip, which allowed them to calculate the amount of decline of wellbeing in the two months after the trip, but they did not report that, even though the report would be broad if they did. The study by Gao et al. (2018) observed the wellbeing of Chinese adolescents one week before, one week after, and one month after the trip, which allowed them to calculate the decline of wellbeing in three weeks after the

second survey, but they did not report it, even though the result would not be precise if they did because of the contamination caused by fadeout effect. Another two studies by Gilbert and Abdullah (2004) and McCabe and Johnson (2013) just observed tourists wellbeing before and after the trip, so they were not able to calculate the amount of decline at all. Thus, the best contribution that existing studies can make is one broad and contaminated estimate of the amount of decline of wellbeing, but these studies did not report it anyway.

For the second question, all existing studies just investigated the effect of tourism on wellbeing at group level. In other words, we can only know the change of wellbeing on average from these studies, they imposed a mean trajectory to all tourists. However, the trajectory of wellbeing change differs across individuals, the change could be faster, flatter, or slower for some people than others, and the variation could be attributed to particular tourist experiences. Speculating the variation of wellbeing change at individual level offers deeper insights to understand how tourism facilitates wellbeing and the different trajectories of wellbeing decline after the trip, and ultimately to maintain the effect of tourism on wellbeing.

For the third question, studies by Gilbert and Abdullah (2004), Chen et al. (2013), and Gao et al. (2018) exclusively focused on the effect of tourism on hedonic wellbeing, the study by McCabe and Johnson (2013) was the only one that approached both hedonic and eudaimonic wellbeing. In this study, they included the positive functioning and social wellbeing to approach eudaimonic wellbeing. However, they just observed wellbeing once after the trip, and the observation was carried out in as long as one month, thus we could draw very few valuable information about how eudaimonic wellbeing declines after the trip. Approaching the decline of eudaimonic wellbeing is particularly raised here because it is essentially different from hedonic wellbeing (Ryan & Deci, 2001), how the decline is expected to be different as well. Although both of them indicate how well a person has been living, hedonic wellbeing places more emphasis on the subjects' sensory pleasure and emotion, whereas eudaimonic wellbeing suggests that wellbeing consists in exercising human nature and fulfilling human potentials, which is

attained in living in accord with true self, and makes people feel intensively alive and authentic (Fromm, 1978; Ryan & Deci, 2001; Waterman, 1993). The stability of them differs as well, for example, the hedonic treadmill theory claims that every individual has a baseline of hedonic wellbeing, and it is primarily determined by the person's inborn dispositions, thus the level of hedonic wellbeing just fluctuates temporarily around the baseline following life events (Brickman & Campbell, 1971; Headey & Wearing, 1992; Lykken & Tellegen, 1996). Smith and Diekmann (2017) argued that eudaimonic wellbeing is relatively long term while hedonic wellbeing is relatively short term. Therefore, the declines of hedonic and eudaimonic wellbeing might present different trajectories.

Chapter 3. Methodology

This study aims to understand how wellbeing is formed during a tourist experience and how it changes after the experience. Answering the first question involves examining the relationships among existential authenticity, optimal tourist experience, and wellbeing. This study believes that the relationships among them reflect the essential and universal mechanism of how wellbeing is formed in a tourist experience. Answering the second question involves examining the *change* in wellbeing over time after a tourist experience and what predicts that change. Examining the amount of change that occurs at each time interval demands that wellbeing must be quantified, and any observed change is more reliable when the sample size is sufficiently large. Consequently, this study approaches these research questions in pursuit of identifying generalizable patterns of behaviour and beliefs, with a recognition that a universal truth may only be partially revealed, and is therefore positioned as a post-positivist approach.

Ontologically, this study is guided by the belief in a basic truth that is essentially universal. Epistemologically, this study therefore embraces objectivism, and by using scientific research methods, a universal truth can be revealed, at least partially, that is generalizable. Further, such an approach to the study can be repeated if all conditions are met. Theoretically, then, this study identifies as post-positivist research because it acknowledges that, in the social sciences, it is impossible to be completely objective, to be value-free, and to find a universal truth, even though using scientific research methods allows a researcher to *approach* the truth (Crotty, 1998). As post-positivism research, this study sets out to find a reliable and generalizable truth, thus the researcher tries to be objective in the data collection, data analysis, and interpretation. For example, the researcher maintained objectivity by recruiting as many participants as possible to strengthen the generalizability of research results, using a self-administered questionnaire rather interviews or observations to ensure reliability, using computer software to analyze the data to

minimize researcher bias, and finally, quantifying all of the results to ensure they could be generalized to other contexts.

To be specific, this study observed tourists' wellbeing during, in the fourth week, and in the eighth week after tourism, the on-site observation avoided the contamination induced by the fadeout effect, restricting one observation to one week overcame the heterogeneity of each wave of survey caused by the long time period. In addition, two post-trip observations were carried out, which allowed for the comparison of any decline over two time intervals. This study further adopted the Latent Growth Curve model to investigate how the optimal tourist experiences predict the change of hedonic and eudaimonic wellbeing after tourism.

3.1 Data collection

Tourism is one of the biggest industries in China. In 2018, there were 5.54 billion person-trips of domestic tourism, and trips increased by more than 10% every year for the last ten years. The Chinese government has recognized tourism as an important strategy to improve people's life quality (Dai, Ma, & Tang, 2019). According to the *Report on the Development of Chinese Tourism Industry 2018* (TalkingData, 2019), a very explicit characteristic of the Chinese domestic tourism market is the dominating proportion of young people – 58.6% of domestic tourists are young people aged between 19 and 35 years, and the population of people under 19 years old is growing quickly. This dominance of younger domestic tourists is related to Chinese real estate market (Dai, Ma, & Tang, 2019), as the soaring price of houses in China for the past 20 years have laid a heavy burden on middle-aged people (Glaeser, Huang, Ma, & Shleifer, 2017). Consequently, they have to save every minute for work and every dime to pay mortgages, raise children, and support parents from both sides of the couple, especially because the cost of the house likely depleted all of the parents' savings. With tight budgets and limited time, middle-aged people and families are more constrained from enjoying vacations. Thus, the Chinese domestic tourism market is dominated by young people because they are still free from

paying mortgages, raising children, and supporting their parents because they are still working, and most importantly, they are part of a growing consumer market in China.

Three waves of data collection were administrated from September 18st 2018 to February 2nd 2019.The first wave of survey took place in five cities, they were Lijiang, Dali, Kunming, Chengdu, and Xi'an, China. These cities were chosen because they were the most popular tourism destinations in China, which guaranteed the number of participants I needed. This was very important because the time when the data collection was conducted was the slack season for tourism, the only holiday during the time was the National Day holiday, which was from October 1st to 7th. Besides, there were a large number of hostels in these five cities, and hostels were the site where data collection was carried out. It is important to note that the hostels in China are not completely the same as those in Canada. Hostels in China usually provide both single rooms and rooms with a few bunks, which make them more like a mix of typical hostels in Canada and of hotels, and all of the guests share the public space and facilities. Thus, the participants recruited in these hostels could be considered both hostel guests and hotel guests. These cities also covered almost all types of tourism attractions, such as culture, nature, food, history, fashion, ethnicity, rural and urban feature, which premises a diverse sample.

The survey was longitudinal, usually the first survey was very easy, but there were two more surveys in the following two months after the first engagement, thus getting the contact information became necessary. The precondition that people would provide contact information was interpersonal trust, the best way to build the trust was more interaction between potential respondents and I. Therefore, I chose hostel as the site to conduct the survey, the selection of a specific hostel was based on the number of reviews presented on the online travel agency websites, usually the hostels with most reviews were selected. It is important to note that the approached hostel guests were not just tourists with low budget as normally expected, in fact, their annual income ranged from low to very high (presented in the following section). The price for one bed for one night ranged from 15 Yuan to 99 Yuan, which was not cheap in the slack

season, as a reference, the price for some hotels was less than 60 Yuan for a single room for one night at that time.

The advantage of hostel over hotel, bus station, air station, or tourism sites was the relatively more open environment, people staying in hostels were more likely to share their stories, hostels also encourage the interactions among guests, which gave me a chance to acquaint them. Another advantage is hostel is just a form of accommodation, guests could be any types of tourists, such as sightseeing tourists, adventure tourists, natural tourists, urban tourists, food tourists, and volunteer tourists, which diversifies my sample. However, hostel guests are expected to be different from some tourist groups, such as family tourists and older adult tourists, in demography and traveling patter, they tend to be young, single, and traveling alone. Because I usually stayed at one hostel at least three nights, and participated most activities hosted by the hostel, I made friends with hostel managers, voluntary staffs, and guests, the friendly interaction between us showed new check-in guests that I was trustable.

When I was doing onsite survey, I usually stayed at the common space, I approached every available guest. It is important to note that I planned to recruit both domestic Chinese tourists and international tourists in the proposal, and both Chinese and English versions of questionnaires were prepared for the onsite survey. However, in the actual recruitment, I found most international tourists had long vacations ranging from six months to years, some international tourists even did not have an approximate finish time. Considering the reality that I could not wait for such a long time, I adjusted the target samples from both domestic Chinese tourists and international tourists to just domestic Chinese tourists. I started with introducing myself and the study, then asked them if they could participate in the survey with them being informed that their contact information should be provided, they would be awarded 5 Yuan ($ 1 CAD) for participating in the first survey, 10 Yuan ($ 2 CAD) for the second survey, and 15 Yuan ($ 3 CAD) for the third survey. It turned out most people I approached eventually participated in the survey, and some participants refused rewards.

The contact information that most participants provided was their WeChat, which was a social APP installed on most Chinese people's phones, and allows people to chat, call, post, and transfer money. Only three participants provided an email address rather than WeChat. When participants agreed to participate in the survey, I added them on WeChat, produced an identifying code for each participant, then sent them the link to the questionnaire for the first wave of the survey. All questionnaires for the three waves of survey were electronic, and were produced on WenJuanXing, which is like a Chinese version of SurveyMonkey. When participants finished the survey, 5 Yuan, along with a message informing them that the second survey would be delivered in the fourth week after their trip, was sent through the WeChat. The first wave of survey started on September 18st, 2018 and ended on December 13th, 2018, and 23 hostels in the five cities were covered.

During the first wave of survey, some participants that were approached at an early stage were contacted for the second wave of survey beginning on October 13th, 2018. The timing of the second survey for a specific participant was always the fourth week after they finished their trip, which was determined by having participants indicate their anticipated date of finishing their present trip at the first time of survey. When the date was reached, I sent out the link to the questionnaire of the second wave of the survey. On the third day, I sent a reminder if the questionnaire was not completed, and reminded participants again on the fifth day if the survey was still not completed. Participants who did not finish the second survey in one week were considered attrition. For each participant, they were asked to send a screenshot showing they had finished the survey, then 10 Yuan, along with a message reminding them that the last survey would be delivered four weeks later, was transferred. The second wave of survey ended on January 2nd, 2018.

The same process used for the second wave of the survey was applied in the third wave. The only differences were that it took place in the eighth week after participants finished their trip, and they were transferred 15 Yuan when the screenshot was provided. The third wave of survey

started on November 11th, 2018 and ended on February 2nd, 2019. It is important to note that throughout the entire process, I kept in touch with participants by sending "thumbs up" or "likes" in response to their posts, which established an ongoing connection and resulted in low attrition.

3.2 Instruments

The current study examined the mediation role of optimal tourist experiences in the relationship between existential authenticity and wellbeing. The existential authenticity was assessed by three subscales – Authentic Living, Accepting External Influence, and Self-Alienation. This study introduced five optimal tourist experiences to examine their mediation roles and how they would predict tourists' wellbeing during and after tourism, they were Positive Emotions, Sense of Meaning in Life, Sense of Growth, Positive Relationship, and Engagement. Wellbeing was composed of hedonic wellbeing and eudaimonic wellbeing. All items were measured on a 7-point Likert scale ranging from "1=Strongly Disagree" to "7= Strongly Agree" if not specified. The questionnaire used in the first survey also contained information about participants' demographics and travel characteristics.

3.2.1 Existential authenticity

The measurement of existential authenticity was adapted from the Authenticity Scale (Wood et al., 2008), and is composed of three dimensions – Authentic Living, Accepting External Influence, and Self-Alienation, their scales were applied in all three waves of survey (see Table 1 for all items). Although this scale was initially devised for the assessment of dispositional authenticity and this study aimed to approaching tourists' state authenticity, studies have well demonstrated that it can be adapted to assess state authenticity (Lenton et al., 2013; van den Bosch and Taris, 2014), the adapted scale captured the feelings of knowing and expressing one's true self (Rivera et al., 2019). For example, Kirillova, Lehto, and Cai (2017b) adapted this scale to assess tourists' state authenticity. For the present study, the adaption focused on adjusting the

time frame to fit the temporary nature of tourism. Specifically, each dimension was assessed by four items, a sample item for the Authentic Living at the first survey was “I stand by what I believe in when I am travelling”. A sample item for the Accepting External Influence at the first survey was “I feel others influence me greatly on the trip”. A sample item for the Self-Alienation at the first survey was “I feel alienated from myself when I am travelling”.

Table 1. Features, normality, and reliability of Existential Authenticity measures.

Existential Authenticity	Wave	M	SD	Ske.	Kur.	α
Authentic Living	1	5.63	.83	-.43	-.14	.73
I stand by what I believe in when I am travelling	1	5.40	1.18	-.50	-.48	
I am true to myself in most situations on this trip	1	5.68	1.08	-1.01	.67	
I live in accordance with my values and beliefs when I am travelling	1	5.79	.97	-.97	1.14	
I think it is better to be myself than to be popular when I am travelling	1	5.64	1.20	-1.12	1.37	
Accepting External Influence	1	3.03	1.06	.64	1.04	.75
I feel others influence me greatly on the trip	1	3.71	1.52	.07	-.81	
I am strongly influenced by others' opinions when I am travelling	1	3.34	1.47	.39	-.51	
I feel I need to do what others expect me to do on this trip	1	2.37	1.25	1.23	1.92	
I do what other people tell me to do on the trip	1	2.69	1.33	.95	1.01	
Self-Alienation	1	2.82	1.21	.76	.46	.87
I feel alienated from myself when I am travelling	1	2.32	1.29	1.22	1.37	
I don't know how I really feel inside when I am travelling	1	3.20	1.54	.60	-.42	
I feel I don't know myself very well when I am travelling	1	3.12	1.44	.43	-.68	
I feel out of touch with the 'real me' when I am travelling	1	2.64	1.41	.99	.66	

Note: N=224 in Wave 1, N=211 in Wave 2, N=208 in Wave 3; Ske.=Skewness, Kur.=Kurtosis, α=Cronbach's α

3.2.2 Optimal tourist experiences

The optimal tourist experiences included Positive Emotions, Sense of Meaning in Life, Sense of Growth, Sense of Positive Relationship, and Sense of Engagement, these scales were only applied in the first wave of survey (see Table 2 for all items). Importantly, all of these scales measured these aspects within the context of the trip itself; in other words, responses were *situational* rather than global assessments of these concepts.

3.2.2.1 Positive Emotions

The assessment of Positive Emotions was adapted from the Scale of Positive and Negative Experiences (Diener et al., 2010), which tapped both positive and negative feelings. The current study just used the subscale for positive feelings, which included six items approaching people's positive emotions. To fit the tourism context, slight modifications were made (e.g., a sample item was "I feel very pleasant when I am travelling").

3.2.2.2 Sense of Meaning in Life

The assessment of Sense of Meaning in Life was adapted from the Meaning in Life Questionnaire by Steger, Frazier, Oishi, and Kaler (2006), and the validity and reliability of this scale have been established among Hong Kong Chinese (Chan, 2014) and mainland Chinese (Liu & Gan, 2010). This scale tapped two distinct aspects of meaning in life: the presence of meaning in life and the search for meaning in life. The former subscale assessed the subjective sense that one's life is meaningful, while the latter subscale assessed the drive and orientation toward finding meaning in one's life. With the current study's focus on how optimal tourist experiences influence individuals' wellbeing, as noted above, how tourists felt about this aspect *when they were travelling* was of primary interest. Further, the tourists' motivations were not the focus of this study, so the subscale concerning the *search* for Meaning in Life was not used, and only the

subscale to assess the Sense of Meaning in Life was used, which included five items. To fit the tourism context, slight modifications were made to the items (e.g., a sample item was "I feel I have a good sense of what makes my life meaningful *when I am travelling*").

3.2.2.3 Sense of Growth

The assessment of Sense of Growth was adapted from a subscale of the Psychological Wellbeing Scale (Ryff, 1989b) – Personal Growth. This scale had been widely applied in diverse disciplines, and it captures the self-expanding, potential realization, and improvement in self, knowledge, and behaviour. The adapted scale included seven items, and modifications were made to fit the tourism context (e.g., a sample item was "I feel my horizons have been expanded *on this trip*").

3.2.2.4 Sense of Engagement

The assessment of Sense of Engagement was adapted from the Flow State Scale (Jackson & Marsh, 1996), which was initially devised for sport and physical activity settings. This scale covered nine domains of flow experience, such as the challenge-skill balance, clear goals, concentration, transformation of time, and so on. However, this study referred the Sense of Engagement to the experience of people who are absorbed into an ongoing activity, in which they lose sense of time and self-consciousness, so it could be recognized as a more general form of flow experience. In other words, the core feature of Sense of Engagement is immersion, losing sense of time, and concentration, the preconditions claimed by flow experience, such as the balance between challenge and skill, clear goals, immediate feedback, and the sense of control, are not necessary. Thus, this study employed just two subscales of the Flow State Scale to approach the core features of Sense of Engagement – Concentration and Transformation of Time – and included eight items. Modifications were again made to fit the tourism context (e.g., a sample item was "I feel time flows so fast sometimes *during the trip*").

3.2.2.5 Sense of Positive Relations

The assessment of Sense of Positive Relations was adapted from the subscale for the Relatedness, one of three basic psychological needs recognized by Self-Determination theory (Deci & Ryan, 2000; Gagné, 2003), which captured the need for being connected to others – love and care, being loved and cared for, whose satisfaction facilitates wellbeing. This scale included eight items, five of which were phrased in a positive way, and three were phrased in a negative way, which were reversed-coded prior to analysis. Modification was made to fit the tourism context, so items phrased in a positive way were changed to, for example, "People I interact with *during the trip* care about me", and items phrased in a negative way were changed to, "I just keep to myself and don't have many social contacts *during the trip*".

Table 2. Features, normality, and reliability of Optimal Tourist experience measures.

Optimal Tourist experience	Wave	M	SD	Ske.	Kur.	α
Positive Emotion	1	5.75	.82	-.90	.83	.92
I feel very joyful on this trip	1	5.86	.93	-.94	1.20	
I feel very contented when I am travelling	1	5.62	1.12	-1.08	1.34	
I feel very good when I am travelling	1	5.74	.99	-1.11	1.72	
I feel very positive when I am travelling	1	5.82	.93	-.80	1.05	
I feel very happy when I am travelling	1	5.57	.96	-.87	.88	
I feel very pleasant when I am travelling	1	5.89	.87	-.82	.83	
Sense of Meaning in Life	1	4.61	1.04	-.26	-.42	.86
I feel I have a clear sense of purpose about my life when I am travelling	1	4.60	1.36	-.07	-.75	
I find my life purpose on this trip	1	3.98	1.35	-.02	-.83	
I feel I have a good sense of what makes my life meaningful when I am travelling	1	4.88	1.36	-.43	-.50	
I feel I have a good understanding about my life's meaning when I am travelling	1	5.20	1.12	-.64	.39	
I feel I have a clear life orientation when I am travelling	1	4.39	1.26	-.21	-.46	
Sense of Growth	1	5.29	.90	-.64	.47	.87
I feel my horizons have been expanded on this trip	1	5.96	.97	-1.00	.78	
I feel I am becoming a better person on this trip	1	5.27	1.26	-.58	-.24	
I feel I am becoming a person I've always wanted to be on the trip	1	4.69	1.34	-.26	-.72	
I have a more positive attitude to life when I am travelling	1	5.49	1.19	-1.04	.94	
I feel I am becoming more confident to life when I am travelling	1	5.23	1.20	-.71	.29	
I feel I am growing when I am travelling	1	5.59	1.08	-1.12	1.59	
How I think about the world has been changed on the trip	1	4.77	1.36	-.46	-.33	
Sense of Positive Relations	1	5.65	.72	-.48	-.059	.79
I get along well with people I come into contact with on the trip	1	6.03	.87	-1.30	2.78	
I really like the people I interact with during the trip	1	5.87	1.12	-.99	.55	

I just keep to myself and don't have many social contacts during the trip	1	5.27	1.66	-.92	-.16	
I consider the people I interact with many times during the trip to be my friends	1	5.39	1.17	-.84	.32	
I am close to very few people during the trip	1	5.86	1.15	-1.19	1.70	
The people I interact with during the trip seem to don't like me much	1	5.87	1.06	-.99	.81	
People I interact with during the trip are generally pretty friendly towards me	1	6.11	.72	-.96	2.53	
People I interact with during the trip care about me		4.77	1.13	-.06	-.13	
Sense of Engagement		5.20	.81	-.46	.34	.76
I feel I am out of the mundane(ordinary) world sometimes when I am travelling	1	5.39	1.39	-.74	-.28	
I feel time flows so fast sometimes during the trip	1	5.55	1.33	-1.06	.74	
I feel absorbed in the surroundings sometimes during the trip	1	5.04	1.28	-.58	-.16	
I feel everything around me stops sometimes during the trip	1	4.37	1.41	-.38	-.63	
I feel a harmony between me and the surroundings sometimes on the trip	1	5.38	1.09	-.52	-.12	
I feel I am in a world immune from any distractions sometimes on the trip	1	4.92	1.58	-.50	-.96	
I am less thinking of the annoying things in my life during the trip	1	5.24	1.26	-.63	-.16	
I enjoy the feeling of immersing in something during the trip	1	5.75	1.12	-1.33	2.54	

Note: Optimal tourist experience is only evaluated in the first wave of survey, N=224; Ske. =Skewness, Kur. =Kurtosis, α=Cronbach's α

3.2.3 Wellbeing

3.2.3.1 Hedonic wellbeing

The affective aspect of hedonic wellbeing was measured by the Scale of Positive and Negative Experiences (Diener et al., 2010). The validity and reliability of the scale have been established with a large Chinese sample (Li, Bai, & Wang, 2013). This 12-item scale comprised six items assessing negative feelings and six items assessing positive feelings, sample items were "Positive", "Joyful", "Negative", and "Afraid". They were measured on a 7-point scale ranging from "1= Almost Never" to "7= Almost Always". The same wording was used in all three waves of survey, but respondents were asked to draw on their tourist experience in the first survey, and on their daily life experience after the trip in the next two surveys. The cognitive aspect of hedonic wellbeing was measured by the Satisfaction with Life Scale (Diener, Emmons, Larsen, & Griffin, 1985), which is comprised of five items (e.g., a sample item was "I am satisfied with my life"). The same wording was used in all three waves of the survey, and rather than constraining the reference in the travel time or the daily life after the trip, respondents were asked to draw on their life time experience in general to make the judgement at each survey (see Table 3 for all items).

3.2.3.2 Eudaimonic wellbeing

The assessment of eudaimonic wellbeing employed the Flourishing Scale (Diener et al., 2010), which covers primary aspects of optimal psychological functioning from the respondent's own point of view. The Flourishing Scale is a summary measure of respondent's perceived satisfaction with different essences of life, and provides a composite score of eudaimonic wellbeing, which yields an overview of full functioning across diverse, important domains of life (Diener et al., 2010). This scale is comprised of eight items (e.g., a sample item was "I am a good person and live a good life"). The same wording was used in all three waves of the survey, and

rather than constraining the reference in the travel time or the daily life after the trip, respondents were asked to draw on their life time experience in general to make the judgement in each survey (see Table 3 for all items). Although both the scales of Optimal Tourist experiences and of wellbeing involve the optimal psychological functioning, they are essentially different. The optimal tourist experiences are assessments of a current state (i.e., situational), so respondents were asked to draw on their present tourist experience when completing the scales and the evaluation indicates the quality of tourist experience. However, wellbeing is a global assessment of the participants' lives, so they were asked to draw on their whole life rather than a specific event when completing the scales, and their evaluation indicates how well their lives have been lived. Thus, it is reasonable to regard the Optimal Tourist experiences as related to, but distinct from, overall wellbeing.

Table 3. Features, normality, and reliability of wellbeing measures.

Wellbeing	**Wave**	**M**	**SD**	**Ske.**	**Kur.**	**α**
Positive Emotions	1	5.38	0.87	-0.55	0.47	.91
	2	4.71	0.87	-0.30	0.06	.91
	3	4.69	0.92	-0.48	-0.31	.92
Contented	1	5.28	1.28	-0.82	0.90	
	2	4.64	1.07	-0.47	0.78	
	3	4.56	1.13	-0.35	-0.45	
Happy	1	5.36	1.00	-0.66	0.86	
	2	4.79	1.00	-0.31	0.08	
	3	4.73	1.06	-0.53	-0.09	
Joyful	1	5.48	1.01	-0.88	1.86	
	2	4.74	1.00	-0.19	-0.15	
	3	4.61	1.08	-0.60	-0.29	
Pleasant	1	5.46	0.98	-0.63	0.70	
	2	4.71	1.03	-0.25	0.15	
	3	4.65	1.04	-0.69	-0.13	
Good	1	5.40	0.96	-0.65	1.14	
	2	4.73	1.06	-0.52	0.36	
	3	4.86	1.06	-0.82	0.78	

Positive	1	5.29	1.00	-0.34	-0.27	
	2	4.68	1.15	-0.85	0.70	
	3	4.73	1.14	-0.45	-0.33	
Negative Emotions	1	2.35	0.75	1.05	2.23	.83
	2	2.87	0.80	0.54	0.31	.84
	3	2.96	0.81	0.50	-0.37	.86
Negative	1	2.62	0.95	0.64	0.26	
	2	3.21	1.16	0.75	0.73	
	3	3.11	1.14	0.49	-0.12	
Unpleasant	1	2.54	0.96	1.21	3.12	
	2	3.14	0.97	0.35	-0.37	
	3	3.25	1.04	0.82	0.13	
Sad	1	2.31	1.09	0.81	0.34	
	2	2.92	1.04	0.54	0.01	
	3	2.99	1.08	1.13	1.46	
Afraid	1	2.11	1.11	1.20	1.79	
	2	2.55	1.08	0.58	-0.01	
	3	2.86	1.08	0.55	0.27	
Bad	1	2.57	0.88	0.89	2.14	
	2	2.76	1.10	0.56	-0.04	
	3	2.92	1.10	0.65	0.03	
Angry	1	1.93	1.13	1.81	4.54	
	2	2.62	1.11	0.75	0.58	
	3	2.61	0.93	0.82	0.84	
Life Satisfaction	1	3.64	1.03	0.40	0.02	.76
	2	3.96	0.98	-0.02	-0.23	.77
	3	3.77	0.99	0.15	-0.44	.77
I am satisfied with my life	1	4.08	1.41	0.11	-0.78	
	2	4.50	1.32	-0.39	-0.47	
	3	4.35	1.39	-0.37	-0.92	
So far, I have gotten the important things I want in my life	1	3.27	1.32	0.35	-0.57	
	2	3.36	1.41	0.51	-0.52	
	3	3.36	1.36	0.48	-0.82	
The conditions of my life are excellent generally	1	4.31	1.37	-0.13	-0.73	
	2	4.63	1.20	-0.54	0.16	
	3	4.31	1.35	-0.24	-0.86	
In most ways my life is close to my ideal	1	3.81	1.50	0.19	-0.90	
	2	4.19	1.30	-0.21	-0.65	

	3	3.94	1.36	0.08	-0.88	
If I could live my life over, I would change almost nothing	1	2.73	1.61	1.00	0.26	
	2	3.14	1.53	0.55	-0.43	
	3	2.91	1.41	0.86	0.34	
Flourishing	1	5.09	0.82	-0.16	-0.27	.82
	2	5.00	0.75	-0.47	0.18	.78
	3	4.87	0.78	-0.22	-0.65	.82
In my life, I am always optimistic about my future	1	4.83	1.34	-0.26	-0.67	
	2	4.74	1.27	-0.25	-0.58	
	3	4.75	1.29	-0.61	-0.45	
My social relationships in my life are supportive and rewarding	1	5.21	1.31	-0.79	0.27	
	2	5.14	1.26	-1.04	1.00	
	3	5.08	1.13	-0.46	0.16	
In my life, people respect me	1	4.94	1.13	-0.30	-0.58	
	2	4.76	1.06	-0.55	0.31	
	3	4.71	1.14	-0.19	-0.72	
I lead a purposeful and meaningful life	1	4.80	1.41	-0.48	-0.32	
	2	4.86	1.27	-0.76	0.03	
	3	4.91	1.16	-0.40	-0.31	
I am competent and capable in the activities that are important to me	1	5.30	1.19	-0.52	-0.19	
	2	5.06	1.18	-0.83	0.64	
	3	4.90	1.28	-0.53	-0.16	
I am engaged and interested in daily activities	1	5.22	1.21	-0.80	0.38	
	2	5.21	1.12	-1.04	1.23	
	3	4.84	1.11	-0.51	-0.31	
I actively contribute to the happiness and wellbeing of others	1	5.33	1.07	-0.61	0.57	
	2	5.22	1.02	-0.66	0.31	
	3	5.02	1.07	-0.46	-0.10	
I am a good person and live a good life	1	5.09	1.19	-0.62	0.26	
	2	4.99	1.25	-0.79	0.56	
	3	4.78	1.26	-0.46	-0.43	

Note: N=224 in Wave 1, N=211 in Wave 2, N=208 in Wave; Ske. =Skewness, Kur. =Kurtosis, α=Cronbach's α.

3.2.4 Demographic and travel characteristics

The first wave of the survey also gathered participants' demographics, such age, sex, education, income, and marital status, and their travel characteristics. Information on their travel characteristics included where they most often stayed during the trip, the time they have been on the trip by the first survey, with whom they were traveling, and the anticipated time of finishing the trip. In addition, participants were also asked to indicate how many days they had travelled for the past month before the second and third surveys respectively, and this information was used to control its influence on the corresponding survey in data analysis.

All of the scales for the assessment of Existential Authenticity, Optimal Tourist experiences, Positive Emotions, Negative Emotions, and Life Satisfaction were initially devised in English, and because the scales were used with Chinese participants, they were translated by two tourism scholars fluent in both English and Chinese. The translated questionnaires were then translated back to English, and all three scholars worked together to minimize any discrepancies resulting from the translation until the consensus was reached. The Chinese version of the Flourishing scale had already been validated by Tang, Duan, Wang, and Liu (2016), so their validated translation of the scale was used directly in this study.

3.3 Data analysis

This study aims to understand the formation of wellbeing during a tourist experience and how it changes after the experience, so these two purposes are fulfilled by conducting a mediation analysis and Latent Growth Curve analysis respectively.

3.3.1 Mediation analysis

The mediation effect of optimal tourist experiences in the relationship between existential authenticity and wellbeing was analyzed using SPSS 20.0, and Hayes's PROCESS macros for

SPSS (Hayes, 2013) were employed. The mediation analyses generate three key statistics: (1) total effect (association between existential authenticity and wellbeing), (2) direct effect (association between existential authenticity and wellbeing controlling for the mediators), and (3) indirect effect attributable to the mediators (i.e., the five optimal tourist experiences). In addition to these path coefficients, mediation also allows for the calculation of the percentage of the association between existential authenticity and wellbeing – the total effect – that can be accounted for by a mediator (Hayes, 2013). Another important advantage of this method is it provides upper and lower levels of the bias corrected confidence intervals (ULCI and LLCI), which can be used to determine if an indirect effect is significant.

3.3.2 The Latent Growth Curve model

Longitudinal design allows researchers to capture the within-individual change and the inter-individual change over time predicted by the second level constructs of interest (Ployhart & Vandenberg, 2010; Preacher, Wichman, Briggs, & MacCallum, 2008). Latent Growth Curve (LGC) models have been increasingly used in longitudinal studies focusing on within-individual and inter-individual changes (Burns, Martin, & Collie, 2018; Cheong, MacKinnon, & Khoo, 2003; Xu & Martinez, 2018). The function of LGC could been conducted on many software programs, such as AMOS, M*plus*, LISREL, Mx, and SAS, they produce nearly identical results (Ferrer, Hamagami, & McArdle, 2004). The minimum sample size for LGC is 200 at each time point (Byrne, 2016).

There are two latent factors that model the change of the construct across time – one is the intercept factor capturing the initial score of the construct, which is defined by specifying factor loadings, and the other one is the slope factor capturing the changing feature of the construct across time. These two factors together enable researchers to investigate the direction and extent to which the scores of the constructs of interest change across time, and the differences across individuals in the trajectories.

LGC models are similar to multilevel models or hierarchical linear models, in which the means of intercept and slope factors indicate the fixed effects, the standard deviations of the intercept and slope factors and of the residual component indicate the random effects, and the covariance between the intercept and slope factors indicate the covariance of the random effects (Ghisletta & McArdle, 2001). However, multilevel models or hierarchical linear models require researchers to specify the change function and could not include latent covariates. With LGC models, researchers do not have to pre-specify a linear change function, which allows the change function to be determined by the data (Ghisletta & McArdle, 2001). Other advantages LGC models have over multilevel models and hierarchical linear models are, because the LGC modeling is built on analyzing the mean and covariance structures, the approach helps distinguish group effects indicated by means from individual effects indicated by covariance (Byrne, 2016). LGC models enables researchers to investigate inter-individual differences in change over time and the antecedents or consequences of change. In addition, LGC models possess all of the advantages of Structural Equation Modeling, such as evaluating the adequacy of models by drawing on model fit indices and in the handling of missing data (Preacher et al., 2008). LGC models also assess the ability of higher-order constructs to predict the change of lower-order constructs, to test models with multiple levels of hierarchically structured data, and to estimate changes in more complex causal models that involve antecedents, mediators, moderators, and outcomes of change (please refer to Tomarken and Waller [2005] for more advantages of LGC modeling over traditional approaches). LGC models adopt maximum likelihood estimation, which assumes that the means of disturbances across measurements of one individual at a given occasion is zero, that the covariances among all residuals are zero within and between occasions, and that all covariances between residuals of random intercepts and slopes are zero.

As presented in Figure 1, the three variables enclosed in rectangles are observed variables (more variables if there are more observations), each variable represents a score at one of three

time points. Associated with each of these observed variables is their matching random measurement error term (e_1-e_3). The two variables enclosed in ellipses are latent factors, and are the Intercept and Slope, which together capture the trajectory of the construct. Same as typical Structural Equation Modeling, the arrows leading from each of the two latent factors to their related observed variables indicate the regression of observed measures at each of three time points onto their Intercept and Slope factors. The arrows leading from the "e"s to the observed variables indicate the impact of random measurement error. At the bottom, the covariance between Intercept and Slope factors is assumed in the specification of an LGC model. The numerical values assigned to paths leading from Intercept and Slope factors indicate fixed parameters, they define the trajectory. The paths leading from the Intercept to each of the observed variables are specified with 1, indicating the constant feature of the initial score of the construct (Byrne, 2016). The path flow from the Slope to X_1 is specified with 0, the Slope to X_2 is specified with "a", the Slope to X_3 is specified with "b". The values of "a" and "b" determine the function form of the trajectory, if a linear growth is anticipated, the "a" could be constrained to 1 and "b" constrained to 2 to reflect equal time intervals between measurements. If a quadratic growth is anticipated, the "a" could be constrained to 1 and "b" constrained to 4. If no specific function form is anticipated, the "b" could be constrained to 2, and free the second path, this unspecified model lets data determine the value of "a" (Chan & Schmitt, 2000; Serva, Kher, & Laurenceau, 2011). It is important to note, the values assigned to paths are somewhat arbitrary, but the specific choice determines the interpretation of the Intercept and Slope factors.

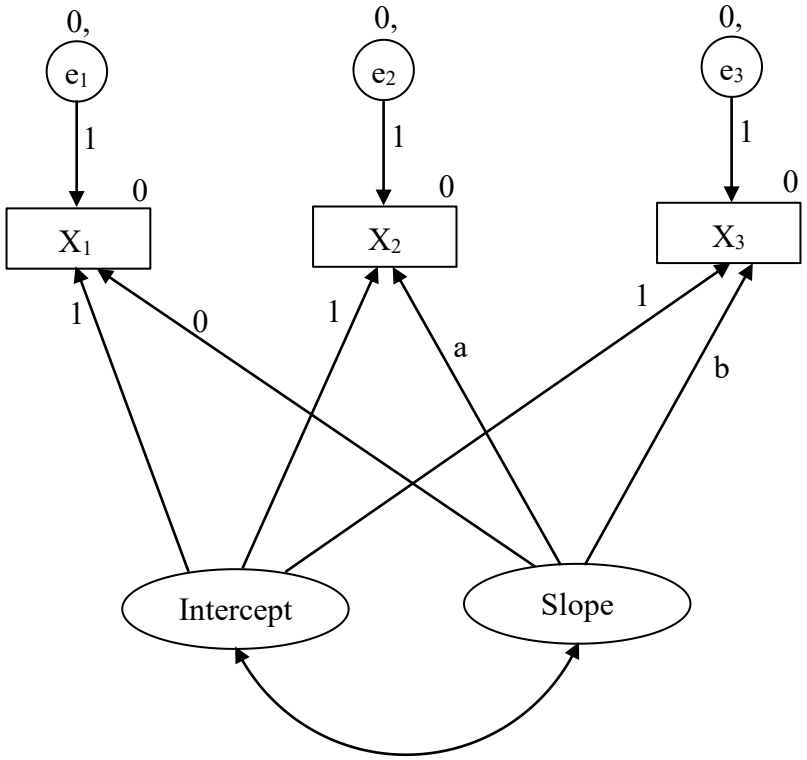

Figure 1. The Latent Growth Curve model

The basic LGC model projects within-individual information about how the construct of interest changes over different times, and the inter-individual differences in change over times could be investigated by incorporating a second level factor (Y). As presented in Figure 2, the new model is an extension of the basic LGC model, with two paths that flow from the predictor variable "Y" to the Intercept and Slope added, which are of primary interest as they explain how the Intercept and Slope differ across individuals. In addition, two latent residuals are added to the Intercept and Slope factors respectively. This is required by the Structural Equation Modeling

because these two factors are dependent variables now. The latent residuals indicate the remaining variation of the Intercept and Slope factors after deducting the variation explained by the predictor "Y". To examine how the trajectories differ across individuals, the first step is to check the means of the Intercept and Slope factors and their matching variances, which essentially indicate deviations from the mean. The mean projects the information of average population values of the Intercept and Slope factors, and the variances project the individual deviations from their population means of the Intercept and Slope factors (Byrne, 2016). Thus, the variance of the Intercept indicates whether individuals differ from each other in the initial score of the construct of interest, and the variance of the Slope indicates whether individuals differ from each other in the rate of change over time. It is important to note that the variance must be significant before incorporating a second level factor into the model to examine if it predicts the Intercept and Slope factors (Barnes, Reifman, Farrell, & Dintcheff, 2000), because the non-significant variance indicates the average trajectory reflects individual trajectories well (Serva et al., 2011).

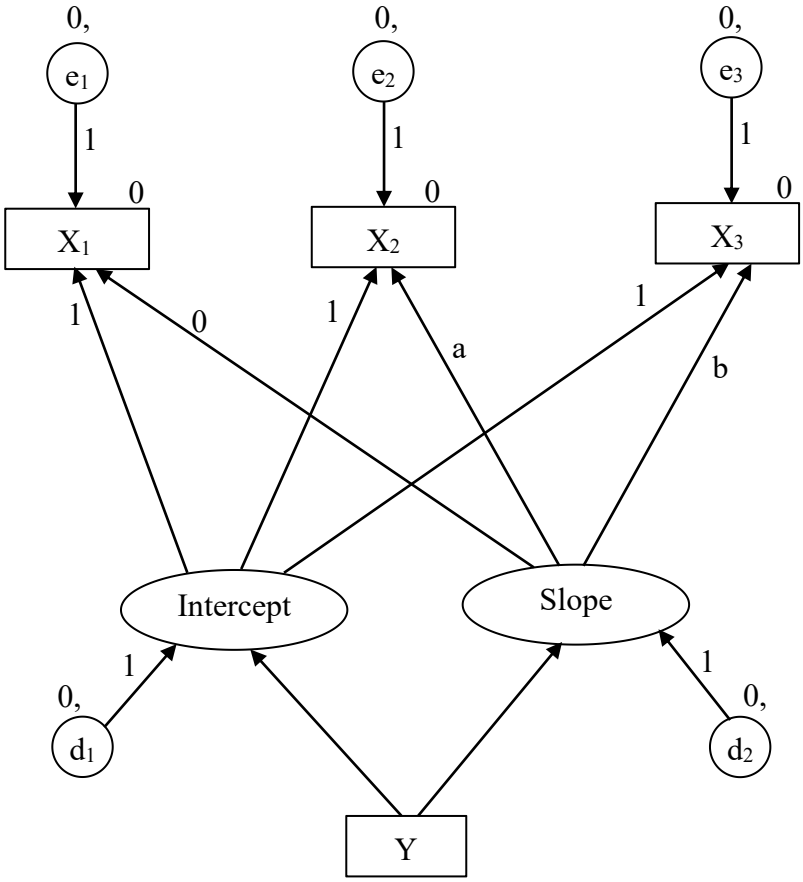

Figure 2. The Latent Growth Curve model with the second order predictors

3.3.3 Missing data

Attrition is very prevalent in longitudinal studies, and it is almost impossible to retain all participants over time. Standard strategies of handling missing data assume that the data are missing completely at random, meaning the missing values of the constructs of nonrespondents are independent from their previously provided values of the constructs and from other participants' values of the constructs. Based on this assumption of completely random missing data, listwise deletion and pairwise deletion have been often used, which have been criticized for abandoning a considerable amount of potentially useful data (Allison, 2003; Duncan, Duncan, & Strycker, 2013), especially for longitudinal studies when each wave of a survey is very costly.

When the assumption of missing completely at random is not met, results from case deletion could be biased because the complete cases probably do not represent the population.

Recently, the Full Information Maximum Likelihood approach has been used increasingly in the Structural Equation Modeling to handle incomplete data (Cham, Reshetnyak, Rosenfeld, & Breitbart, 2017; Duncan et al., 2013; Von Hippel, 2016). The Full Information Maximum Likelihood approach, under the assumption of missing-at-random, estimates the unknown parameters with the best likelihood drawing on the observed data. In other words, this approach fills in the missing data with a best guess under the current estimate of the unknown parameters resting on the observed data, then re-estimate the parameters from the observed and guessed data. This process is executed iteratively within statistical software programs (Schafer & Graham, 2002). The most important advantage of this approach is that it offers reasonable estimates of standard errors with missing data basing on observed information (Duncan et al., 2013). It is also superior in its optimal statistical properties under the weaker assumption that the data are missing at random (Allison, 2003; Schafer & Graham, 2002), which provides valuable flexibility in actual practice. Furthermore, in many cases, the departure from the missing-at-random assumption is not big enough to invalidate the results of a missing-at-random based analysis (Schafer & Graham, 2002).

All these advantages make the Full Information Maximum Likelihood most recommended approach for handling missing data under the assumption of missing-at-random (Allison, 2003; Schafer & Graham, 2002). This recommendation has been certified by Enders and Bandalos's (2001) empirical study that compared the performances of Full Information Maximum Likelihood approach, listwise deletion, and pairwise deletion. The results suggested that the Full Information Maximum Likelihood approach performed best at all conditions of design; when data missing at random or completely at random, this approach estimates were unbiased and more efficient than other methods. Adopting this recommendation, the present study employed the Full Information Maximum Likelihood approach to handle the missing data.

Chapter 4. Results

4.1 Descriptive analysis

4.1.1 Sample characteristics

Of the 228 participants, four cases were removed because they finished the survey in too short time that it is almost impossible to read through the whole questionnaire, and their consistent pattern of responses suggested that they had not seriously considered each question carefully. Of the 224 cases that were retained, 13 did not finish the second survey, and 16 did not finish the third survey. In total, 205 individuals completed all three waves of the survey.

As presented in the Table 4, the respondents were younger with an average age of 26.4 years (*SD* = 5.05), almost 60% were male, most never got married (87.5%), and had a college or university level education (82.1%). The income for more than half of the respondents was higher than 70,000 RMB a year, which was relatively high in China. As a reference, the disposable annual income per capita was 28,228 RMB in 2018 (National Bureau of Statistics of China, 2019). Most of the individuals in the sample were travelling alone (71.1%), and had been travelling less than a week when the first survey was done (68.3%). The majority of the respondents had stayed in hostels by the time of survey (86.2%). Thus, participants of this study were young tourists who were single, traveling alone, well educated, with moderate income, and chose a hostel as their primary accommodation. These features do not make the sample unique because Chinese domestic tourism market is dominated by young people, and the development of college/university education in China for the past 20 years produced a huge population of well-educated young people.

Table 4. A profile of the sample (N=224)

Characteristic	Attribute	n	Mean/Pct.	S.D.
Age		207	26.4	5.05
Sex	Male	122	58.1	–
	Female	88	41.9	–
Marital status	Never married	196	87.5	–
	Married	21	9.4	–
	Divorced/Separated	7	3.1	–
Education	High school and lower	18	8.0	–
	College or university	184	82.1	–
	Graduate degree	22	9.9	–
Income (RMB)	<10,000	39	21.30	–
	10,000 to 40, 000	25	13.71	–
	40000 to 70,000	31	16.89	–
	70,000 to 100,000	31	16.89	–
	100,000 to 130,000	25	13.71	–
	130,000 to 160,000	12	6.61	–
	160,000 to 190,000	4	2.20	–
	190,000 to 220,000	1	0.49	–
	220,000 to 250,000	3	1.59	–
	> 250,000	12	6.61	–
Travel Group	Partner	6	3.0	–
	Families	9	4.6	–
	Friends	42	21.3	–
	Alone	197	71.1	–
Travel days at first survey	Less than one week	149	68.34	–
	One to two weeks	34	15.60	–
	Over two weeks	35	16.06	–
Accommodation	Hostel	193	86.2	–
	Hotel	19	8.5	–
	Airbnb	6	2.7	–
	Others	6	2.7	–

4.1.2 A sketch of core concepts

As presented in the Table 2, respondents appeared to have had a fairly positive tourist experience given that the mean scores for Positive Emotion, Sense of Growth, Sense of Positive Relations, and Sense of Engagement were all higher than 5 on a scale of 7, and Sense of Meaning in Life was slightly lower, but still higher than the mid-point of 4 on the scale. The mean scores for the three dimensions of Existential Authenticity (see Table 1) showed the value of Authentic Living in the first survey was greater than 5, suggesting a somewhat higher degree of authenticity. However, its mean score in the following two waves of survey suggested a declining trend. Turning to Accepting External Influence and Self-Alienation, which actually assess *inauthenticity*, larger mean scores therefore indicate less authenticity. The mean score of Accepting External Influence in the first survey was lower than the mid-point of 4, suggesting low inauthenticity, and its values in the following two waves of the survey suggest a very slight decline followed by a flat trend. The mean score for Self-Alienation in the first survey was lower than the mid-point of 4, also suggesting low inauthenticity, and its corresponding values in the following two waves of survey suggest very little change in this dimension from the initial survey through to the third wave.

When it comes to the respondents' assessment of the different measures of wellbeing (see Table 3), the mean score for Positive Emotions in the first survey was greater than 5, indicating a higher level of hedonic wellbeing while on their trip. The mean scores in the following two waves of survey suggested a declining trend, with a particularly greater decline primarily in the first month after the trip. The mean score for Negative Emotions in the first survey was lower than the mid-point of 4, which was expected given the results for Positive Emotions. The respondents' scores in the following two waves of survey suggested a growing trend indicating an increase in negative emotions following their trip, and once again, the increase primary took place in the first month.

Unexpectedly, the mean score for Life Satisfaction in the first survey was lower than the mid-point of 4, suggesting respondents were somewhat less satisfied with their lives even when they were traveling. In the month after the tourist experience, life satisfaction increased slightly only to decline again two months after the trip. This trend was not at all as expected, and it might be related to the fact that many participants wanted to have a break from the difficulties in daily life, they reported a low level of life satisfaction during the tourism. Then, in the first month after the tourism, they gained the energy from tourism and were ready for the challenges in routine life, thus the life satisfaction was higher, but finally, the positive effect could not last long. The mean score for Flourishing in the first survey was greater than 5, suggesting a higher level of eudaimonic wellbeing. Flourishing sowed a slight declining trend in the following two waves of survey although the trajectory seemed pretty gradual (see Table 3).

In anticipation of the analyses to be conducted, the normalcy of all of the measures was assessed to ensure their suitability for the various testing procedures. For both skewness and kurtosis, a value between -1 and +1 is considered excellent, and a value between -2 and +2 is considered good to moderate (George & Mallery, 2016). As presented in the Tables 1, 2, and 3, most values of skewness and kurtosis are between -1 and +1, and just three are between -2 and +2. Only one measure – Negative Emotions assessed in the first survey – has a kurtosis value larger than 2, but it still falls in the acceptable range (between -4 and +4) suggested by West, Finch, and Curran (1995), thus the values of core concepts are considered normally distributed. The reliability analysis suggested that the Cronbach's alpha of all concepts range from .66 to .92, which were greater than the acceptable criterion of .60 (Hair, Tatham, Anderson, & Black, 1998), thus the reliability of scales are established.

4.1.3 A comparison of the sample on the core concepts

When comparisons were made based on the respondents' demographic and travel characteristics, the sample was not extraordinarily different on most of the core concepts at any

of the waves of surveys. Consequently, none of sex, age, marital status, education, and income, as well as travel characteristics such as with whom respondents were travelling, the type of accommodation used, or the number of days spent travelling were consistently significant factors in explaining variations in any of the core concepts. While some differences might have been expected, the relatively similar nature of this particular group – young, unmarried individuals mostly travelling alone – might have contributed to the lack of variation.

Males (M = 3.07, SD = 1.14) were significantly different from females (M= 2.75, SD = .98) in Self-Alienation in the third wave of the survey (F = 4.27, p =.040), suggesting that males were more self alienated than females. The never married participants (M = 3.01, SD = .82) were significantly different from other groups of tourists (M = 2.53, SD =.64) in Negative Emotions in the third wave of the survey (F = 3.93, p = .021), suggesting that never married participants experienced more negative emotions than others after tourism. Participants who were traveling alone (M = 2.82, SD = .98) were significantly different from other groups of tourists (M = 3.42, SD =.93) in Accepting External Influence in the first wave of the survey (F = 5.034, p = .002), suggesting that participants who were traveling alone were less influenced by others than participants who were traveling with companions during tourism. Except these reported differences, no other significant differences based on sex, marital status, travel group, or type of accommodation were found for any other concepts during any wave.

4.2 Mediation analysis

The first purpose of this study was to understand why and how tourism contributes to wellbeing. To do so, the mediating effect of each of the dimensions of the optimal tourist experiences in the relationship between existential authenticity and wellbeing was examined based on the data from the first wave survey (see Figure 3). The mediation analysis was conducted using SPSS 20.0, along with the add-on modules macros from Hayes's PROCESS macros for SPSS (Hayes, 2013). In total, 60 mediation models were tested. Each model

examined the relationship between one dimension of existential authenticity (e.g., Authentic Living) and one of the measures of wellbeing (e.g., Life Satisfaction) as mediated by one of the five optimal tourist experiences (e.g., Sense of Meaning in Life), and age, sex, education, marital status, and income were treated as control variables. The sections that follow are organized to focus on the results for each of the dimensions of existential authenticity, and then a summary of the overall results is presented last.

The mediation analyses generate three key statistics: (1) total effect (association between existential authenticity and wellbeing), (2) direct effect (association between existential authenticity and wellbeing controlling for the mediators), and (3) indirect effect attributable to the mediators (i.e., the five optimal tourist experiences). The direct effect plus indirect effect equals to the total effect. It is important to note that the sum of all five indirect effects could be larger than the total effect, because the mediation analyses were executed separately and the five mediators share variance to some degree.

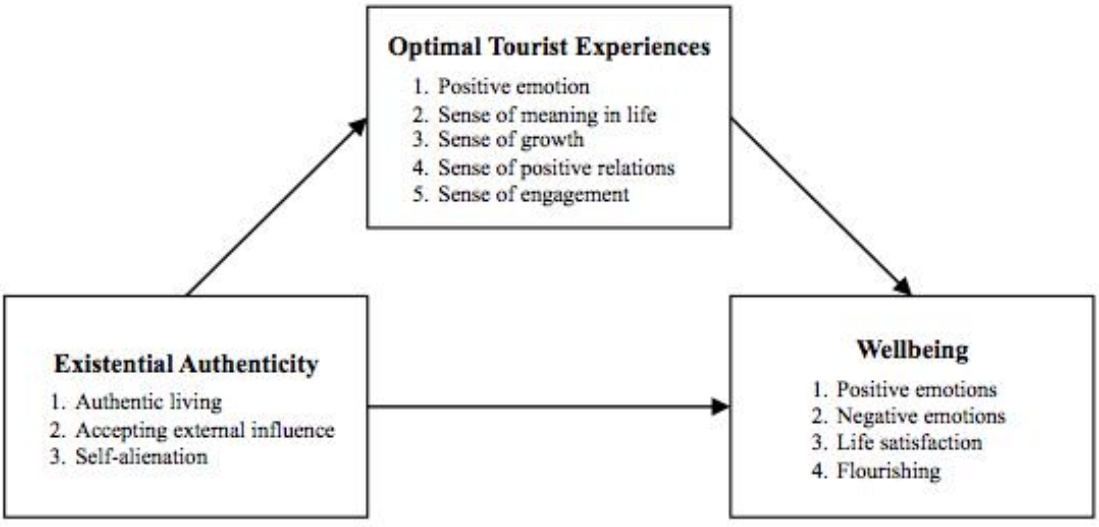

Figure 3. The mediating effect of optimal tourist experiences in the relationship between existential authenticity and wellbeing

4.2.1 Authentic Living and the mediating effect of optimal tourist experiences on wellbeing

Authentic Living was positively related to the wellbeing measure of Positive Emotions, and all optimal tourist experiences significantly mediated the relationship. The indirect effect of Sense of Meaning in Life accounted for 39.51% of the total effect, the Sense of Growth accounted for 44.65% of the total effect, the Sense of Positive Relations accounted for 35.29% of the total effect, the Sense of Engagement accounted for 71.64% of the total effect. The indirect effect that Positive Emotion carried might have been expected to be roughly equal to the total effect because the tourist experience of Positive Emotion and Positive Emotions as a wellbeing outcome are essentially the same, but measured in different ways. Indeed, Positive Emotion accounted for 91.92% of the total effect and the discrepancy is likely attributable to measurement error (see Table 5).

Table 5. Results of mediation analysis for Authentic Living

		Measures of Wellbeing (Dependent variable)			
Tourist experience (Mediator)		Positive Emotions	Negative Emotions	Life Satisfaction	Flourishing
Positive Emotion	Indirect	.35	-.12	.12	.12
	LLCI	.25	-.19	.044	.064
	ULCI	.45	-.066	.20	.21
	Direct	.03	-.16*	.23*	.26***
Sense of Meaning in Life	Indirect	.15	-.019	.13	.15
	LLCI	.080	-.075	.061	.093
	ULCI	.24	.024	.21	.23
	Direct	.23**	-.26***	.22*	.23***
Sense of Growth	Indirect	.17	-.037	.097	.15
	LLCI	.099	-.086	.034	.091
	ULCI	.27	.011	.18	.23
	Direct	.21**	-.24***	.25**	.22***
Sense of Positive Relations	Indirect	.13	-.090	.028	.069
	LLCI	.060	-.16	-.020	.028
	ULCI	.22	-.038	.078	.13
	Direct	.24***	-.19**	.32***	.31***
Sense of Engagement	Indirect	.27	-.11	.11	.14
	LLCI	.18	-.18	.010	.061
	ULCI	.41	-.049	.24	.24
	Direct	.11	-.17*	.24*	.24***

Note: Indirect=Indirect Effect, Direct=Direct Effect. ULCI=upper level of bias corrected confidence intervals, LLCI=lower level of the bias corrected confidence interval, if the range of LLCI and ULCI does not cross "0", the indirect effect is significant. $^{*}p<.05$, $^{**}p<.01$, $^{***}p<.001$

Similar results were found for each of the subsequent models. Authentic Living was negatively related to the Negative Emotions, and Positive Emotion significantly mediated the relationship with an indirect effect that accounted for 42.97% of the total effect. Sense of Positive Relations significantly mediated the relationship, with the indirect effect accounting for 32.12% of the total effect. Sense of Engagement significantly mediated the relationship, with the indirect effect accounting for 39.13% of the total effect. Neither Sense of Meaning in Life nor

Sense of Growth were significantly related to Negative Emotions so did not mediate the relationship (see Table 5).

Authentic Living was positively related to the Life Satisfaction, and Positive Emotion significantly mediated the relationship, with an indirect effect that accounted for 33.74% of the total effect. The Sense of Meaning in Life also significantly mediated the relationship with an indirect effect that accounted for 36.00% of the total effect. Sense of Growth significantly mediated the relationship, with the indirect effect accounting for 27.78% of the total effect. Sense of Engagement significantly mediated the relationship, with the indirect effect accounting for 30.54% of the total effect. Sense of Positive Relations was not significantly related to the Life Satisfaction so did not mediate the relationship (see Table 5).

Finally, Authentic Living was positively related to the Flourishing, and all of the optimal tourist experiences significantly mediated the relationship. The indirect effects of the optimal tourist experiences accounted for between approximately 18.39% and 40.68% of the total effect (see Table 5).

4.2.2 Accepting External Influence and the mediating effect of optimal tourist experiences on wellbeing

The results of data analysis suggested that Accepting External Influence was not overall significantly related to the measures of wellbeing in any consistent way, the only significant relationship was between Accepting External Influence and Negative Emotions with a total effect of .22, and the relationship was barely mediated by the Positive Emotion and the Sense of Positive Relations. Thus, the results suggest a lack of meaningful relationships of Accepting External Influence to either hedonic or eudaimonic wellbeing, this might be because of the undefined nature of Accepting External Influence, it will be elaborated in the section of discussion (see Table 6).

Table 6. Results of mediation analysis for Accepting External Influence

		Measures of Wellbeing (Dependent variable)			
Tourist experience (Mediator)		Positive Emotions	Negative Emotions	Life Satisfaction	Flourishing
Positive Emotion	Indirect		.029		
	LLCI		.032		
	ULCI		.050		
	Direct		.22***		
Sense of Meaning in Life	Indirect		-.001		
	LLCI		-.040		
	ULCI		.0085		
	Direct		.25***		
Sense of Growth	Indirect		-.012		
	LLCI		-.075		
	ULCI		.0065		
	Direct		.25***		
Sense of Positive Relations	Indirect		.031		
	LLCI		-.060		
	ULCI		-.035		
	Direct		.23***		
Sense of Engagement	Indirect		-.022		
	LLCI		-.072		
	ULCI		.022		
	Direct		.25***		

Note: Because the total effects of *Accepting External Influence to* Positive Emotions, Life Satisfaction, and Flourishing were not significant, thus mediation analysis was not conducted in these relationships, the corresponding cells are empty. $^{*}p<.05$, $^{**}p<.01$, $^{***}p<.001$

4.2.3 Self-Alienation and the mediating effect of optimal tourist experiences on wellbeing

The Self-Alienation was negatively related to the Positive Emotions, all optimal tourist experiences mediated the relationship. The indirect effects of the optimal tourist experiences accounted for between approximately 25.79% and 45.65% of the total effect. The Self-Alienation was positively related to the Negative Emotions, the Positive Emotion significantly mediated the

relationship, the indirect effect of it accounted for 17.63% of the total effect. The Sense of Positive Relations significantly mediated the relationship, the indirect effect accounted for 23.19% of the total effect. The Sense of Engagement significantly mediated the relationship, the indirect effect accounted for 13.81% of the total effect. The Sense of Meaning in Life and Sense of Growth did not mediate the relationship because they were not significantly related to the Negative Emotions. The Self-Alienation was not significantly related to the Life Satisfaction. The Self-Alienation was negatively related to the Flourishing, all optimal tourist experiences significantly mediated the relationship. The indirect effects of the optimal tourist experiences accounted for between approximately 35.62% and 46.96% of the total effect (see Table 7).

Table 7. Results of mediation analysis for Self-Alienation

		Measures of Wellbeing (Dependent variable)			
Tourist experience (Mediator)		Positive Emotions	Negative Emotions	Life Satisfaction	Flourishing
Positive Emotion	Indirect	-.19	.053		-.082
	LLCI	-.28	.017		-.14
	ULCI	-.11	.11		-.041
	Direct	-.08*	.25***		-.11***
Sense of Meaning in Life	Indirect	-.082	.0010		-.092
	LLCI	-.14	-.032		-.15
	ULCI	-.047	.031		-.055
	Direct	-.19***	.30***		-.10***
Sense of Growth	Indirect	-.071	.014		-.070
	LLCI	-.13	-.0030		-.12
	ULCI	-.023	.044		-.024
	Direct	-.20***	.28***		-.13***
Sense of Positive Relations	Indirect	-.13	.069		-.070
	LLCI	-.20	.035		-.12
	ULCI	-.073	.11		-.033
	Direct	-.15***	.23***		-.13***
Sense of Engagement	Indirect	-.12	.041		-.072
	LLCI	-.19	.0078		-.14
	ULCI	-.048	.10		-.033
	Direct	-.16***	.26***		-.12***

Note: Because the total effects of *Accepting External Influence* to Life Satisfaction is not significant, thus mediation analysis was not conducted in the relationship, the corresponding cells are empty. *p<.05, **p<.01, ***p<.001

4.3 Latent Growth Curve model on the change of wellbeing

The second purpose of this study was to understand how the wellbeing changes after the tourist experience. The section of the investigation includes two subsections. The first subsection presents the measurement models, which address the unidimensionality, validity, and reliability of the measurement of each latent construct. The second subsection presents the structural models, which address the change of wellbeing.

4.3.1 Measurement models

Before applying the Latent Growth Curve (LGC) model analysis, a confirmatory factor analysis (CFA) was undertaken to assess the unidimensionality, validity, and reliability of measurement models. This step in the analysis was done using AMOS (version 24) with the maximum likelihood estimation technique.

For the first wave of survey, the CFA results suggested that the standardized factor loadings of the six items for the Positive Emotion ranged from .746 to .886, the values of the five items for the Sense of Meaning in Life ranged from .581 to .824, the values of the seven items for the Sense of Growth ranged from .568 to .792, and the values of the eight items for the Sense of Positive Relations ranged from .414 to .764, which were larger than the minimum criterion of 0.40 (Hair et al., 1998). Therefore, the unidimensionality of these four scales was confirmed. However, with respect to Sense of Engagement, the standardized factor loadings of the eight items ranged from .305 to .649, which did not meet the minimum criterion of 0.40. Even though all of the items were significantly related to their specified latent variable, the unidimensionality of this scale was not satisfactorily confirmed, so some items should be removed to improve the integrity of the measure.

Next, drawing on the correlations among latent factors and standardized regression weight of each observable factor to the matching latent factor, the Average Variance Extracted (AVE) for the measures was calculated. Even though the value of AVE should be no less than .50, Fornell and Larcker (1981) have argued that no less than .40 is acceptable if the composite reliability (C.R.) is higher than .60. Consequently, this suggestion was adopted in the current study. The results indicated that all items for the Positive Emotion (AVE=.66, CR=.92), Sense of Meaning in Life (AVE=.54, CR=.85), and Sense of Growth (AVE=.48, CR=.87) could remain in these measures (see Table 8).

The results also suggested that some of the items for the Sense of Engagement (AVE=.295, CR=.76) and the Sense of Positive Relations (AVE=.329, CR=.79) should be deleted. Thus, the item "I enjoy the feeling of immersing in something during the trip" (λ=.305) for the Sense of Engagement and the item "I really like the people I interacted with during the trip" (λ=.414) for the Sense of Positive Relations were deleted because of their low factor loadings. After deleting the two items, CFA was conducted again and again with the rest items until the AVE and CR meet the standard. Finally, four items were deleted from the Sense of Positive Relations (see Table 9 for deleted items). The CFA with the Sense of Engagement suggested that at least six items have to be deleted, then only two items left, which made the measurement model not reliable or valid, thus the Sense of Engagement was excluded from the rest analysis because of the poor unidimensionality, validity, and reliability.

The final measurement model fit the data well (χ^2 =364.3, CFI=.95, RMSEA=.062) (Schreiber, Nora, Stage, Barlow, & King, 2006), the standardized factor loadings for all remaining items associated with their matching latent variable were larger than the minimum criterion of 0.40, the AVEs were larger than the minimum criterion of 0.40, and CRs were larger than the minimum criterion of 0.60. Thus, internal consistency, unidimensionality, and convergent validity were established for each measure (see Table 8).

Table 8. The unidimensionality, validity, and reliability of final measurement models.

Core concepts		χ^2	CFI	RMSEA	AVE	CR
Wave 1 Survey						
Positive Emotion					.66	.92
Sense of Meaning in Life					.54	.85
Sense of Growth		364.3	.95	.062	.48	.87
Sense of Positive Relations					.44	.75
Sense of Engagement					-	-
	AuLi				.44	.75
Existential Authenticity	AcExIn	81.0	.97	.053	.46	.77
	SeAl				.61	.86
	Positive Emotions				.64	.91
Wellbeing	Negative Emotions	200.0	.94	.068	.46	.83
	Life Satisfaction				.46	.77
Wave 2 Survey						
	Positive Emotions				.64	.91
Wellbeing	Negative Emotions	232.8	.94	.070	.46	.83
	Life Satisfaction				.43	.79
Wave 3 Survey						
	Positive Emotions				.65	.92
Wellbeing	Negative Emotions	224.3	.95	.066	.52	.86
	Life Satisfaction				.42	.78

Notes: This table presents the results after deleting problematic items.

Flourishing is not presented here because it is an aggregative measure of eudaimonic wellbeing. The AVE and CR for the Sense of Engagement are not presented here because this optimal tourist experience is excluded from the following analysis due to the poor psychometric property.

Key: AuLi= Authentic Living, AcExIn=Accepting External Influence, SeAl=Self Alienation. SoPR=Sense of Positive Relations, LS=Life Satisfaction. AVE= Average Variance Extracted, CR= Composite Reliability.

The process just described was applied to the CFAs for the core constructs in all three surveys. As a longitudinal study, the items comprising each latent variable should be consistent across all three waves of the survey to ensure consistency. Along with the items removed as described above for the first wave of the survey, some other items were removed for failing to

meet minimum requirements in waves two and three of the survey. The final set of items comprising each construct, as well as those that were deleted, are reported in Table 9. For the Life Satisfaction scale, the five items are essentially evaluating the same thing in different phrasing, the remained four of them adequately serve the purpose. The four items remained for the Sense of Positive Relations sufficiently catch the properties that the Sense of Positive Relations possesses – a sense of positive, friendly, and warm relationship with others, thus the remained items serve the purpose well. The Sense of Engagement was excluded from the rest analysis because of the poor psychometric features, and it is independent from other four optimal tourist experiences, thus its deletion does not influence the rest analysis.

Flourishing was not assessed using CFA because it is a summary measure of respondent's perceived satisfaction with different aspects of life and provides a single score of eudaimonic wellbeing. It does not assess facets of wellbeing separately, but rather, yields an overview of full functioning across diverse and important domains of life (Diener et al., 2010), thus it is not surprising to see people have different attitudes to each item of the scale. Furthermore, the psychometric properties of this scale have been demonstrated by substantial empirical studies (Hone, Jarden, & Schofield, 2014; Silva & Caetano, 2013; Sumi, 2014), and this study used exactly the Chinese version of Flourishing scale validated by Tang et al. (2016), which has shown "excellent internal consistency, solid one-factor structure, strong convergent and discriminant validity, and incremental validity" (p.591). All final measurement models based on the remaining items (see Table 8) fit the data well, the standardized factor loadings of all remaining items associated with their latent variables were larger than the minimum criterion of 0.40 (Hair et al., 1998), and the AVE and CR met the criterion suggested by Fornell and Larcker (1981). Thus, the unidimensionality, validity, and reliability have been confirmed, and set the stage for the subsequent structural modeling procedures.

Table 9. Items comprising latent variables and those items deleted that did not meet the criteria for unidimensionality, validity, and reliability

Latent Variables	Wave(s)	Items
Positive Emotion	1	I feel very joyful on this trip
	1	I feel very contented when I am travelling
	1	I feel very good when I am travelling
	1	I feel very positive when I am travelling
	1	I feel very pleasant when I am travelling
	1	I feel very happy when I am travelling
Sense of Meaning in Life	1	I feel I have a clear sense of purpose about my life when I am travelling
	1	I find my life purpose on this trip
	1	I feel I have a good sense of what makes my life meaningful when I am travelling
	1	I feel I have a good understanding about my life's meaning when I am travelling
Sense of Growth	1	I feel my horizons have been expanded on this trip
	1	I feel I am becoming a better person on this trip
	1	I feel I am becoming a person I've always wanted to be on the trip
	1	I have a more positive attitude to life when I am travelling
	1	I feel I am becoming more confident to life when I am travelling
	1	I feel I am growing when I am travelling
	1	How I think about the world has been changed on the trip
Sense of Positive Relations	1	I get along well with people I come into contact with on the trip
	1	I really like the people I interact with during the trip
	1	*I just keep to myself and don't have many social contacts during the trip*
	1	*I consider the people I interact with many times during the trip to be my friends*
	1	*I am close to very few people during the trip*
	1	The people I interact with during the trip seem to don't like me much
	1	People I interact with during the trip are generally pretty friendly towards me
	1	*People I interact with during the trip care about me*
***Sense of Engagement**	1	I feel I am out of the mundane(ordinary) world sometimes when I am travelling
	1	I feel time flows so fast sometimes during the trip
	1	I feel absorbed in the surroundings sometimes during the trip
	1	I feel everything around me stops sometimes during the trip
	1	I feel a harmony between me and the surroundings sometimes on the trip

	1	I feel I am in a world immune from any distractions sometimes on the trip
	1	I am less thinking of the annoying things in my life during the trip
	1	I enjoy the feeling of immersing in something during the trip
Positive Emotions	1&2&3	Contented
	1&2&3	Happy
	1&2&3	Joyful
	1&2&3	Pleasant
	1&2&3	Good
	1&2&3	Positive
Negative Emotions	1&2&3	Negative
	1&2&3	Unpleasant
	1&2&3	Sad
	1&2&3	Afraid
	1&2&3	Bad
	1&2&3	Angry
Life Satisfaction	1&2&3	I am satisfied with my life
	1&2&3	So far I have gotten the important things I want in my life
	1&2&3	The conditions of my life are excellent generally
	1&2&3	In most ways my life is close to my ideal
	1&2&3	*If I could live my life over, I would change almost nothing*
Flourishing	1&2&3	In my life, I am always optimistic about my future
	1&2&3	My social relationships in my life are supportive and rewarding
	1&2&3	In my life, people respect me
	1&2&3	I lead a purposeful and meaningful life
	1&2&3	I am competent and capable in the activities that are important to me
	1&2&3	I am engaged and interested in daily activities
	1&2&3	I actively contribute to the happiness and wellbeing of others
	1&2&3	I am a good person and live a good life

Note: * with the lack of items meeting minimum measurement requirements, the Sense of Engagement construct was dropped from subsequent analyses. The items in italics were deleted for failing to meet the minimum measurement requirements.

4.3.2 Structural models

Once the unidimensionality, validity, and reliability of measurement models had been confirmed, the structural models were constructed to test the questions of how wellbeing changes over the two months following the trip, how optimal tourist experiences influence the change,

and what are the differences between hedonic and eudaimonic wellbeing in the trajectory of change. To address these questions, LGC modeling was applied.

The first step of LGC modeling is variance analysis, which produces the initial score and slope of the construct of interest across time, and depicts the trajectory at group level. The literature does not provide guidance on the expected type of the trajectory of wellbeing over time after the trip, so assumptions were not made that the form would be linear, quadratic, or some other specific shapes. Instead, the unspecified model recommended by Chan and Schmitt (2000) and Duncan and Duncan (2004) was employed, which constrained each path from the Intercept to three observations. First, the path from the slope to the first observation is set as 0, the path from the slope to the third observation is set as 2, and the path from the slope to the second observation is free, which lets the data determine the regression weight. In addition to the value of the intercept and slope, the variance analysis also served to identify the variation of intercept and slope across individuals, which depicts the trajectory at the individual level. The significant variance of intercept indicates that the initial score of the construct of interest was different across individuals, and the significant variance of the slope represents the rate of change of the construct of interest as different across individuals. This suggests that the second-level factors should be incorporated to explain the inter-individual difference. If significance was not diagnosed, it means the sample is in a very similar trajectory, then it was not necessary to incorporate any second-level factors (Barnes et al., 2000).

4.3.2.1 Checking the influence of travel time on the trajectory of wellbeing

When the basic LGC model was being constructed, an important factor that might influence the results was taken into consideration – the time respondents had travelled before the second and the third surveys were administered. The time interval between completing the first survey and the second and the third surveys was four weeks, so it was possible respondents travelled during the weeks between the data collection periods, which might influence their

responses to the second and third surveys. To control for this possibility, a question was included that asked respondents to indicate how many days they had travelled in the month prior to the second and third surveys respectively. The results revealed that, of the 204 respondents who completed the second survey, 93.6% did not travel between the first and second surveys, and the other 6.4% travelled for between 2 and 16 days. Of the 201 respondents who answered the third survey, 90.0% did not travel between the second and third surveys, and the rest travelled for between 1 and 21 days. Even though only a small percentage of respondents reported travelling between survey collection periods, the travel times between the first and second surveys and between the second and third surveys were incorporated into the LGC model (see Figure 4).

The results revealed that the travel times were not related to the observable variables, intercepts, and slopes of most constructs of interest. The only exceptions were the travel time between the first and second surveys was positively related to the score of Flourishing at time 2 (b =.044, p=.038), but it was not related to the intercept or slope, thus it did not influence the trajectory of Flourishing. The travel time between the second and third surveys was negatively related to the initial scores of Positive Emotions (b = -.353, p =.044), which is counter-intuitive because the event happened after the first survey and should not have influenced the survey result. One possible interpretation could be that some people experienced less Positive Emotions on their first vacation and therefore might have travelled some more within the month before the second survey. Overall, then, the impact of travel time before the second and third surveys on the trajectories of interest is marginal, principally because most respondents did not travel between the survey data collection periods.

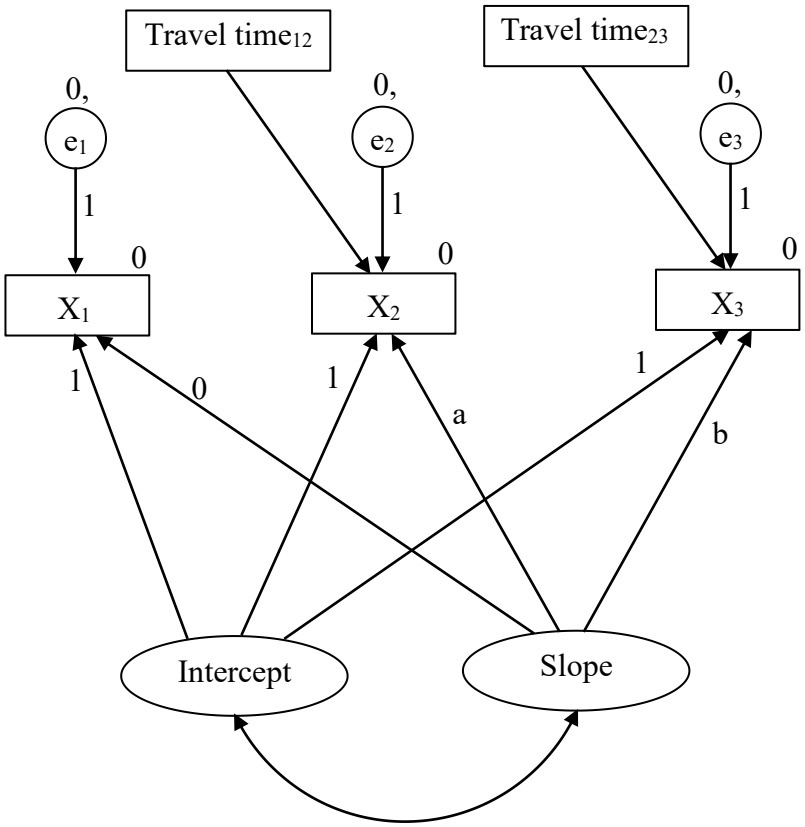

Figure 4. Examining the influence of travel time before the surveys on the Latent Growth Curve model.

4.3.2.2 Change in Positive Emotions

The LGC model on Positive Emotions fit the data reasonably well (χ^2 = 3.41, CFI = .99, RMSEA = .056). The average of Positive Emotions at the time of travelling was 5.38, and the mean slope was -.345, indicating a declining trajectory (see Table 10).

The significant variance of the intercept suggests there is variability across individuals in their initial level of Positive Emotions. Next, the second level factors were incorporated – the Positive Emotion, Sense of Meaning in Life, Sense of Growth, and Sense of Positive Relations – to explain the inter-individual difference. The results suggest that all factors are positively related to the initial score of Positive Emotions, indicating that optimal tourist experiences are positive predictors of Positive Emotions when tourists were travelling. The variance of slope is

significant as well, indicating there is inter-individual variation in the *rate of change* of Positive Emotions across time, so once again, the second level factors were incorporated (Positive Emotion, Sense of Meaning in Life, Sense of Growth, and Sense of Positive Relations) to explain the inter-individual difference. The results revealed that all factors are negatively related to the slope, indicating that higher level of optimal tourist experiences lead to a slower decline in Positive Emotions (see Figure 5). The regression weight ($b = 1.84$, $p < .001$) of the path of the slope to the second survey suggested the Positive Emotions decreased by 11.83% (-.345×1.84÷5.38×100%=-11.83%) in the first month, then decreased by 1.01% (-.345× [2-1.84] ÷5.38×100%=1.01%) in the second month between the second and third surveys. Overall, 92.13% (11.83%÷ [11.83%+1.01%] ×100%=92.13%) of the decline in Positive Emotions occurred in the first month. This calculation is based on Duncan et al. (2013, p. 34) (see Table 11 for the numerical presentation of the change and Figure 6 for the visual presentation of the change).

Table 10. The results of Latent Growth Curve modeling analysis

		Positive Emotions	Negative Emotions	Life Satisfaction	Flourishing
b of the 2nd path		1.843***	1.743***	12.207	1.144***
Intercept		5.376***	2.347***	3.905***	5.095***
Slope		-.345***	.301***	.022	-.108***
Variance of intercept		.408***	.161*	.561***	.433***
Variance of slope		.056*	.023	-.002	.051**
The intercept is predicted by (b)…	PE	.818***	-.348***	.396***	.370***
	SoMiL	.357***	-.126***	.297***	.369***
	SoG	.460***	-.176***	.327***	.455***
	SoPR	.663***	-.421***	.340***	.410***
The slope is predicted by (b)…	PE	-.213***			-.060
	SoMiL	-.059*			-.075**
	SoG	-.077*			-.099***
	SoPR	-.172***			-.090*

Note: PE = Positive Emotions; SoMiL= Sense of Meaning in Life; SoG= Sense of Growth; SoPR=Sense of Positive Relations.

* $p < .05$, ** $p < .01$, *** $p < .001$

Table 11. The change of wellbeing across three observations

Construct	1st month	2nd month	Total change	Ratio of 1st month
Positive Emotions	-11.83%	-1.01%	-12.84%	92.13%
Negative Emotions	+22.35%	+3.30%	+25.65%	87.14%
Life Satisfaction	-	-	-	-
Flourishing	-2.42%	-1.81%	-4.23%	57.21%

Note: The amount of change is based on the regression weight of the path from slope to the second observation, the second path for the Life satisfaction is not significant; therefore, its change is not available.

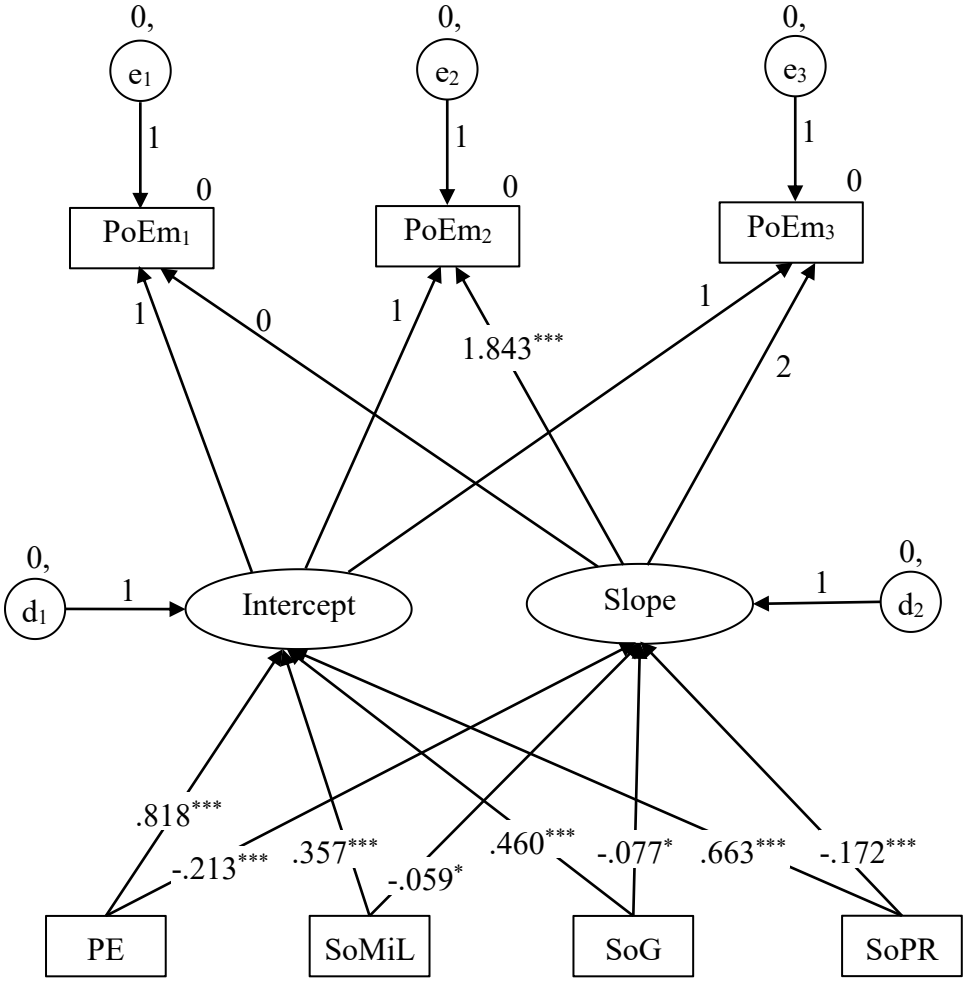

Figure 5. The Latent Growth Curve model for Positive Emotions with the optimal tourist experiences as predictors

Note: PoEm=Positive Emotions; PE=Positive Emotion; SoMiL=Sense of Meaning in Life; SoG= Sense of Growth; SoPR=Sense of Positive Relations.

* $p < .05$, ** $p < .01$, *** $p < .001$

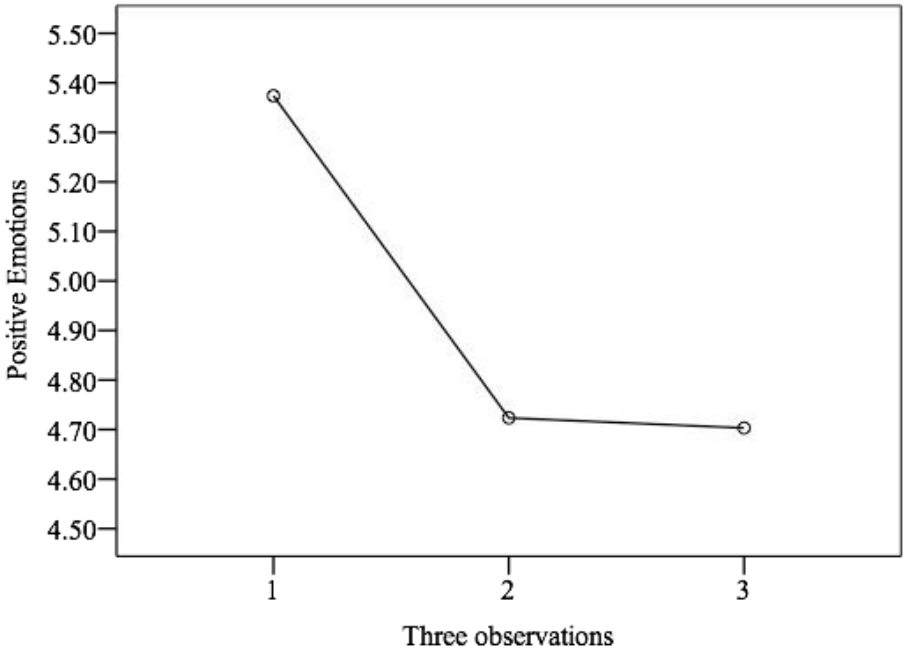

Figure 6. The change of Positive Emotions in the two months following the tourist experience

4.3.2.3 Change in Negative Emotions

The LGC model on Negative Emotions also fit the data reasonably well (χ^2 = .005, CFI = 1.00, RMSEA = .00). The mean of Negative Emotions at the time of travelling was 2.347 and the mean slope was .301, indicating a growing trajectory; in other words, Negative Emotions increased as time passed since the tourist experience (see Table 10).

The significant variance of the intercept suggests that there is variability across individuals in the initial level of Negative Emotions, and so the second level factors – Positive Emotion, Sense of Meaning in Life, Sense of Growth, and Sense of Positive Relations – were incorporated to explain inter-individual differences. The results suggested that all of these factors are negatively related to the initial score of Negative Emotions, indicating that optimal tourist experiences are negative predictors of Negative Emotions. The variance of slope is not significant, indicating that individual trajectories of Negative Emotions are not significantly

different from the mean trajectory, thus no second-level factors were incorporated. The results suggested that individuals' Negative Emotions increased with a similar slope in the time following their tourist experiences, but started at different levels (see Figure 7). The regression weight ($b = 1.743$ $p < .001$) of the path from the slope to the second survey suggests Negative Emotions increased by 22.35% during the month between the first and second survey, then increased by 3.30% during the month between the second and third surveys, with 87.14% of the growth happened in the first month (see Table 11 for the numerical presentation of the change and Figure 8 for the visual presentation of the change).

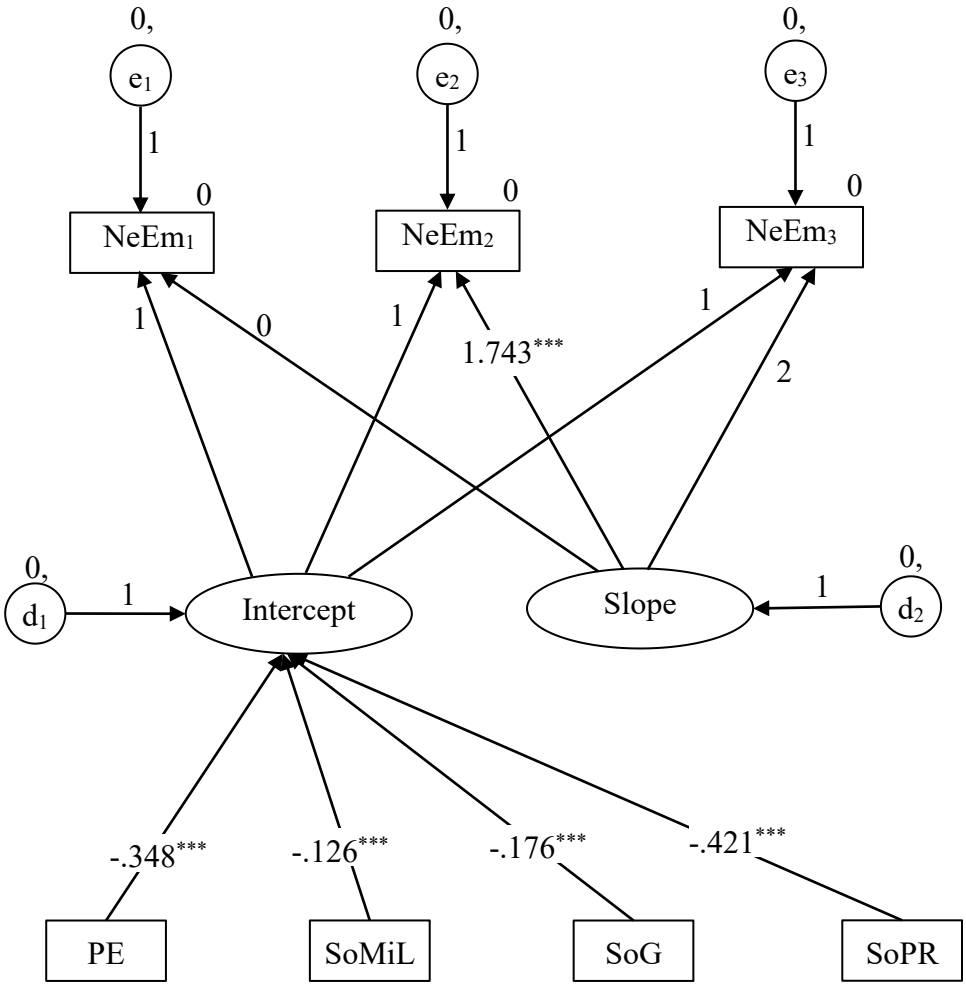

Figure 7. The Latent Growth Curve model for Negative Emotions with the optimal tourist experiences as predictors

Note: NeEm=Negative Emotions; PE=Positive Emotion; SoMiL=Sense of Meaning in Life; SoG=Sense of Growth; SoPR=Sense of Positive Relations.

Paths from optimal tourist experiences to the slope are not shown because the variance of the slope is not significant, thus it is not necessary to incorporate second order factors to predict the slope.

* $p < .05$, ** $p < .01$, *** $p < .001$

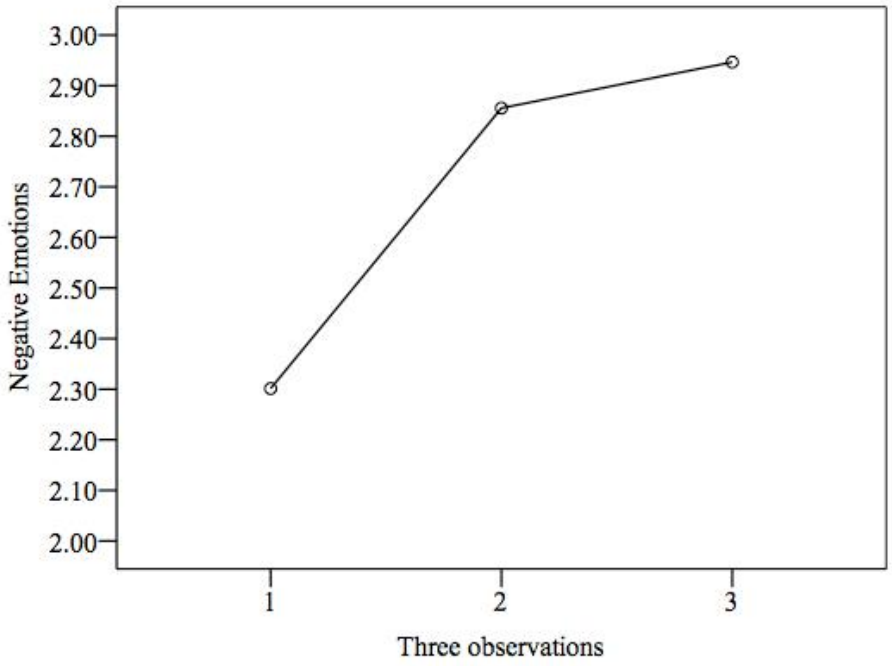

Figure 8. The change of Negative Emotions in the two months following the tourist experience

4.3.2.4 Change in Life Satisfaction

The LGC model for Life Satisfaction fits the data reasonably well (χ^2 = 2.27, CFI = 1.00, RMSEA = .025). The mean of Life Satisfaction at the time of travelling was 3.905, and the mean slope was not significantly different from zero (see Table 10.). The reason for the non-significant result might be because Life Satisfaction grew on average in the first month following the tourist experience but then declined in the period between the second and third survey, and therefore, the growth and decline is not reflected in the change over the entire time period (see Figure 9. for the visual presentation of the change).

The significant variance in the intercept suggests that there is variability across individuals in the initial level of Life Satisfaction, so the second level factors of Positive Emotion, Sense of Meaning in Life, Sense of Growth, and Sense of Positive Relations were incorporated

to explain the inter-individual differences. The results suggest that all of these factors are positively related to the initial score of Life Satisfaction, indicating optimal tourist experiences are positive predictors of Life Satisfaction. However, the variance of the slope was not significant, indicating that individual trajectories of Life Satisfaction are not significantly different from the mean trajectory, thus no second-level factors were incorporated to assess the rate of change (see Figure 10). The regression weight of the path from the slope to the second observation of Life Satisfaction was not significant, thus the amount of change for the two time intervals and the ratio of first month's change cannot be calculated in the same way. Alternatively, the Paired Samples t-test was applied, and the results suggested that the Life Satisfaction increased by 7.84% in the first month, and then declined by 3.64% in the second month (see Table 11 for the numerical presentation of the change).

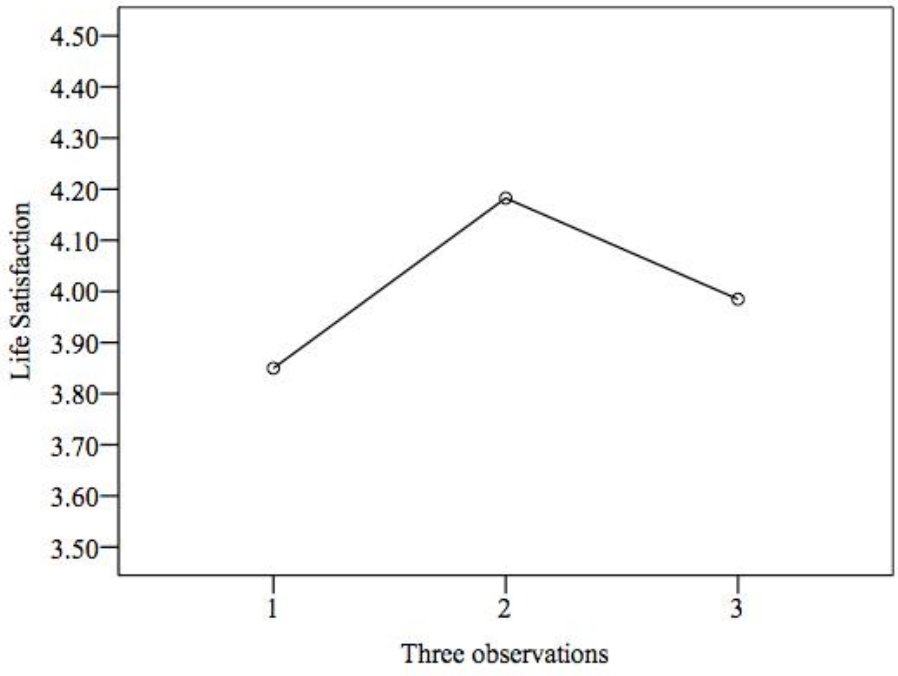

Figure 9. The change of Life Satisfaction in the two months following the tourist experience

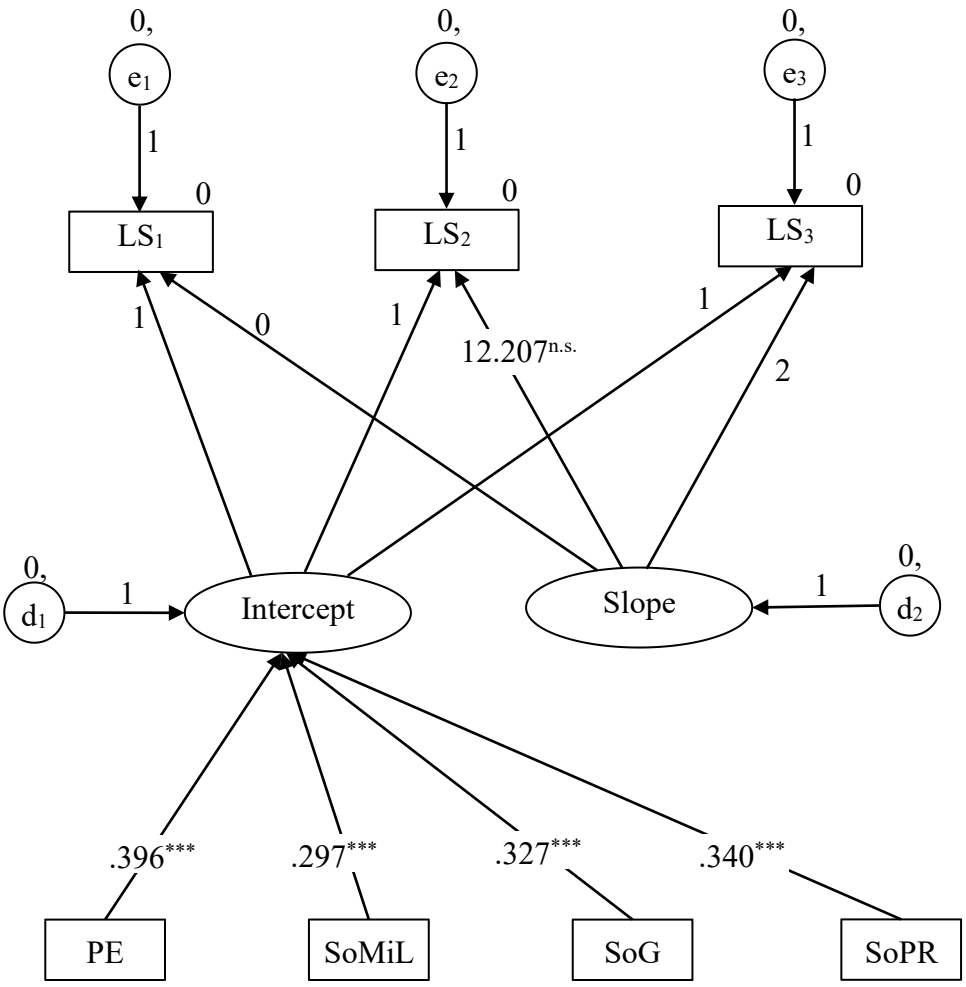

Figure 10. The Latent Growth Curve model for Life Satisfaction with the optimal tourist experiences as predictors

Note: LS=Life Satisfaction. PE=Positive Emotion; SoMiL=Sense of Meaning in Life; SoG=Sense of Growth; SoPR=Sense of Positive Relations.

Paths from optimal tourist experiences to the slope are not shown because the variance of the slope is not significant, thus it is not necessary to incorporate second order factors to predict the slope.

* $p < .05$, ** $p < .01$, *** $p < .001$

4.3.2.5 Change in Flourishing

The LGC model on Flourishing fit the data quite well ($\chi^2 = .86$, CFI = 1.00, RMSEA = .00). The average Flourishing at the time of travelling was 5.095, and the mean slope was -.108,

indicating a declining trajectory (see Table 10.). The significant variance of intercept suggests that there is variability across individuals at the initial level of Flourishing, thus it was followed by incorporating the second level factors, the Positive Emotion, Sense of Meaning in Life, Sense of Growth, and Sense of Positive Relations, to explain the inter-individual differences. The results suggest that all of the factors were positively related to the initial score of Flourishing, indicating optimal tourist experiences were positive predictors of Flourishing when tourists were travelling.

The variance of slope was significant as well, indicating there was inter-individual variation in the rate of change of Flourishing over time. Therefore, the second level factors, Positive Emotion, Sense of Meaning in Life, Sense of Growth, and Sense of Positive Relations, were again incorporated to explain the inter-individual differences. The results revealed that Sense of Meaning in Life, Sense of Growth, and Sense of Positive Relations were significantly, negatively related to the slope, whereas Positive Emotion was not, indicating the higher level of optimal tourist experiences led to a slower decline of Flourishing (see Figure 11.). The regression weight ($b = 1.144$, $p < .001$) of the path from the slope to the second data collection point suggests that Flourishing decreased by 2.42% for the first month, then decreased by 1.81% for the second month, with just over half of the decline (57.21%) occurring in the first month. Compared to the hedonic wellbeing indicators (i.e., Positive Emotions and Negative Emotions), the eudaimonic wellbeing indicator, Flourishing, changed much less in the same period of time, and the change seemed more gradually over the two time periods. Therefore, eudaimonic wellbeing faded much more slowly than hedonic wellbeing (see Table 11 for the numerical presentation of the change and Figure 12. for the visual presentation of the change).

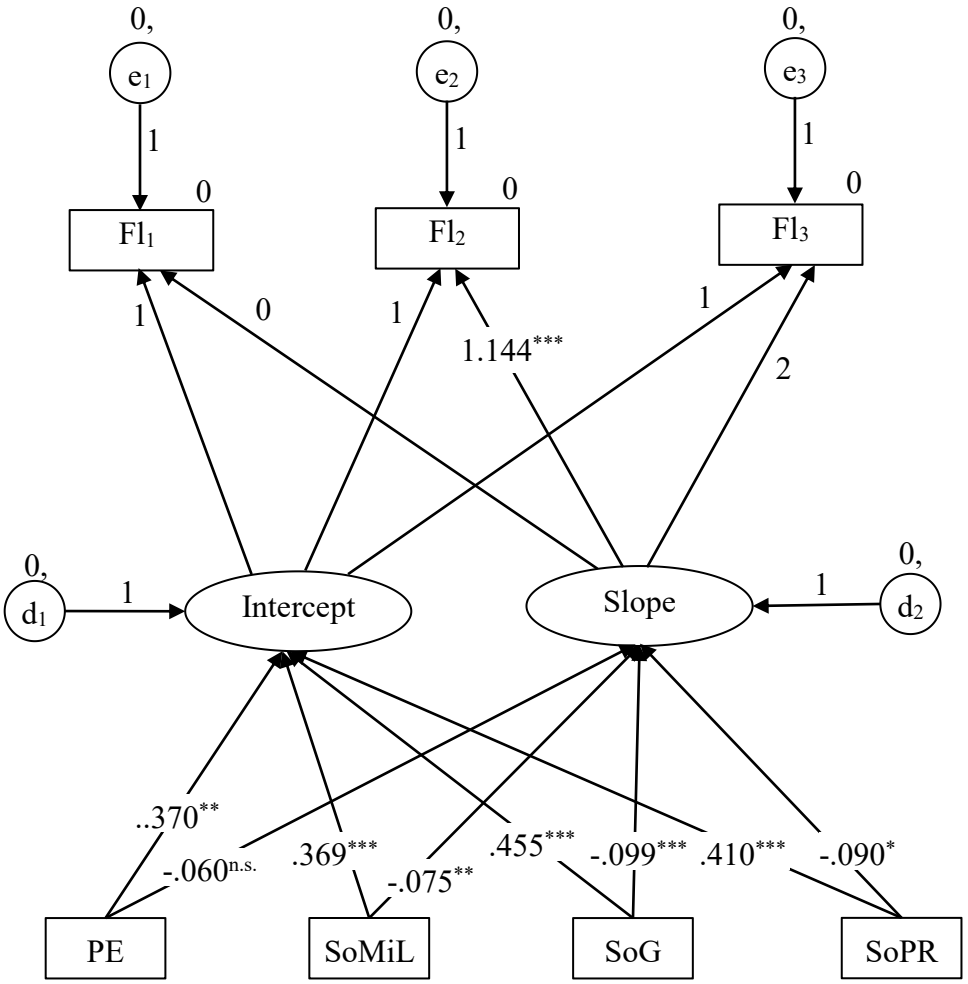

Figure 11. The Latent Growth Curve model on the Flourishing with the optimal tourist experiences as predictors

Note: Fl=Flourishing; PE=Positive Emotion; SoMiL=Sense of Meaning in Life; SoG=Sense of Growth; SoPR=Sense of Positive Relations.

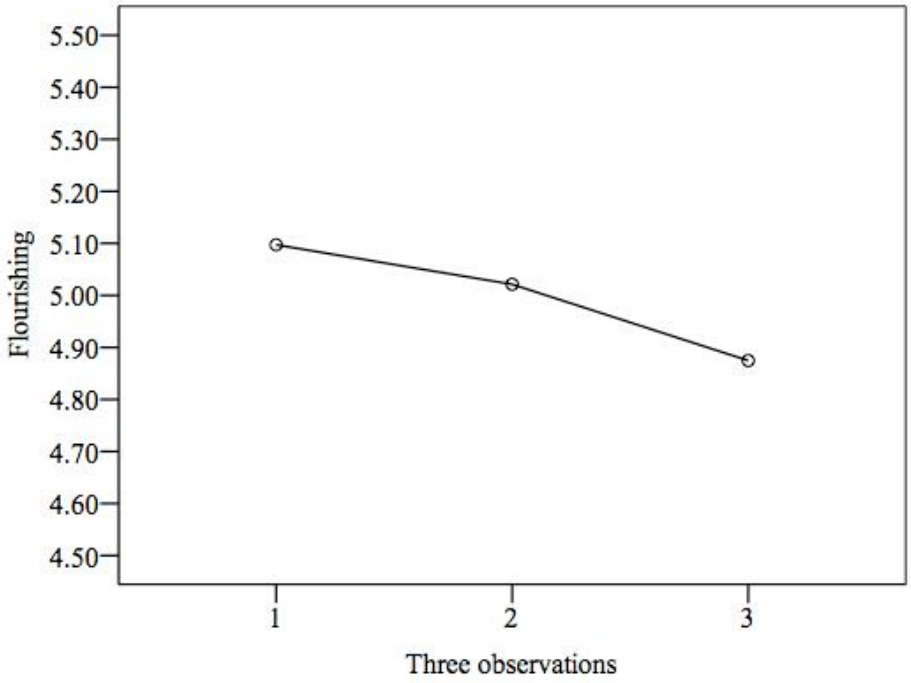

Figure 12. The change in Flourishing in the two months following the tourist experience

4.3.3 Summary

The mediation analysis suggested that the most optimal tourist experiences mediate the relationship between existential authenticity and wellbeing. The Latent Growth Curve modeling analysis suggested that the wellbeing declines after tourist experience, but hedonic wellbeing declines dramatically in the first month and then marginally in the second month following the tourist experience, whereas the decline of eudaimonic wellbeing was gradual and marginal for the entitle two months. The analysis also suggested that the optimal tourist experiences retard the decline of both hedonic and eudaimonic wellbeing.

Chapter 5. Discussion

The present study set out to lay a solid foundation for future studies on tourists' wellbeing by examining why and how tourism facilitates wellbeing and how the wellbeing changes over time following the trip. As a first step in understanding why and how tourism facilitates wellbeing during the trip, five optimal tourist experiences were identified that tourists report most often, and then their mediating effect on the relationship between existential authenticity and wellbeing was examined. The results built on previous studies that conclude tourism does promote wellbeing, which led to the second step in this study that focused on how enhanced wellbeing changes after the trip. In the second step, the amount of change for a specific period of time following the trip was monitored and the degree to which the optimal tourist experiences predicted the change was assessed. Additionally, the difference between hedonic and eudaimonic wellbeing in the trajectory of change was considered, and this final section served to better understand the influence of tourist experiences on tourists' wellbeing following their trip.

5.1 How tourism facilitates wellbeing

Drawing on the existential authenticity theory (Wang, 1999) and the eudaimonism (Ryan & Deci, 2001; Vainio & Daukantaitė, 2016; Waterman, 1993), this study argued that tourism provides people a liminal time and space where they can exercise human nature, act under the guide of their true calling, and exist as who they really are. Consequently, authentic living facilitates for optimal tourist experiences, which then contributes to wellbeing. This premise was tested by examining the mediating effect of optimal tourist experiences in the relationship between existential authenticity and wellbeing. The mediation analysis involved the three dimensions of existential authenticity – Authentic Living, Accepting External Influence, and Self-Alienation – the five Optimal Tourist Experiences, and the four aspects of wellbeing. It is important to note that, although the assessment of Optimal Tourist Experiences is specific to

participants' tourist experience, and the evaluation of wellbeing indicates a global assessment of participants' whole life, both of them involve aspects of optimal psychological functioning, thus they are related, but distinct constructs. Hence, it is reasonable to expect a moderate to strong relationship between these assessments, which were intended to be independent in the study design. In the sections that follow, the findings from examining the relationship of each authenticity dimension to wellbeing is considered both directly and as mediated by optimal tourist experiences. The direction of the overall discussion is reflected in the conceptual framework (see Figure 13) that reflects the overall set of relationships examined in this study.

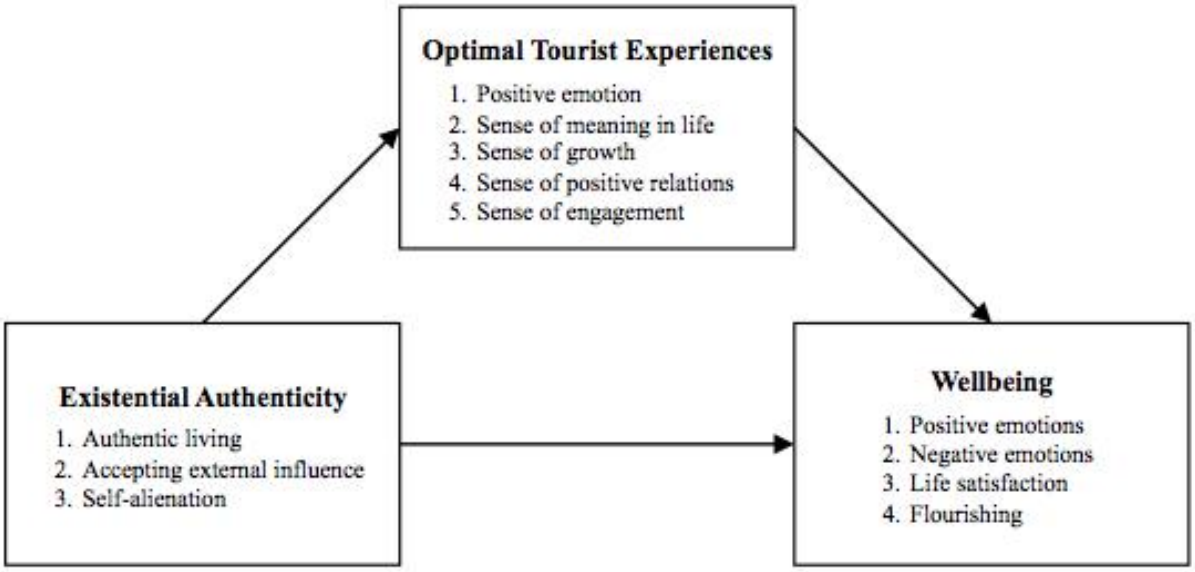

Figure 13. Conceptual framework of the relationship between Existential Authenticity and Wellbeing with the mediating effect of an Optimal Tourist experience

5.1.1 Authentic Living and wellbeing

Results suggested that Authentic Living was positively related to the Positive Emotions, Life Satisfaction, and Flourishing, and negatively related to the Negative Emotions, which

suggested that being authentic when traveling was positively associated to both hedonic and eudaimonic wellbeing. This result resonates with the notion that wellbeing is in part a function of fulfilling human potentials, exercising human nature, and performing individual's true calling (Kraut, 2018; Waterman, 1993). It endorses Ryan and Deci's (2001) argument that people who are living a happy life "feel intensely alive and authentic, existing as who they really are" (p.146). The result also complements existing empirical evidence that being authentic is conducive to both hedonic (Kifer et al., 2013; Stevens & Constantinescu, 2014) and eudaimonic wellbeing (Baker et al., 2017; Pillow et al., 2017).

The mediation analysis suggested that the Positive Emotion mediated the associations of Authentic Living to Negative Emotions, Life Satisfaction, and Flourishing, suggesting that people who were living authentically while traveling tended to experience more positive emotions, which then induced a higher level of satisfaction with life, a higher level of positive functioning, and less negative emotions. The positive relationship between Authentic Living and Positive Emotions is in line with existing studies (Grégoire, Baron, Ménard, & Lachance, 2014; Wood et al., 2008) as are findings related to the relationships of Positive Emotions to Negative Emotions, Life Satisfaction, and Flourishing (Diener et al., 2010; Palmer, Donaldson, & Stough, 2002; Silva & Caetano, 2013)

The Sense of Meaning in Life and Sense of Growth both mediated the relationships of Authentic Living to Positive Emotions, Life Satisfaction, and Flourishing. The Sense of Positive Relations mediated the relationships of Authentic Living to Positive Emotions, Negative Emotions, and Flourishing, but not Life Satisfaction. These results support the role of the dimension of Existential Authenticity – Self-Making identified by Wang (1999), which involves the fulfilment of potential and the creation of a new self. Self-Making is premised on the realization of human potentials, having a better understanding on the meaning in one's life, and experiencing personal development (Kirillova & Lehto, 2015; Kontogeorgopoulos, 2017). When people travel, they are released from the restrictions often imposed by their home culture, such as

social norms, expectations, values, and rules. Tourists are exposed to a new world where history, values, ways of living, and social relationships are different, and these provide them with the opportunity to contemplate their lives and their relationship with the world. The result of their contemplations may lead to a clearer sense of meaning in life, growth in skills and knowledge, and better social relationships. Essentially, when these optimal tourist experiences occur, the lives of the travellers become more worth living (Csikszentmihalyi, 2014) and as these experiences multiply, they contribute to greater wellbeing (Huta, 2013; Nakamura & Csikszentmihalyi, 2014). Therefore, tourism enables people to live authentically, and when coupled with optimal tourist experiences, it promotes wellbeing.

This theoretical inference has been well supported by other empirical research. For example, Gallagher and Vella-Brodrick (2008) reported a positive relationship between Authentic Living and Sense of Meaning in Life, and Wood et al. (2008) found positive relationships of Authentic Living to Sense of Positive Relations, Sense of Personal Growth, and Sense of Meaning in Life. The positive associations of optimal tourist experiences to both hedonic and eudaimonic wellbeing has been supported by considerable evidence as well (Butler & Kern, 2016; Diener et al., 2010; Howell & Buro, 2015; Silva & Caetano, 2013; Steger, Frazier, Oishi, & Kaler, 2006). Thus, Authentic Living contributes to both hedonic and eudaimonic wellbeing, especially when travellers have optimal tourist experiences.

In contrast, the data analyses also indicated that the Sense of Meaning in Life and the Sense of Growth did not mediate the relationship between Authentic Living and Negative Emotions because neither of these two mediators were not significantly related to the Negative Emotions. The Sense of Positive Relations did not mediate the association between Authentic Living and Life Satisfaction because it was not significantly related to the Life Satisfaction. The non-significant relationship between the Sense of Meaning in Life and Negative Emotions contradicts existing evidence such as that from Park, Park, and Peterson (2010) who reported that a greater presence of meaning in life was negatively related to negative affect. Further, Steger,

Oishi, and Kashdan (2009) reported that the presence of meaning in life has a similar negative association with negative affect across life stages. The non-significant relationship between the Sense of Growth and Negative Emotions contradicts existing studies as well (Gallagher, Lopez, & Preacher, 2009; Sanjuán, 2011). This result might have come about because when people were traveling on holiday, most of them feel emotionally happy (Crompton, 1979; Moscardo, 2011), so they may be inclined to report lower scores on the Negative Emotions (i.e., $M = 2.35$, $SD = 0.75$). Thus, the lower variance in Negative Emotions was less sensitive to the variance in Sense of Meaning in Life and Sense of Growth; in other words, the associations of Sense of Meaning in Life and Sense of Growth with Negative Emotions were not significant due in part to the relatively small variation in Negative Emotions.

In addition, the association between Sense of Positive Relations and Life Satisfaction was not significant, which also contradicts the findings from other research. For example, Siedlecki, Salthouse, Oishi, and Jeswani (2014) found that perceived social support (including satisfaction with support exchanges and anticipated support) and enacted social support (including emotional support, tangible support, and informational support) positively predicted life satisfaction across all ages from 18 to 95. Holt-Lunstad, Birmingham, and Jones (2008) also reported that married individuals have greater life satisfaction and that the marital quality was positively related with the satisfaction with life. The non-significant relationship found in this study between Sense of Positive Relations and Life Satisfaction might be attributed in part to the different temporal natures of these concepts. The Sense of Positive Relations in this study indicated the positive relationships that the travellers experienced and is state-specific to this trip – that is, based on individuals' provisional experience while traveling – and is therefore relatively changeable. Unlike more stable relationships and social supports as noted above, these social relationships are situational, especially in this study with over 70% of the respondents traveling alone. Further, Life Satisfaction in this study indicates a person's overall assessment of his/her life and is comparatively more stable (Schimmack, Diener, & Oishi, 2002; Schimmack & Oishi, 2005).

However, this interpretation should be treated with some caution, because in contrast, Life Satisfaction was found to be positively related to the Positive Emotions, Sense of Meaning in Life, and Sense of Growth, which are essentially state-specific experiences as well. It should be noted, however, that the association between the Sense of Positive Relations and Life Satisfaction only marginally failed to meet the criterion for significance (b =.16, p=.09), so closer scrutiny of this relationship in future studies is needed.

5.1.2 Accepting External Influence and wellbeing

The examination of the second dimension of existential authenticity – Accepting External Influence – produced some findings that differ from most existing studies. Results indicated that the Accepting External Influence was not significantly related to the Positive Emotion, Life Satisfaction, or Flourishing, suggesting people who were strongly influenced by others did not experience less positive emotions, were not less satisfied with their lives, or have lower levels of flourishing as the literature suggests. Accepting External Influence refers to the degree to which one person accepts other people's influence and believes he/she should conform to the expectations of others (Wood et al., 2008). Such conformity is completely contrary to Autonomy that has been emphasized as one of three basic psychological needs by Ryan and Deci (2000) in their Self-Determination theory. Frustrating one's autonomy leads to diminished wellbeing. Considerable evidence has demonstrated the negative effect of Accepting External Influence on wellbeing, by diminishing vitality, work engagement, positive affects, life satisfaction, and psychological wellbeing (Akin & Akin, 2014; Grégoire et al., 2014; van den Bosch &Taris, 2018).

Although most studies report a negative relationship of Accepting External Influence to hedonic and eudaimonic wellbeing, some exceptions can be found. For example, Stevens and Constantinescu (2014) did not find a significant link between Accepting External Influence and life satisfaction or vitality. Nor did Lopez, Ramos, Nisenbaum, Thind, and Ortiz-Rodriguez

(2015) find a significant relationship between Accepting External Influence and the presence of meaning in life. The findings from these studies might be because accepting external influence in a particular situation is not necessarily inauthentic. Lenton et al. (2016) claimed that people who accept external influence willingly by exercising their autonomy are still authentic. In other words, whether accepting external influence is authentic depends on "whether the goals and values of the individuals overlap" (p.66). Further, in two of their empirical studies, they found evidence that rejecting external influence was not necessarily a precondition for authenticity, and that situational acceptance of external influence was more often related to authenticity.

Using a scale devised in Western culture to evaluate a Western construct in Chinese culture might be another reason for the inconsistent relationship. Western culture has a somewhat greater faith in the inherent separateness of different individuals, and becoming independent from others is a normative imperative (Markus & Kitayama, 1991). The behaviours of people in Western culture are "organized and made meaningful primarily by reference to one's own internal repertoire of thoughts, feelings, and action, rather than by references to the thoughts, feelings, and actions of others" (Markus & Kitayama, 1991, p.226), thus accepting external influence is considered inauthentic in Western culture. However, Chinese culture is a interdependent culture (Triandis, 1993), and its normative imperative is to retain the interdependence among individuals. In an interdependent culture, people see themselves as an integral part of the social relationship, they tend to believe that their behaviours are, to a large degree, organized by the thoughts, feelings, and actions of others in the relationship (Markus & Kitayama, 1991). Thus, accepting external influence should not always be interpreted as a deleterious, or even a salutary, factor in influencing wellbeing in Chinese culture. Although Accepting External Influence was not significantly related to hedonic and eudaimonic wellbeing in this study and is perhaps explicable, more studies on this relationship, including a consideration of autonomy, are needed to clarify its effect on wellbeing.

Despite the non-significant relationships, this study did find that Accepting External Influence was positively related to the Negative Emotions. Further, this association was mediated by Positive Emotions and the Sense of Positive Relations, although the mediation effect was relatively weak. This result suggested that people who were strongly influenced by others tend to experience less positive emotion and less positive social relations, which then resulted in more negative emotions. The negative associations of Accepting External Influence with Positive Emotions and the Sense of Positive Relations are consistent with other empirical studies such as by Wood et al. (2008) who reported that Accepting External Influence was a negative predictor of Positive Emotion in one sample, but the association was not significant in two other samples. They also reported that Accepting External Influence was negatively associated the Sense of Positive Relations in two samples. In addition, Grégoire et al. (2014) replicated the negative association between Accepting External Influence and Positive Emotions. Riggle, Mohr, Rostosky, Fingerhut, and Balsam (2014) also revealed that Accepting External Influence was negatively related to intimacy, but van den Bosch and Taris (2014) found Accepting External Influence was not significantly related to the social support. It is important to note that the negative associations of Accepting External Influence to Positive Emotions and the Sense of Positive Relations were relatively weak in this study, and the associations were not always significant in other studies. These various findings again resonate with the previous reflection on whether accepting external influence is authentic, and may depend on the overlapping of shared goals and values among individuals. Therefore, under such circumstances, Accepting External Influence might reduce the occurrence of Negative Emotions and thereby reduce its impact on Positive Emotions and the Sense of Positive Relations.

The analyses also suggested that the relationship between the Accepting External Influence and Negative Emotions was not mediated by the Sense of Meaning in Life or the Sense of Growth because the Accepting External Influence was not significantly related to neither of the mediators, which also contradicts much of the existing literature (Lopez et al., 2015; Wood et

al., 2008; Zhang, Hirschi, Dik, Wei, & You, 2018). These findings, too, may be attributable to the contested relationship between Accepting External Influence and authenticity as elaborated previously (Lenton et al., 2016). For example, some people might clarify their meaning and purpose of life and gain knowledge by exchanging and embracing ideas, life experiences, and thoughts with others, which is a potentially positive process of accepting external influence. Other people might interpret the same process as suppressing their meaning of life and potential personal development. In other words, the effect of Accepting External Influence on the Sense of Meaning in Life and the Sense of Growth likely depends in part on Lenton et al.'s (2016) notion of the extent to which peoples' goals and values overlap.

5.1.3 Self-Alienation and wellbeing

The third dimension of existential authenticity, Self-Alienation, was found to be negatively related to both Positive Emotions and Flourishing, positively related to Negative Emotions, and was not significantly related to Life Satisfaction. The nature of Self-Alienation involves the subjective experience of "not knowing oneself, or feeling out of touch with the true self" (Wood et al., 2008, p.386), which is a state strongly linked to inauthenticity. Thus, theoretically, Self-Alienation is expected to be negatively associated to both hedonic and eudaimonic wellbeing, and the results do tend to partially support this expectation and are in line with some of the empirical literature. For example, Vess, Leal, Hoeldtke, Schlegel, and Hicks (2016) found that Self-Alienation was negatively related to mindfulness, self-concept clarity, positive affect, and meaning in life, and positively related to negative affect. Similarly, Grégoire et al. (2014) also found a negative relationship of Self-Alienation to positive affect, life satisfaction, and psychological wellbeing, and a positive relationship to negative affect.

The analyses also revealed that the Self-Alienation was not significantly related to Life Satisfaction, which contradicts most of the existing studies. For example, Wood et al. (2008) reported that Self-Alienation was negatively related life satisfaction, and Grégoire et al. (2014)

reported the same result. The non-significant relationship found in this study might be attributable to the different temporal natures of Self-Alienation and Life Satisfaction. Self-Alienation indicated the extent to which people feel out of touch with their true self *when they were traveling*, so it is measuring a state concept. As an assessment based on individuals' experience while traveling, it is situational and therefore variable depending on circumstances. However, as noted, Life Satisfaction provides a person's overall assessment of his/her life, it is a more trait-like concept and is relatively stable (Schimmack et al., 2002; Schimmack & Oishi, 2005). However, drawing this inference should be treated with caution because Life Satisfaction was found to be positively related to Authentic Living, which is essentially a state-like experience as well in the context of this study. Further, the association between the Self-Alienation and Life Satisfaction just fell short of the criterion for arguing that it was statistically significant (b =-.14, p =.08), which suggests that future studies could explore this relationship more closely.

Mediation analysis indicated that Positive Emotion mediated the association between Self-Alienation and Negative Emotion, suggesting that people who were more self-alienated experienced less positive emotions, which then resulted in lower wellbeing in the form of more negative emotions. This finding is in line with existing research that has shown Self-Alienation to be negatively related to Positive Emotion (Grégoire et al., 2014; Vess et al., 2016). The weak relationship between Positive and Negative Emotions supports previous findings that positive and negative emotions do vary inversely, but only over a short period of time. The strongest negative relationship occurs during emotional times, the relationship is weaker when the assessment covers weeks, and positive and negative emotions are independent of one another when considered over a life time (Diener & Emmons, 1984). This study required respondents to report their Positive and Negative Emotions during their travel experience and because the average duration of their trip was approximately two weeks (M = 14.81 days), the weak and significant negative relationship between Positive and Negative Emotions was not unexpected.

The analyses also suggested that Positive Emotion had a mediating effect on the relationship between Self-Alienation and Flourishing, indicating that people who were self-alienated when they were traveling tend to experience less positive emotion, which contributed to a lower level of Flourishing. The positive relationship between Positive Emotion and Flourishing is in line with both theoretical and empirical evidence. Theoretically, although they are usually recognized as two distinct paradigms of wellbeing – hedonism and eudaimonism (Ryan & Deci, 2001) – they both represent how well a person has been living his/her life. The essential difference is that hedonism focuses on pleasure attainment and pain avoidance, whereas eudaimonism focuses on meaning and self-realization, and even though they reflect different aspects of wellbeing, they share a focus on aspects of a good life (Ryan & Deci, 2001). Further, empirical research has demonstrated the positive relationship between Positive Emotion and Flourishing (Howell & Buro, 2015; Silva & Caetano, 2013; Sumi, 2014), but in this study, Self-Alienation inhibits enhanced eudaimonic wellbeing by impeding the effect of Positive Emotion.

The Sense of Meaning in Life had a mediating effect on the relationship between Self-Alienation and Positive Emotions, suggesting people who were more Self-Alienated experienced less Sense of Meaning in Life, which then resulted in fewer Positive Emotions. The negative relationship between Self-Alienation and Sense of Meaning in Life is consistent with Roger' s (1961) contention that multiple experiences of Self-Alienation impedes purposive and meaningful living. It is also consistent with the findings from empirical studies conducted by Gallagher and Vella-Brodrick (2008) and by Schlegel, Hicks, King, and Arndt (2011). Kim, Seto, Davis, and Hicks (2014) provided a valuable insight to understand how Self-Alienation thwarts Sense of Meaning in Life by arguing that a clear sense of self allows people to "make sense of our experiences, find purpose, and attribute personal significance" (p.226). By detaching from one's true self-concept, people's worldview is fundamentally threatened, and self-alienated people feel emptiness and inner void. The positive relationship between Sense of Meaning in

Life and Positive Emotion is in line with the study by Steger et al. (2006) who reported a positive relationship between Sense of Meaning in Life and such positive affect as love and joy. Similar observations have been reported in other studies as well (Hicks, Trent, Davis, & King, 2012; King et al., 2006). Thus, it appears that Self-Alienation can diminish the emotional aspects of hedonic wellbeing by inhibiting Sense of Meaning in Life.

The analyses also suggested that Sense of Meaning in Life mediated the relationship between Self-Alienation and Flourishing, suggesting people who were self-alienated when they were traveling tend to have a lower level of Sense of Meaning in Life, which then resulted in lower level of Flourishing. The positive relationship between Sense of Meaning in Life and Flourishing is consist with both the theoretical literature and findings from empirical research. Theoretically, Sense of Meaning in Life indicates a sense of direction and intentionality, and people who live a meaningful life have aims and objectives for living and feel there is meaning to present and past life (Ryff, 1995). Seligman highlighted the sense of meaning in life as one of five essential elements of wellbeing in both his initial theory of authentic happiness and in his the modified version (Seligman, 2004, 2012). Empirical studies have demonstrated the positive relationship between Sense of Meaning in Life and Flourishing as well (Butler & Kern, 2016; Diener et al., 2010). Thus, despite the positive influence that Sense of Meaning in Life can have on eudaimonic wellbeing – Flourishing – its impact is diminished when Self-Alienation is higher.

Sense of Growth mediated the relationship of Self-Alienation to both Positive and Negative Emotions, suggesting that people who were more Self-Alienated experienced less Sense of Growth, which then resulted in fewer Positive Emotions and more Negative Emotions. The negative relationship between Self-Alienation and Sense of Growth was also found in the study by Wood et al. (2008) who examined the relationship between the three dimensions of authenticity and the six dimensions of psychological wellbeing (Ryff, 1989b) and found a negative relationship between the Self-Alienation and the Personal Growth. A similar result was reported in a cross-cultural study that involved British and Chinese students (Chen & Murphy,

2019). The deleterious effect of Self-Alienation on Sense of Growth could be attributed in part to the way in which a clear sense of self sets the stage for personal development, whereby people develop through experiencing conflicts, differences, and disagreements in specific activities, all of which involve people's thinking, knowledge, and beliefs (Kolb, 2015). When people are out of touch with their true self, their conscious awareness and actual experience are incongruent (Wood et al., 2008), and such an absence of knowledge of one's true self and a lack of real awareness of the external environment makes personal development difficult. The positive relationship between Sense of Growth and emotional aspects of hedonic wellbeing corroborate Csikszentmihalyi's (2014) contention that wellbeing depends on "the feeling that one is growing, improving, changing to approximate a barely intuited ideal state" (p.156). It also is consistent with empirical studies by Ryff and Keyes (1995) and Garcia and Siddiqui (2009) that reported a positive relationship between the Sense of Growth and the desirable emotions. In essence, Self Alienation impedes hedonic wellbeing by thwarting the potential for a Sense of Growth.

The analyses also suggested that Sense of Growth mediated the relationship between Self-Alienation and Flourishing, by implying that people who were self-alienated when they were traveling tended to have a lower level of Sense of Growth, which then contributed to a lower level of Flourishing. The positive relationship between Sense of Growth and Flourishing found in this study is in line with both theory and empirical evidence. Theoretically, Ryff (1989a) postulated that full functioning requires one to "continue to develop one's potential, to grow and expand as a person" (p.1071). A fully functioning individual does not achieve a fixed state wherein all problems are solved (Ryff, 1989a), but rather, he/she has a feeling of development in self and behaviour, of growing and expanding, of realizing his or her potential, and opens him or her to new experiences (Ryff & Keyes, 1995). Empirically, the relationship has been supported in previous studies (Diener et al., 2010; Howell, Passmore, & Holder, 2016). Thus, Self-Alienation can undermine enhanced eudaimonic wellbeing by inhibiting an individual's Sense of Growth.

Results from this study also revealed that the Sense of Positive Relations mediated the association of Self-Alienation to both Positive and Negative Emotions. This mediating effect implied that people who were more Self-Alienated were less likely to experience positive relations while travelling, and as a consequence, had fewer Positive Emotions and more Negative Emotions. The negative association between Self-Alienation and the Sense of Positive Relations was also found in the study by Satici, Kayis, and Akin (2013) where they reported a negative relationship between Self-Alienation and Perceived Social-efficacy. Their findings suggested that people who are more self-alienated are less likely to believe they are able to maintain interpersonal relationships, and as a result, experienced less positive relationship. The results of this study are also consistent with the findings in the study by van den Bosch and Taris (2014) who reported a negative association between Self-Alienation and feelings of social support. Further, the positive association between the Sense of Positive Relations and hedonic wellbeing lends support to Self-Determination theory (Ryan & Deci, 2000) that identifies "relatedness" as one of three basic psychological needs. The importance of positive relationships to hedonic wellbeing has been widely acknowledged as well; for example, Siedlecki et al. (2014) reported that social support was positively related to positive emotions and negatively related to negative emotions across all ages from 18 to 95 years. Gallagher and Vella-Brodrick (2008) also reported that the social support provided by significant others, family, and friends predicted positive and negative emotions. In sum, it appears that Self-Alienation can diminish hedonic wellbeing by reducing individuals' Sense of Positive Relations.

Finally, the analyses showed that the Sense of Positive Relations also mediated the association between Self-Alienation and Flourishing, which suggests that people who are self-alienated when they were traveling tend to have weaker social relationships, and this resulted in a lower level of Flourishing. Similar to previously reported findings, the positive relationship between the Sense of Positive Relations and Flourishing was in accordance with both theory and empirical research. From a theoretical perspective, Ryff (1989b) has posited that

people experience optimal functioning – and hence flourish – when they are able to feel love, empathy, intimacy, and identification with others. Seligman (2012) believes that cognitively, people are principally focused on solving social issues, and the evolution of human beings enables them to have harmonious and effective human relationships. Simply put, he claims that we are creatures who inevitably pursue positive relationships with others in order to flourish in our lives. Empirical evidence generated by, for example, (Butler & Kern, 2016; Diener et al., 2010), has supported this association as well. Thus, similar to its previously mentioned effect, Self-Alienation can impede eudaimonic wellbeing by inhibiting the potential to achieve a Sense of Positive Relations.

5.1.4 Summary

One purpose of this study was to understand why and how tourism contributes to wellbeing, and this purpose was realized by examining the mediating effect of optimal tourist experiences on the relationship between existential authenticity and wellbeing. In summary, the Authentic Living was positively related to both hedonic and eudaimonic wellbeing, and most optimal tourist experiences mediated the relationship, which was consistent with existing theories and empirical evidence. However, the Accepting External Influence was, to a large extent, not related to either hedonic wellbeing (the Negative Emotions is the exception) or eudaimonic wellbeing, which was inconsistent with most existing theories and empirical evidence, this was attributed to the ambiguity of Accepting External Influence, it was explicated with the emerging theory that the extent to which the Accepting External Influence indicates authenticity may depend on the overlapping of shared goals and values among individuals. The Self Alienation was negatively related to both the affective aspect of hedonic wellbeing and eudaimonic wellbeing, and the relationships were mediated by optimal tourist experiences, which was consistent with existing theories and empirical evidence. However, the Self Alienation was not significantly related to the cognitive aspect of hedonic wellbeing (life

satisfaction), it was inconsistent with existing empirical evidence, the reason might be that life satisfaction is a trait-like concept and is relatively stable, while the Self Alienation indicates a period of tourist experience, more studies on their relationship are needed in future. Generally speaking, the research hypotheses were supported by the results, tourism enables people to be authentic when they are traveling, during which people have optimal tourist experiences, which ultimately promotes their hedonic and eudaimonic wellbeing.

5.2 How wellbeing changes after the tourism

In addition to understanding why and how tourism facilitates wellbeing during the trip, this study also explored how peoples' wellbeing changes after the trip and considered how optimal tourist experiences might have some influence on the nature of change (see Figure 14). This question is answered by examining the change at two levels – group level and individual level.

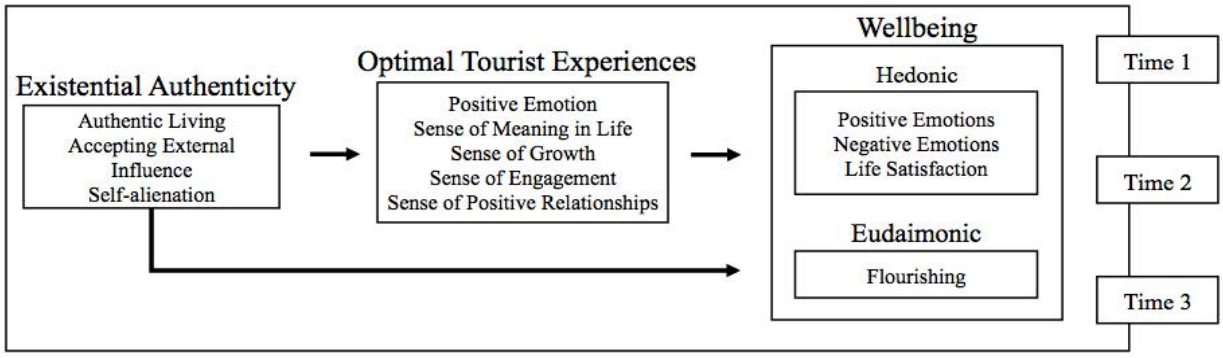

Figure 14. Conceptual Framework for Examining Changes in Hedonic and Eudaimonic Wellbeing following the Trip

5.2.1 Change in hedonic wellbeing

5.2.1.1 Change in Positive Emotions

Applying the Latent Growth Curve model, the analysis suggested that tourists' Positive Emotions were relatively high during the trip, but declined in the two months following the trip. The decline was rapid in the first month, then slowed in the second month, so most of the decline happened in the first month following the trip. The character of this trajectory of change is in line with both the theoretical literature and with other empirical studies.

Theoretically, tourism is usually recognized as an activity in which people could experience greater happiness (McCabe, Joldersma, & Li, 2010; Nawijn, 2010; Smith & Puczko, 2008), so it follows that tourists would expect and actually experience positive emotions in most cases (Crompton, 1979; Urry, 2002). Emotion is "a reaction to personally significant events" (Parrott, 2001, p.376), and more positive emotions are evoked by desirable appraisals of events (Diener, 1994). However, such positive emotions are essentially momentary experiences of good feelings, and so they are typically brief (Fredrickson, 2001). Thus, higher levels of Positive Emotions triggered by activities while travelling might be expected to decline fairly quickly in the short time after tourists returned home from the trip. Indeed, this trend has been observed in empirical studies; for example, Chen et al. (2013) reported a decline in positive emotions from three days to two months following the trip. Similarly, Gao et al. (2018) reported a decline in positive emotions from one week to one month after the trip. Given the momentary nature of Positive Emotions, they tend to fade in a short time, which would explain why in this study they declined rapidly in the first month, then the decline slowed in the second month.

This rate of decline in Positive Emotions was not, however, experienced similarly by all travelers. There were significant variations across individuals in their initial level of Positive Emotions and in the rate of decline following their trip. When the optimal tourist experiences

were incorporated to explain the variations, the results showed that people who experienced greater Sense of Meaning in Life, Sense of Growth, and Sense of Positive Relations also had a higher level of Positive Emotions during the trip, which reflects the positive associations described in the previous section. The results also suggested that the decline in Positive Emotions was slower for individuals who experienced more Positive Emotion during the trip, as well as experienced greater Sense of Meaning in Life, greater Sense of Growth, and greater Sense of Positive Relations during the trip. Therefore, more optimal tourist experiences appear to reduce the rate of decline in Positive Emotions following the trip. This buffering effect could be attributed to two reasons. First, even though an optimal tourist experience is temporary during which one can exercise human nature and fulfil human potential, having multiple of these experiences is summative and more likely to contribute to wellbeing for a longer term (Huta, 2013; Nakamura & Csikszentmihalyi, 2014). Thus, these optimal tourist experiences sustain wellbeing through optimal functioning, and thereby provide a means for Positive Emotions to slow the inevitable decline following the trip (Fredrickson, 2001).

Second, optimal tourist experiences are indicators of the experiential dimension of wellbeing, in that they specify and embody a happy life and capture the feeling of fully functioning when people are travelling. Even after the trip, more optimal tourist experiences during the trip have a longer-term effect on the daily life of travelers (Campos, Mendes, do Valle, & Scott, 2017; Tung & Ritchie, 2011), and positive emotions could still be triggered when people remember and reflect back on peak moments during the trip. For example, Curtin (2006) reported that one study participant felt more emotional when she looked back on her experience of swimming with dolphins, and another participant said she had the same wonderful feelings when she was in the water when she reflected back upon her experience of swimming with dolphins. Tung and Ritchie (2011) also found that positive emotions linked to the tourist experience were most often evoked when people recalled those positive experiences. Thus, if optimal tourist experiences provide travelers with good memories, they arouse positive emotions

whenever people reflect back on their trip in daily life. Consequently, more optimal tourist experiences slow down the decline of positive emotions after the trip.

5.2.1.2 Change in Negative Emotions

The LGC model analysis revealed that tourists' Negative Emotions were relatively absent while they were traveling, but they increased in the two months following the trip. The increase in negative emotions felt by the travelers was rapid in the first month after the trip, but then slowed down in the second month. Thus, most of the increase in negative emotions occurred within the first month following the trip. As with the change in positive emotions, the character of this trajectory is again in line with the theoretical literature and with empirical evidence. When people are traveling, positive emotions tend to dominate, and travelers are less likely to experience negative emotions, although sometimes they do (Grappi & Montanari, 2011; Nawijn, 2016). People are not likely to feel both positive and negative emotions during the same short period of time (Diener & Emmons, 1984), and thus they tend to report low occurrences of negative emotions when they are traveling. However, when the trip is over, people return to the daily life, which involves many of the factors that contribute to negative emotions, such as pressure from work, conflicts in social relations, and boredom from an everyday, repetitive life. These types of experiences reflect why people engage in tourism to "relax mentally", "avoid the hustle and bustle of daily life", and "relax physically" (Ryan & Glendon, 1998, p.175), as well as to "escape from daily routine", and "release work pressure" (Li & Cai, 2012, p.479). Considering the momentary and context-specific nature of negative emotions, the nettlesome factors in daily life might induce the occurrence of negative emotions quite rapidly in the first month after the trip, and the increase in their incidence is slower in the second month because those negative emotions have already returned to the level regularly experienced by people in their daily lives.

Even though the results also suggested a significant variation among individuals in their initial level of Negative Emotions, the increase in Negative Emotions after the trip appeared to

follow the same trajectory for everyone. When optimal tourist experiences were taken into consideration to examine inter-individual differences, people who experienced greater Positive Emotions, Sense of Meaning in Life, Sense of Growth, and Sense of Positive Relations experienced fewer Negative Emotions during the trip, which is consistent with the findings described in the previous section. The non-significant variance of the slope suggested that Negative Emotions for all respondents increased on a similar trajectory, which suggests that what happened during the trip was not related to the incidence of Negative Emotions experienced by people in their daily life.

When people were traveling, optimal tourist experiences led to a relative absence of Negative Emotions. When compared to the increased presence of positive emotions during the trip, the absence of Negative Emotions represents a weaker predictor of wellbeing (Kuppens, Realo, & Diener, 2008). Indeed, the absence of a negative emotion cannot be felt; for example, we do not feel "not angry". With a relative absence of negative emotions being experienced on the trip, no memory effect exists as was the case with positive emotions, so in people's daily life, they could not experience the same emotional happiness by reflecting on the absence of negative emotions during their trip. In effect, the return of Negative Emotions after the trip is more the result of bothersome factors in people's daily life and what they experienced during the trip is not related to the presence of negative emotions in daily life.

5.2.1.3 Change in Life Satisfaction

The LGC model analysis suggested that, overall, that the people comprising this sample were relatively less satisfied with their lives when they were traveling as their scores fell below the mid-point on the 7-point life satisfaction scale ($M = 3.64$). Further, their average Life Satisfaction did not significantly change over the times when three observations were carried out. The first wave of data collection was carried out from mid-September to mid-December, 2018, and the only holiday people could enjoy a vacation was the National Day from October 1 to 7,

during which 44 respondents were recruited. The average time spent traveling by the time the survey was administered for all respondents was 14.82 days, meaning 84.72% of respondents in this study were not traveling during national holidays. Anecdotally, casual interactions with the respondents during the first survey suggested that many individuals had quit their jobs just prior to taking this trip, and they were taking a rest when they were recruited. This recent life experience might have contributed to their relatively lower levels of life satisfaction when they were encountered during the trip. Using travel as an outlet for the pressure caused by quitting a job and simply "taking a break" are common tourism motives (Li & Cai, 2012; Ryan & Glendon, 1998). By way of comparison, Gilbert and Abdullah (2004) reported a mean score of life satisfaction of 31.78 along a scale with 45 as a maximum as long as 90 days after the trip; Chen et al. (2013) reported a mean of 6.85 along a 9-point scale three days after the trip; and Gao et al. (2018) reported 4.35 along a 5-point satisfaction scale one week after the trip. For many of the respondents in this study, when they returned home, they might be ready to face the challenges of daily life and start looking for a new job, and therefore, Life Satisfaction did not decline further in the following two months after the trip.

Apart from the possible reason for the lower level of life satisfaction attributable to the character of the sample, life satisfaction has been recognized as a relatively stable construct. Indeed, Diener (1994) has argued that humans continually appraise events, life circumstances, and themselves, and when they make a global judgment of their whole life, they draw on these appraisements as well as their assessment of the degree to which their desires and goals have been fulfilled. When the whole life experience is considered in the assessment of life satisfaction, it is expected to remain relatively stable over time unless serious life events, such as divorce or unemployment (Lucas, 2005; Lucas, Clark, Georgellis, & Diener, 2004), change one's circumstances considerably (Steger & Kashdan, 2007). Consequently, a single trip on holiday is unlikely to be a sufficiently significant event that could change an individual's life satisfaction dramatically. This inference has been supported by the findings of most longitudinal studies that

examined tourism's impact on wellbeing. For example, Gilbert and Abdullah (2004) reported the change of life satisfaction from 30.78 before the trip to 31.78 after the trip. Chen et al. (2013) reported the change of life satisfaction from 6.85 three days after the trip to 6.42 two months after the trip. McCabe and Johnson (2013) revealed that only one of five items of life satisfaction was significantly changed by the trip (from 3.66 to 4.07). Gao et al. (2018) reported the change of life satisfaction from 4.07 one week before the trip, to 4.35 one week after the trip, and to 4.06 one month after the trip. Thus, the life satisfaction was mildly changed soon after the tourist experience then returned to its pre-trip level a month later. When a longer period of time is concerned, the stability is even more obvious; for example, Steger and Kashdan (2007) reported that the life satisfaction remained the same level one year after the initial assessment.

The analyses also revealed a significant variation across individuals in their initial level of Life Satisfaction, but the small changes in Life Satisfaction after the trip appeared to show the same pattern across all individuals, which was a non-significant change. When optimal tourist experiences were incorporated to examine inter-individual differences, people who experienced greater Positive Emotions, Sense of Meaning in Life, Sense of Growth, and Sense of Positive Relations experienced greater Life Satisfaction during the trip. These positive relationships between Life Satisfaction and optimal tourist experiences are consistent with the findings reported in the previous section. The non-significant variance in the slope indicated that, regardless of how optimal their tourist experiences were, their Life Satisfaction did not change significantly across the times when three observations were made. Hence, evidence of the stability in Life Satisfaction over time, despite optimal tourist experiences, were found in the present study.

5.2.2 Change in eudaimonic wellbeing: Flourishing

Shifting attention now to eudaimonic wellbeing, the LGC analysis suggested that people had a high level of Flourishing during the trip, but it declined in the two months following.

Unlike the decline in the different measures of hedonic wellbeing, the decline of Flourishing was relatively gradual – the decline in the first month was only slightly greater than the decline in the second month. Overall, the total change in Flourishing over the two months was also much less than the changes seen in Positive Emotions, Negative Emotions, and Life Satisfaction.

The comparatively smaller decline in Flourishing over time is consistent with much of extant theory. Aristotle claimed that wellbeing is attained by fulfilling human potential and exercising human nature (Kraut, 2018), which is premised by living in accordance with one's true self, and that authentic living gives "meaning and direction to one's life" (Waterman, 1993, p.678). In this sense, people are living a quality life when their life activities are congruent with and following their deeply held values and true calling, and they thereby "feel intensely alive and authentic, existing as who they really are" (Ryan & Deci, 2001, p. 146). Thus, authenticity is the very essence of wellbeing and optimal functioning (Haybron, 2008), and consequently, "departures from authenticity are seen as involving increasing psychopathology" (Wood et al., 2008, p.386).

Even though authenticity may be a pre-condition for wellbeing, there are more impediments to the attainment of authenticity in our daily life, and the liminal time and space of tourism only temporarily liberates people from these constraints. Sociologists describe everydayness as a life full of constraints, averageness, role playing, loss of identity, social norms and regulations, community scrutiny, and public roles (Kim & Jamal, 2007; Steiner & Reisinger, 2006; Wang, 1999). All of these features of everyday life place constraints on people from being authentic, which can impede the attainment of wellbeing. However, the practice of tourism involves "the notion of 'departure', of a limited breaking with established routines and practices of everyday life and allowing one's senses to engage with a set of stimuli that contrast with the everyday and the mundane" (Urry, 2002, p.2). Therefore, tourism has the potential to serve as a liminal time and space where people could "behave in a way not governed by conventional social norms and regulations that structure everyday life" (Kim & Jamal, 2007, p.184). Tourism

is “a simpler, freer, more spontaneous, more authentic, or less serious … lifestyle” (Wang, 1999, p.360). When people are traveling, they are anonymous, away from home, and expecting a temporary stay, and this liberation enables them to “develop new social worlds and experiences that lead them towards an authentic sense of self rather than being lost in public roles” (Kim & Jamal, 2007, p.184). Because people are less constrained in tourism, they can be truer to themselves, live in accord with their nature, draw on their most inner values, express themselves more freely, and act under the guide of the true calling, which are, according to the eudaimonism, conducive to wellbeing. Thus, the relatively more authentic life during a trip facilitates tourists’ wellbeing (Kirillova & Lehto, 2015).

Adopting these philosophical perspectives to the interpretation of the results, when people are traveling, they experience higher levels of authenticity, which then facilitates their wellbeing. After the trip, people return to their daily lives, which are characterized by impediments to authenticity, so they are less able to live authentically, which in turn hinders their wellbeing. This process would explain why people reported a higher level of eudaimonic wellbeing during their travels, but it declined in the two months following the trip.

Compared with hedonic wellbeing, the decline in eudaimonic wellbeing is gradual and less pronounced, although the decline is significant, which suggests eudaimonic wellbeing is more stable than hedonic wellbeing. Hedonic wellbeing is realized through pleasure attainment and pain avoidance, and positive feelings are triggered by the satisfaction of needs or desires, but it is essentially a momentary pleasure (Ryan & Deci, 2001). Thus, hedonic wellbeing declines more dramatically in the first month following the trip because of the absence of similar desirable triggers in daily life. However, eudaimonic wellbeing exists in the presence of meaning and self-realization (Ryan & Deci, 2001), and is more than simply attaining momentary pleasure, but rather, “the striving for perfection that represents the realization of one’s true potential” (Ryff, 1995, p.100). Thus, eudaimonic wellbeing is reflected in a process of striving for full functioning

and an engagement with existential challenges of life (Keyes et al., 2002), and eudaimonic wellbeing is attained, it tends to remain more stable.

To understand the effect of tourism on eudaimonic wellbeing, one of the only empirical references available is the longitudinal study by McCabe and Johnson (2013) in which they found just two out of six items of social aspect of eudaimonic wellbeing and one out of four items of functioning aspect of eudaimonic wellbeing changed significantly from before to after the trip. One social item was about the enjoyment of spending time with families, and the other one was about feeling lonely for the past week, both of them are essentially about a feeling. The functioning item was about how long people think they can recover from things that went wrong, so it essentially reflects their optimistic attitude, and all of these three items are subject to specific events, thus they are essentially more temporary. With so little available evidence, we cannot conclude decisively that tourism significantly contributes to tourists' eudaimonic wellbeing. However, from the current study, we do know eudaimonic wellbeing declines more slowly and gradually after the trip than hedonic wellbeing does, and this more moderate decline could be attributable to the distinct temporal property of these two aspects of wellbeing.

The analyses also revealed that the decline in Flourishing did not follow the same trajectory as there was significant variation across individuals from their initial level and the subsequent decline in Flourishing. When the optimal tourist experiences were incorporated to better understand the decline, people who experienced greater Positive Emotions, Sense of Meaning in Life, Sense of Growth, and Sense of Positive Relations also reported a higher level of Flourishing during the trip. Again, the positive associations of these experiences with Flourishing is consistent with the relationships reported earlier. The results also suggest that the decline in Flourishing was more gradual for individuals who experienced greater Sense of Meaning in Life, Sense of Growth, and Sense of Positive Relations during their trip suggesting that more optimal tourist experiences helped to sustain eudaimonic wellbeing. Positive Emotions were not significantly related to the small decline in Flourishing, which is likely due to such

momentary positive feelings are evoked by desirable tourist experiences, and therefore did not influence the decline of Flourishing in the two months following the trip.

There are two reasons that might help to explain the slower decline in Flourishing for people who had optimal tourist experiences. First, an optimal experience "determines whether and to what extent life was worth living" (Csikszentmihalyi, 2014, p.209), and therefore is a "generalization for the best moments of the human being, for the happiest moments of life, for experiences of ecstasy, rapture, bliss, of the greatest joy" (Maslow, 1971, p.101). Consequently, optimal tourist experiences are naturally conducive to wellbeing. This argument resonates with the Self-Determination Theory that posits experiencing competence, autonomy, and relatedness facilitates higher hedonic and eudaimonic wellbeing (Ryan & Deci, 2000, 2001). When people have multiple optimal experiences, they are cumulative and further contribute to wellbeing (Huta, 2013; Nakamura & Csikszentmihalyi, 2014). This perspective is in line with bottom-up spillover theory (Kim, Woo, & Usal, 2015; Neal, Sirgy, & Uysal, 1999) that is most often used to explain how tourist experiences contribute to wellbeing. It suggests that global wellbeing is determined by satisfaction with all life domains and sub-domains. According to this theory, tourism is a sub-domain of leisure, and leisure is a domain of life. The positive effect of tourism contributes to one's satisfaction with leisure, which in turn contributes to global wellbeing. It follows, then, that the decline of eudaimonic wellbeing for people who had optimal tourist experiences during their trip is slower because these experiences are part of the cumulative effect on wellbeing in their daily lives following the trip.

Another reason that might explain the slower decline in eudaimonic wellbeing is that optimal tourist experiences may serve to inspire people how to live after the trip, which has the effect of slowing the decline. As noted previously, tourism offers people a liminal space to reflect on the life they lead and the changes they can make, which might help them experience moments of vision – a vision of an authentic self and life worth living; therefore, tourism may serve as a catalyst for authentic living after the trip (Brown, 2013). More than simply a theoretical

inference, empirical studies have provided considerable evidence that tourism influences people's life in a positive way. For example, a skydiving experience helped a woman find purpose and meaning in life after her husband's death (Knobloch et al., 2017). A travel experience helped an older adult, who was suffering from cancer and numerous operations, decide to begin anew. He was no longer trapped by his physical impairment, he enjoyed dancing, listening to music, and playing golf and bowls as he did prior to his illness (Morgan et al., 2015). Volunteer tourists gained a more positive attitude to learning, better communication skills, better stress management, an appreciation of what they have, and they also became more active, more generous, open to different voices, greater trust in others, and a willingness to admit deficiencies (Pan, 2012). Trail hikers overcame big challenges during a 3-day excursion, from which they learnt about the Inca culture, and felt powerful and stronger, knew they could go through intense physical pain, and believed they could do anything they wanted (Cutler et al., 2014). All of these transformations arising from optimal tourist experiences have the potential to positively influence how people live after a trip, and to further lead to the attainment of greater eudaimonic wellbeing.

5.2.3 Summary

Understanding how hedonic and eudaimonic wellbeing changes after the tourist experience is another primary purpose of this study in addition to understanding how tourist experiences facilitate wellbeing during the tourism. To this end, the Latent Growth Curving model was applied, the results suggested that the Positive Emotions declined dramatically in the first month and then marginally in the second month, that the Negative Emotions increased dramatically in the first month and then marginally in the second month, that the Life Satisfaction did not decline or increase significantly in the two months following tourism, and that the Flourishing declined gradually and marginally in the same two time intervals. Thus,

hedonic wellbeing is essentially temporarily and it fades out in a short time following tourism, whereas eudaimonic wellbeing is relatively stable.

The results also revealed high levels of positive emotions and flourishing and low levels of life satisfaction and negative emotions during the trip. People who had greater optimal tourist experiences in the trip also reported higher levels of both hedonic and eudaimonic wellbeing. The decline of Positive Emotions was slower for people who reported a higher level of optimal tourist experiences. The Negative Emotions grew for the two months following the trip, but the growth was very homogeneous, no inter individual difference was found. The life satisfaction did not change significantly across individuals and times following tourism. When it comes to eudaimonic wellbeing, the decline of Flourishing was slower for people who reported a higher level of optimal tourist experiences.

Chapter 6. Conclusion

6.1 Overview of the study

This study set out to lay a solid foundation for future research on wellbeing in tourism context by examining why and how the tourist experience facilitates wellbeing and how wellbeing changes over time following the trip. Drawing on existential authenticity theory that purports tourism enables people to live authentically and on eudaimonism theory that argues wellbeing is attained by being authentic, this study examines the mediation effect of optimal tourist experience in the relationship of existential authenticity to both hedonic and eudaimonic wellbeing. By examining the three dimensions of existential authenticity – Authentic Living, Accepting External Influence, and Self-Alienation – the results suggest that, first, Authentic Living is positively related to both hedonic and eudaimonic wellbeing, and the relationships are mediated by optimal tourist experiences in most cases. Thus, as existential authenticity theory argues, tourism liberates people from the constraints of everyday life and enables them to live authentically during the trip, which promotes optimal tourist experiences, and these experiences in turn contribute to both hedonic and eudaimonic wellbeing.

The results also suggest Accepting External Influence was not significantly related to either hedonic or eudaimonic wellbeing, and even though this outcome contradicts expectations under existential authenticity theory as well as much of the empirical evidence, it is explicable in this context. Arguably, accepting external influence can be authentic if it depends on the overlap of shared goals and values; thus, accepting external influence does not necessarily inhibit an authentic experience. Further, in a collectivism culture such as China where this study was conducted, accepting external influence might reflect people's values. In this case, the non-significant relationship of Accepting External Influence to both hedonic and eudaimonic wellbeing is possible.

The third dimension of existential authenticity – Self Alienation – was found to be negatively related to both hedonic and eudaimonic wellbeing, which is in line with the basic tenets of existential authenticity theory as well as with much of the empirical evidence. The relationships are mediated by optimal tourist experiences in most cases. In essence, when people are out of touch with their inner selves, they barely experience optimal functioning during the trip, and consequently, the attainment of both hedonic and eudaimonic wellbeing is impeded.

Building on previous studies that illustrated the contributing effect of tourism to wellbeing, this study also focused on how wellbeing changes after the trip. To this end, Latent Growth Curve modeling was applied, and the results revealed high levels of positive emotions and flourishing and relatively lower levels of life satisfaction and fewer negative emotions during the trip. The initial levels of both hedonic and eudaimonic wellbeing varied across individuals, but when optimal tourist experiences were considered in the model as a means to explain the differences, people who experienced higher levels of optimal functioning during the trip also reported higher levels of wellbeing. Further, the results generally suggested declining trends for all facets of wellbeing during the two months after the trip, but the decline in each was distinct. Specifically, the decline in Positive Emotions after the trip was slower for people who reported higher levels of optimal tourist experiences. This might be attributable to the ability of these optimal tourist experiences inherently facilitating wellbeing and when people would reflect back on peak moments that occurred during their trip, these memories could invoke positive emotions.

With respect to Negative Emotions, their incidence increased in the two months following the trip, and the growth was very consistent for all travelers. This re-emergence of negative emotions might be because after the trip, people do have returned to the regular challenges of daily life and are no longer benefitting from the positive experiences associated with their trip and the lower incidence of negative emotions.

Life satisfaction did not change significantly across individuals over time after the trip. This result might be in part attributable to the argument that life satisfaction is a relatively stable concept and its measurement typically requires people to assess their whole life. Consequently, the more momentary nature of their recent tourist experiences may not have been sufficient to shift their more global satisfaction with life.

With respect to eudaimonic wellbeing, the decline of Flourishing was slower for people who reported higher levels of optimal tourist experiences. The cumulative effect of these optimal tourist experiences might have contributed to people's wellbeing, to their outlook on life in general, and to further inspire them how to live a worthy life after the trip, which ultimately contributed to their eudaimonic wellbeing.

Overall, the results indicated that the incidence of Positive Emotions declined dramatically in the first month after the trip and then only slightly in the second month; that Negative Emotions increased dramatically in the first month and then marginally in the second month; that Life Satisfaction neither declined nor increased significantly in the two months following the trip; and that Flourishing declined quite gradually and marginally over the two time intervals. These differences in the nature of these changes might be because both Positive and Negative Emotions are temporary feelings, and are relatively short-term, immediate reactions evoked by desirable or unpleasant events. Hence, Positive Emotions declined in a short time when desirable events and experiences ended after the trip, and Negative Emotions increased in a short time when the challenges and sometimes unpleasant aspects of daily life re-emerged. Life Satisfaction did not significantly change following the trip because of its relatively stable, trait-like character. Flourishing declined gradually and only slightly after the trip because the travelers' optimal tourist experiences collectively contributed to their eudaimonic wellbeing, and may have inspired many of the travelers to reflect on how to live after the trip.

6.2 Implications

6.2.1 Theoretical implications

Authenticity, optimal tourist experiences, and wellbeing have been primary concerns in tourism studies, although most empirical tourism studies have examined them separately. By doing so, our understanding of tourism's potential in promoting wellbeing is constrained. More recent theorizing on these perspectives has drawn attention to the inherent relations among them, and called for more research that draws them together. This study integrated these three primary concerns as a way to gain new insights on how optimal tourist experiences, within an existential authenticity framework, contribute to wellbeing. To do so, the mediation effect of optimal tourist experiences in the relationship between authenticity and wellbeing was examined and it provides theoretical insights and empirical evidence to help better understand *how* tourism facilitates wellbeing.

Wellbeing is a multidimensional phenomenon that includes both hedonic and eudaimonic aspects of wellbeing. Rather than specifying which one is more qualified to represent wellbeing, psychologists are increasingly coming to a consensus that hedonic and eudaimonic wellbeing indicate two related, but distinct aspects of positive psychological functioning; in other words, either aspect alone will not provide a complete picture of wellbeing. However, studies on tourists' wellbeing have been dominated by a hedonic perspective, so most of our knowledge on the effect of tourism on wellbeing is built on hedonism. Over the past few years, tourism scholars realized the imbalance and started calling for more attention to be given to tourists' eudaimonic wellbeing, however, empirical studies on the effect of tourism on eudaimonic wellbeing are still lacking. This study, by incorporating both hedonic and eudaimonic wellbeing, provides solid evidence that illustrates the differential effect of tourism on hedonic and eudaimonic wellbeing when examined in relation to optimal tourist experiences and authenticity, as well as in the patterns of change in wellbeing after the trip. Therefore, in addition to a consideration of the unique ways in

which *eudaimonic* wellbeing is linked to other important concepts in existing tourism studies, this study, for the first time, also provides compelling evidence of how eudaimonic wellbeing changes after a trip, and helps us better understand the role of tourism in establishing a quality life.

Previous studies that adopted longitudinal and quasi-experimental methods made important contributions to our understanding of how tourism promotes wellbeing and the degree to which it is sustained following a trip. However, most of these studies that focused on the change in wellbeing triggered by a touristic event conducted just one post-trip observation so we are limited in our understanding of how wellbeing changes from the time during the trip to the time after the trip. Some studies did make more than one observation after the trip, but the first one was used to represent the wellbeing *during* the trip, which was not accurate because the observation was a result of fading effect. This study, however, extended the focus on change in wellbeing to include measures during the trip and two observations four weeks after and eight weeks after the trip. By doing this, this study provides even more insight into the knowledge gained from previous studies on how wellbeing changes after the trip. Putting them together, we could conclude that tourism boosts wellbeing, but that it declines after the trip, and that different aspects of wellbeing change in different ways and at different rates. Hedonic wellbeing declines dramatically in the first month after a trip and marginally in the second month, whereas eudaimonic wellbeing declines much more gradually and marginally in the two months following the trip. The approach taken in this study helps us understand the whole change process in wellbeing from initiation to completion, and lays a solid foundation for future researchers interested in the sustained impact of tourism on travellers' wellbeing.

Previous studies just tapped the impact of tourism on wellbeing at group level, the inter individual difference in the change of wellbeing has been neglected. From previous studies, we can only know how much change of wellbeing was triggered by tourism on average, this study, one step further, lets us know what predicts the change. This study incorporated optimal tourist

experiences to explain the variation in the decline of wellbeing across individuals, which provides solid evidence that what tourists experienced in their travel influences their wellbeing in daily life for the first time. Building on this study, future studies could push the research on how tourism fosters wellbeing further and deeper.

6.2.2 Methodological implications

Methodologically, the Latent Growth Curve (LGC) model has been used quite rarely in tourism studies, so its application in this study is exemplary for future studies using longitudinal designs. The LGC model allows for the examination of within-individual changes and the inter-individual changes over time, which is less feasible when using traditional approaches such as repeated measures analysis of variance (ANOVA). LGC modeling also provides greater access to better methods of handling missing data, assessing the ability of higher-order constructs in predicting the change of lower-order constructs, testing models with multiple levels of hierarchically-structured data, and estimating changes in more complex causal models that involves antecedents, mediators, moderators, and outcomes of change. The application of LGC modeling in this study provides an illustration of these advantages for researchers who are interested in conducting longitudinal research in tourism studies.

Attrition in longitudinal studies – that is, the loss of participants through each wave of a multi-phase study – is a common challenge that researchers face, but this study employed strategies that minimized the impact of this issue. A number of lessons emerged. First, mutual trust must be established on first contact with participants. Establishing adequate and quality interactions in the process of recruiting participants helps to strengthen their commitment to completing the surveys at all stages of the study. Second, including a popular social media platform in the process offers researchers a better strategy for maintaining contact with participants. Compared to traditional means of delivering questionnaires, such as email and regular mail, this study engaged with almost all of the participants through WeChat, which is a

popular Chinese messaging and payment app on which users can message, call, post, and transfer money. In each time interval between surveys, researchers can "like" and give a "thumbs-up" to participants' posts and shares, and can casually chat with one another. By connecting with participants through WeChat, researchers can respond to changes related to the survey quickly, thereby maintaining the level of trust. For example, participants were asked in the first wave of this study when they anticipated finishing their trip, which determined the timing of the second and third waves of survey. However, if participants finished their trip earlier or travelled later than the anticipated time, which could affect the timing of subsequent surveys, participants were easily contacted one week after the anticipated finish time to check if they did finish, then revised times for the second and third waves of survey could be set accordingly. Another benefit of engaging with participants through WeChat is that personalized reminders could be sent to participants on the third day after the questionnaire was sent out, which helped avoid attrition caused by forgetfulness. Third, with the payment function in WeChat, remuneration could be made at each stage of the process, rather than being paid out entirely at the outset or the completion of the study. Instead, this study paid 5 Yuan for the first survey, 10 Yuan for the second survey, and 15 Yuan for the third survey, and so participants knew how much they could expect to be paid for each wave of the survey, which gave them more incentive to stay engaged with the study.

6.2.3 Practical implications

In addition to academic contributions, this study provided some practical implications for tourists and tourism managers. The results revealed that authentic living in travel enables tourists to experience optimal functioning, which then fosters their wellbeing. To realize these benefits, tourists should try to leave behind the social norms, expectations, rules, and values that hinder them from being authentic in their everyday lives, and they should take full advantage of the liminal time of travel to reflect on their life and selves to clarify who they are, what they really

like, and where they are going. While traveling, tourists should embrace their true calling, keep in touch with their true self, and live in accordance with their values, beliefs, motivations, and interests. Only by doing this can they maximally enjoy optimal tourist experiences, which ultimately accumulate and contribute to wellbeing. Moreover, this study reminds tourists that the effect of tourism on hedonic wellbeing likely fades out in less than one month and the effect on eudaimonic wellbeing is relatively sustained for more than two months. Although pleasure tourism such as visiting the Disneyland, sunbathing on Miami beach, or shopping at Premium outlets might bring about hedonic wellbeing, they are less likely to foster eudaimonic wellbeing. Instead, eudaimonic wellbeing is more likely to be reported by participants engaged in more "serious" tourism, such as volunteer tourism, nature tourism, or cultural/heritage tourism.

For operators and managers of tourism companies, this study may serve to help them rethink what benefits their services could offer to their customers. If the result of their service evaluation points to primarily hedonic wellbeing outcomes, they might keep in mind how long those benefits could last, which could enable them to implement more precise marketing strategies. For example, they might choose not to deliver ads within one month following their customers' trip because people are still enjoying raised hedonic wellbeing from their recent trip and may not be interested in another trip so soon afterwards. Alternatively, ads could be delivered at least two months after the trip because the effect of the last tourist experience on their hedonic wellbeing has diminished by that time and people might be in a position to consider another trip to again experience the hedonic benefits. However, if the result of their service evaluation points to primarily eudaimonic wellbeing outcomes, managers might respond quite differently. Currently, most marketing strategies overwhelmingly highlight the pleasure, fun, and happiness that their tourism products can provide. Managers could distinguish their products from others by highlighting the eudaimonic benefits, such as personal growth, positive relations, knowledge, presence of meaning in life, and self-discovery. Such benefits might attract potential tourists who want to derive more meaning from their tourist experiences.

Further, this study may inspire managers to redesign their products to encourage authentic living among tourists. The widespread use of smartphones and expectations of access to the internet has blurred the boundary between "home" and "away". This blurring undermines tourism's capability to liberate people from the constraints of home society and to cultivate authentic living. Managers could encourage tourists to recognize the value of lessening their use of smartphones or the internet so as to allow them to break away from the distractions and sometimes overwhelming connections to their home lives, thereby potentially promoting opportunities for existential authenticity.

6.3 Limitations and recommendations for future research

Notwithstanding the contributions of this study, it also had some limitations that can be considered as opportunities for future research. First, even though one longitudinal study revealed that tourism significantly improved selected aspects of eudaimonic wellbeing, we cannot conclude unconditionally that tourism promotes eudaimonic wellbeing. This study did not measure the eudaimonic wellbeing of people *before* they embarked on their trip; therefore, we can only conclude that levels of eudaimonic wellbeing *on the trip* decline gradually and marginally *after the trip*. To understand the whole life cycle of eudaimonic wellbeing incurred by tourism, future studies should measure wellbeing before, during, and after the trip.

Second, this study as well as many previous studies have examined how wellbeing declines after the trip, but we still do not know *why* the decline takes place. Although there are conjectures that challenges in everyday life may interfere with the realization of the benefits of tourism, we do not have empirical evidence to demonstrate this effect. Future studies might therefore include a consideration of the events in our daily lives that might impede our ability to retain the wellbeing benefits arising from tourism, which could help us better understand how to build a quality life through tourism.

Third, this study assessed the positive emotions and negative emotions with the Scale of Positive and Negative Experiences (Diener et al., 2010), which was devised in a Western cultural context. Most of the items of this scale are accordingly what Markus and Kitayama (1991) called *ego-focused emotions* (i.e., the emotions that have the individual's internal attributes as the primary referent), and consequently, *other-focused emotions* (i.e., the emotions that have others as the primary referent) that are more likely to be expressed or experienced by people from interdependent cultures, such as Chinese culture, are omitted. Such an omission might have failed to fully capture the nature of the tourists' experiences on their trip, thereby potentially discrediting the validity of the scale. In addition, all other scales used in this study are originally devised in Western contexts, and despite most of them being confirmed as reliable and valid in other studies for use to assess Chinese experiences, they should nevertheless be treated with caution. Although the present landscape of academy is dominated by the Western perspective, future studies that involve non-Western world are recommended to develop their own knowledge based on the unique culture.

Fourth, this study observed tourists' wellbeing during, one month after, and two months after the trip, the time interval between two observations was one month, the trajectory of wellbeing change was still too sketchy, the design could be advanced by carrying out each observation every week after the trip. For example, future studies could observe the wellbeing one week, two weeks, three weeks, and then four weeks after the trip, which will provide more nuanced knowledge of how wellbeing changes in weeks, rather than months, following the trip.

Fifth, the participants of this study are recruited in the hostels, they are comparatively young, with an average age of 26.4 years, most of them were traveling alone. Although participants might be engaged in diverse tourism activities, such as hiking, visiting museums, sightseeing, trying local foods, and attending musical events, they do not represent all tourists, such as family tourists who tend to travel with families, or pleasure tourists who tend to stay at

fancy hotels, or elder tourists who tend to buy tourism services from travel agencies. Therefore, we must be cautious in generalizing the results of this study to other types of tourists. To elevate the generalizability of research results, a more diverse and representative sample of people are needed, future studies are suggested to recruit participants from different settings, such as airports, bus stations, hotels, national parks, and tourist attractions. However, researchers will encounter a challenge of recruiting participants who are committed to completing all rounds of surveys for the limited interaction between researchers and participants in these setting, researchers are suggested to consult the lessons that have been elaborated in the section of methodological implication.

Finally, a recommendation for future research is to include data from conversations with the participants when they are engaged prior to and/or during their trip. In some instances during this study, the observations made by the participants during the initial encounter shed light on some of the surprising results arising during the analyses. For example, this study revealed that the associations of Life Satisfaction to the Sense of Positive Relations and Self-Alienation were not significant, which contradicts most of the empirical evidence. Yet, in the recruitment of participants, I talked at length with many of them, and they told me about the difficulties in their daily life, such as breaking up with partners, conflicts with families, getting fired, and quitting jobs because of their dissatisfaction with pay, supervisors, and the working environment. Many of them also expressed their confusion about the meaning of life, the sense of aimlessness about their future, and the sense of powerlessness to what was happening in their daily lives. They also told me that they hoped travel would give them a break from their difficulties, help them reflect on their lives and figure things out, inspire them how to lead their lives, and to “fill up the tank” for life after the trip. If these conversations were recorded, they could provide additional insight into why participants reported a relatively lower level of life satisfaction during the trip, why life satisfaction did not decline after the trip as might have been expected (perhaps because it was already low in the first place), and why the associations of Life Satisfaction to the Sense of

Positive Relations and Self-Alienation were not significant. Therefore, should such qualitative and experiential data be gathered in future studies, they may prove to be useful in the subsequent analyses and interpretation of the results.

6.4 Final reflection

As a tourism scholar, I personally believe and hope tourism can significantly contribute to wellbeing and that the effect could be sustained for a long time. However, the extant evidence and the present study suggest that, although tourism does contribute to human wellbeing, its influence might not be as great or enduring as we have hoped or expected. Even so, the moderate contribution does not necessarily undermine the importance of tourism in our lives. We must acknowledge that our lives are complicated and that a certain event, regardless of desirable or abhorrent, is not able to completely determine the quality of our lives. We feel happy when we marry a loved one, succeed in business, give birth to a child, and obtain a doctoral degree; we also feel sad for the death of a loved one, the failure in an enterprise, illness, and the starvation that millions of people are suffering. Yet, none of these feelings can always keep us happy or sad for our entire life. Our life is like an electrocardiogram, with the ups and downs indicating we are still alive, and what we can do to live a quality life is engaging in more “up” events and in fewer “down” events. Tourism is one of the “up” events. Thus, the wellbeing research in the tourism context might benefit the academy and the society more by focusing on the quality of the tourist experience.

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Appendix

Verbal script for recruiting participants[1]

Key: P = Potential Participant; SI = Student Investigator

SI: Hi, my name is Yu Jibin, I am a PhD candidate from the University of Waterloo in Canada and I am conducting a study to explore how your tourist experience might contribute to your wellbeing. Do you have a few minutes to talk to me?
P: Sure!
SI: Are you on a holiday for several days?

P: No.
SI: I am doing a study involving tourists on extended holidays, so considering you are not, I will not bother you further, have a good day!
OR
P: Yes.
SI: I am currently conducting survey research that looks at how holidays are related to our wellbeing. I was hoping you might volunteer to participate in my survey, which I assure has been reviewed and received ethics clearance through a University of Waterloo Research Ethics Committee. Do you want to know more information to help you make the decision?

P: Sorry, I do not want to do the survey.
SI: That's fine. Have a good day!
OR
P: Sure, I would like to hear more and know what I am supposed to do.
SI: Thank you! We believe that a tourist experience, like your holiday, may contribute to your wellbeing, but we are not entirely sure that the contribution lasts over time. So, we have designed a longitudinal study to explore how lasting your tourist experience is for your wellbeing after you return home. So, this study includes three waves of surveys, and the first one, which you can complete now, will take you only about 10 minutes to finish. The questionnaire asks you about your experience on your trip so far; for example, you will be asked to rate how strongly you agree or disagree with statements like, "I feel I have a more positive attitude to life". There are also some general questions about your trip, such as how many days your holiday is, and questions about yourself, such as age, sex, and education. The second and third waves of the survey will take place in the weeks after you return home,

[1] The script was actually in Chinese, the English version here is just for review.

and will be conducted through email or WeChat, and each of those waves are a bit shorter and will take you less than five minutes to complete. These two surveys also ask you to agree or disagree with a number of statements about your holiday experience, such as "I am true to myself in most situations". To show our appreciation for your participation in the three surveys, you will receive 5, 10, and 15 yuan respectively. More details about the study are described in this information letter [give participant copy of information letter].

P: How are you going to pay me?

SI: I give you the RMB 5 yuan as soon as you have participated in the first survey. Because the second and third waves of the survey will be carried out when you have returned home, I will transfer the cash to you through WeChat. If you do not use WeChat, I can give you the cash for all three waves of survey in advance. Do you think that you would be willing to participate in all three waves of the study?

P: No, I do not think I would like to participate.

SI: It's ok, have a good trip!

OR

P: Yes, I am willing to take part in your study.

SI: Thank you very much, I really appreciate it. Before you start the first survey, I would like to remind you of some things that are also included in the information letter:

1. Your involvement in this study is entirely voluntary.
2. You may decline to answer any of the items you do not wish to answer and may terminate the survey at any time, without loss of remuneration.
3. Your participation will be *confidential*. Identifying information will be removed from the data that is collected and stored separately and your e-mail address or WeChat will only be used to distribute the surveys and provide remuneration.
4. The data collected will be kept in a locked office at the University of Waterloo and on a password protected computer for a minimum of 10 years.
5. If you wish, once all of the data have been analyzed, I will provide you with an executive summary of the research results.

Please refer to the Information Letter and the Consent and Information Release for more details.

A typical conversation that reminds participants of completing the second survey[2]

Me: Hello, how's going?

Participant: I am good, thank you. How are you?

Me: I am good. I am texting you for the second survey, could you please fill out the second survey?

Participant: Sure, please send it to me.

Me: Thank you very much. Here is your ID code, please copy and paste it to the first question. Here is the link, please click it to open the questionnaire (the link is sent). Please send me the screen shot when you are done.

Participant: It is done! Here is the screen shot.

Me: Thank you very much, here is 10 yuan for your participation (10 yuan is sent). Let's keep in touch and I will contact you one month later.

Participant: Sure, no problem!

[2] This is an English translation for review.

A typical conversation that reminds participants of completing the third survey[3]

Me: Hello, how's it going?

Participant: I am good, thank you. How are you?

Me: I am good. I am texting you for the third survey, could you please fill out the third survey?

Participant: Sure, please send it to me.

Me: Thank you very much. Here is your ID code, please copy and paste it to the first question. Here is the link, please click it to open the questionnaire (the link is sent). Please send me the screen shot when you are done.

Participant: It is done! Here is the screen shot.

Me: Thank you very much, here is 15 yuan for your participation (15 yuan is sent). All the surveys are done, I appreciate your participation, I will send you a summary of the results when the research is done!

Participant: My pleasure!

[3] This is a English translation for review.

The tourist experience and wellbeing survey (Wave 1)

Thank you for participating in this survey. This research sets out to examine how the tourist experience contributes to your wellbeing. It takes 5 to 10 minutes to finish the survey; your participation is voluntary and anonymous.

How has your travel experience been so far? Please indicate the degree to which you agree with each of the following statements **based on your experience on this trip**.

	Strongly Disagree						Strongly Agree
1. I feel very joyful on this trip	1	2	3	4	5	6	7
2. I feel I have a clear sense of purpose about my life when I am travelling	1	2	3	4	5	6	7
3. I feel I am out of the mundane(ordinary) world sometimes when I am travelling	1	2	3	4	5	6	7
4. I find my life purpose on this trip	1	2	3	4	5	6	7
5. I get along well with people I come into contact with on the trip	1	2	3	4	5	6	7
6. I feel my horizons have been expanded on this trip	1	2	3	4	5	6	7
7. I feel very contented when I am travelling	1	2	3	4	5	6	7
8. I feel I am becoming a better person on this trip	1	2	3	4	5	6	7
9. I feel I am becoming a person I've always wanted to be on the trip	1	2	3	4	5	6	7
10. I feel I have a good sense of what makes my life meaningful when I am travelling	1	2	3	4	5	6	7
11. I have a more positive attitude to life when I am travelling	1	2	3	4	5	6	7
12. I feel I am becoming more confident to life when I am travelling	1	2	3	4	5	6	7
13. I really like the people I interact with during the trip	1	2	3	4	5	6	7
14. I feel very good when I am travelling	1	2	3	4	5	6	7
15. I just keep to myself and don't have many social contacts during the trip	1	2	3	4	5	6	7
16. I consider the people I interact with many times during the trip to be my friends	1	2	3	4	5	6	7

	Strongly Disagree						Strongly Agree
17. I feel I have a good understanding about my life's meaning when I am travelling	1	2	3	4	5	6	7
18. I am close to very few people during the trip	1	2	3	4	5	6	7
19. The people I interact with during the trip seem to don't like me much	1	2	3	4	5	6	7
20. I feel very happy when I am travelling	1	2	3	4	5	6	7
21. I feel time flows so fast sometimes during the trip	1	2	3	4	5	6	7
22. I feel absorbed in the surroundings sometimes during the trip	1	2	3	4	5	6	7
23. I feel everything around me stops sometimes during the trip	1	2	3	4	5	6	7
24. I feel I have a clear life orientation when I am travelling	1	2	3	4	5	6	7
25. I feel a harmony between me and the surroundings sometimes on the trip	1	2	3	4	5	6	7
26. I feel I am in a world immune from any distractions sometimes on the trip	1	2	3	4	5	6	7
27. I feel I am growing when I am travelling	1	2	3	4	5	6	7
28. I am less thinking of the annoying things in my life during the trip	1	2	3	4	5	6	7
29. I feel very positive when I am travelling	1	2	3	4	5	6	7
30. People I interact with during the trip are generally pretty friendly towards me	1	2	3	4	5	6	7
31. I feel very pleasant when I am travelling	1	2	3	4	5	6	7
32. People I interact with during the trip care about me	1	2	3	4	5	6	7
33. I enjoy the feeling of immersing in something during the trip	1	2	3	4	5	6	7
34. How I think about the world has been changed on the trip	1	2	3	4	5	6	7

Please indicate the degree to which you agree with each of the following statements **based on your experience on this trip.**

	Strongly Disagree						Strongly Agree
1. I think it is better to be myself than to be popular when I am travelling	1	2	3	4	5	6	7
2. I stand by what I believe in when I am travelling	1	2	3	4	5	6	7
3. I am true to myself in most situations on this trip	1	2	3	4	5	6	7
4. I live in accordance with my values and beliefs when I am travelling	1	2	3	4	5	6	7
5. I am strongly influenced by others' opinions when I am travelling	1	2	3	4	5	6	7
6. I feel I am doing what other people tell me to do on the trip	1	2	3	4	5	6	7
7. I feel I need to do what others expect me to do on this trip	1	2	3	4	5	6	7
8. I feel others influence me greatly on the trip	1	2	3	4	5	6	7
9. I don't know how I really feel inside when I am travelling	1	2	3	4	5	6	7
10. I feel I don't know myself very well when I am travelling	1	2	3	4	5	6	7
11. I feel out of touch with the 'real me' when I am travelling	1	2	3	4	5	6	7
12. I feel alienated from myself when I am travelling	1	2	3	4	5	6	7

Please indicate how often you have experienced each of the following feelings ***during the trip***.

	Almost Never						Almost Always
1. Positive	1	2	3	4	5	6	7
2. Negative	1	2	3	4	5	6	7
3. Good	1	2	3	4	5	6	7
4. Bad	1	2	3	4	5	6	7
5. Pleasant	1	2	3	4	5	6	7
6. Unpleasant	1	2	3	4	5	6	7
7. Happy	1	2	3	4	5	6	7
8. Sad	1	2	3	4	5	6	7
9. Afraid	1	2	3	4	5	6	7
10. Joyful	1	2	3	4	5	6	7
11. Angry	1	2	3	4	5	6	7
12. Contented	1	2	3	4	5	6	7

How satisfied are you with your trip so far?

Very dissatisfied	Dissatisfied	A little dissatisfied	Neutral	A little satisfied	Satisfied	Very satisfied
1	2	3	4	5	6	7

Thinking about your life overall, how satisfied are you with your life so far? Please indicate the degree to which you agree with each of the following statements **based on your lifetime experience**.

	Strongly Disagree						Strongly Agree
1. In most ways my life is close to my ideal	1	2	3	4	5	6	7
2. The conditions of my life are excellent generally	1	2	3	4	5	6	7
3. I am satisfied with my life	1	2	3	4	5	6	7
4. So far I have gotten the important things I want in my life	1	2	3	4	5	6	7
5. If I could live my life over, I would change almost nothing	1	2	3	4	5	6	7
6. I lead a purposeful and meaningful life	1	2	3	4	5	6	7
7. My social relationships in my life are supportive and rewarding	1	2	3	4	5	6	7
8. I am engaged and interested in daily activities	1	2	3	4	5	6	7
9. I actively contribute to the happiness and wellbeing of others	1	2	3	4	5	6	7
10. I am competent and capable in the activities that are important to me	1	2	3	4	5	6	7
11. I am a good person and live a good life	1	2	3	4	5	6	7
12. In my life, I am always optimistic about my future	1	2	3	4	5	6	7
13. In my life, people respect me	1	2	3	4	5	6	7

About your tip

1. Which day of your trip are you currently on (e.g., first, third, day 7, day 10)? _____ day of the trip.

2. On what day will you finish your present trip (day and month)? _____

3. Where do you stay most often during this trip?

○ Hostel ○ Hotel ○ Airbnb

○ with friends ○ with family ○ Or please specify: _____

4. Whom are you travelling with?

○ Partner ○ Family ○ Friend(s) ○ Alone

About yourself

1. What is your current age? _____ years of age
2. What is your sex? ○ Female ○ Male
3. What is your marital status?

○ Single/never married ○ Married

○ Divorced/separated ○ Widowed

4. What is the highest level of education you have *completed*?

○ High school or lower ○ University or college ○ Master's ○ Ph.D.

5. What was your total *personal* income (in RMB) before taxes from all sources last year?

☙ Under 10,000	☙ 130,000 to 159,999
☙ 10,000 to 39,999	☙ 160,000 to 189,999
☙ 40,000 to 69,999	☙ 190,000 to 219,999
☙ 70,000 to 99,999	☙ 220,000 to 249,999
☙ 100,000 to 129,999	☙ 250,000 and over
☙ I would rather not to say	

The questionnaire ends here. Thank you for your participation!

This project has been reviewed and received ethics clearance through a University of Waterloo Research Ethics Committee (ORE #40014). If you have any questions for the Committee, please contact the Chief Ethics Officer, Office of Research Ethics, at (519) 888-4567, ext. 36005, or by e-mail at ore-ceo@uwaterloo.ca.

If you have any questions about the survey, please feel free to contact me at jibin.yu@uwaterloo.ca or at +1(519) 478-5593, or my supervisor, Dr. Bryan Smale, at smale@uwaterloo.ca.

Have a good holiday!

The tourist experience and wellbeing survey (Wave 2)

As a reminder, this research study sets out to examine how the tourist experience contributes to your wellbeing. Now that you have returned home, we want to know how you are doing.

Now that you have returned home, please indicate the degree to which you agree with each of the following statements **based on how you feel since you returned home.**

	Strongly Disagree						Strongly Agree
1.I feel alienated from myself in the daily life after the trip	1	2	3	4	5	6	7
2. I stand by what I believe in in the daily life after the trip	1	2	3	4	5	6	7
3. I am true to myself in most situations in the daily life after the trip	1	2	3	4	5	6	7
4. I feel others influence me greatly in the daily life after the trip	1	2	3	4	5	6	7
5. I am strongly influenced by others' opinions in the daily life after the trip	1	2	3	4	5	6	7
6. I live in accordance with my values and beliefs in the daily life after the trip	1	2	3	4	5	6	7
7. I feel I need to do what others expect me to do in the daily life after the trip	1	2	3	4	5	6	7
8. I think it is better to be myself than to be popular in the daily life after the trip	1	2	3	4	5	6	7
9. I don't know how I really feel inside in the daily life after the trip	1	2	3	4	5	6	7
10. I feel I don't know myself very well in the daily life after the trip	1	2	3	4	5	6	7
11. I feel out of touch the 'real me' in the daily life after the trip	1	2	3	4	5	6	7
12. I do what other people tell me to do in the daily life after the trip	1	2	3	4	5	6	7

Please indicate below how often you experience each of the following feelings ***in your everyday life since you returned home.***

	Almost Never						Almost Always
1. Contented	1	2	3	4	5	6	7
2. Negative	1	2	3	4	5	6	7
3. Happy	1	2	3	4	5	6	7
4. Joyful	1	2	3	4	5	6	7
5. Pleasant	1	2	3	4	5	6	7
6. Unpleasant	1	2	3	4	5	6	7
7. Good	1	2	3	4	5	6	7
8. Sad	1	2	3	4	5	6	7
9. Afraid	1	2	3	4	5	6	7
10. Bad	1	2	3	4	5	6	7
11. Angry	1	2	3	4	5	6	7
12. Positive	1	2	3	4	5	6	7

Reflecting back on your last trip now, how satisfied are you with it?

Very dissatisfied	Dissatisfied	A little dissatisfied	Neutral	A little satisfied	Satisfied	Very satisfied
1	2	3	4	5	6	7

Thinking about your life overall, how satisfied are you with your life? Please indicate the degree to which you agree with each of the following statements **based on your lifetime experience**.

	Strongly Disagree						Strongly Agree
1. In my life, I am always optimistic about my future	1	2	3	4	5	6	7
2. My social relationships in my life are supportive and rewarding	1	2	3	4	5	6	7
3. I am satisfied with my life	1	2	3	4	5	6	7
4. So far I have gotten the important things I want in my life	1	2	3	4	5	6	7
5. In my life, people respect me	1	2	3	4	5	6	7
6. I lead a purposeful and meaningful life	1	2	3	4	5	6	7
7. I am competent and capable in the activities that are important to me	1	2	3	4	5	6	7

	Strongly Disagree						Strongly Agree
8. I am engaged and interested in daily activities	1	2	3	4	5	6	7
9. I actively contribute to the happiness and wellbeing of others	1	2	3	4	5	6	7
10. The conditions of my life are excellent generally	1	2	3	4	5	6	7
11. I am a good person and live a good life	1	2	3	4	5	6	7
12. In most ways my life is close to my ideal	1	2	3	4	5	6	7
13. If I could live my life over, I would change almost nothing	1	2	3	4	5	6	7

Have you traveled since the last survey? Please indicate the travel time if you have.

☙ No

☙ Yes, from_____ to _____

The questionnaire ends here. Thank you again for your participation!

This project has been reviewed and received ethics clearance through a University of Waterloo Research Ethics Committee (ORE #40014). If you have any questions for the Committee, please contact the Chief Ethics Officer, Office of Research Ethics, at (519) 888-4567, ext. 36005, or by e-mail at ore-ceo@uwaterloo.ca.

If you have any questions about the survey, please feel free to contact me at jibin.yu@uwaterloo.ca or at +1(519) 478-5593, or my supervisor, Dr. Bryan Smale, at smale@uwaterloo.ca.

The tourist experience and wellbeing survey (Wave 3)

As a reminder, this research study sets out to examine how the tourist experience contributes to your wellbeing. Now that you have been home for a while, we want to know how you are doing.

Now that you have been home for a while, please indicate the degree to which you agree with each of the following statements **based on how your experience since you returned home.**

	Strongly Disagree						Strongly Agree
1. I feel I need to do what others expect me to do in the daily life after the trip	1	2	3	4	5	6	7
2. I am true to myself in most situations in the daily life after the trip	1	2	3	4	5	6	7
3. I think it is better to be myself than to be popular in the daily life after the trip	1	2	3	4	5	6	7
4. I feel others influence me greatly in the daily life after the trip	1	2	3	4	5	6	7
5. I feel I don't know myself very well in the daily life after the trip	1	2	3	4	5	6	7
6. I feel I am doing what other people tell me to do on the trip	1	2	3	4	5	6	7
7. I stand by what I believe in in the daily life after the trip	1	2	3	4	5	6	7
8. I feel out of touch with the 'real me' in the daily life after the trip	1	2	3	4	5	6	7
9. I don't know how I really feel inside in the daily life after the trip	1	2	3	4	5	6	7
10. I am strongly influenced by others' opinions in the daily life after the trip	1	2	3	4	5	6	7
11. I live in accordance with my values and beliefs in the daily life after the trip	1	2	3	4	5	6	7
12.I feel alienated from myself in the daily life after the trip	1	2	3	4	5	6	7

Please indicate below how often you experienced each of the following feelings ***in your everyday life since you returned home.***

	Almost Never						Almost Always
1. Happy	1	2	3	4	5	6	7
2. Afraid	1	2	3	4	5	6	7
3. Unpleasant	1	2	3	4	5	6	7
4. Negative	1	2	3	4	5	6	7
5. Pleasant	1	2	3	4	5	6	7
6. Angry	1	2	3	4	5	6	7
7. Positive	1	2	3	4	5	6	7
8. Good	1	2	3	4	5	6	7
9. Contented	1	2	3	4	5	6	7
10. Joyful	1	2	3	4	5	6	7
11. Sad	1	2	3	4	5	6	7
12. Bad	1	2	3	4	5	6	7

Reflecting back on your last trip now, how satisfied are you with it?

Very dissatisfied	Dissatisfied	A little dissatisfied	Neutral	A little satisfied	Satisfied	Very satisfied
1	2	3	4	5	6	7

Thinking about your life overall, how satisfied are you with your life so far? Please indicate the degree to which you agree with each of the following statements **based on your lifetime experience**.

	Strongly Disagree						Strongly Agree
1. So far I have gotten the important things I want in my life	1	2	3	4	5	6	7
2. I am competent and capable in the activities that are important to me	1	2	3	4	5	6	7
3. If I could live my life over, I would change almost nothing	1	2	3	4	5	6	7
4. I am a good person and live a good life	1	2	3	4	5	6	7
5. In my life, people respect me	1	2	3	4	5	6	7
6. I lead a purposeful and meaningful life	1	2	3	4	5	6	7

7. In most ways my life is close to my ideal	1	2	3	4	5	6	7
8. I am engaged and interested in daily activities	1	2	3	4	5	6	7
9. I actively contribute to the happiness and wellbeing of others	1	2	3	4	5	6	7
10. In my life, I am always optimistic about my future	1	2	3	4	5	6	7
11. I am satisfied with my life	1	2	3	4	5	6	7
12. The conditions of my life are excellent generally	1	2	3	4	5	6	7
13. My social relationships in my life are supportive and rewarding	1	2	3	4	5	6	7

Have you traveled since the last survey? Please indicate the travel time if you have.

☙ No

☙ Yes, from_____ to _____

The questionnaire ends here. Thank you again for your participation!

This project has been reviewed and received ethics clearance through a University of Waterloo Research Ethics Committee (ORE #40014). If you have any questions for the Committee, please contact the Chief Ethics Officer, Office of Research Ethics, at (519) 888-4567, ext. 36005, or by e-mail at ore-ceo@uwaterloo.ca.

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旅游体验与个人幸福调查（第一轮）

首先感谢您参与此项调查，该研究致力于了解旅游体验如何影响个人幸福。完成此项调查需要5到10分钟，您的参与是自愿并且匿名的，请放心作答。

到目前为止，您的旅游体验怎么样？以下有34条描述，请根据此次旅游体验，勾选相应的数字以表明您对以下每项描述的同意程度。

	强烈不同意						强烈同意
1.在这次旅行中，我感觉很高兴	1	2	3	4	5	6	7
2.在这次旅行中，我感觉很清楚自己的人生目标	1	2	3	4	5	6	7
3.在这次旅行中，我有时感觉脱离了嘈杂的世界	1	2	3	4	5	6	7
4.在这次旅行中，我感觉找到了我的人生目标	1	2	3	4	5	6	7
5.我与这次旅行中碰到的人相处的很好	1	2	3	4	5	6	7
6.在这次旅行中，我感觉自己的眼界得到了扩展	1	2	3	4	5	6	7
7.在这次旅行中，我感觉很满足	1	2	3	4	5	6	7
8.经过这次旅行，我感觉自己变得更好了	1	2	3	4	5	6	7
9.在这次旅行中，我感觉自己正变成一直想成为的人	1	2	3	4	5	6	7
10.经过这次旅行，我变得很清楚是什么让我的人生变得有意义	1	2	3	4	5	6	7
11.经过这次旅行，我对生活的态度变得更积极了	1	2	3	4	5	6	7
12.经过这次旅行，我变得对生活更有信心了	1	2	3	4	5	6	7
13.我很喜欢在这次旅行中遇到的人	1	2	3	4	5	6	7
14.在这次旅行中，我感觉很好	1	2	3	4	5	6	7
15.在这次旅行中，我基本上就自己待着，没怎么跟人接触	1	2	3	4	5	6	7
16.我把这次旅行中认识的人当做朋友	1	2	3	4	5	6	7
17.经过这次旅行，我感觉对人生的意义有了更好的理解	1	2	3	4	5	6	7
18.在这次旅行中，我几乎对所有人都很疏远	1	2	3	4	5	6	7
19.这次旅行中遇到的人似乎都不太喜欢我	1	2	3	4	5	6	7
20.在这次旅行中，我感觉很开心	1	2	3	4	5	6	7
21.在这次旅行中，我感觉时间过得好快	1	2	3	4	5	6	7

	强烈不同意						强烈同意
22.在这次旅行中，我有时候感觉跟周围融为一体了	1	2	3	4	5	6	7
23.在这次旅行中，我有时候感觉周围的一切都停止了	1	2	3	4	5	6	7
24.经过这次旅行，我感觉自己的人生目标变得明确了	1	2	3	4	5	6	7
25.在这次旅行中，我有时感觉自己跟周围的一切都很和谐	1	2	3	4	5	6	7
26.在这次旅行中，我没有为日常琐事分心	1	2	3	4	5	6	7
27.在这次旅行中，我感觉自己在成长	1	2	3	4	5	6	7
28.在这次旅行中，我感觉忘了日常生活中的烦心事	1	2	3	4	5	6	7
29.在这次旅行中，我感觉很积极向上	1	2	3	4	5	6	7
30.这次旅行中遇到的人总体来说对我很友好	1	2	3	4	5	6	7
31.在这次旅行中，我感觉很愉悦	1	2	3	4	5	6	7
32.这次旅行中遇到的人是在乎我的	1	2	3	4	5	6	7
33.我很喜欢旅行中沉浸在某件事里的感觉	1	2	3	4	5	6	7
34.经过这次旅行，我感觉自己对世界的看法发生了变化	1	2	3	4	5	6	7

以下有12条关于旅游体验的描述，请根据此次旅游体验，勾选相应的数字以表明您对以下每项描述的同意程度。

	强烈不同意						强烈同意
1.在这次旅行中，我感觉做自己比受欢迎更重要	1	2	3	4	5	6	7
2.在这次旅行中，我都在坚持我所相信的	1	2	3	4	5	6	7
3.在这次旅行中，我基本上都是在做真正的自己	1	2	3	4	5	6	7
4.在这次旅行中，我都是在按照自己的价值观和信仰来生活	1	2	3	4	5	6	7
5.在这次旅行中，我感觉自己强烈地受到他人观点的影响	1	2	3	4	5	6	7
6.在这次旅行中，我感觉自己在按照别人告诉我的去做	1	2	3	4	5	6	7
7.在这次旅行中，我感觉自己应该按照别人期望的去做	1	2	3	4	5	6	7

	强烈不同意						强烈同意
8.在这次旅行中，我感觉他人对我有很大的影响	1	2	3	4	5	6	7
9.在这次旅行中，我感觉不太清楚自己内心是怎么想的	1	2	3	4	5	6	7
10.在这次旅行中，我感觉不是很了解自己	1	2	3	4	5	6	7
11.在这次旅行中，我感觉有点不像真正的自己了	1	2	3	4	5	6	7
12.在这次旅行中，我感觉我在偏离真正的自己	1	2	3	4	5	6	7

以下有12条关于情绪的描述，请您根据此次旅游体验，勾选相应的数字以表明每一种情绪发生的次数

	几乎从来不						几乎总是
1.感觉积极的	1	2	3	4	5	6	7
2.感觉消极的	1	2	3	4	5	6	7
3.感觉好的	1	2	3	4	5	6	7
4.感觉坏的	1	2	3	4	5	6	7
5.感觉开心的	1	2	3	4	5	6	7
6.感觉不开心的	1	2	3	4	5	6	7
7.感觉快乐的	1	2	3	4	5	6	7
8.感觉伤心的	1	2	3	4	5	6	7
9.感觉害怕的	1	2	3	4	5	6	7
10.感觉愉悦的	1	2	3	4	5	6	7
11.感觉愤怒的	1	2	3	4	5	6	7
12.感觉知足的	1	2	3	4	5	6	7

到目前为止，您对这次旅游感到满意吗？

非常不满意	不满意	有点不满意	中立	有点满意	满意	非常满意
1	2	3	4	5	6	7

回顾您的一生，您对自己的生活感到满意吗？以下有 13 条描述，请您根据自己的人生经历，勾选相应的数字以表明您对每项描述的同意程度。

	强烈不同意						强烈同意
1.回顾我的一生，在大部分方面，我的生活接近我理想的状态	1	2	3	4	5	6	7
2.总体而言，我的生活条件很好	1	2	3	4	5	6	7
3.回顾我的一生，我对我的生活很满意	1	2	3	4	5	6	7
4.到目前为止，我已经得到了我想要的东西	1	2	3	4	5	6	7
5.如果能重新再活一遍，我也不会想改变什么	1	2	3	4	5	6	7
6.回顾我的一生，我的人生是有目标和意义的	1	2	3	4	5	6	7
7.我人生中的社会关系对我的生活是很有帮助的	1	2	3	4	5	6	7
8.我一直都对日常生活很投入也很感兴趣	1	2	3	4	5	6	7
9.我的人生对他人的快乐和幸福是有贡献的	1	2	3	4	5	6	7
10.我有能力完成对我的人生而言非常重要的事情	1	2	3	4	5	6	7
11.我一直都是一个好人并过着好的生活	1	2	3	4	5	6	7
12.我一直都对自己的未来感到很乐观	1	2	3	4	5	6	7
13.别人一直是尊重我的	1	2	3	4	5	6	7

关于您的旅游

1.这是您旅行的第几天？_____

2.您计划什么时间结束这次旅行（请填写年月日）？_____

3.这次旅行中您主要住在哪里？

○ 青旅　　○ 酒店　　○ Airbnb

○ 朋友家　　○ 亲戚家　　○ 其他：_____

4.您正在和谁一起旅行？

○ 伴侣　　○ 家人　　○ 朋友　　○ 独自一人

关于您自己

1. 您的年龄是？_____

2. 您的性别是？ ○ 女 ○ 男

3. 您的婚姻状况是？

○ 从未结婚 ○ 已婚

○ 离异或分居 ○ 丧偶

4. 您的最高学历是？

○ 高中及以下 ○ 大专或大学 ○ 硕士研究生 ○ 博士研究生

5. 您的个人税前年收入是多少？

- 低于 1 万
- 1 到 4 万
- 4 到 7 万
- 7 到 10 万
- 10 到 13 万
- 13 到 16 万
- 16 到 19 万
- 19 到 22 万
- 22 到 25 万
- 25 万及以上
- 不想说

问卷到此结束，谢谢您的参与！

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如果您对此调查有任何疑问，请给我发邮件 jibin.yu@uwaterloo.ca，或者致电+1(519) 478-5593。您也可以联系我的导师 Bryan Smale 博士，他的邮箱是 smale@uwaterloo.ca。

祝您旅行愉快！

旅游体验与个人幸福调查（第二轮）

再次提醒，此研究致力于了解旅游体验如何影响您的幸福。现在您已经结束旅行，我们想了解您现在的情况。

现在您已经结束旅行，以下有 12 项描述，请您**根据旅行结束后的生活体验**，勾选相应的数字以表明您对每一项描述的同意程度。

	强烈不同意						强烈同意
1. 旅游结束后的生活中，我感觉我在偏离真正的自己	1	2	3	4	5	6	7
2. 旅游结束后的生活中，我都在坚持我所相信的	1	2	3	4	5	6	7
3. 旅游结束后的生活中，我基本上都是在做真正的自己	1	2	3	4	5	6	7
4. 旅游结束后的生活中，我感觉他人对我有很大的影响	1	2	3	4	5	6	7
5. 旅游结束后的生活中，我感觉自己强烈地受到他人观点的影响	1	2	3	4	5	6	7
6. 旅游结束后的生活中，我都在按照自己的价值观和信仰来生活	1	2	3	4	5	6	7
7. 旅游结束后的生活中，我觉得自己应该按照别人期望的去做	1	2	3	4	5	6	7
8. 旅游结束后的生活中，我感觉做自己比受欢迎更重要	1	2	3	4	5	6	7
9. 旅游结束后的生活中，我感觉不太清楚自己内心是怎么想的	1	2	3	4	5	6	7
10. 旅游结束后的生活中，我感觉不是很了解自己	1	2	3	4	5	6	7
11. 旅游结束后的生活中，我感觉有点不像真正的自己了	1	2	3	4	5	6	7
12. 旅游结束后的生活中，我感觉自己在按照别人告诉我的去做	1	2	3	4	5	6	7

以下有 12 项情绪，请您根据旅行结束后的生活体验，选择相应的数字以表明您有每项情绪的次数。

	几乎从来不						几乎总是
1.感觉满足的	1	2	3	4	5	6	7
2.感觉消极的	1	2	3	4	5	6	7
3.感觉快乐的	1	2	3	4	5	6	7
4.感觉愉悦的	1	2	3	4	5	6	7
5.感觉开心的	1	2	3	4	5	6	7
6.感觉不开心的	1	2	3	4	5	6	7
7.感觉好的	1	2	3	4	5	6	7
8.感觉伤心的	1	2	3	4	5	6	7
9.感觉害怕的	1	2	3	4	5	6	7
10.感觉坏的	1	2	3	4	5	6	7
11.感觉愤怒的	1	2	3	4	5	6	7
12.感觉积极的	1	2	3	4	5	6	7

现在回顾您的这次旅行，您感到满意吗？

非常不满意	不满意	有点不满意	中立	有点满意	满意	非常满意
1	2	3	4	5	6	7

回顾您的一生，您对自己的生活满意吗？以下有 13 条描述，请根据您的人生经历，选择相应的选项以表明您对每项描述的同意程度。

	强烈不同意						强烈同意
1.我一直都对自己的未来感到很乐观	1	2	3	4	5	6	7
2.我人生中的社会关系对我的生活是很有帮助的	1	2	3	4	5	6	7
3.回顾我的一生，我对我的生活感到很满意	1	2	3	4	5	6	7
4.到目前为止，我已经得到了我想要的东西	1	2	3	4	5	6	7
5.别人一直是尊敬我的	1	2	3	4	5	6	7
6.回顾我的一生，我的人生是有目标和意义的	1	2	3	4	5	6	7
7. 我有能力完成对我的人生而言非常重要的事	1	2	3	4	5	6	7

	强烈不同意						强烈同意
8.我一直都对日常生活很投入也很感兴趣	1	2	3	4	5	6	7
9.我的人生对他人的快乐和幸福是有贡献的	1	2	3	4	5	6	7
10.总体而言，我的生活条件很好	1	2	3	4	5	6	7
11.我一直都是一个好人并过着好的生活	1	2	3	4	5	6	7
12.回顾我的一生，在大部分方面，我的生活接近我理想的状态	1	2	3	4	5	6	7
13.如果能重新再活一遍，我也不会想改变什么	1	2	3	4	5	6	7

从上次做问卷到现在,您是否外出旅游(未出游请填“否”,出游过请填写出游起始时间)?

- 否
- 是，从_____ 到 _____

问卷到此结束，谢谢您的参与!

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如果您对此调查有任何疑问，请给我发邮件 jibin.yu@uwaterloo.ca，或者致电+1(519) 478-5593。您也可以联系我的导师 Bryan Smale 博士，他的邮箱是 smale@uwaterloo.ca。

旅游体验与个人幸福调查（第三轮）

再次提醒，此研究致力于了解旅游体验如何提升个人幸福，您现在结束旅行已经有一段时间了，第三轮调查想要了解您现在的情况。

目前您结束旅游已经有一段时间了，以下有 12 项描述，请您根据旅行结束后的生活体验，勾选相应的数字以表明您对每一项描述的同意程度。

	强烈不同意						强烈同意
1. 旅游结束后的生活中，我感觉自己应该按照别人期望的去做	1	2	3	4	5	6	7
2. 旅游结束后的生活中，我基本上都是在做真正的自己	1	2	3	4	5	6	7
3. 旅游结束后的生活中，我感觉做自己比受欢迎更重要	1	2	3	4	5	6	7
4. 旅游结束后的生活中，我感觉他人对我有很大的影响	1	2	3	4	5	6	7
5. 旅游结束后的生活中，我感觉不是很了解自己了	1	2	3	4	5	6	7
6. 旅游结束后的生活中，我感觉自己在按照别人告诉我的去做	1	2	3	4	5	6	7
7. 旅游结束后的生活中，生活中我都坚持我所相信的	1	2	3	4	5	6	7
8. 旅游结束后的生活中，我感觉有点不像真正的自己了	1	2	3	4	5	6	7
9. 旅游结束后的生活中，我感觉不太清楚自己内心是怎么想的	1	2	3	4	5	6	7
10. 旅游结束后的生活中，我感觉自己强烈地受到他人观点的影响	1	2	3	4	5	6	7
11. 旅游结束后的生活中，我都在按照自己的价值观和信仰来生活	1	2	3	4	5	6	7
12. 旅游结束后的生活中，我感觉我在偏离真正的自己	1	2	3	4	5	6	7

以下有 12 项情绪，请您根据旅行结束后的生活体验，选择相应的数字以表明您有每项情绪的次数。

	几乎从来不						几乎总是
1.感觉快乐的	1	2	3	4	5	6	7
2.感觉害怕的	1	2	3	4	5	6	7
3.感觉不开心的	1	2	3	4	5	6	7
4.感觉消极的	1	2	3	4	5	6	7
5.感觉开心的	1	2	3	4	5	6	7
6.感觉愤怒的	1	2	3	4	5	6	7
7.感觉积极的	1	2	3	4	5	6	7
8.感觉好的	1	2	3	4	5	6	7
9.感觉满足的	1	2	3	4	5	6	7
10.感觉愉悦的	1	2	3	4	5	6	7
11.感觉伤心的	1	2	3	4	5	6	7
12.感觉坏的	1	2	3	4	5	6	7

现在回顾您的这次旅行，您感到满意吗？

非常不满意	不满意	有点不满意	中立	有点满意	满意	非常满意
1	2	3	4	5	6	7

回顾您的一生，您对自己的生活感到满意吗？以下有 13 条描述，请根据您的人生经历，选择相应的数字以表明您对每项描述的同意程度。

	强烈不同意						强烈同意
1.到目前为止，我已经得到了我想要的东西	1	2	3	4	5	6	7
2.我有能力完成对我的人生而言非常重要的事情	1	2	3	4	5	6	7
3.如果我能重新再活一遍，我也不会想改变什么	1	2	3	4	5	6	7
4.我一直都是一个好人并过着好的生活	1	2	3	4	5	6	7
5.别人一直是尊重我的	1	2	3	4	5	6	7
6.回顾我的一生，我的人生是有目标和意义的	1	2	3	4	5	6	7
7.回顾我的一生，在大部分方面，我的生活接近我理想的状态	1	2	3	4	5	6	7
8.我一直都对日常生活很投入也很感兴趣	1	2	3	4	5	6	7
9.我的人生对他人的快乐和幸福是有贡献的	1	2	3	4	5	6	7

10.我一直都对自己的未来感到很乐观	1	2	3	4	5	6	7
11.回顾我的一生，我对我的生活感到很满意	1	2	3	4	5	6	7
12.总体而言，我的生活条件很好	1	2	3	4	5	6	7
13.我人生中的社会关系对我的生活是很有帮助的	1	2	3	4	5	6	7

从上次做问卷到现在,您是否外出旅游(未出游请填“否”,出游过请填写出游起始时间)?

- 否
- 是，从_____ 到 _____

问卷到此结束，谢谢您的参与!

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