

UNDERSTANDING AFRICAN-AMERICANS' PARTICIPATION IN CHURCH ORIENTED
SPECIAL EVENTS

By

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A THESIS PRESENTED TO THE GRADUATE SCHOOL
OF THE UNIVERSITY OF FLORIDA IN PARTIAL FULFILLMENT
OF THE REQUIREMENTS FOR THE DEGREE OF
MASTER OF SCIENCE IN RECREATIONAL STUDIES

UNIVERSITY OF FLORIDA

2006

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by

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This document is dedicated to my family and friends who have supported me with their prayers, words of encouragement, and love.

ACKNOWLEDGMENTS

I would like to begin by thanking God for blessing me with this opportunity and so much more. I would also like to thank my parents, Harrison and Cheryl Pinckney, for their continued support not only with my education, but in every aspect of my life. I am firmly standing on the foundation that they have laid for me. I would also like to thank my family and friends that provided me with words of encouragement over the years.

I am grateful to my committee members who have guided me through this process. My advisor and chair, Dr. Lori Pennington-Gray, was very patient as I learned the research process. She allowed me the freedom to explore my own areas of interests while providing pointers along the way. Dr. Myron Floyd and Dr. Teheran Mills both challenged me every step of the way to consider all possible explanations. Together this committee provided me with the needed balance to reach a final destination.

Lastly, I want to say thanks to Bishop James E. McKnight, Sr., Pastor James E. McKnight, Jr., and the entire Church of God by Faith family. This study would not have been possible if they had not opened their doors for me to understand the dynamics of their church.

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Abstract of Thesis Presented to the Graduate School
of the University of Florida in Partial Fulfillment of the
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By

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December 2006

Chair: Lori Pennington-Gray

Major Department: Recreational Studies

Church oriented special events (COSE) is a term that refers to special events hosted by a church. COSE is an emerging area of tourism to which the field of tourism should devote attention due to its economic impact on the host city. The individuals who attend COSE also engage in non-COSE related activities such as shopping, sightseeing, and visiting local attractions. There is currently a lack of literature providing an understanding of this specific area of tourism. This thesis is an exploratory study, which sought to gain an understanding of African-Americans participation in COSE. The relationships between social identity, commitment, involvement, compliance and participation in COSE were examined. Data were collected using multiple methods with a total sample of 102 respondents.

The findings were insufficient in providing empirical support for the proposed theoretical model. Due to low cell sizes, it was difficult to measure some of the factors' relationship with participation in COSE. No significant relationships were noticed between the remaining factors and participation in COSE. While the initial goals of this study were not accomplished, other outcomes were achieved. Lessons learned from this study, recommendations for replicating this study, and additional questions to be researched are discussed in this paper.

CHAPTER 1 INTRODUCTION

Tourism is a multibillion-dollar industry (Archer, 1996). Destinations recognize the financial gains that can be experienced as a result of successfully hosting tourist events (King, Pizam, Milman, 1993; Murphy, 1988). One strategy destinations employ to increase tourism business is to host mega events.

Mega events are planned occurrences of limited duration which have an extraordinary impact on the host area in terms of one or more of the following: tourist volumes, visitor expenditures, publicity leading to heightened awareness and a more positive image, related infrastructure and organizational developments which substantially increase the destination's capacity and attractiveness (Fayos-Sola, 1998). In addition to these benefits, mega events can lead to media coverage, depending on the size of the event (Roche, 1994). This coverage serves as a form of free advertising for the host site (Mossberg, 1997). The advertising then leads to the potential for attracting more tourists.

One specific category of mega events, as recognized by the tourism industry, is Meetings, Incentives, Conventions, and Exhibitions (MICE). The benefits of MICE are similar to those of mega events. In 2000 alone over \$100 billion was generated by meeting industry related tourism activity (Successful Meetings, 2001). Unlike mega events, however, MICE typically are not accompanied by negative consequences such as increased crime rates, congestion, and cultural conflicts between residents and tourist (Hiller, 1995).

Meetings, Incentives, Conventions, and Exhibitions can be segmented into different types of MICE. One type of MICE experiencing significant growth is church oriented special events (COSE). Church oriented special events, travel related to conferences, meetings, and retreats hosted by religious entities, have become increasingly popular in the United States. Cities

serving as destinations for COSE have reported hosting conferences in which over 100,000 people have been in attendance and close to \$32 million in revenue (Gospelcity, 2005; Shaughnessy, 2004). This phenomenon can be attributed in part to the rise of megachurches.

Megachurch is a label used to describe churches around the country that average a minimum of 2,000 attendees during weekly services. This label has been applied to over 1,200 churches in just a short period of time, and is rapidly increasing annually (Hartford Institute for Religion Research [HIRR], 2005). The megachurch is much more than a church boasting large memberships. These churches have taken on a new approach to fulfilling their evangelical missions. Through the use of Internet, television, and other forms of media, megachurches have been able to establish a global presence reaching people throughout the world (HIRR, 2005). This growth has led churches and religious leaders to host conventions that would allow these worldwide 'believers' to congregate in one location. Megachurches also use megaevents in popular tourist destinations to combine religious and spiritual activities with leisure and pleasure travel. For example, MegaFest is an internationally popular COSE that attracts approximately 150,000 people annually to Atlanta, Georgia, for a week of spiritual, educational, as well recreational activities (MegaFest, 2006).

Currently, there is no literature explaining what attracts individuals to attend these events. This raises the question interest to the present study, 'What factors lead individuals to participate in church oriented special events?' While there are many explanatory frameworks that can be used to explain the answers to this question, the social identity theory will be given primary consideration. Social identity theory suggests that individuals seek to promote their self-image and accomplish this by associating themselves with positive groups with which they can identify (Taylor and Moghaddam, 1987). While this theory can offer suggestions about why an

individual may choose to join an organization, such as a church, it does not explain why that individual chooses to participate in the church's events. To gain an understanding of this, involvement and commitment were considered as complimentary constructs. Compliance, a theory of organizational behavior, was also considered. Compliance theorists propose that individuals fulfill expected roles for multiple reasons. Of particular interest to this study is normative compliance. This suggests that a member's actions are the result of them agreeing with the objectives and goals of the organization to which they belong (Etzioni, 1975).

Meetings, Incentives, Conventions, and Exhibitions

There are many different types of mega events that a potential site can choose to host. These events range in size providing opportunities even for the smallest community. This includes major sporting events, festivals, and meetings, incentives, conventions, and exhibitions (MICE). Due to the size and benefits of MICE they are often compared to mega events such as major sporting events and special festivals. In a report by *Successful Meetings* (2001), it was stated that in 2000 the meeting industry represented \$122.1 billion of tourism activity in the United States alone.

The success of the meetings, incentives, conventions and exhibitions (MICE) industry along with the number of attendees that it draws has caused MICE to be recognized as a special segment of tourism (Kim, Chon, & Chung, 2003; Mistilis and Dwyer, 1999). They provide a host city with hundreds and even thousands of visitors for a short period of time (Hiller, 1995; Dwyer, et al., 2001; Lawson, 1980). Although the activities of MICE occupy most of the attendees time, there is often time available for these attendees to partake in sightseeing and visit local stores and restaurants (Hiller, 1995; Crouch and Louviere, 2003). In fact, meeting planners are beginning to incorporate tours and city attractions in the schedules that are planned for attendees.

Church Oriented Special Events

A growing segment of the MICE industry is Church Oriented Special Events. These events are characterized as faith-based gatherings hosted by church organizations (Garrison, 2002). Church Oriented Special Events include pilgrimages, retreats, and conventions. There is even an association for meeting planners of religious conferences known as the Religious Conference Management Association (RCMA). In 2001, religious groups conducted more than 15,000 meetings and conventions (Garrison, 2002).

While this phenomenon has been given recognition by many professional tourism journals, some cities are noticing multiple benefits of hosting COSE. First, COSE are considered to be more reliable than corporate meetings. DeWayne Woodring, executive director of RCMA found that "unlike corporate and business gatherings, which will call off an event if there is a ripple of insecurity, religious conventions are required to meet annually... It's in their bylaws. Regardless of war, famine or flood, they're going to meet." Mark Cahill, a national accounts manager at the St. Louis Convention Visitors Commission, also noted that "despite Sept. 11, the religious groups have not stopped calling with interest in coming here... Attendance at business conventions has dropped, but attendance for religious conventions seems to have gotten stronger in the last year" (Garrison, 2002).

Another benefit of COSE is that the attendees of COSE don't limit their activities to the convention/conference that they are attending. Cahill found that "A lot of people treat these conferences as mini-vacations. They'll bring their families and stay for several days. They'll dine at area restaurants and visit art and cultural institutions." The money generated through COSE is not just a result of attendees' spending money on lodging, food and local transportation, but on retail items and sightseeing and recreation as well (Garrison, 2002).

Like MICE, church oriented special events are also compared to major sporting events and concerts as a result of the attendance (Miller and Associates, 2001). Some of these have events hosted more than 80,000 attendees while others have generated as much as \$18 million for the local economy of the host city (Miller and Associates, 2001 and Riley, 1999). Church oriented special events are now gaining the attention major cities across the nation seeking to attract this business.

Statement of the Problem

Although there is some literature available on conventions, festivals, and special events as a form of tourism, including its benefits, there is very little information available about COSE. The lack of information in many of the leading journals within the field of tourism shows the need to develop a knowledge base surrounding this form of tourism. There is some literature available for faith-based travel such as pilgrimages. However, these types of events differ significantly from conventions and conferences.

The impact that COSE has had thus far on the tourism industry warrants detailed study. By gaining a better understanding of the reasons for participating in this particular type of leisure travel, insight will be provided for tourism marketers and managers.

Theoretical Rationale

In order to determine what motivates an individual to attend church oriented special events, multiple theories can be considered. The leisure literature research has concluded that there is a link between commitment and individual behavior including intentions and loyalty (Kim, Scott, and Crompton, 1997; Iwasaki & Havitz, 1998). Individuals may become committed to an activity, agency, or organization such as the church. However, prior to an individual becoming committed to an organization, they must first become involved with that organization. While there is no literature that shows a direct relationship between involvement and social identity,

there are studies that suggest a relationship between the two constructs. Iwasaki and Havitz proposed that there are antecedents (some of which are social) that lead to involvement. In other words, an individual doesn't just become involved in an activity or organization. Instead they are motivated to become involved. Haggard and Williams (1992) offers identity as the antecedent that motivates an individual to become involved. According to their study, each person has an identity that they seek to maintain (Haggard & Williams, 1992). This motivation causes them to actively seek out ways to enhance the identity they wish to promote to others, including becoming involved in various leisure activities. While there are many types of identity, this study will focus specifically on social identity. Social identity theorists believe that individuals join organizations and groups that will promote a particular image to those around them (Ashforth & Mael, 1989).

The following relationship will be examined between the five constructs in this research on African-Americans decisions to attend COSE (Figure 1.1). The model suggests that each individual has an image that they desire to promote to others. This desire motivates them to join organizations and groups that have positive meanings attached to them. The desire is for the individual's social identity to be enhanced as a result of their membership. Upon joining the choice group, there is a reciprocal interaction that takes place between social identity, commitment, involvement, and compliance. While social identity is the initiator for membership, it does not have a unidirectional affect on commitment and involvement. It is in fact strengthened or weakened as a result of that involvement, which can lead to greater involvement. Given that the individual has a positive experience, social identity and involvement will not just raise the individual's commitment level. The increased commitment level has the potential of enhancing the individual's social identity and encouraging future

involvement within the organization. These factors will have a synergistic effect on participation in COSE.

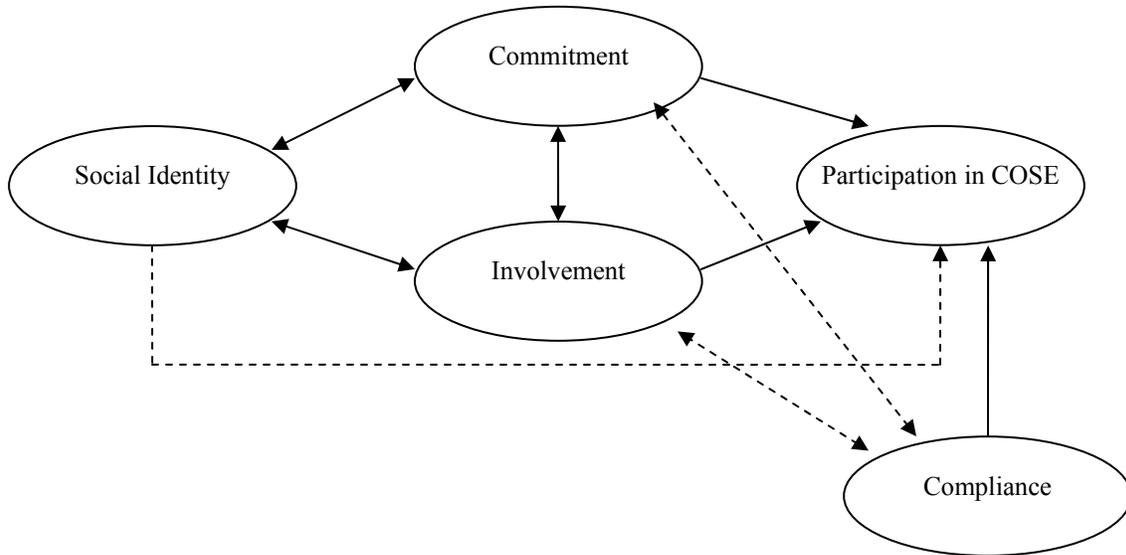


Figure 1: Proposed Relationship between Social Identity, Involvement, Commitment, Compliance, and Participation

As an extension of this model, compliance will also be given consideration as a possible factor of participation because of its applicability to the current problem. Compliance is defined as a relationship in which an actor behaves in accordance with a directive supported by another actor’s power (Etzioni, 1975). While individuals fulfill the requests of those in authority/power, motivating factors vary. Similar to the social identity model, involvement and commitment have an impact on compliance. However, unlike social identity, compliance suggests that individual’s participation is not merely an attempt to obtain a desired identity, but fulfilling an obligation based on shared values between the individual and organization (Etzioni, 1975).

The social identity theory as well as the theory of compliance may be able to offer valid explanations for participation. It is with this in mind, that COSE will be examined.

Consideration will also be given to any possible relationship that may exist between social

identity and compliance. The ultimate goal is to understand the factors that influence one's decision to participate in church oriented special events.

Purpose of the Study

Considering the lack of knowledge surrounding church oriented special events, there are many questions that can be raised about this segment of tourism. This exploratory study will set out to accomplish two things. First, it will attempt to determine which factors are associated with participation in church oriented special events. It will also seek to determine the relationship between the variables that impact participation.

Second, the information from this study will provide a foundation about church orientated special events for researchers of tourism industry to build upon.

Research Questions

1. What is the relationship between Social Identity and Participation in COSE?
2. What is the relationship between Involvement and Participation in COSE?
3. What is the relationship between Commitment and Participation in COSE?
4. What is the relationship between Compliance and Participation in COSE?
5. Do Involvement and Commitment mediate Participation in COSE?
6. Which factor Social Identity, Involvement, Commitment, or Compliance has the greatest impact on Participation in COSE?

Hypotheses

This study tests four primary hypotheses and one secondary hypothesis. The first hypothesis is based on a series of assumptions in social psychology research (Haggard & Williams, 1992, Ashforth & Mael, 1989, Azjen & Fishbein, 1980): individuals seek to promote their self-image. This desire will motivate an individual to join a group or organization that is perceived as having a positive image. Joining the desired group is perceived to improve the individual's image as a result of their membership. This membership is not necessarily based on an application process, but the member's identification with the group and participation in its activities. Therefore the first hypothesis as follows:

H1: There will be an indirect positive correlation between social identity and participation in church oriented special events. As one's social identity increases, so will one's reported participation in COSE. The constructs commitment and involvement will serve as mediating factors between social identity and participation.

The second and third hypotheses draw on research that suggests that as one becomes involved with a group or activity, one becomes more committed to that group or activity. This commitment leads to increased participation in the associated activities (Iwasaki & Havitz, 1998, and Kim, Scott, & Crompton, 1997). As a result, the second and third hypotheses are as follows:

H2: Those members who report having a high level of involvement with Church of God by Faith will also report greater levels of participation in church oriented special events than those members who do report a lower level of involvement.

H3: Those members who report having a high level of commitment to Church of God by Faith will also report greater levels of participation in church oriented special events than those members who do report a lower level of commitment.

Not all members who participate in church oriented special events will do so as a result of strong social identity, involvement, or commitment to Church of God by Faith. As the literature suggests, some individuals will participate in the activities of a group to which they belong in order to receive positive benefits or avoid negative consequences (Etzioni, 1975):

H4: There will be a positive correlation between compliance and participation in church oriented special events. This relationship will assist in explaining the participation in COSE of those individuals who do not display strong levels of social identity, involvement, and commitment.

The impact of the three constructs (social identity, involvement, and commitment) on participation in church oriented special events is not anticipated to act independent of one another. Instead they are expected to have a combined effect on participation. This is following the suggestions of previous research projects (Haggard & Williams, 1992, Iwasaki & Havitz, 1998, and Kim, Scott, & Crompton, 1997). This is the basis upon which the final hypothesis is built:

H5: Involvement and commitment will serve as mediating factors between social identity and participation in church oriented special events.

Definition of Terms

The following definitions are used to describe the major concepts discussed throughout this study.

- COSE (church oriented special events) – special events hosted by church organizations
- Participation – attending and becoming engaged in Church Oriented Special Events
- Social Identity – that part of an individual’s self-concept which derives from his knowledge of his membership of a social group (or groups) together with the value and emotional significance attached to that membership (Taylor & Moghaddam, 1987, p. 60)
- Commitment – those personal and behavioral mechanisms that bind individuals to consistent patterns of leisure behavior (Kim, Scott, & Crompton, 1997)
- Involvement – a state of motivation, arousal, or interest toward an activity, product, or object (Rothschild, 1984)
- Compliance – a relationship in which one actor behaves in accordance with a directive of another actor, usually supported by that actor’s power (Etzioni, 1975)

Organization of Thesis

This thesis is organized into five chapters. Chapter One presented the background, introduced the research problem, and hypotheses of this study. Chapter Two reviews the literature related to social identity, commitment, involvement, and compliance along with the

theoretical rational upon which this study is conducted. The methods of data collection along with the setting of the data collection site are explained in Chapter Three. The results of the research project are presented in Chapter Four. Chapter Five concludes this thesis by discussing the research findings and providing direction for future research.

CHAPTER 2 LITERATURE REVIEW

This chapter reviews the constructs social identity, compliance, commitment, and involvement. Previous studies will be reviewed to determine what is currently known about each subject in order to determine what predictions can be made for this study. The impact that each construct has on participation and the potential relationships between the constructs will be examined. These objectives will be accomplished by examining currently available literature.

Social Identity

The concept and theory of social identity were developed by the European social psychology school of thought with its two leading expositors being Henri Tajfel and John C. Turner. During the time at which social identity was conceived, North American social psychologists presented a theory that described people as being rationale and wanting to live peacefully. European psychologists, however, noticed a different phenomenon and as a result decided to present a theory of intergroup relationships that better reflected their view of European society, the social identity theory.

Social identity theory is based on a number of general assumptions. First, each social group has both positive and negative traits with which they are associated. These positive and negative traits are determined by comparing each group to other similar groups. Positive comparisons produce high prestige for the group while negative comparisons result in the opposite.

Based on those assumptions three ideas have arisen. Individuals first seek to maintain a positive social identity, as a result of its relationship to their self-esteem. Positive social identity is highly based on associations with groups that have high prestige which is gained through favorable social comparisons to similar groups or organizations. When an individual perceives

unsatisfactory social identity, they will either attempt to leave their current group for a more favorable group or they will attempt to enhance their current group by providing positive distinctions that will set the group apart from others.

Social identity is multidimensional consisting of four facets: social categorization, social identity, social comparison, and psychological group distinctiveness. It is hypothesized that each individual seeks to create some organization within their environment and achieves this by segmenting the world into a social order. This social categorization allows the individual to recognize where they are socially located within their environment. For example, individuals within a faith-based organization may socially categorize their world as believers v. non-believers. Social identity, the second component, is the part of the individual's self-concept which derives from his knowledge of his membership to a social group (or groups) along with the emotional significance attached to that membership. A member of the Catholic Church may take pride in knowing that they are joined with one of the largest and most prestigious internationally known religious institutions. Upon recognizing where an individual is located within his social world and the significance of their membership within certain organizations, he begins to socially compare the characteristics of the in-group (the group they are in) to those of the out-groups (similar groups). Examples of social comparison can be noticed when individuals of one denomination (i.e., Baptist) compare their similarities and differences with another denomination (i.e., Methodist). After social comparisons have been made the individual becomes concerned with making sure that the in-group has both a distinct and positive identity compared to relevant groups.

There are two features of social identity. First, group membership is based on the individual's subjective perception. Membership is not necessarily established by any set criteria,

but how well the individual's feels that they relate to the in-group. Second, the value placed on group membership is more important to the individual than just the status of being a member alone. As a result of people's initial desire to be positively evaluated, they feel a need to belong to positively valued groups.

As stated before, individual's considers their in-group most significant when its characteristics are distinctive and these distinctions are positively valued. Social comparison is the means through which the individual determines these distinctions. This process also assists individual's in understanding the values they obtain through membership with their respective group. As a result, social comparison affects the actions of the individual members.

In an attempt to achieve and maintain psychological group distinctiveness, a process of competition and innovation takes place. The goal is to obtain greater distinction from other groups. Each group desires to create a distinct identity for the group to occupy. The extent to which this step is carried out is primarily based on the results of social comparisons. Inferior groups are more inclined to employ methods of creating distinctiveness, while superior groups are more concerned with maintaining or enhancing their current distinctiveness.

When an individual is dissatisfied with his social identity, multiple considerations are given. First cognitive alternatives are considered. These alternatives are based on whether the individual believes his present situation can be changed and to what extent he perceives his situation as being fair and just. Providing that these cognitive alternatives are perceived, an individual and his group may attempt to change the situation. This is done by either attempting to become part of the dominant group, redefining negative characteristics so that they are viewed as positive ones, using new dimensions for which to compare the group, or competing directly with the dominant group. If cognitive alternatives are used, individual actions will vary along

the social mobility - social change scale. Some individuals may attempt to leave their group for a more favorable one (social mobility), while others will do nothing feeling that they are unable to change their current situation.

In reviewing current literature, it was found that political behavior is very strongly affected by social identity. Greene (2002) set out to understand partisanship and its influence on political behavior. This was accomplished by comparing previously utilized research tools that measured partisanship. Each measurement tool focused on a different motive for partisanship including attitudes, affective and cognitive components, and social identification. Social identification proved to be the best measurement of partisanship. Through empirical comparisons, Greene found that social identity provided a well-rounded measurement of partisanship. Through social identity, Greene was able identify individuals personal attitudes towards their partisanship, attitudes towards other parties and how well they identified with their political group. While the social identity measurement tools recognized by Greene don't specifically focus on all four facets of social identity, they proved to be a reliable and valid means of measuring social identity.

Although Greene focused on partisanship, the findings are useful to this study for a few reasons. First partisanship is comparable to religious organization affiliation. In both cases, membership is voluntary and may be influenced by family members or close friends. In addition to this, membership is perceived by the individual and doesn't necessarily require certain standards to be met in order for it to be official or valid. Individuals join both political parties and religious organizations, based on what they deemed to be socially desirable. Lastly, upon joining a religious organization or political party, an individual may seek out ways to make the group more distinct from others.

It must be understood that social identity alone cannot fully explain why one chooses to participate in COSE. As a result, compliance, involvement, and commitment are considered to see if they can also provide insight.

Compliance

Etzioni (1975) suggested that compliance can explain the behavior of individuals within an organizational structure. Compliance is defined as the relationship in which an actor behaves in accordance with a directive supported by another actor's power (Etzioni, 1975). This can provide an explanation of behavior within organizations in which its members have different levels of power.

Etzioni (1975) addressed the issue of authority, which had been used in previous studies focused on organizational structure and control (i.e. Weber). He argued that while authority has some validity as a component of compliance, it only refers to those with legitimate power. There are actors who do not hold positions of authority; however they still have influence over other actors. While Etzioni's study uses the term power, authority should also be given consideration for the purposes of this particular study. Attention will be given to both these facets of authority, where religious organizations have members with positions of authority (pastors, deacons, etc.) as well as members with positions of power (active parishioners lacking a title).

There are three types of power recognized by Etzioni: coercive, remunerative, and normative. Coercive power is supported by imposing or threatening to impose penalties, as a result of not conforming to expectations. These penalties include withholding food, sex, and comfort. Remunerative power is maintained by controlling material resources and rewards for those that meet their norms. Salaries, services, commodities, and "fringe benefits" are among the rewards offered. Normative power is controlled through the allocating and manipulating of symbolic rewards and deprivations. This is often referred to as persuasive or suggestive power.

There are two types of normative power, the first being pure normative power which characterized by the manipulation of esteem, prestige, and ritualistic symbols. Social power, the second normative power, is based on the allocation and manipulation of acceptance and positive response.

Etzioni (1975) suggested that normative power is the most useful within religious organizations. It is primarily the acceptance of directives that determines whether leaders of religious organizations will be able to influence their congregations. While the use of coercive or remunerative power is possible, they are unlikely to be effective in this type of organization. This is due to the fact that members of this type of organization join voluntarily. Implementing coercive or remunerative power may force members to leave. Of the two types of normative power, social normative power is most often displayed within religious organizations. A leader of a religious organization may display this power by openly praising a member or placing them in a position (i.e. deacon, committee head, etc.) for their service to the organization.

Compliance will result in involvement by those with lower power. It is hypothesized that the intensity of involvement ranges from low to high, in either a positive or negative direction (Etzioni, 1975). Simply put, positive involvement is referred to as commitment and negative involvement is referred to as alienation. The proposed range allows individuals to be placed on an involvement continuum with varying zones ranging from highly negative through mild negative and mild positive to highly positive (Figure 2).

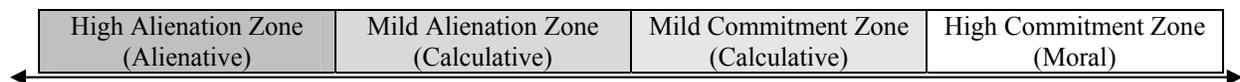


Figure 2: Involvement Continuum (Etzioni, 1975)

Moral (Commitment) involvement represents a positive orientation of involvement coupled with high intensity. This level of involvement may be found in religious organizations

in which members of a congregation become devoted to their church. The two forms of moral involvement are pure and social. While both are highly intensive, they differ in the manner in which they are derived. Pure moral commitments result in individuals being able to internalize the norms as well as identify with those in authority. Social moral commitments, however, form as individuals develop sensitivity to the pressures of their group and its members.

Etzioni referred to the work of Joseph Julian to support his theories. Julian chose to test the relationship between the suggested types of power and the level of involvement scale. This was accomplished by testing the compliance structure of five hospitals (university hospital, medium-size general hospital, large general hospital, tuberculosis sanatorium, and veterans' hospital). Data was collected from 183 patients utilizing both questionnaires and interviews. The goal was to measure patients' involvement based on their responses toward staff sanctions. A 36-item scale was developed based on patients' statements about the staff's conduct. This scale was then ordered by a panel of judges who ranked the items as being from "very coercive" to "very persuasive".

Julian found a couple of relationships between involvement and the structure of power. First there was a direct relationship between normative power and involvement. In the hospitals that utilized a predominantly normative power structure, patients were more positively involved the hospital programs. The medium-size general hospital ranked first in positive involvement among patients and last in the frequency of sanctions imposed. The results of this study also revealed that there was an inverse relationship between the frequency of coercive sanctions and positive involvement. The sanatorium and veterans' hospital were both ranked last in positive patient involvement and at the same time were perceived to have the most sanctions by the patients.

In addition to this, Julian noticed differences in the degree of involvement (both positive and negative), as well as, the degree of the kind of power being used. For example, the medium-size general hospital had the lowest number of coercive sanctions and at the same time ranked the lowest in the area of negative involvement. Lastly, Julian concluded that the type of power alone cannot explain positive involvement. By measuring total amount of control, he found that patients were more likely to display positive involvement when they perceived low amounts of total control by others. This finding can be supported by the results of the veterans' hospital where frequent controls were utilized. While some of those controls were normative, they were still frequent, contributing to a high total amount of control and thus lowering the positive involvement of patients.

Etzioni also hypothesized that an organization's power structure is directly associated with and determined by the organizational goal. Simultaneously, the organizational goal is determined by the power structure of the organization. This is important to recognize because if an organization's goals are not correctly coupled with the appropriate power structure, the organization might be ineffective in reaching its goals. The three types of organizational goals are order, economic, and culture.

Order goals are those designed to bring about order from individuals that are considered to be deviants by society. This order is accomplished by separating them from society and preventing them from participating in future deviant activities. An example of this would be a prison. Economic goals are those initiated to generate income. This is most often displayed in organizations that produce products and services to individuals outside of the organization, such as a corporation. Organizations seeking to introduce and maintain symbolic objects have what is considered culture goals. A sub-category of culture goals are social goals which are found in

organizations interested in satisfying the social needs of its members. This is the category to which religious institutions belong.

Normative power allows the members of an organization to be motivated to get involved. Etzioni's studies suggest that participants who identify with an organization, are more likely to become committed to the organization and its goals, than individuals who feel alienated from the organization. Normative power is the least likely of the three powers to alienate members of the organization. At the same time it is the most likely to increase commitment and identity.

According to Etzioni, there are consensus-spheres that are required for compliance to take place. The suggested list of consensus spheres are: consensus on general values, consensus on organizational goals, consensus on means, consensus on participation, consensus on performance obligations, and consensus on cognitive perspectives. While no comparative studies have been done, it is hypothesized that normative groups are more likely to have higher levels of consensus. Studies (Leiffer, 1947; Stouffer, 1955)) have shown that in normative organizations, more specifically religious organizations, consensus on all spheres are required in order to survive; however, all of them don't require high levels of consensus. This is because the level of consensus is given varying degrees of importance. For example, most religious organizations tend to not stress cognitive perspectives, but still deem values as highly necessary in order for the organization to be effective.

Social Identity and Compliance

Social Identity and compliance both suggests of what motivates individuals to participate in an organization's activities. Is there any relationship between social identity and compliance or are they competing theories? Tyler (1999) examined these two theories in order to determine why people cooperate with organizations. Tyler proposed that social identity is a better predictor of cooperation than compliance. According to Tyler, when an individual identifies with a group

to which they belonged to, they would internalize the values of the organization. This would lead to loyalty as well as the individual accepting the requests of their organization through free-will. Compliance, he offered, resulted in the individual just going along with the organizations directives in order to reach a desired outcome (avoiding consequences or receiving certain benefits).

While Tyler is able to empirically support his findings, Etzioni's explanation of compliance can possibly suggest that compliance and social identity may compliment one another. According to Etzioni all compliance isn't the result of a desired outcome. Individuals may also comply with the requests of an organization because they agree with the values and beliefs of the organization. In this case, the motivating factor for compliance is similar to that of social identity.

Involvement

Involvement has been a major area of interest for researchers of various fields including marketing and leisure. Laurent and Kapferer (1985) became concerned with providing a scale that identified the nature and level of consumer involvement that was both reliable and valid, while remaining convenient. Through their study, they were able to identify five facets of involvement: imporisk (perceived importance and perceived value), risk probability, hedonic value, and sign value.

Imporisk value is a composite of two facets, the first being the perceived importance of the product. The second part of imporisk is the perceived value of the product. Because of their similarities in nature, product importance and product value are often combined and measured as one variable. The probability of making a wrong decision about a product is termed risk probability. Hedonic value refers to the pleasure an individual expects to experience as a result of the product decision made. The last proposed component of involvement is sign value which

focuses on what the product decision means or represents to the individual. Laurent and Kapferer concluded that involvement is not only a multidimensional variable; but that each of these five facets must be measured together in order to gain a reliable measurement. The instrument used to measure the multifaceted involvement variable has been termed Consumer Involvement Profile.

Havitz and Dimanche (1997) also supported the idea that involvement is multifaceted and that each of these facets is vital to the measurement of involvement. Unlike the study of Laurent and Kapferer, Havitz & Dimanche's (1997) study focused on involvement in leisure activities. Havitz and Dimanche showed that the implications of the Laurent and Kapferer study were applicable to the field of recreation and leisure. This study also utilized a slightly different set of facets to measure involvement. While hedonic value, sign value, and risk probability remained the same, attention was also given to centrality to lifestyle. According to the concept of centrality, individuals become involved in activities are vital to their daily existence. The imporisk facet was termed perceived interest/importance of product for this study; however they are both designed to measure the same thing.

Iwasaki and Havitz (1998) further expanded involvement in leisure literature by once again reorganizing its five facets. Attraction, the first facet, took the place of interest/importance of product; however, it continued to focus on the perceived importance or interest in an activity or product. For this study, sign represented the pleasure (hedonic value) that an individual experienced as a result of their involvement. Centrality and risk probability remained the same, while risk consequence was added. This referred to the perceived importance of negative consequences in the event that a poor decision was made.

These studies support the idea that involvement is a multi-faceted variable. The studies also agreed that all of the facets work together to provide a complete understanding and measurement of involvement. The facets of involvement that will be further examined are: attraction, sign, centrality, risk probability, and risk consequence as found in the study by Iwasaki and Havitz.

Involvement is an important construct because of its potential association with many dependent variables including participation in leisure activities, tourism and purchasing behavior. This is why involvement has been closely examined in multiple fields such as consumer behavior, organizational behavior, and leisure. Members of the recreation and leisure field recognize involvement as either an antecedent or mediator of participation in a particular recreation or leisure activity.

Havitz and Mannell (2005) examined the impact that involvement has on flow. Flow, a major construct in leisure studies, is focuses on an individual's leisure experience. Flow is experienced when the individual's skill level is matched with an activity of equal intensity. Participation in a recreation activity is considered most enjoyed when the individual participating in the activity experiences flow.

Havitz and Manell also presented the idea of enduring involvement (EI) and situational involvement (SI). Enduring involvement is that which is stable and occurs over a period of time. This form of involvement is believed to require time in order to develop; however there is no consensus in the leisure literature as to how long it lasts. Situational involvement is the immediate participation in a particular activity. This study does not view involvement as the participation in an activity, but also refers to the feelings that are experienced as a result of participation. Both EI and SI multifaceted constructs consisting of attraction, sign, risk

probability, and risk consequences; however different methods of measurement were utilized to differentiate between the two forms of involvement.

The proposed relationship between EI, SI, and flow is that situational involvement serves as a mediator between enduring involvement and flow. As a result of its mediating role, it was also predicted that SI was a stronger indicator of flow. This was supported through the study, however, the researchers failed to determine if there was a direct relationship between EI and flow. It was also found that this relationship is greatly affected by the type of activity that the individual is engaged in. The work of Havitz and Mannell (2005) is relevant to this study for two reasons. Recognizing the difference between EI and SI is important to realizing that while regular COSE attendees may be motivated by their long-term association with a church organization as well as by each individual special event hosted by the church. Secondly, experiencing flow is important to COSE attendees and their determining to participate in the future. The proposed relationship between these constructs can prove to be useful in determining what motivates individuals to participate in specific COSE as well as over a period of time.

Social Identity and Involvement

Haggard and Williams (1992) found that individuals have an identity that they want to maintain. This desire “leads them to actively partake in an ongoing process in which they conduct self-examination, validation, maintenance, and enhancement” (p. 2). While striving to affirm their identity, individuals will choose to become involved in activities that assist in establishing their identity. Because of the freedom associated with leisure activities, they may have a greater influence in the self-affirmation process. The activities chosen are all centered on providing others with an accurate interpretation of who we are (or want them to think we are). The individual may not be as concerned with the activity itself, but more so what activity

represents. It is the symbolic meanings attached to an activity that provide the individual with the desired character traits or identity images.

In their study, Iwasaki and Havitz (1998) propose that there are both individual and social-situational antecedents that influence one's involvement. These antecedents include but aren't necessarily limited to social support from significant others, situational incentives, social and cultural norms, interpersonal and structural constraints, and anticipation of social benefits and/or initial gain of social benefits such as friendships and family solidarity.

Kyle and Chick (2002) echoed this sentiment through their study. The purpose of their research was to determine the nature of leisure involvement. What they found is that involvement is often determined by the social nature of the activity in which the individual is involved. The researchers became concerned with understanding why individuals would return to an annual fair. While the activity itself was a strong motivator for participation, it was also found that individuals become involved in an activity as a result of the social groups associated with the activity.

Commitment

Eisenberger et al. (1986) suggests that there is a reciprocal relationship that takes place between an organization and its members. Individuals are more likely to become committed to their organization, if they perceive that the organization is committed to them. Individuals establish beliefs on how the organization values their individual contributions and cares about their individual well-being. Eisenberger et al. tested their theory of Perceived Organizational Support (POS) by surveying employees of various companies. They hypothesized that "(a) employees form global beliefs concerning the extent to which the organization values their contributions and cares about their well-being..." In order to test this hypothesis, employees

from nine different workplaces were asked to respond to commitment statements. The results of this study supported their hypothesis.

Settoon, Bennett, and Liden (1996) built upon Eisenberger et al.'s study by examining how ideology exchange affects employee's attitudes and behaviors. They proposed and supported through research that as an employee's perceived organizational support increases so does their willingness to reciprocate by expending more time to fulfill the wishes of their supervisor(s). Another stated hypothesis was that there is a positive relationship between perceived organizational support and organizational commitment. To support this theory, 254 non-supervisory hospital employees were randomly selected and surveyed. In addition, 26 supervisors were asked to respond to a separate survey about each one of their employees chosen for this study. The results showed a strong relationship between organizational commitment and perceived organizational support.

Prior to the study of Pritchard et al (1999), many researchers believed that commitment and loyalty were similar constructs. This study, however, set out to prove that loyalty is the result of commitment. Pritchard et al. presented competing models to determine the relationship between commitment and loyalty. First it was determined that commitment was comprised of informational processes, identification processes, and volitional processes. Informational processes refer to those processes by which an individual is able to maintain stable information about a particular activity or brand. Identification processes are utilized to determine if an individual is able to identify with an activity or brand. The freedom to choose which activity to participate in or which brand to purchase is termed volitional processes. Pritchard et al. first proposed that these three factors contribute to one's commitment to an activity or brand. As each of these factors increases so does the individual's level of commitment.

Prichard et al. (1999) found that increased commitment mediated by resistance to change led to loyalty. Loyalty is of importance to businesses, recreation providers, and organizations including churches. Loyalty may motivate one to continue to support their agency or product of choice even when they experience a change in their agency or product of preference. For example an individual that becomes loyal to a church organization is likely to continue to participate in COSE even if there are changes in the event's location, time, or cost.

Church leaders should pay special attention to this point. If members do not perceive their church as being supportive and concerned with the well-being of its members, they may become inclined to look for a new church. Unlike places of employment, the members are able to join and leave voluntarily without the fear of experiencing major consequences (i.e. loss of pay, termination).

Knowing this provides a better understanding for churches seeking to develop committed members. First the members must know that the church is genuinely concerned with their well-being. This not only leads to consistent attendance by members, but to an increased willingness to fulfill the wishes of the leaders. These wishes may include asking members to attend church oriented special events.

In the leisure literature, various types of commitment have been examined as well as how they are manifested. By studying the habits of birdwatchers, Kim, Scott, and Crompton (1997) noted that there are two types of commitment: personal and behavioral. Their theory of personal and behavioral commitment is the result of previous study (Johnson, 1973). As a result they sought to develop an instrument that would allow them to measure both personal and behavioral commitment at the same time. Kim et. al. described personal commitment as being driven by dedication, inner conviction, or moral imperative. Behavioral commitment is identified

consistent behavior guaranteed by various constraints placed on individuals. These constraints are the individual's perceived expectations (social commitment) and the cost associated with ceasing that behavior (cost commitment). It was proposed that an individual with strong personal and behavioral commitment is probably serious about their participation. This strong commitment was also considered an indication of that activity being central to the participant's lifestyle and their social networks.

Iwasaki and Havitz (1998) also noticed a relationship between involvement and commitment; however, psychological commitment was examined in their study. Psychological commitment was presented as a multidimensional concept consisting of five facets all of which are focused on an individual's attitudes and beliefs. The first facet of psychological commitment is informational consistency. This is the extent which an individual's beliefs are consistent with their attitudes. Informational complexity, the second component of psychological commitment, refers to the complexity of the information surrounding one's commitment. Iwasaki and Havitz offer confidence as the third part of psychological commitment. This is the degree of certainty associated with the attitudes and beliefs that the individual have about the thing that they are committed to. The next aspect of psychological commitment is position involvement which is manifested when the association between an individual's self-image and a particular brand is consistent with their attitudes and beliefs. The last facet of psychological commitment is volitional choice which is simply determined by the extent to which a person's decision is based on their own free choice. The level or degree of each of these facets will determine how committed an individual becomes. It was proposed and supported that the greater the level of each facet, the more difficult it would be for an individual to change their mind about the thing to which they were committed.

While this study focused on psychological commitment to a particular brand, the concepts present are still applicable to this study. The five conditions of psychological commitment need to be met in order for an individual to become a committed member of a church organization. The beliefs of the church organization must be consistent with those of the individual, there needs to be a relatively low degree of complexity surrounding their decision, and there has to be a high level of confidence in the church organization to which the individual is associated. Finally, the individual must recognize a consistency between the image displayed by the church and the image they wish to maintain and perceive a sense of freedom in their selection of the church they choose to attend. After this takes place, the member is more likely to develop a psychological commitment to their church organization. This commitment will begin to manifest itself in other areas such as participation in COSE.

Involvement and Commitment

In the leisure literature, various authors have considered the relationship between involvement and commitment. Kim, Scott, and Crompton (1997) specifically examined the relationship between social-psychological involvement, behavioral involvement, and commitment. Their study also had the intentions of determining the relationship between these three concepts and future intentions to participate in birdwatching.

They found that commitment and social-psychological involvement were interrelated, however, these correlations weren't significant. Instead, it was determined that commitment and social-psychological involvement measured different aspects of an individuals' participation in birdwatching. The results showed commitment was more closely related to behavioral involvement than social-psychological commitment. Kim, Scott, and Crompton noticed specific behaviors in highly involved and committed individuals including 'tend to go birding more often, travel and spend money on birding, are skilled at identifying birds, read about birding, belong to

birding organizations, and own equipment that facilitates the identification of birds' (p. 337). Lastly they noted that the behavioral involvement measures were much better predictors of intentions than the measures of social-psychological involvement and commitment.

One thing that must be recognized is that this study only measured one's intention to participate in birdwatching. It says nothing of whether the individual actually did participate in the intended activity. As a result, the results may vary if actual participation was measured.

Summary

While there is not literature yet available about participation in church oriented special events, the leisure literature does provide a general foundation for us to build upon. According to the literature, members of an organization are prompted to follow the organization's requests as a result of their being able to identify with their organization and its members. Literature also suggests that individuals desire to either avoid consequences or receive benefits which also results with them complying with the wishes of their organization. While Tyler (1999) suggests that social identity is a better predictor of cooperation within a group than compliance, Etzioni's (1975) presentation of compliance suggests otherwise.

The literature suggests that there is a relationship between social identity, involvement, and commitment. An individual becomes involved in an organization or activity in order to confirm their social identity. As the individual becomes more involved in their organization, they become committed to the organization and its values and beliefs. This commitment further encourages the individual participate in the organization's activities.

Since there isn't enough literature examining the relationship between social identity and compliance, this relationship needs to be fully examined to determine if these motives contradict or complement one another. If they are complimentary, there will be a need to determine the effect that compliance has on the relationship between social identity, involvement, and

commitment. Lastly, Kim, Scott, and Crompton's (1997) study displays the relationship between involvement, commitment, and intended participation. However, it doesn't examine actual participation, which may differ from intended participation for reasons such as constraints. As a result, we will need further exploration of this relationship as well.

CHAPTER 3 METHODS

The purpose of this study was to identify the relationship between social identity, level of commitment, involvement, level of compliance, and decisions to participate in church oriented special events (COSE). This chapter explains the methods and procedures used in this study.

Data Collection

A judgment sample was used to collect data, as the researcher selected participants based on their membership with Church of God by Faith. Questionnaires were distributed at Church of God by Faith locations throughout the state of Florida and Georgia. Seven sites with over 2,000 people were contacted and multiple methods were used to acquire respondents. Initially every third person entering the church was given a questionnaire and asked to return it at the conclusion of service. This method was quickly modified as every adult member entering the church prior to service was requested to complete a survey and return it afterwards. Finally a third method was employed as members were given a questionnaire before or after the service and asked to return it to the pastor the following week. At some of the churches, the pastor made an announcement endorsing the research project during the church service. However; at other churches this did not happen.

Using these mixed methods (intercept of third member, approach all members, and take home and return), 102 questionnaires were usable for data analysis. Two requirements had to be met in order for a questionnaire to be considered usable with the first being at least one section of items used to measure a construct was completed. In addition to this the respondent had to answer the question regarding whether they had ever attended a Church of God by Faith national special event. All of the returned questionnaires met these two prerequisites.

Seven data collection sites were visited for this study. Six sites were churches located in: Starke, FL; Gainesville, FL; Palatka, FL; Altamonte Springs, FL; Jacksonville, FL; and Douglas, GA. These churches ranged in congregation size from 30 to 600. For each site, weekend services were visited on Friday evening, Saturday evening, and Sunday morning.

The final location visited was Orange Lake Resort in Kissimmee, Florida. This was the site of the annual Pastor & Ministers' Wives Retreat for the Church of God by Faith. Over 150 women attend this weeklong event and were given an opportunity to complete a questionnaire during a picnic.

Sampling Procedures/Selection of Subjects

The sample consisted of 109 members of the Church of the God by Faith, Inc. organization. For the purpose of this study, a member was defined as, a person who had officially joined a local extension of Church of God by Faith. The sampling frame included both males and females of age 18 or older.

Survey Instrumentation

A survey consisting of closed and open-ended questions was developed and designed to measure social identity, commitment, involvement, compliance, and participation in COSE. The survey contained six sections. Each section is described below.

Social Identity

Eighteen statements on a Likert-type scale were used to measure the social identity of the members of Church of God by Faith. These scales were originally used to measure partisan social identity among political party members (Roscoe and Christiansen, 2001; Greene, 1999; Weisberg and Hasecke, 1999; and Kelly, 1988). Considering the similarities between political party affiliation and church membership, such as voluntary nature of membership, this scale was considered useful for this study.

The responses to the 18 statements ranged from (1) Strongly Disagree to (5) Strongly Agree. The items of the scale were used to determine the extent to which the members of Church of God by Faith identify with their local congregation as well as their national organization. The specific items and response format is shown in Table 1.

Involvement

To measure the involvement levels of the study participants, the Iwasaki and Havitz (1998, 2004) involvement tool was used. The goals of the present study were very similar with those of Iwasaki and Havitz namely to examine the relationship between involvement, psychological commitment, and behavioral loyalty. A total 18 statements (Table 2) were included to determine the respondents' involvement levels. Each statement was measured on a five-point Likert-type scale ranging from (1) Strongly Disagree to (5) Strongly Agree.

Table 1: Social Identity Items

Social Identity Items	
1.	When someone criticizes this church, it feels like a personal insult.
2.	I don't act like the typical person in this church.
3.	When I talk about this church, I usually say "we" rather than "they".
4.	I'm very interested in what others think about this church.
5.	The limitations associated with this church apply to me also.
6.	I have a number of qualities typical of members of this church.
7.	This church's successes are my successes.
8.	If a story in the media criticized this church, I would feel embarrassed.
9.	When someone praises this church, it feels like a personal compliment.
10.	I act like a person of this church to a great extent.
11.	It is important to me that I support this church.
12.	I identify with this church.
13.	I feel strong ties with other people who support this church I am glad to support this church.
14.	I see myself as supporting this church.
15.	I make excuses for supporting this church.
16.	I try to hide supporting this church.
17.	I feel that it puts me at a disadvantage to support this church I feel annoyed to say that I support this church.
18.	I feel critical of this church.

Table 2: Involvement Items

Involvement Items	
Attraction	
1.	I attach great importance to COGBF.
2.	When I give to COGBF, it is Like giving a gift to myself.
3.	Attending COGBF leaves me indifferent.
4.	Attending COGBF is pleasurable.
5.	Attending COGBF interests me a lot.
6.	I really enjoy attending COGBF.
Sign	
7.	My participation in COGBF gives a glimpse of the type of person I am.
8.	That I attend COGBF tells a lot about me
9.	I can tell about a person by whether or not they attend COGBF
Centrality	
10.	I find a lot of my life is organized around COGBF
11.	Most of my friends are in some way connected with COGBF
12.	I enjoy discussing COGBF with my friends
Risk Probability	
13.	It is complicated to choose attending COGBF over other activities
14.	Whenever I attend COGBF, I am confident that it is the right activity choice
15.	When choosing attending COGBF from among other activities I always feel confident that I will make the right choice
Risk Consequence	
16.	I get annoyed if I attended COGBF and it proved to be the wrong activity choice
17.	When I mistakenly choose to attend COGBF from among other activities it really matters to me
18.	If, after I have attend COGBF, my choice proved to be poor, I would be upset

Commitment

As with involvement, the commitment measurement tool used in the present study was also derived from the work of Iwasaki and Havitz (1998, 2004). Again, this decision was made due to the similarities between the aims of the present study, and those of Iwasaki and Havitz. In both studies the objective was to determine whether there was a significant relationship between involvement, psychological commitment, and behavioral loyalty.

The commitment measurement (Table 3) consisted of 13 statements on a five-point Likert-type scale ranging from (1) Strongly Disagree to (5) Strongly Agree. This scale was used to

determine how committed the members of Church of God by Faith were to their local congregation as well as their national organization.

Table 3: Commitment Items

Commitment Items	
Resistance to Change	
1.	To change my membership from COGBF to another church would require major rethinking.
2.	Even if close friends recommended another church I would not change my preference from COGBF.
3.	It would be difficult to change my beliefs about COGBF.
Position Involvement	
4.	When I attend services at COGBF it reflects the kind of person I am.
5.	I prefer to attend services at COGBF because it makes me feel important.
6.	I prefer to attend services at COGBF because its image comes closest to reflecting my lifestyle
Informational Complexity	
7.	I am knowledgeable about COGBF.
8.	I consider myself to be an educated member regarding COGBF.
Volitional Choice	
9.	I really know a lot about COGBF.
10.	I freely chose to join COGBF over other churches.
11.	I am fully responsible for decisions to attend services at COGBF.
12.	I control decisions on whether to attend services at COGBF.
13.	My preference to attend services at COGBF is my own decision, freely chosen from several alternatives.

Compliance

Etzioni's theory of compliance suggests that among other reasons, individuals become involved based on their shared values with the organization, and the view that it is their duty to serve the organization to which they belong. Based on the understanding of the literature, ten items on a five-point Likert-type scale ranging from (1) Strongly Disagree to (5) Strongly Agree were developed by the researcher. It should be noted that these ten items have not been validated through previous studies, further adding to the exploratory nature of this study. The compliance measurement (Table 4) is presented in the table below.

Table 4: Compliance Items

Compliance Items	
1.	Although I attend COGBF, I am not a typical member.
2.	I participate in COGBF activities because I agree with the directives of the leaders.
3.	I participate in COGBF activities hesitantly.
4.	Not only do I attend COGBF, but I am also committed to this church.
5.	I get excited when I have an opportunity to participate in activities at COGBF.
6.	I participate in COGBF activities because of the benefits associated with participating.
7.	I participate in COGBF activities to avoid negative consequences.
8.	I participate in COGBF activities because of the influence of my family and friends.
9.	I participate in COGBF activities because of the influence of the leaders.
10.	I participate in COGBF activities because this church means a lot to me.

A scale developed by Ajzen and Fishbein (1980) to measure compliance was also deemed appropriate for the present study. Through their discussion of the theory of reasoned action, some insight compliance is provided. They focus on the role of a referent group, comprised of individuals that have influence over one’s decision-making process. Accordingly, some of a person’s behaviors might be the result of them complying with the requests of this referent group. These items will help understand who the referent group is within the individual’s life. This two-part compliance instrument is provided in Table 5 and Table 6 respectively.

Table 5: Compliance Items Cont.

My spouse thinks that I		attend COGBF activities.
My church thinks that I		attend COGBF activities.
My parents think that I		attend COGBF activities.
My siblings think that I		attend COGBF activities.
My friends think that I		attend COGBF activities.

Table 6: Compliance Items Cont.

In general how much do you want to do what your **spouse** thinks you should do?
 In general how much do you want to do what your **church** thinks you should do?
 In general how much do you want to do what your **parents** think you should do?
 In general how much do you want to do what your **siblings** think you should do?
 In general how much do you want to do what your **friends** think you should do?

Finally a single open-ended question was presented. This two-part question first asked the respondent felt obligated to participate in Church of God by Faith activities. If the response was yes, a follow-up question was presented asking why the individual felt obligated to attend. This question was designed to further understand the impact that compliance had on participation in COSE.

Participation in Church Oriented Special Events

To determine who participates in church oriented special events and how often, five questions about participation were included (Table 7). These questions address participation and frequency of participation in Church of God by Faith national special events.

Table 7: Participation in COSE Items

1.	Have you attended any COGBF national special events with the past year? (ex. National Convention, Partners For Life Retreat)	
2.	How many national COGBF special events have you attended within the past year?	
3.	On average how many days do you spend attending COGBF special events?	
4.	What other activities do you participate in when attending COGBF national events? (Check all that apply)	
	<input type="checkbox"/> Sightseeing	<input type="checkbox"/> Visit Family or Friends
	<input type="checkbox"/> Shopping	<input type="checkbox"/> Visit Historic Sites
	<input type="checkbox"/> Outdoor Activities	<input type="checkbox"/> Attend Plays or Musical Concerts
	<input type="checkbox"/> Attend Local Performances	<input type="checkbox"/> Attend Sporting Events
	<input type="checkbox"/> Other	
5.	What is your primary mode of transportation for attending COGBF national events?	
	<input type="checkbox"/> Personal Automobile	<input type="checkbox"/> Chartered Bus
	<input type="checkbox"/> Rented Automobile	<input type="checkbox"/> Church Provided Transportation
	<input type="checkbox"/> Airline	<input type="checkbox"/> Other

Demographics

General questions were provided to understand the demographic background of the survey respondents. These questions reflect general demographic questions that are typically found in survey instruments. The questions assist in providing information about the socio-economic background of the respondents along with basic knowledge of their affiliation with the Church of God by Faith, Inc. The demographic items are presented in Table 8.

Table 8: Participation in COSE Items

Are you:			
<input type="checkbox"/>	Male		
<input type="checkbox"/>	Female		
Which Church of God by Faith are you a member of?			
What is your highest level of education?			
<input type="checkbox"/>	Some High School		
<input type="checkbox"/>	Completed High School		
<input type="checkbox"/>	Some College		
<input type="checkbox"/>	Completed College		
<input type="checkbox"/>	Professional or Graduate School		
<input type="checkbox"/>	Other		
Which of the following categories best describes your family’s total income for 2004?			
<input type="checkbox"/>	Less than \$19,999		
<input type="checkbox"/>	\$20,000-\$29,999		
<input type="checkbox"/>	\$30,000-\$39,999		
<input type="checkbox"/>	\$40,000-49,999		
<input type="checkbox"/>	\$50,000- \$59,999		
<input type="checkbox"/>	\$60,000-\$69,999		
<input type="checkbox"/>	\$70,000-\$79,999		
<input type="checkbox"/>	Over \$80,000		
How long have you been a member of Church of God by Faith?			
<input type="checkbox"/>	Less than 5 years		
<input type="checkbox"/>	6-10 years		
<input type="checkbox"/>	11-15 years		
<input type="checkbox"/>	16 or more years		
In what year were you born?			
	19		

Data Manipulation

In order to prepare the data for analysis, the decision was made to form groupings for each independent variable (social identity, compliance, commitment, and involvement). The groupings developed were labeled low and high for each respective variable. The small sample size presented challenges to conducting various statistical analyses. The newly developed groups, made it possible for other statistical procedures to be conducted allowing for comparisons to be made between the two groups. These two groups were developed by determining the median composite scores for each individual factor of which the constructs were comprised (ie. attraction, sign, etc.). Upon calculating the respondents' mean scores, the high and low groups were obtained by using the median as the defining point to separate the low scores from the high scores.

Data Analysis

All analyses in this study were conducted using Statistical Package for Social Science 11.0 (SPSS).

Descriptive statistical analysis was used to determine the overall profile of the respondents. The average score of each variable along with the individual facets of which the respective variables were comprised was determined through the use of descriptive statistical analysis. Lastly, the descriptive statistics were useful in examining the travel behaviors and leisure activities.

Reliability analyses were conducted for each variable. The goal was to determine if there was internal consistency for each of the variables. This was necessary in order to establish a correlation between each item used to measure the individual facets and their corresponding constructs. Using Cronbach's alpha, a scale with an alpha coefficient of 0.50 or higher was used to test for differences (Bernard, 2000).

High and low categories were developed relying on the median score to provide a split point for the categories. A chi-square test was used to determine if any relationship existed between each construct and participation in church oriented special events. Cross-tabulations were also used to compare the participation rates of the two newly formed groups.

CHAPTER 4 RESULTS

The results of the data are reported in five major sections of this chapter. First a general description of the sample population's responses is presented. This description will include a general response description of each independent variable. Second, results of travel behavior are reported. Special attention is given to the average amount of days spent at Church of God by Faith events and the activities in which the attendees participate during their free time. This will help support the notion of COSE providing tourism opportunities.

Following the description of the sample population responses, the newly developed categories for each independent variable will be presented. Next each research question is addressed by comparing the outcomes of data analysis to the study hypotheses. Lastly, a summary of the results will be offered.

Overall Responses for Each Variable

The first step in the analysis was to calculate frequencies and other descriptive statistics. This provides an opportunity to understand the entire sample population and how they responded as a group to each of the questionnaire items. Calculating the descriptive statistics also allowed for comparisons between and among the groups as well as variables. Initially 600 questionnaires were distributed with a total of 102 surveys being returned. This yielded a response rate of 17%.

Table 9 provides the demographic characteristics of the respondents. Eighty-six percent of the sample population was female (n=84). A total of 78 individuals (82.1%) stated that they had attended at least one national event with the remaining 17.9% reporting that they have never attended a national event.

Table 9: Profile of Respondents and Variables in Study

Variable	N	%	Mean	Median	Standard Deviation
Gender					
Male	13	13.4	--	--	--
Female	84	86.6	--	--	--
Attended					
Yes	78	82.1	--	--	--
No	17	17.9	--	--	--
Social Identity	60	--	3.96	4.03	
Compliance	88	--	2.86	2.83	0.75
Involvement					
Attachment	83	--	4.25	4.33	0.61
Sign	88	--	3.73	3.67	1.02
Centrality	96	--	3.87	4.00	0.85
Risk Probability	89	--	4.07	4.00	0.66
Risk Consequence	83	--	3.47	3.33	0.94
Commitment					
Resistance to Change	95	--	4.32	4.67	0.86
Position Involvement	90	--	3.50	3.67	1.03
Informational Complexity	88	--	4.08	4.00	0.73
Volitional Choice	84	--	4.28	4.38	0.73

The responses for each variable were also grouped into two categories of high and low. The overall mean scores for the variable dimensions were determined for each respondent. Using the sample median, the individuals with mean scores lower than the median were placed in the low categories, while the scores higher than the median were placed in the high categories. This process was repeated for each variable. Table 10 provides for the response rates and percentages for each independent variable along with the alpha coefficients for the corresponding variables.

Table 10: Low/High Categories and Alpha Coefficient's of Independent Variables

Variable	N (%)		Alpha Coefficient
	Low	High	
Social Identity	34 (55.3)	42 (44.7)	0.65
Compliance	48 (54.5)	40 (45.5)	0.73
Involvement			
Attachment	37 (44.6)	46 (55.4)	0.53
Sign	45 (51.1)	43 (48.9)	0.64
Centrality	57 (59.3)	39 (40.7)	0.72
Risk Probability			0.45*
Risk Consequence	29 (44.6)	39 (55.4)	0.82
Commitment			
Resistance to Change	46 (54.9)	36 (45.1)	0.77
Position Involvement	43 (54.7)	32 (45.3)	0.62
Informational Complexity	56 (54.4)	31 (35.6)	0.83
Volitional Choice	42 (50)	42 (50)	0.86

*omitted from further testing due to low alpha

Travel Behavior Description

Of the 102 surveys returned, 95 individuals responded to the question asking whether or not they had ever attended any of the Church of God by Faith national events. The majority of the respondents (82.1%) reported having attended at least one national event since becoming a member of the Church of God by Faith organization. The Church of God by Faith national conventions last a total of four days with 61.0% reported attending for the entire length of the event. Another 26.0% stated that on average they only attend three days of the event while the remaining 13.0% only attend for two days. None of the respondents reported only attending one day of the conference (Table 11).

Table 11: Days Attended Frequencies

Days	N	%
1	0	0
2	10	13
3	20	28
4	47	61
Total	77	100

The members that attended the conference acknowledged a number of activities they participated in outside the events associated with the Church of God by Faith national conventions. These events included sightseeing, shopping, outdoor activities, attend local performances, visit family or friends, visit historic sites, attend plays or musical concerts, and attend sporting events (Table 12). The two most popular activities were shopping and visiting family and friends. Both activities accounted for 29.5% and 20.8%, respectively. The least popular activities were attending plays or musicals (4.0%) and sporting events (4.6%). The TIA found that shopping was top activity participated in by African Americans while traveling (46%) while attending sporting events was least popular (5.0%) (TIA, 2003). In addition to this, according to TIA (2003), 44% of African-Americans reported visiting family or friends as a primary purpose for traveling.

Table 12: Activity Frequencies

Activity	N	%
Shopping	51	29.6
Visit Family or Friends	36	20.8
Sightseeing	31	17.9
Attend Local Performances	13	7.5
Visit Historic Sites	13	7.5
Outdoor Activities	12	6.9
Attend Sporting Events	8	4.6
Attend Plays or Musical Concerts	7	4.0
Other	2	1.2
Total	173	100.0

Results of Research Questions

For research questions were addressed in this study. Each question and the outcome of data analysis associated with it are described below.

Question 1. What Is the Relationship between Social Identity and Participation in COSE?

Table 13 shows the participation rates of the members of Church of God by Faith according to their level of social identity. Approximately eighty-three percent of those with low levels of social identity have participated in national events. Individuals with high levels of social identity tend to participate more frequently (88.2%) than those with low levels of social identity.

Table 13: Cross-tabulation of Social Identity and Participation in COSE

			Participation in COSE		Total
			No	Yes	
Level of Social Identity	Low	Number	7	35	42
		% within SI	16.7%	83.3%	100.0%
	High	Number	4*	30	34
		% within SI	11.8%	88.2%	100.0%

*Note: No stats due to cell size less than 5.

Question 2. What Is the Relationship between Involvement and Participation in COSE?

Involvement is multifaceted and includes five major constructs: attachment, sign, centrality, risk probability, and risk consequence. Four of the facets were examined separately to determine their individual relationships with participation in COSE. Risk probability was not tested because of its low reliability (alpha = 0.45).

Table 14 shows the relationship between attachment and participation in COSE. There was no statistically significant relationship between level of involvement and participation in COSE. However, those with higher levels of involvement tended to participate in COSE.

Table 14: Cross-tabulation of Involvement (Attachment) and Participation in COSE

			Participation in COSE		Total
			No	Yes	
Level of Involvement (Attachment)	Low	Number	6	22	28
		% within A	21.4%	78.6%	100.0%
	High	Number	7	42	49
		% within A	14.3%	85.7%	100.0%

Chi-Square = 0.65 Sig. = 0.42

The second domain of involvement, sign, is presented in Table 15. Again, a trend appeared where higher levels of sign involvement were associated with participation. Those with low levels of sign involvement 81.1% had higher levels of no participation than individuals with high levels of sign involvement. Chi-square was not calculated since one cell contains fewer than five cases.

Table 15: Cross-tabulation of Involvement (Sign) and Participation in COSE

			Participation in COSE		Total
			No	Yes	
Level of Involvement (Sign)	Low	Number	7	30	37
		% within S	18.9%	81.1%	100.0%
	High	Number	2*	20	22
		% within S	9.1%	90.9%	100.0%

*Note: No stats due to cell size less than 5.

Table 16 displays the results of the relationship between the third domain of involvement, centrality, and participation in COSE. Again, there was no statistical association between involvement and centrality to lifestyle. However, those with higher levels of centrality tended to show more participation (86.5%), while those with lower levels showed less participation (81.5%).

Table 16: Cross-tabulation of Involvement (Centrality) and Participation in COSE

			Participation in COSE		Total
			No	Yes	
Level of Involvement (Centrality)	Low	Number	10	44	54
		% within C	18.5%	81.5%	100.0%
	High	Number	5	32	37
		% within C	13.5%	86.5%	100.0%

Chi-Square = 4.0 Sig. = 0.53

The last domain of involvement, risk consequence appears in Table 17. Interestingly, those with lower a risk consequence level, tended to show more participation in COSE. A Chi-Square statistic could not be computed due to one cell containing fewer than 5 respondents.

Table 17: Cross tabulation of Involvement (Risk Consequence) and Participation in COSE

			Participation in COSE		Total
			No	Yes	
Level of Involvement (Risk Consequence)	Low	Number	2*	27	29
		% within RC	6.9%	93.1%	100.0%
	High	Number	8	28	36
		% within RC	22.2%	77.8%	100.0%

*Note: No stats due to cell size less than 5.

Question 3. What Is the Relationship between Commitment and Participation in COSE?

To answer the final research question, commitment was measured and examined according to its four individual domains.

Table 18 shows the relationship between level of commitment according to the domain RTC and participation in COSE. Those with lower levels of resistance to change (meaning they are willing to change) indicated higher levels of participation in COSE.

Table 18: Cross tabulation of Commitment (Resistance to Change) and Participation in COSE

			Participation in COSE		Total
			No	Yes	
Level of Commitment (RTC)	Low	Number	5	40	45
		% within RTC	11.1%	88.9%	100.0%
	High	Number	8	29	37
		% within RTC	21.6%	78.4%	100.0%

Chi-square = 1.68 Sig. = 0.19

A Chi-Square test was run to determine the relationship between the resistance to change facet of commitment and participation in COSE. A Pearson's Chi-Square of 1.681 at a 0.195 significance level indicated no significant association between these two variables.

The relationship between Position Involvement and Participation in COSE is presented in Table 19. There was no significant association between commitment and participation in COSE.

Table 19: Cross-tabulation of Commitment (Position Involvement) and Participation in COSE

			Participation in COSE		Total
			No	Yes	
Level of Commitment (PI)	Low	Number	6	35	41
		% within PI	14.6%	85.4%	100.0%
	High	Number	5	29	34
		% within PI	14.7%	85.3%	100.0%

Chi-Square = 0.00 Sig. = 0.99

The relationship between informational complexity and participation is examined in Table 20. While individuals with high levels of informational complexity in relation to commitment were more likely to participate in COSE than those with low levels of informational complexity, because of one cell had fewer than 5 respondents, the Chi-square statistic could not be computed.

Table 20: Cross-tabulation of Commitment (Informational Complexity) and Participation in COSE

			Participation in COSE		Total
			No	Yes	
Level of Commitment (IC)	Low	Number	9	47	56
		% within IC	16.1%	83.9%	100.0%
	High	Number	4*	27	31
		% within IC	12.9%	87.1%	100.0%

*Note: No stats due to cell size less than 5.

The final domain of commitment, volitional choice, was examined in relationship to participation in COSE (Table 21). There was no statistical association between volitional commitment and participation. The Pearson Chi-Square value was 0.000 and indicated zero significance.

Table 21: Cross-tabulation of Commitment (Volitional) and Participation in COSE

			Participation in COSE		Total
			No	Yes	
Level of Commitment (V)	Low	Number	7	34	41
		% within V	17.1%	82.9%	100.0%
	High	Number	7	34	41
		% within V	17.1%	82.9%	100.0%

Chi-square = 0.00 Sig. = 1.00

Question 4. What Is the Relationship between Compliance and Participation in COSE?

Overall, 51.4% of the persons that had participated in COGBF events also showed high level of compliance scores. The relationship between compliance and participation results is presented in Table 22. Ninety percent of those with high levels of compliance indicated that they had participated in national events. Individuals with lower levels of compliance tended to participate in COSE slightly less frequently (82.9%). However a cell size of less than 5 did not allow for a significance test.

Table 22: Cross-tabulation Compliance and Participation in COSE

			Participation in COSE		Total
			No	Yes	
Level of Compliance	Low	Number	7	34	41
		% within Compliance	17.1%	82.9%	100.0%
	High	Number	4*	36	40
		% within Compliance	10.0%	90.0%	100.0%

*Note: No stats due to cell size less than 5.

Summary

The results of the research are summarized and the relationships between the four constructs and participation in church oriented special events are shown in Table 23. The table shows those significant relationships found between the constructs or their domains and participation in COSE. The n/a indicates that a significant relationship could not be tested for. The X indicates there was no statistical significance found among any of the variables.

Table 23: Significant Relationships between Constructs and Participation in COSE

Constructs	Participation in COSE
Social Identity	n/a
Compliance	n/a
Involvement	
Attachment	X
Sign	n/a
Centrality	X
Risk Consequence	n/a
Commitment	
Resistance to Change	X
Position Involvement	X
Informational Complexity	n/a
Volitional Choice	X

The study examined the ten relationships involving social identity, compliance, involvement, commitment, and participation in COSE. Tests of significance could only be conducted for five of the ten relationships due to low cell sizes. No statistically significant

association could be found among the remaining variables, involvement (attachment and centrality) and commitment (resistance to change, position involvement, and volitional choice), and participation in COSE.

CHAPTER 5 DISCUSSION

The popularity and success of church oriented special events has been recognized by host cities around the United States for some time now. Reports have analyzed the attendance rates, activities, and economic impacts of COSE. Although this tourism trend has been recognized by the industry, there is a dearth of academic attention given towards understanding this market. Therefore, the goal of this exploratory study was to identify key factors associated with participation in faith-based organizational activities. Specifically, this study was concerned with two critical areas of investigation. First, this study was concerned with determining which factors were associated with participation in church oriented special events. It was also the intent of this project to determine the relationship between social identity, compliance, commitment, and involvement and participation in church oriented special events. The findings of this study will provide a foundation for future studies centered on church oriented special events. This chapter will discuss the study's findings in response to the research questions, provide direction for the future advancements of church oriented special events based on the current findings, and examine the limitations of this particular study.

Discussion of Findings

Question 1. What Is the Relationship between Social Identity and Participation in Church Oriented Special Events?

The primary construct of this study, was based on the theoretical assumptions of social identity. According to Henry Tajfel and John Turner, the fathers of the social identity concept, affiliate themselves with a group or organization that will promote their individual identity. This group serves as means of affirming the desired identity the individual wishes to obtain and maintain (Haggard and Williams, 1992). Membership with this group is not based on meeting a set of requirements, but is considered an internal state of the individual.

One means of establishing this membership is developing an identity that is representative of the group to which the individual belongs. Examples of this process may include wearing group paraphernalia, volunteering within the organization, or participating in functions sponsored by the organization. In the case of Church of God Faith, it was expected that members seeking to maintain a high level of social identity would be more likely to participate in the church's COSE than members reporting a low social identity level.

A positive association between social identity and participation in COSE was expected. It was found, that a higher proportion of individuals with a high social identity level (88.2%) participated in COSE, compared with those reporting a low level of social identity (83.3%). However, the inadequate cell sizes made it difficult to statistically determine if this relationship between social identity and participation and COSE was significant. Although there was insufficient data to determine a statistically significant difference between the groups, the expected relationship between the social identity and participation were noticed. This association provides some degree substantive evidence to the relationship between social identity and participation, as it provides some substance upon which to build consideration for the theoretical arguments developed by Tajfel and Turner.

Question 2. What Is the Relationship between Involvement and Participation in Church Oriented Special Events?

Social identity may only be an antecedent to other factors that influence participation (Iwasaki and Havitz, 1998). With this consideration, the potential relationship between involvement and participation in COSE was explored. Involvement is a multi-dimensional construct consisting of five facets: imporisk (perceived importance and perceived value), risk probability, hedonic value, and sign value (Laurent and Kapferer, 1985).

These components have both an individual and collective impact on participation. As it relates to an organization, the individual has to view the organization as being important and valuable to them (imporisk). In addition to this, there must be a low level of risk probability or likelihood of one making a poor decision by affiliating themselves with the organization. Another condition that must be met is hedonic value, which is the pleasure one expects to receive as a result of choosing to join the organization. Finally, the organization must hold a significant sign value for the individual. In other words, membership with the organization must represent something of importance to them.

Since its conception, the involvement model has undergone modifications, been tested and supported within leisure sciences. Havitz & Dimanche (1997) altered this original model of involvement by replacing imporisk with interest/importance which was essentially had no impact on its meaning. The facet, centrality to lifestyle, which refers to how well the organization becomes incorporated within the individual's daily lifestyle, was added. The involvement construct was once again amended by Iwasaki and Havitz. Iwasaki and Havitz (1998) first utilized the term attraction instead of interest/importance, but maintained the focus of understanding the level of importance or interest the individual had for the organization. The term sign was also utilized, replacing hedonic value, while maintaining the intent of the original facet. Finally, the dimension, risk consequence, was added to represent to the perceived importance of negative consequences associated with making a poor decision. This provided for a final construct of involvement that consisted of attraction, sign, centrality, risk probability, and risk consequence (Iwasaki and Havitz, 1998).

While there is no literature supporting a direct relationship between involvement and participation, there are some studies that suggest a relationship between involvement and

commitment (Kim, Scott, and Crompton 1997). According to Kim, Scottt, and Crompton (1997), this proposed relationship is hypothesized to have an ultimate impact on participation. It suggests that as one's involvement within an organization increases, so will their level of commitment which in turn will influence their willingness to participate in an activity sponsored by the organization.

Based on these assumptions, the expectation was to find a relationship between involvement and participation in COSE with the likelihood to participate increasing as one's level of involvement increased. However, results from the statistical analysis revealed no significant relationship was identified between these variables. As with social identity, it should be noted that for each domain within involvement those reporting a high level of involvement were more likely to participate in COSE than those reporting a low level of involvement.

Question 3. What Is the Relationship between Commitment and Participation in Church Oriented Special Events?

Similar to involvement, commitment is a multi-dimensional construct (Iwasaki and Havitz, 1998, 2004). The five original components of commitment were informational consistency, informational complexity, confidence, position involvement, and volitional choice (Iwasaki and Havitz, 1998). Iwasaki and Havitz (2004) later utilized the factors resistance to change, informational complexity, position involvement, and volitional choice to measure involvement. First, the individual must have lowered level of resistance to any perceived changes that might occur as a result of becoming a member of a group or organization. In addition to this, they must not perceive the information surrounding the group to which they are joined as being too complex. There must be a clear understanding of the organization including its goals, values, and policies. Next, there has to be consistency between the individual's self-image and the attitudes and beliefs of the organization. Finally, the individual must feel some level of freedom

in making the decision to be involved with the organization. If these conditions are met, an individual is more likely to become committed to a group or organization.

After understanding the conditions under which one becomes committed to an organization or group, the goal then becomes to determine if there is any relationship between commitment and participation. Commitment is considered to be a mediator between involvement and participation in an activity (Kim, Scott, and Crompton 1997). As a result of its mediating effect, it is proposed that as one's involvement with an organization increases so does their commitment to that organization. It was hypothesized that upon the individual's commitment level rising, their participation in the organization's activities is enhanced.

Due to low cell frequencies it was not possible to test statistically for a relationship between informational complexity and participation. For the other three domains, no statistically significant differences were found.

Question 4. What Is the Relationship between Compliance and Participation in Church Oriented Special Events?

As presented in 'Chapter 4', there was a large percentage (83.3%) of the individuals displaying low levels of social identity, but still participating in Church of God by Faith activities. This suggests that social identity is not the only factor that potentially influences participation in COSE. Thus the theory of compliance was considered as potential explanation of compliance.

Etzioni (1975) offered compliance as a means of describing the impact that one actor might have over another. As a result of one's position or status within an organization, some individuals can influence the decisions of others resulting in those with lower positions acting in accordance to the wishes of those maintaining a higher status. The lower ranking individual will fulfill the requests of someone with authority in order to avoid negative consequences or in

hopes of receiving a reward for their actions. In the case of Church of God by Faith, this person of authority might be a deacon, the pastor, or the bishop.

It was expected that individuals would increase their level of participation in COSE as their willingness to comply increased (Etzioni, 1975). Through this particular project, it was not possible to determine such a relationship. Attention should still be given to the fact that those considered to have high levels of compliance (90.0%) were more likely to participate in COSE than those with low levels of compliance (82.9%).

Question 5. Do Involvement and Commitment Mediate Participation in Church Oriented Special Events?

Based on previous studies, it was hypothesized that there would be a positive relationship between involvement and commitment if it served as a mediator for participation in COSE (Iwaski and Havitz, 1995). The small cell size of this study made it difficult to test any relationship between involvement and commitment, given the analysis being used.

Question 6. Which Factor--Social Identity, Involvement, Commitment, or Compliance--Has the Greatest Impact on Participation in Church Oriented Special Events?

The final goal was to determine which factor had the greatest impact on participation in COSE. There are no previous studies to guide formulation of a specific hypothesis. Therefore, there were no expectations for participation to be influenced more greatly by one factor over another.

Lessons Learned from this Exploratory Study

As the findings suggest, there are not many definite conclusions that can be drawn from the results. This however, does not mean that this study was futile as some knowledge has been gained. First, the results confirmed the notion that individuals that chose to attend COSE utilize that time to participate in other activities that are not associated with the event being attended. Previously, there had been no scientific study to support or counter this idea. Some of the more

popular activities of the COSE attendees were shopping (30%), visiting family and friends (21%), and sightseeing (18%).

There are other implications that can be drawn based on the number of days of the Church of God by Faith national conventions that the members reported attending. The convention is held for the duration of four days and the majority of the respondents (61%) reported attending all four days. The remaining persons that attended the national events were in attendance for either three days (28%) or two days (13%). No one had only attended one day of the event. None of these attendants lived in the host city and therefore had to utilize some method of transportation (car, charter bus, airplane, etc.) in order to travel to the COSE. In addition to this, they were in need of a place to stay throughout the duration of their visit.

Considering the level of participation in non-COSE activities, the amount of time spent in the host city, and modes of transportation; practitioners can position themselves to target this particular market. Preparing travel packages for churches could be beneficial to the tourism industry and the individual church members. Travel agencies, airlines, and hotels can better position themselves for COSE business by providing these packages. At the same time, the members themselves can have their travel preparations simplified through these packages.

Potential host cities should focus on their local attractions that would appeal to church groups and use this target church oriented special event planners. Special marketing strategies should be taken into consideration as these events will attract a very specific target. Not only will this group be specific in their purpose for attending, but in many cases will be very specific in the types of activities the individual attendees will be interested in. For example, the highlighted local attractions and activities should probably be family centered and ‘wholesome’

considering the nature of the event being hosted as well as the ‘stereotypical’ characteristics of the individuals attending these events.

Personal lessons were also gained through this research process. First a better understanding of adequate model specification was gained. Initially, a linear theoretical model was proposed with each variable having a single one-directional impact on another model. After carefully examining the literature, it was understood that variables were not linear in relationship and had a reciprocal impact on each of the other variables. Another area of growth was in the area of statistical analysis as a better understanding was gained for Cronbach's alpha of coefficient, when and why it should be used, and how to interpret its results. Lastly, a respect was gained for the research process as it was learned that while this is an enjoyable, it one must be attentive to it and its every detail.

Additional Questions from the Study

Although many of the initial questions are still unanswered, there are still areas for future research that might enhance the current body of knowledge about church oriented special events. Attention has been given to the African-American church and more specifically Church of God by Faith. One question that needs to be answered is whether the church oriented special events phenomenon is specific to African-American churches. Currently the perceived differences between the African-American church and other churches within the United States are anecdotal and need to be examined scientifically. If churches consisting predominantly of other ethnic groups do participate in COSE, there is a need to understand if the factors that encourage attendance are the same for all groups or if there are differences based on ethnicity or even denomination.

A finding worth noting is that when asked if they felt compelled to attend COSE of those that said yes, the primary reason that felt compelled to attend had nothing to do with the

organization or its members or leaders. Instead the members reported being compelled as a result of their “relationship with Christ”. This provides supports the concept of moral involvement which suggests that people behave in a certain manner because it is the right thing to do (Etzioni, 1975). This suggests that an examination of the spirituality literature should be considered for future studies. Knowing how members define and display spirituality will provide insight into aspects of motivation that cannot be understood by only considering the current constructs.

There are also implications for replicating this study. It might be suggested that examining the constructs individually could be beneficial as attempting to include all four constructs may have be done so prematurely, this however, is hard to determine given the insufficient data. Some of the research questions could also be restructured in order to be more effective in gaining an understanding of the COSE participation. Reexamining the theories of Tajfel and Turner allows for consideration of the potential relationship between social identity and participation in COSE. Choosing to voluntarily affiliate with an organization is not done so arbitrarily. Membership is the result of careful consideration the individual makes about their self-esteem, self-image, and the image that they would like to portray to those around them. Accordingly, the church organization that an individual affiliates with is an expression of who that individual is and wants to be. Understanding this potential relationship could provide a foundation upon which to build as commitment and involvement may serve as mediating factors between social identity and participation.

Another approach is to consider utilizing a more widely tested theory that currently incorporates multiple concepts to explain human behavior. One such approach is the theory of reasoned action. Proposed by Ajzen and Fishbein (1980), this theory is designed to predict and

understand an individual's behavior in the context of activities over which the individual has volitional control. Not only does this theory focus on intention, but the reasons behind that intention as they believed that this was a much better indicator of future behavior. According to Ajzen and Fishbein (1980), an individual's intentions are based both their personal attitudes and the influence of the individual's social peers. This social influence may be actual or perceived by the individual thus placing them under subjective norms. The personal attitudes and subject norms carry varying levels of importance for each individual. It is these two factors that work together to impact behavior intentions.

The theory of reasoned action could have provided some insight to understand COSE intent to participate in two ways. First, it would have allowed for examining the internal factors that guide one's decisions. This approach would have potentially allowed for a more in-depth understanding of the motivational factors leading to participation beyond commitment and involvement. The understanding of social influences would have provided an opportunity to examine how much freedom each individual perceived in the decision making process as well as to what extent the decision was impacted by others. This could have also been more beneficial approach to understand the 'power' of others when compared to compliance. While Etzioni (1975) brings attention to those with within the organization, Ajzen and Fishbein (1980) discuss the roles of referents who may not necessarily be affiliated with the organization to which the individual belong. However, they could still play a major role in the final selection of intent. This theory has been tested and demonstrated in other areas of behavior intentions and could be applicable to understanding the reasoning behind COSE participation. The Theory of Planned Behavior (Ajzen and Driver, 1992), an extension of the Theory of Reasoned Action (TORA), can also provide perspective on participation in COSE. TORA recognizes the existence of

constraints that possibly intervene between intentions and behavior. In addition, it considers individuals' perceived control related to overcoming constraints on their intentions. Because of this, TORA could shed some light on constraints or reasons why individuals who identify with church do not participate in COSE.

A third approach to conducting a future study surrounding the same topic would be to employ a qualitative method of data collection. Bernard (2000) suggests that individuals seeking to conduct exploratory studies should consider employing focus groups. The benefits of focus groups are that they: (1) assist in capturing real-life data in a social environment, (2) are flexible, (3) have high face validity, (4) have speedy results, and (5) are low in costs (Bernard, 2000). This method would have been especially useful in understand the compliance variable. From a study of this nature, insight could have possibly been gained as to who are the individuals that would compel members to comply with the directives of the church.

Another potential benefit of focus groups is that it could have provided thoughts about other factors that might affect one's decision to attend or not attend church oriented special events. Due to the nature of the questionnaire, respondents were not given to the opportunity to explain other factors that affected their decision to attend. At the same time, no opportunity for explanation was provided for individuals that did not attend. The use of a questionnaire places certain limitations on the respondents as well as the study itself.

From a tourism standpoint, there should be a focus on the activities in which the attendees participate in when they are not engaged in the COSE related activities. 'What tourism-related activities are of interest to COSE attendees?' is the question that needs to be answered in this particular case. Knowing how members spend their free time while attend COSE will be beneficial to a host city's local venues and attractions. The Travel Industry Association of

America may provide some initial insight. It was found that for African-Americans traveling for the purpose of attending a cultural event or festival the four most common activities were shopping (46.0%), visiting historical places/museums (22.0%), nightlife/dancing (15.0%), and visiting theme or amusement parks (12.0%) (TIA, 2003). It would be important to understand if these trends held true for COSE related travel.

While the current study and previous suggestions for future research focuses on the individual member, there are research implications that involve macro level of the church organization. It has already been recognized that church oriented special events is a growing segment of tourism. What now needs to be understood is what affects a church organization's decision to choose a location. Knowing this is invaluable to potential host cities as they will be better prepared to target religious organizations seeking to host COSE.

Limitations of Study

As with all projects, there were limitations to this study. First among those limitations was a low sample size. Attention has been brought to this problem throughout the course of this paper as it hindered the ability to test the hypothesis. There are multiple approaches that can be taken towards improving sample size including providing a better time period for completion of the survey and utilizing members within the Church of God by Faith to collect data (Vessey, 2001; Bernard, 1998). Another limitation to this study is that it focused on one church organization; therefore, the findings may only apply to this particular church or denomination. A cross-sectional study in which multiple church organizations are viewed would provide insight as to whether the findings concerning COSE are generalizable. A final limitation of this study is ineffective data collection process. The method of data collection varied between the sites. As a result, the response rates varied based on the methods utilized and time made available for completing the survey. A single reliable method needs to be considered and possibly a single

site should be visited as well. Collecting data at a COSE would potentially provide a sufficient sample size while allowing for consistency in the data collection process.

Final Thoughts

While this study was not necessarily successful in answering its original questions, there was some knowledge gained from through this process. First, it was confirmed the individuals that attend church oriented special events participate in other activities not associated with the COSE. There was also some evidence suggesting that there is a potential relationship between social identity and participation in COSE. This was gleaned from finding that those with high levels of social identity were more likely to attend COSE than those with lower social identity. This relationship is not yet understood and will require some more attention along with commitment and identity as mediators. Lastly, the idea of compliance serving as a motivating factor was somewhat supported. However, there still needs to be an understanding of what figures of authority, both physical and spiritual have an influence of the church members. This is just the beginning to understanding the nature of church oriented special events. Further investigation can lead to the development of a specialized area of tourism research that has and will prove to be beneficial to the tourism industry.

APPENDIX A
SURVEY INSTRUMENT

Church of God by Faith - Church Oriented Special Events

Hello, my name is Harrison Pinckney. I am from the University of Florida's Department of Tourism, Recreation and Sport Management. I am conducting a survey of the members of Church of God by Faith as part of a research project for my MS thesis. Only a sample of the members will be used, so your input is very important. The purpose of this study is to identify the factors that encourage members of Church of God by Faith to attend its special events.

Your responses will be completely anonymous and the findings will never discuss individual responses. This survey should take approximately 15 minutes to complete. There are no anticipated risks, compensation, or other benefits to you as a participant in this study. You do not have to answer any question you do not want to. You are free to withdraw your consent to participate and may discontinue your participation at any time without consequence. Will you participate in this study?

If you have any further questions about this study, feel free to contact the following:

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For questions regarding your rights as a research participant, please contact:

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SECTION I: IDENTIFICATION

Q1. First we want to know how strongly you identify with Church of God by Faith.

Social Identity Factors	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree	Don't Know
When someone criticizes this church, it feels like a personal insult.	1	2	3	4	5	9
I don't act like the typical person in this church.	1	2	3	4	5	9
When I talk about this church, I usually say "we" rather than "they".	1	2	3	4	5	9
I'm very interested in what others think about this church.	1	2	3	4	5	9
The limitations associated with this church apply to me also.	1	2	3	4	5	9
I have a number of qualities typical of members of this church.	1	2	3	4	5	9
This church's successes are my successes.	1	2	3	4	5	9
If a story in the media criticized this church, I would feel embarrassed.	1	2	3	4	5	9
When someone praises this church, it feels like a personal compliment.	1	2	3	4	5	9
I act like a person of this church to a great extent.	1	2	3	4	5	9
It is important to me that I support this church.	1	2	3	4	5	9
I identify with this church.	1	2	3	4	5	9
I feel strong ties with other people who support this church I am glad to support this church.	1	2	3	4	5	9
I see myself as supporting this church.	1	2	3	4	5	9
I make excuses for supporting this church.	1	2	3	4	5	9
I try to hide supporting this church.	1	2	3	4	5	9
I feel that it puts me at a disadvantage to support this church I feel annoyed to say that I support this church.	1	2	3	4	5	9
I feel critical of this church.	1	2	3	4	5	9

SECTION II: INVOLVEMENT

Q2. Please tell us about your level of involvement within Church of God by Faith.

	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree	Don't Know
I attach great importance to COGBF.	1	2	3	4	5	9
When I give to COGBF, it is like giving a gift to myself.	1	2	3	4	5	9
Attending COGBF leaves me indifferent.	1	2	3	4	5	9
Attending COGBF is pleasurable.	1	2	3	4	5	9
Attending COGBF interests me a lot.	1	2	3	4	5	9
I really enjoy attending COGBF.	1	2	3	4	5	9
My participation in COGBF gives a glimpse of the type of person I am.	1	2	3	4	5	9
That I attend COGBF tells a lot about me	1	2	3	4	5	9
I can tell about a person by whether or not they attend COGBF	1	2	3	4	5	9
I find a lot of my life is organized around COGBF	1	2	3	4	5	9
Most of my friends are in some way connected with COGBF	1	2	3	4	5	9
I enjoy discussing COGBF with my friends	1	2	3	4	5	9
It is complicated to choose attending COGBF over other activities	1	2	3	4	5	9
Whenever I attend COGBF, I am confident that it is the right activity choice	1	2	3	4	5	9
When choosing attending COGBF from among other activities I always feel confident that I will make the right choice	1	2	3	4	5	9
I get annoyed if I attended COGBF and it proved to be the wrong activity choice	1	2	3	4	5	9
When I mistakenly choose to attend COGBF from among other activities it really matters to me	1	2	3	4	5	9
If, after I have attend COGBF, my choice proved to be poor, I would be upset	1	2	3	4	5	9

SECTION III: COMMITMENT

Q3. Answer the following statements by thinking about how you usually feel about the Church of God by Faith.

	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree	Don't Know
To change my membership from COGBF to another church would require major rethinking.	1	2	3	4	5	9
Even if close friends recommended another church I would not change my preference from COGBF.	1	2	3	4	5	9
It would be difficult to change my beliefs about COGBF.	1	2	3	4	5	9
When I attend services at COGBF it reflects the kind of person I am.	1	2	3	4	5	9
I prefer to attend services at COGBF because it makes me feel important.	1	2	3	4	5	9
I prefer to attend services at COGBF because its image comes closest to reflecting my lifestyle	1	2	3	4	5	9
I am knowledgeable about COGBF.	1	2	3	4	5	9
I consider myself to be an educated member regarding COGBF.	1	2	3	4	5	9
I really know a lot about COGBF.	1	2	3	4	5	9
I freely chose to join COGBF over other churches.	1	2	3	4	5	9
I am fully responsible for decisions to attend services at COGBF.	1	2	3	4	5	9
I control decisions on whether to attend services at COGBF.	1	2	3	4	5	9
My preference to attend services at COGBF is my own decision, freely chosen from several alternatives.	1	2	3	4	5	9

SECTION IV: COMPLIANCE

Q4. To what extent do you agree with the following statements?

Compliance Factors	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree	Don't Know
I participate in COGBF activities because I agree with the directives of the leaders.	1	2	3	4	5	9
I participate in COGBF activities because of the benefits associated with participating.	1	2	3	4	5	9
I participate in COGBF activities to avoid negative consequences.	1	2	3	4	5	9
I participate in COGBF activities because of the influence of my family and friends.	1	2	3	4	5	9
I participate in COGBF activities because of the influence of the leaders.	1	2	3	4	5	9
I feel that I have to participate in COGBF activities because others expect me to.	1	2	3	4	5	9

Q5.	Do you feel obligated to participate in COGBF activities?	
	<input type="checkbox"/> Yes	
	Why do you feel obligated to participate in COGBF activities?	
	<input type="checkbox"/> No	

Q6. Please rank how strongly those you know feel about your attending COGBF activities.

	Strongly Should			Neither			Strongly Should Not	
My spouse thinks that I	+3	+2	+1	0	-1	-2	-3	attend COGBF activities.
My church thinks that I	+3	+2	+1	0	-1	-2	-3	attend COGBF activities.
My parents think that I	+3	+2	+1	0	-1	-2	-3	attend COGBF activities.
My siblings think that I	+3	+2	+1	0	-1	-2	-3	attend COGBF activities.
My friends think that I	+3	+2	+1	0	-1	-2	-3	attend COGBF activities.

Q7. How strongly does the opinion of those you know affect your decisions?

	Not at All	Slightly	Neither	Moderately	Strongly	N/A
In general how much do you want to do what your spouse thinks you should do?	1	2	3	3	4	9
In general how much do you want to do what your church thinks you should do?	1	2	3	3	4	9
In general how much do you want to do what your parents think you should do?	1	2	3	3	4	9
In general how much do you want to do what your siblings think you should do?	1	2	3	3	4	9
In general how much do you want to do what your friends think you should do?	1	2	3	3	4	9

SECTION V: PARTICIPATION IN CHURCH ORIENTED SPECIAL EVENTS

Q8.	Have you attended any COGBF national events with the past 5 years? (ex. National Convention)
	<input type="checkbox"/> Yes
	<input type="checkbox"/> No (If no skip to Q13)
Q9.	How many national COGBF events have you attended within the past 5 years? (ex. National Convention)
	<input type="checkbox"/> None
	<input type="checkbox"/> 1-2
	<input type="checkbox"/> 3-5
	<input type="checkbox"/> 6-8
	<input type="checkbox"/> 9 or More
Q10.	On average how many days do you spend attending each COGBF national event? (ex. National Convention)
	<input type="checkbox"/> 1 day
	<input type="checkbox"/> 2 days
	<input type="checkbox"/> 3 days
	<input type="checkbox"/> 4 days

Q11.	What other activities do you participate in when attending COGBF national events? (Check all that apply)	
	<input type="checkbox"/> Sightseeing	
	<input type="checkbox"/> Shopping	
	<input type="checkbox"/> Outdoor Activities	
	<input type="checkbox"/> Attend Local Performances	
	<input type="checkbox"/> Visit Family or Friends	
	<input type="checkbox"/> Visit Historic Sites	
	<input type="checkbox"/> Attend Plays or Musical Concerts	
	<input type="checkbox"/> Attend Sporting Events	
	<input type="checkbox"/> Other	
Q12.	What is your primary mode of transportation for attending COGBF national events?	
	<input type="checkbox"/> Personal Automobile	
	<input type="checkbox"/> Rented Automobile	
	<input type="checkbox"/> Airline	
	<input type="checkbox"/> Chartered Bus	
	<input type="checkbox"/> Church Provided Transportation	
	<input type="checkbox"/> Other	

SECTION VI: DEMOGRAPHICS

Q13.	Are you:	
	<input type="checkbox"/> Male	
	<input type="checkbox"/> Female	
Q14.	Which Church of God by Faith are you a member of?	
Q15.	What is your highest level of education?	
	<input type="checkbox"/> Some High School	
	<input type="checkbox"/> Completed High School	
	<input type="checkbox"/> Some College	
	<input type="checkbox"/> Completed College	
	<input type="checkbox"/> Professional or Graduate School	
	<input type="checkbox"/> Other	

Q16.	Which of the following categories best describes your family's total income for 2004?		
	<input type="checkbox"/> Less than \$19,999		
	<input type="checkbox"/> \$20,000-\$29,999		
	<input type="checkbox"/> \$30,000-\$39,999		
	<input type="checkbox"/> \$40,000-49,999		
	<input type="checkbox"/> \$50,000- \$59,999		
	<input type="checkbox"/> \$60,000-\$69,999		
	<input type="checkbox"/> \$70,000-\$79,999		
	<input type="checkbox"/> Over \$80,000		
Q17.	How long have you been a member of Church of God by Faith?		
	<input type="checkbox"/> Less than 5 years		
	<input type="checkbox"/> 6-10 years		
	<input type="checkbox"/> 11-15 years		
	<input type="checkbox"/> 16 or more years		
Q18.	In what year were you born?	19	

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BIOGRAPHICAL SKETCH

Harrison Parker Pinckney, IV, was born March 1, 1980, in Chicago, Illinois. He graduated from Miami Northwestern High School in 1998. In 2002, he received his bachelor's degree from the University of Florida in recreational studies. He returned the following semester to begin his graduate studies. While working on this degree he worked as a teaching assistant in the Department of Tourism, Recreation, and Sport Management. Harrison also had an opportunity to work for the City of Gainesville as a Recreation Supervisor with the Parks and Recreation Department. Harrison graduated from the University of Florida with a Master of Science in Recreational Studies in December 2006.