

# **In Search of a Common Experience**

## **Comparative study on Tourists' Spiritual Experiences in Relation to the Various Types of Tourism**

Mohammad Hossein Imani Khoshkhoo

*Tourism Department, University of Science and Culture, Tehran, Iran*  
*imanikhoshkhoo@usc.ac.ir*

Zahra Nadalipour

*Tourism Department, University of Science and Culture, Tehran, Iran*  
*z.nadalipour@usc.ac.ir*

### ***Abstract***

The objective of this study is to investigate the extent of spirituality in various types of tourism, and to test the hypothesis of the existence of common spiritual experiences among all types of tourists. McKercher's typology of cultural tourists and Norman's (2012) typology of tourists' spiritual experiences were applied to classify various groups of spiritual tourists participating in each type of tourism activity. The study population consisted of all individuals who have travelled with the purpose of pilgrimage, recreation, visiting cultural historical attractions, business, visiting religious sites, or participating in ecotourism and nature-based tourism. Sampling was done based on the convenience method according to the size and nature of the target population. Finally, it was concluded that most pilgrims and visitors to the religious sites were purposeful and sightseeing spiritual tourists with a deep intention to search for spiritual growth. Also, among nature-based tourists, ecotourists, business and recreational tourists, and those who had traveled to visit cultural and historical sites, a considerable number were Casual, Incidental and Serendipitous Spiritual Tourists, whilst only a small proportion had purposefully travelled for spiritual growth. Nevertheless, the research indicates the existence of at least one powerful element of spirituality in all types of tourism.

**Key words:** Tourism, spirituality, spiritual experiences, McKercher's Typology

## Introduction

Spiritual tendencies conduct human beings toward understanding, excellence, goodness, harmony and peace. Kale (2004) presented spirituality as a combination of four factors: a sense of inner self; ascribed meaning; interconnectedness; and a notion of beyond. Spirituality today seems to be even more than a consumer trend; in fact, it is becoming a global value (Nieminen, 2012: 19). Senn (2002) suggests that the transformation of society toward secularity is changing ideas about being spiritual. This change is closely related to the growing understanding of human impact on the earth. It is based on the reconnection with the environment and its ecological notion, which is based on the characteristic of all human beings and their nature. People have an unfulfilled desire to travel and to be in motion (Senn, 2002: 124). Many tourists travel in search of meaning to their modern and very individualistic lives. Travel is the only way to search for meaning and must be discovered by the tourist (West, 2005).

A number of scholars have explored the concepts of spirituality in tourism (for example, Tilson, 2005; Haq & Jackson, 2009; Coats, 2008; Hodge, 2006) but, as Norman (2012: 23) argues, 'scholarly use of the 'spiritual tourism' term has been much less consistent'. Related articles rarely describe what 'spiritual tourism' actually refers to. As Haq and Jackson (2009) argue, spirituality in general has recently become an important subject of research in social and business ... and 'spiritual tourism seems to be a new concept but it is not a new phenomenon'. They describe a spiritual tourist as 'someone who visits a specific place out of his/her usual environment, with the intention of spiritual meaning and/or growth, without overt religious compulsion, which could be religious, non-religious, sacred or experiential in nature, but within the Divine context regardless of the main reason for travelling' (Haq & Jackson, 2009: 143). Smith (2003) argues that 'spiritual tourists are those who are searching for an authentic sense of self. Smith also argues that in such sense of self, the tourist's own self becomes the object of tourist gaze rather than external attractions or activities. As Norman (2012) states, there are numerous examples in the literature in which the act of travel itself becomes a spiritual experience, and 'understanding the experiential aspect of spiritual tourism thus help us understand a wide range of tourists more fully' (Norman, 2012: 37).

Nevertheless, the concept of tourism as a spiritual journey is considered by a number of commentators (Graburn, 2001; Haq & Jackson, 2006; Sharpley, 2009), whilst the spiritual dimension is explicitly embraced by the study of newer categorizations, such as holistic (Smith, 2003) or wellness tourism (Smith & Kelly, 2006; Steiner & Reisinger, 2006). Attention has also been directed towards the secular experience of religious places such as cathedrals (Francis, Williams, Annis & Robbins, 2008; Shackley, 2002), whilst Bull (2006) conceptualizes the potential spirituality of touristic visits to coastal regions. Tourism, as Graburn (1989: 22) suggests, is 'functionally and symbolically equivalent to other institutions that humans use to embellish and add meaning to their lives'.

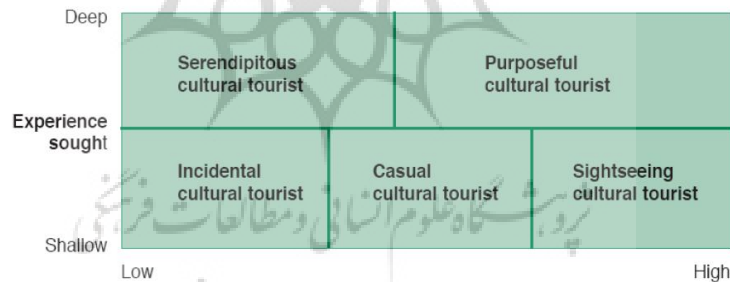
However, empirical research into the spiritual element of tourist experiences has been remained noticeably lacking. The purpose of this paper is to begin to address this gap in the literature. It focuses on spiritual experiences of tourists in all types of tourism. The hypothesis of this study is the existence of common spiritual experiences among all types of tourists.

### **Spiritual Tourists Typology Model**

One of the most effective models on which to base an analysis typologies of spiritual tourists' experiences is McKercher and du Cros's (2003) Cultural Tourism Typology Model. This model identifies five types of tourist, ranging from those who have strong purposeful motives for traveling to those with no planned motives for traveling (Figure 1 and Table 1).

Type of cultural tourist	Short characterisation
The purposeful cultural tourist	Cultural tourism is the primary motivation for visiting a destination and the tourist has a very deep and elaborate cultural experience
The sightseeing cultural tourist	Cultural tourism is a primary reason for visiting a destination, but the experience is less deep and elaborated
The serendipitous cultural tourist	A tourist who does not travel for cultural reasons, but who, after participating, ends up having a deep cultural tourism experience
The casual cultural tourist	Cultural tourism is a weak motive for travel and the resulting experience is shallow
The incidental cultural tourist	This tourist does not travel for cultural reasons, but nonetheless participates in some activities and has shallow experiences

**Table. 1:** The Typology of the Cultural Tourist (McKercher & du Cros (2003), in Csapo, 2012: 207)



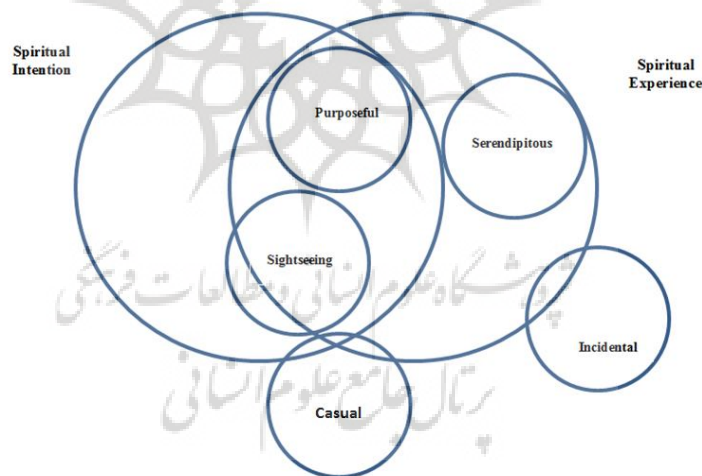
**Importance of cultural tourism in the decision to visit a destination**

**Figure 1.** McKercher and du Cros's Typology of cultural tourists

**Source:** Csapo (2012: 207)

Haq and Jackson (2006), who explore consumer segments and typologies of relevance to spiritual tourism, probe McKercher and du Cros 's model for a possible spiritual tourism version. These five types indicate the extent of spirituality as an important factor in the process of decision making by tourists for choosing a destination (McKercher & du Cros, 2003; cited in Haq & Jackson, 2006). *Purposeful spiritual tourists* travel with intention of personal spiritual growth as the main reason for visiting. This purposeful

tourist has a deep intention. For a *sightseeing spiritual* tourist, personal spiritual growth is the main reason for visiting, but he/she has a lower spiritual experience comparing to the purposeful spiritual tourists. Personal spiritual growth is a casual motivation for a *Casual Spiritual Tourist* visiting a place. These tourists also experience spirituality to a lesser extent than a purposeful spiritual tourist. Personal spiritual growth had no impact on tourism decision of the *Incidental Spiritual Tourists*. These types of spiritual tourists indeed had a chance /occasional spiritual experience. For a *serendipitous spiritual tourist*, personal spiritual growth had no element of influence on decision process, but this tourist has a deep spiritual experience after his/her journey by chance (Haq & Jackson, 2006). Typologies of spiritual tourists in relation to their spirituality intention and experience can be conceptualized as in Figure 2.



**Figure. 2.** Typologies of spiritual tourists in relation to their spirituality intention and experience. Adapted from McKercher and du Cros's Cultural Tourism Typology (2003).

### **Varieties of Spiritual Tourism experiences**

'Spiritual experience has been identified by emotions of awe and wonderment at nature; feeling of connectedness, heightened senses, inner calm, joy, inner peace, inner happiness, and elatedness (Fox, 1999; cited in Heintzman, 2013). In Norman's (2012) view, spiritual tourism is

characterized by the identity and meaning-making projects of the individual. By considering previous studies related to the experience of travel, Norman (2012) classifies spiritual tourist experiences into the five groups. As he notes, spiritual tourists will be found exhibiting two or more of the characteristic taxa described in terms of these five groups (Norman, 2012: 28).

**Table 2. Spiritual Tourist Experiences, adapted from Norman (2012)**

Spiritual Tourist's Experiences	Elements
Spiritual Tourism as Healing (Gilbert (2006), Smith (2003), Smith & Kelly (2006), Norman (2012))	Psychological healing
	Physical wellness
Spiritual Tourism as Experiences (Cohen (1979), Reichel et al. (2009), Huxley (2004), Norman (2012))	To experience new things
	Opposed to the normal life
Spiritual Tourism as Quest (De Botton (2003), Mac Cannell (1999), Graburn (1989), Norman (2012))	To better understand the self
	To Believe in a Superior Force
	To search for meaning
	Identity formation as an objective
Spiritual Tourism as Retreat (Norman, 2012)	Geographically scape from everyday life
	sociologically scape from everyday life
Spiritual Tourism as Collective (Norman (2012))	To have experiences with others of like persuasion.

### *Healing*

According to Norman (2012), this type refers to tourist experiences that include practices seeking to solve everyday life problems. This healing may be in the form of psychological or/and physical healing. It therefore includes tourist experiences related to 'wellness' (Norman, 2012: 28). Smith and Kelly (2006) in their article 'Wellness Tourism' examine wellness or holistic tourism. The result of their study indicates the extent to which spirituality is central to the experience. As Norman states, 'spiritual tourists engaged in this type will report the experience of travel as one largely oriented towards healing'. Moreover, 'the inner harmony of Abraham Maslow's fully actualized self is a telos for this type of spiritual tourist'. (Norman, 2012: 29).

### *Experiment*

As Norman (2012: 29) states, tourists engaged in this type of spiritual tourism 'seek experiences that offer substitutes'. Experimental tourists, 'can often be regarded as 'seekers''. Cohen's typology of tourist experiences groups these experiences into the four modes (Recreational, Diversionary, Experimental, Existential). Adventure tourists or, as Norman suggests, backpacking tourists, are as examples of this type.

### *Quest*

According to this aspect of spiritual tourism, travel is quest to discover the self. As Norman (2012: 30) notes, this is an act of finding in and of itself 'This type of spiritual tourist experience can be understood as part of Anthony Giddens' reflexive project of the self that seeks the elusive self-knowledge'. Some researchers have deemed the search for authenticity as a central aspect of modern tourism (MacCannell, 1999; Grabaurn, 1989). The search for identity is often at the heart of individuals' decision to travel. "To many, such as Boorstin, Turner and Ash, and Dessaix, travel is about exploration of the self through the experiences and experiencing of the 'modes of the other'" (Norman, 2004: 45).

### *Retreat*

In this type of spiritual experience, there is an escape from the everyday life or, as Norman (2012: 31, 32) argues, it characterized as one of sacred time or ritual renewal...Retreat spiritual tourists can be find alongside healing spiritual tourists, for example at ecotourism.

### *Collective*

In this type of spiritual tourism experience, one travels because others travel too. In other words, some people like to have experiences with others, who have similar motivations. With this type of spiritual tourist, the notion of collective effervescence suggested by Emile Durkheim (1912) offers some explanation for this type of phenomenon.

As Norman (2012: 37) also observes, 'the five varieties which themselves are by no means complete, exclusive, or hermetically sealed, are valuable waypoints for scholars analyzing tourism phenomena that are characterized by spiritual projects'. These five elements are not complete but offer useful indicators to investigate the relatively extent of spirituality in tourists' experiences.

### **Various Types of Tourism in relation to Spirituality**

Several classifications have been presented for different types of tourism. The most general classification includes cultural tourism, religious tourism, pilgrimage tourism, nature-based tourism, ecotourism, business tourism, and recreational tourism. In following sections, each of these types of tourism and their relationship with spirituality will be discussed.

#### **Religious tourism**

Based on UNESCO statistics, more than 60% of the world's population is religious. Such a considerable number of believers is an undeniable driving force for the development of religious tourism (Arellano, 2007: 99). Tourism and religion have been always interrelated since the ancient times. They have supported each other's development and growth. In a sense, they are inseparable in nature (ibid: 100). Religious tourism is one of the oldest and most thriving and prosperous forms of tourism worldwide since past up to present (Ajit, 2004). Religious travels such as the sacred rituals of ancient Greeks in Aplollo Temples, Egyptians' travels to visit the Pharaohs, ancient Iranians' travels to Anahita Temples in Kangavar, and the Hajj Pilgrimages are evidence of the long history of this type of tourism. Religious tourism is virtually the only type of tourism that overcomes any climatic obstacles and challenges (Meyer, 2004). For the religious tourists, the destination is not the only important parameter, but his/her experience begins at the very beginning of his travel and includes all paths and events taking place in the paths. Generally speaking, religious tourism can be defined as a type of tourism whose practitioners are equipped with religious motivations (exclusively religious or in combination with other motivations) and intend to visit the sacred places such as the mosques, churches, temples, religious



tombs, and so on. Religious tourism can even include visiting cultural, natural and environmental things that are sacred for the local people but attracting non-local visitors for different religious reasons. In other words, religious tourism can be defined as a type of tourism in which the religious sites meet the needs of the visitors (Robinson, et al., 2011: 251). Woodward (2004) believes that religious can be defined as consumer-led. He states that the activities of the tourists to religious sites are valuable source of income for charitable institutions and to fund the maintenance and repairs of the religious sites. "Busby (2006) suggested that such tourism is in effect driven by sacred consumption and 'contemporary tourism has its roots in religious pilgrimage'" (Robinson et al. 2011: 252).

Undoubtedly, the most tangible relationship between tourism and religion is manifested in thousands of sacred buildings that tourists are interested in visiting (Vukonic, 1998). Since religion is generally considered as a part of culture, many theorists of religious tourism consider it as a part of cultural tourism. Apart from visiting the religiously important sites, religious tourism includes other cases such as attending or conducting religious conferences, attending religious-cultural events, visiting exhibits of the religious artifacts and attending religious music concerts. Religious tourism, however, is not always based on spiritual motives although a considerable element of tourism to religious sites is motivated by religious and spiritual goals, in some cases visiting religious sites can be based on curiosity and the attractiveness and historical value of the sites rather than performing religious rites and having spiritual experiences.

Tourism is not a substitution for the religious travels. 'Plenty of religious phenomena are still to be found; tourism, therefore, cannot be the secular replacement for the religious pilgrimage if religion itself is not disappearing' (Norman, 2012: 36). As Norman (2012: 36) states, 'We certainly find identifiable (and sometimes self-identified) spiritual tourists doing religious things without a religion, per se. We also find supposedly non-religious activities, in non-religious settings that have spiritual consequences'. As MacCannell (1973) argued, tourists have become secular pilgrims searching for the authentic as a response to the perceived inauthenticity of modern societies. He believes that sightseeing is a kind of collective striving for a

transcendence of the modern totality, a way of attempting to overcome the discontinuity of modernity (MacCannell, 1989: 13). Similarly, Haq & Bretherton argued that 'in spiritual tourism, tourists visit places of religious importance with any religious compulsion, to experience and also grow spiritually (Haq & Bretherton, 2005; cited by Eugene, 2013: 17). As stated in the introduction to the 'spirituality' section of the Matador Network Website: 'whereas religion describes a shared system of beliefs and participation in typically public worship, spirituality is personal, describing one's inner path and the practices that enable a person to discover the essence of his or her being'. (Norman 2012: 22). As Norman (2012: 26) also argues, 'tourism is characterized by an international search for spiritual benefit that coincides with religious practices'. But he notes that touristic practices do not coincide with institutional religious practices.

### **Pilgrimage tourism**

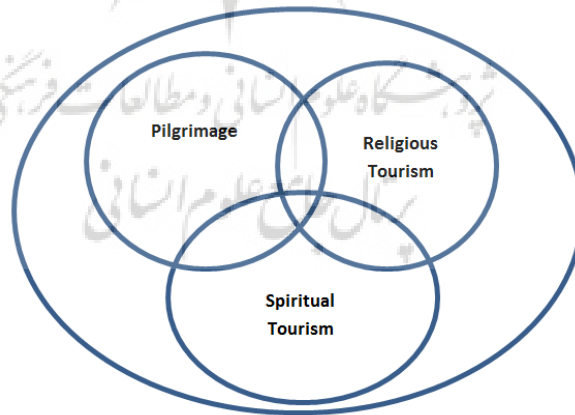
Pilgrimage is a phenomenon that is historically older than the tourism (Gil & Curiel, 2008), so that the pilgrimage can be considered a primitive form of the travel. The concept of pilgrimage is defined as a spiritual confrontation between the Man and the God. As Ambrosia has cited from Mattoso (2000), 'through pilgrimage Man has been trying to contact the occult forces that enrich his existence'. (Ambrosia, 2007: 78). Also, citing Giuriati and Gioia (1992: 9), Ambrosia (2007: 78) suggests that, through pilgrimage, pilgrims seek conversion and salvation in their everyday life, which represents a symbolic path where pilgrims 'cross the border' of the superfluous, to enter in a field of authentic values'. Ambrosio (2007) also observes that 'pilgrimage is not linked to a certain mark of civilization or to a certain form of thinking, or even to a socio-economic status. It contended that it is an act latent in each human being and comprises two aspects: a spiritual order and a practical order (of travel to a shrine, increasingly viewed as religious tourism)'. Morinis, in the introduction to his book on the anthropology of pilgrimage, begins with the powerful statement that, pilgrimage is born of desire and belief. The desire is for solution to problems of all kinds within the human situation. The belief is that somewhere beyond the known world there exists a power that can make right the difficulties that appear so insoluble and intractable here and now (Vukonic, 1998: 6).

Many researchers refer to the pilgrim as a religious tourist. Although the religious tourist displays some characteristics similar to a pilgrim, the time he/she spends in a religious site may be divided between performing religious rites and other tourism activities. He/she is a tourist who not only has religious motivations, but engages in cultural and recreational activities as well. Conversely while what a pilgrim does is merely based on his/her spiritual beliefs. Participation in religious rituals and visiting sacred places is very important. A pilgrim may not consider him/herself as a tourist despite using tourism facilities, but he/she does not behave as a normal tourist. 'Roussel (1972) verifies that a visit considered as a pilgrimage should be done with a devotional intention, it not being enough to be a simple curiosity stop or a tourist trip to a sacred place: it requires some form of adoration' (Ambrosia, 2007: 82).

Cohen (1974) sustains the theory that tourism is a kind of modern pilgrimage, although the reasons for undertaking the trip are more substantial than simply pure recreation and entertainment. According to him, tourists move towards a destination that is a type of symbol of their desires and needs, just like a pilgrim does when he goes to a shrine looking for the satisfaction of his/her religious and spiritual aspirations. Turner and Turner (1978) also conclude that a tourist can be considered a semi-pilgrim if the pilgrim is considered a semi-tourist, adding that, when a person mixes themselves in an anonymous crowd of a beach, or in an agglomeration of believers, he/she is looking for a symbolic form of company, which 'removes' them from their daily life. In 1981, Cohen reformulated his opinion, observing that although pilgrimage and tourism have similarities, they are different phenomena: the elements in common consist of the temporary change of residence, in the departure to a chosen destination and in the search for other ideals. However, they differ in their characteristics, in the activities performed during the trip and/or during the stay (Ambrosio, 2007: 83). Cohen argues that the individual travels from the periphery toward the cultural centre, whereas in modern tourism, they move away from their cultural centre into the periphery, both socially and physically. This outward movement of tourists points out this significant flaw in MacCannell's theory. The periphery is necessarily diverse in relation to the centre ( Vukonic, 1998: 10)

When the pilgrimage centre is eccentric (located in the sociocultural and geographical periphery of the pilgrim's society), the pilgrimage will be characterized by touristic aspects: the longer the distance of the shrine from population agglomeration, the stronger will be the tourist components of the trip. Pilgrims and tourists create a distance in relation to their places of residence, an estrangement that allows them to reflect on their own existence. Nevertheless, what characterizes pilgrims is their capacity to interpret their experiences as a form of personal transformation (Boisvert 1997: 7; cited in Ambrosia, 2007: 84). 'The difference between tourism and pilgrimage lies not so much in any radical phenomenological difference between them ... but rather in the culturally-supplied language of symbols in which travellers are obliged to express the peregrinations" (Pfaffenberger, 1983, cited in Sharpley & Sundaram, 2005: 164).

Norman (2012) has conceptualised spiritual tourism in relation to religious tourism and pilgrimage traditions, as in Figure 3. Here pilgrimage, religious tourism and spiritual tourism are located within tourism and they overlap.



**Figure 3. spiritual tourism in relation to religious tourism and pilgrimage traditions (Norman, Spiritual Tourism, p.200)**

In the other words, there are common characteristics and practices among them and they coincide with each other. Thus, spiritual tourism could take

place within pilgrimage traditions, and could resemble religious tourism, but what differentiates spiritual tourism from religious tourism is the tourist's spiritual growth in a secularized form.

### **Historical-cultural tourism**

There is no globally accepted definition of the cultural tourism. Cultural tourism is to travel to culturally attractive sites. Such a movement aims at collecting new information and meeting the cultural needs of the tourists. Cultural tourism and the observation of the behaviors, rites, rituals, language, and culture of different societies make the people know each other. This issue plays an important role in gathering the humans, their mutual understanding, and peace among the people worldwide and increase the cultural tolerance. Visiting historical places and learning about the events of the past people provides us with knowledge that can guide us in our present life. Moreover, knowing the history can play a role in self-awareness and enlightenment. This is why the cultural tourism manifests the element of spirituality. But all cultural travels are not necessarily spiritual. Visiting historical and cultural attractions can be motivated simply by material experiences and having fun without having any spiritual perceptions.

### **Nature-based tourism**

Nature-based tourism is based on the experience of natural resources. Natural landscapes, forests, mountains, and jungles are examples of this type of tourism. This type of tourism can potentially engage visitors not only at a physical level but in deeper and more spiritual context. As Sharpley and Jepson (2011: 58) note, citing Williams and Harvey, 'transcendent or spiritual experiences in nature produce a state of 'flow' whereby 'the usual distinctions between self and object are lost' allowing for greater connectivity with and immersion in the natural surroundings'. Observing nature makes the man closer to the secrets of creation and causes a sense of humility in human being. The wonders of the creation are manifested in the elegance of nature and can encourage people to scrutinize their existence and their own essence. Sometimes a natural landscape can be a sacred and spiritual place where people can look at the beauties of the nature and have a religious experience.

Stringer and McAvoy (1992) used post- trip interviews to conclude that wilderness experiences appeared to have some impact on participants' lives one month later (Heintzman, 2013). Lemieux et al. (2012), in their study about human health motivations and benefits associated with protected area experiences, found that 73.4% of individuals visiting park perceived spiritual well-being benefits from connecting with nature, being inspired by nature, and seeking the meaning of life while visiting parks (Heintzman, 2013: 277).

### **Eco-tourism**

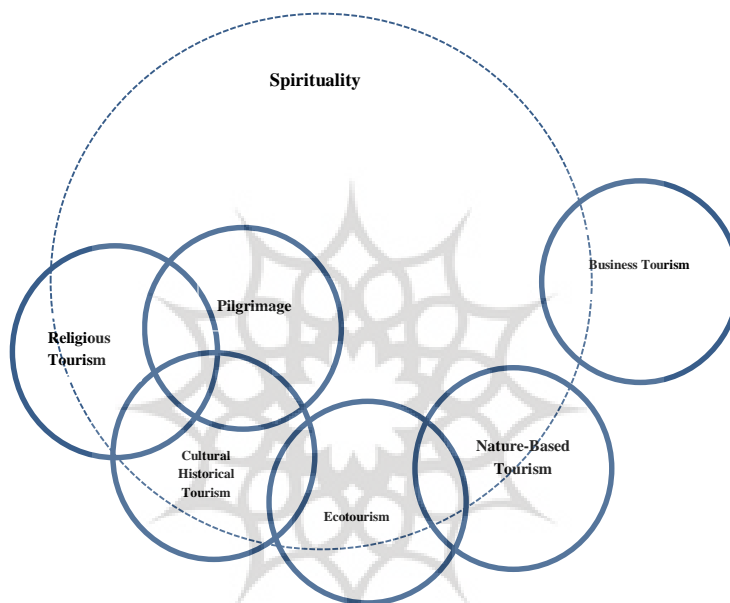
Eco-tourism is responsible travel in natural areas aiming at learning, admiring and exploiting the natural landscapes with cultural aspects. It requires the commitment to the environmental sustainability, respecting the societies, respecting the rights of animals, and other environmental considerations. Thus, eco-tourism emphasizes on the environmental considerations and the concept of sustainable development; while visiting the nature is the second and subsidiary purpose. Eco-tourism is strongly committed to the nature and social responsibility against the nature. Due to its characteristics, eco-tourism can be originated from the spiritual visions on one hand, and it can lead to the self-fulfillment and spiritual experiences on the other hand.

### **Business tourism**

Nowadays, many people travel for the business purposes. Such people benefit from the facilities and services of tourism industry during their business trips; so their travel cannot be separated from tourism. The main purpose of this type of tourism is not for recreation, though this may be subordinate to business activities. Business tourism includes attending conferences, exhibitions, the signing the contracts, and so on, and can be associated with different experiences and meaning.

To summarise, the authors of this article believe that tourism can be considered as a spiritual activity in its nature. All types of tourism include a spiritual element. In any type of tourism and travel, a person may faces to new places, different people, or new events which will impact his /her insight about places, people or events, and in a word “about life”. We think that

relationship between tourism and spirituality can be showed in Figure 4. It means that all types of tourism encompass at least an element of spirituality.



**Figure 4. Various Types of Tourism in Relation to Spirituality**

### **Methodology**

The study used a survey questionnaire to measure the extent of spirituality in tourists' experiences from their traveling. McKercher's typology of cultural tourists and Norman's (2012) typology of tourists' spiritual experiences were applied to classify various groups of spiritual tourists participating in each type of tourism activities. The study population consisted of individuals who had travelled with the aims of pilgrimage, recreation, visiting cultural historical attractions, business, visiting religious sites, or participating in ecotourism and nature-based tourism. Sampling was done based on the convenience method according to the size and nature of target population. The numbers of the samples for each type of tourists are presented in Table 2.

**Table 2. sample size for each group of respondents**

	Pilgrimage	Nature-based Tourism	Visiting Cultural Historical Sites	Business Tourism	Ecotourism	Recreation	Visiting Religious sites
Sample size	123	107	98	63	102	250	105

### **Results and Findings:**

Results of descriptive analysis for each type of respondents have been indicated in Table 3, and the results of analyzing questionnaires can be seen in Table 4. According to the Table 4, most of pilgrims and individuals who had traveled to visit religious sites were purposeful and sightseeing spiritual tourists. Among nature-based tourists, ecotourists, business and recreational tourists, and those who had traveled to visit cultural and historical sites, a considerable number were Casual, Incidental and Serendipitous Spiritual Tourists, and only a little percentage had purposefully traveled for spiritual growth. In conclusion, the extent of spirituality intention was very high for pilgrimage (98%) and very low for business travels (5%).



**Table 3. Descriptive and Demographic data of the respondents**

Visiting Religious sites	Recreation	Ecotourism	Business Tourism	Visiting Cultural Historical Sites	Nature-based Tourism	Pilgrimage	Gender	Age	Marital Status	Education	Occupation	Accompanying Party
55	58	44.1	57	33.3	52.3	50.4	female					
45	42	55.9	43	66.7	47.7	49.6	Male					
1.9	11.6	0	13.3	3.2	10.3	7.3		18-20				
26.7	38.8	22.5	31.6	30.2	36.4	27.6		21-30				
28.6	28.8	51	28.6	31.7	29.0	30.1		31-40				
28.6	16.8	0	23.5	23.8	19.6	28.5		41-50				
9.5	2.4	11.8	3.1	9.5	3.7	4.9		51-60				
4.8	1.6	14.7	0	1.6	.9	1.6		Above 60				
60	45	65.7	54	54	53	60		Married				
40	55	34.3	46	46	47	40		Single				
11.4	1.6	0	2.0	1.6	1.9	5.7		Under diploma				
20.0	22.1	22.5	21.4	22.2	14.0	26.8		Diploma				
42.9	49.0	41.2	48.0	30.2	45.8	30.9		Bachelor				
22.9	21.7	26.5	18.4	31.7	29	31.7		Master				
2.9	5.6	9.8	10.2	14.3	9.3	4.9		Doctorate				
15.2	12.0	29.4	10.2	22.2	6.5	8.9		Self-employed				
21.9	16.4	46.1	33.7	22.2	21.5	31.7		Public Organization				
30.5	24.8	2.0	20.4	34.9	42.1	25.2		Private Organization				
15.2	12.0	2.9	4.1	1.6	4.7	10.6		House Keeper				
13.3	29.2	16.7	26.5	15.9	20.6	14.6		Student				
3.8	5.6	2.9	5.1	3.2	4.7	8.9		Unemployed				
31	29	38.2	43	39.7	47.7	22.8		Friend				
63	62	17.6	49	15.9	43.0	74.0		Family				
6	9	44.1	8	44.4	9.3	1.6		Alone				

**Table 4. Percentages of the various Types of Spiritual Tourists in each types of tourism**

Types of Spiritual Tourists Types of Tourism	Purposeful & Sightseeing Spiritual Tourists (With deep spirituality Intention)	Casual , Incidental & Serendipitous Spiritual Tourists (with low spirituality Intention)
Pilgrimage	98%	2%
Nature-based Tourism	16%	84%
Visiting Cultural Historical Sites	18%	82%
Business Tourism	5%	95%
Ecotourism	18%	82%
Recreation	12%	88%
Visiting Religious sites	67%	33% %

The results of individuals' survey about their spirituality experiences in various types of tourism have indicated in Table 5. As can be seen, in all types of tourism, Healing and Experience was ranked high as the spirituality elements of traveling (except for the business travels, which includes Experience as a more powerful element comparing to other spirituality elements). Other spirituality elements of tourism including Quest, Retreat and Collective experiences have also relatively considerable extent (above mean 3), which indicates the relatively influence of these elements in all types of tourism.

**Table 5. Extent of Spirituality Elements in Pilgrimage Travels (Mean between 1 and 5)**

Type of Tourism Spirituality Element	Pilgrimage	Nature-based Tourism	Visiting Cultural Historical Sites	Business Tourism	Ecotourism	Recreation	Visiting Religious sites
Healing	4.51	4.52	4.26	3.26	4.27	4.40	4.26
Experience	4.37	4.14	4.22	4.16	4.24	4.19	4.12
Quest	4.05	3.32	3.36	3.48	3.49	3.34	3.61
Retreat	3.79	3.91	3.06	3.20	3.26	3.74	3.74
Collective	3.85	3.75	3.59	3.44	3.45	3.60	3.36

### Conclusion:

This research intended to study the spirituality in tourism in general, and in each type of tourism in particular. Based on McKercher's typology of cultural tourists and Norman's classification of the spiritual experiences of tourism, different types of tourism in different travels were classified. It was concluded that there is at least one component of spirituality in any type of travel. In other word, spirituality is associated by tourism and depending on the type of tourism and the intention of tourists to search spirituality growth, it can influence tourism experiences. Tourism in its nature, is a spiritual activity according to its spiritual elements including Healing (Psychological and Physical), Quest to better understand the self and to search for meaning, to Experience new things, Retreat to escape from everyday life and to be Collective and have experiences with others of like persuasion. In a word, *tourism is a spiritual phenomenon.*

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