TOURIST ORIGIN AND SPIRITUAL MOTIVES

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Spirituality is becoming an important motive for travel. More and more people see tourist travel as an effective means to find their true self. As a result, demand for the satisfaction of spiritual and mental renewal tourism services increased. Nowadays, everybody that travels has a need to improve his or her health and identity. It simplified, the natural environment, where modern tourists find themselves through interaction with others, enhances their personal growth, deepens their experience and accelerates their spiritual healing. This paper, using quantitative analysis of tourist attitude, attempts to show how domestic and foreign tourists who visited Portorož on the Slovene Adriatic coast experience spirituality of the tourist destination. Our research shows that the experience of spirituality is closely related to the experiences with the destination and with the quality of tourism services on the destination.

1. INTRODUCTION

Tourists' needs are always a good starting point to discuss the motivation for different ways to experience tourism. The aspect that initiates the whole process to go on a holiday and to visit a tourist destination lies solely on the decision of the individual.

Thus, to learn more about the motives and needs of going on a holiday, we must first define the tourist. The notion of a tourist is vague and sometimes poorly defined and still provokes an ongoing debate between researchers. Cohen (1979) even claimed that there is no such person as a tourist.

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He defined tourism as a multivalent activity and argued that there is more than one type of tourist that travels. Further, when several types of tourists exist, many motives emerge to satisfy their needs. Jacobsen's (1996) research confirmed that tourists even look the same, but they have different motives of how to experience their vacations and the destinations they visit. Some come to the tourist destination for relaxation, others come for pleasure, and some come to experience spirituality. Even tourists that do not really care where they are have some specific motives. As long as the weather is nice and some experience can be gained, they stay at the destination. Especially the Western world is experiencing constant changes that produce overworked people that are constantly under the siege of an automated society, creating many undesirable effects. Stress, anxiety, identity crises, feeling of alienation and depression accompany the modern way of life. The materialistic way of life that prevails gives no satisfaction. Many tourists seek consolation in the activities that enable them to find the meaning of life. More and more people see tourist travel as an effective means to find their identity. A spontaneous and natural environment, where they find themselves through the interaction with others, enhances their spiritual growth, deepens their experience and accelerates healing.

In this paper, we try to show how the tourist destination service quality, experience of the tourists and mundane view of life satisfy the need for spiritual healing. The basis for our research is the conviction that in the future, travel and tourism may no longer consist of sightseeing and of the consumption of everything material. It will be more about finding oneself in a deeper understanding of others and the surrounding world.

2. TOURIST MOTIVES

Tourists are not a group that could be easily classified by age, gender, ethnic background, type of trip or economic understanding of class. They share similar professional and educational backgrounds and parallel aspects in their family histories (Harrison, 2003). Their common interest lies in the curiosity and the passion to see the world that could be sometimes seen as an obsession. However, they do not want to look like tourists. Those who travel for leisure prefer to be seen as travelers, guests or visitors. Sometimes they want to be adventurers and even explorers with many different needs and motives.

It is generally accepted that there are primarily two groups of tourists' motives that can have a pushing or pulling psychological force. Several discussions in this field still tend to revolve around the concept of these two groups of motives. The first group is represented by motives that attract tourists

to visit some tourist destination. These motives are usually aroused when the image of a tourist destination is present. Crompton (2004: 89) associates that category of motives with the cultural attractiveness of the destination. The corresponding group of motives generally explains the desire to go on vacation (Dann, 1977). The distinction between these two groups of motives rests on Gray's travel-motivation theory. Mansfeld (1992) refined and reduced Gray's theory by identifying two pervasive motives. The first one is related to the desire to leave a known place and to visit an unknown place. Dann (1980) defines it as "wanderlust". The second motive is related to the desire to go to a place with specific facilities that do not exist in the tourist's own place of residence and is defined as "sun lust". The two motives help us understand why tourists search for settings that are different from the settings of their residence. However, Lengkeek (2001) argued that there is no need to separate the modes of tourist experience into several categories to understand them. He synthesized the two modes of the self and the environment into one observing phenomena.

Goosens (1998) argues that emotions are an important element in the process of a tourist's need satisfaction that integrates these two motives. We could say that tourists are pushed by their needs and pulled by their emotional benefits of activities and destinations (Shaw and Williams, 2004: 143). This theory opens some problems in the classification of motives. The motives that push the tourist from the known, and maybe a momentarily undesirable place, are strictly personal. However, motives which develop from the resort-specific attributes are not truly personal. The development of this group of motives is strongly influenced by advertising the benefits of the setting that may satisfy a need.

On the other hand, Reisinger and Turner (1997) point out that culture is an important factor in the development of tourist motives. They suggested that cultural backgrounds may affect motivations to travel to a foreign country after they investigated aspects of Indonesian inbound tourism to Australia. Pearce and Morrison (1998) understand the motives of tourists as the global integrating network of biological and cultural forces, which direct and give value to travel across choices. Moreover, according to the study conducted by Kim and Lee (2000), the difference in travel motivation is likely to have resulted from a gap between cultures. Kozak (2002) found similar results in differences between the motives of British and German tourists.

Espinoza (2009) sees tourist motives dynamically as the reflections of social activities in society. He refers to Plog's (1974) notion that motives of tourists change in time and space. Plog (1974) believed that tourism appeals to

specific types of people. These types shape a relatively predictable pattern of growth and decline corresponding to the evolution of tourists' psychographics change. Motives are just the result of the social changes, which do not necessarily define the desire of tourists toward travel. Additionally, most theories of motivation support the concept of the equilibrium state (McNeal, 1973). When some need is articulated, disequilibrium or some kind of psychological tension emerges. This tension provokes the need to achieve which results in actions toward the new state. The action stops when equilibrium is restored (Crompton, 2004: 22). Equilibrium of motives is a complex activity on more than one level of travel need satisfaction.

2.1. Needs as tourist motivation drivers

Three decades ago, Pearce (1982) concluded that no single prevailing theory of motivation can fully explain tourist behavior. He tried another approach focusing on factors that include motivation in the form of needs. Further, he considered that a combination of needs that emphasize long-term goals and attribution theory with the recognition of both actor-observer differences, integrally explains tourist motivation. Developing the new concept, he turned to a hierarchical framework by Maslow (1954), which builds on the immediacy of the needs and identifies five types of needs. Pearce and Lee (2005) built the Travel Career Ladder (TCL) upgrading Lengkeek (2001), unifying concept, integrated travel experience and personal motives of tourists. The overall results of their study suggest that destination motivation experiencing different cultures and nature-related motivation resulting in the desire to be close to nature are factors preferred by more experienced travelers. On the other hand, motivations such as stimulation, personal development, relationship and security, self-actualization, nostalgia, romance, and recognition are important only for few travelers. TCL allows for many motives and is dynamically orienting and focused. On the other hand, analyzing the different levels such as physiological, security and relationship needs, self-esteem/development needs, and fulfillment needs, reveals clues to more fully understand the motives to visit a particular tourist destination.

2.2. Secular spiritual tourism

Dallen (2006) and Gallagher (2009:18) argued that religion and spirituality are still among the most common motivations for travel and many major tourism destinations have developed largely pursuant to their connections to sacred people, places and events. Brown (1998) and Pesut (2003) recognized this trend a few years ago, directing research of tourist motives and expanding it

towards the concept of spirituality. The concept of spirituality is often mistakenly swapped with religious beliefs. It is true that the research of the spiritual motives of tourists seems to be a new concept, but it is not a new phenomenon. The metaphorical context in tourism motivation concepts is based on spirituality where no centre is relevant, but only orientations and metaphorical references can be referred to as "out-there-ness". Spirituality emphasizes the experience of the relationship with the transcendent accompanied with the sense of wholeness.

Grayling (2003) developed two fundamentally different concepts of the world that explain the concept of spirituality. The first one points to nature and natural laws, and the second one points to the transcendental that is outside the human realm and beyond the boundaries of this world. Now two areas are emerging as new beliefs and attitudes about the realization of the potential of oneself. The changing of society toward secularity changed the ideas to become spiritual. This change is closely related to the growing understanding of the human impact on the earth. It is based on the reconnection with the environment and its ecological notion. Reconnection with the environment is based on the characteristic of all human beings and their nature. They have a never fulfilled desire to travel and to be in motion (Senn, 2002:124). Many tourists travel in search for 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). Chesworth (2006), like many other researchers before him, emphasizes the experience that is in spiritual tourism realized beyond the norm of the traveler. Pilgrims and backpackers are such travelers that penetrated deeper into host societies and cultures (Jarvis, 2005). It is important to point out that tourists are able to purchase everything on the destination to satisfy the needs. However, they cannot purchase the experience that must be lived, experienced.

2.3. Tourist satisfaction with travel

Motives and needs of tourists are inevitably associated with tourist satisfaction. Moreover, the satisfaction of needs by tourism travel is the ultimate purpose of all businesses in this field. By its nature, tourist satisfaction is a complex phenomenon. This could be an evident process when we match the value – symbolic attributes of a destination and the traveler self-concept on the traveler's satisfaction with the tourist travel. A number of researchers attempted to identify the factors associated with tourist satisfaction on a functional basis (Pizam et al., 1978). The tourist product is definitely the experience comprising an array of different services like transportation, accommodation, tours and other tangible services. These services affect tourists' satisfaction and stimulate

their retention (Ambrož and Lotrič, 2009). However, more spiritual experiences, which are non-commercial, like adventures, cityscapes and natural beauties, are important but not easy to measure and control (Fuller et al., 2007).

By emphasizing only functional aspects of the travel experience and attributes of a product, we risk ignoring critical practical dimensions of the tourist service (Crouch, 2000). Salwasser's (1990) and Schroeder's (1992) researches show that value and spiritually expressive attributes of travel are very important too. Holistically experienced creation triggered by travel services like travel ambience, the atmosphere, and the opportunity for adventure, along with functional services promise the tourists' needs fulfillment. Additionally, travel experience is heavily influenced by a series of demographics, socio-economic constraints, needs and opportunities. Both functional and non-commercial attributes of the tourist product are closely related to tourists' sovereignty and reflected in their contemporary needs to satisfy the desire to travel (Chon and Olsen, 1991: 3). Tensions between everyday life and the adventure of the tourist travel as well as the demand for services result in changes that can be observed in the role tourists like to play (Adler, 1989).

Trends in tourism show that post modern tourism is characterized by a preoccupation with identity (Jokinen and Veijola, 2002: 34; Sarup, 1996: 97). Post-modern tourists are very much focused around the self and the development of self awareness. They are becoming tourists in their own identity. The self-development orientation is twofold: a manifestation of the superficiality of the preoccupation with identity and a desire to get beneath the surface to an underlying reality (Sutton and House, 1990). Mc Cabe (2005), Gnoth (2010) and O'Dell (2007) argue that a tourist's entire travel lifestyle should be integrated in the tourist travel design to satisfy the post modern tourist. Only this way, we can understand the "tourist experience" in a much broader sense. Even though a tourist creates his/her own value-chain, he/she is still sensitive to open and productive communication channels that lead to innovations and improvements (Dunn, 2006). Building upon these findings, it is concluded that the quality of service and the frequency of experience are the indicators of a spiritually mediated tourist's origin. As a result, the following research hypothesis is:

> H1. *The quality of service and the frequency of a tourist's experiences mediated by a tourist's origin are indirectly and negatively related to the spiritual experience of a tourist destination.*

3. METHODOLOGY

Talking to tourists is not an easy task. They do not have time for interviews because their minds are far away from thinking about the reason why they decided to travel to a specific destination. Thus, we turned to the questionnaire that is to be administered as soon as possible upon a tourist's return from his/her holiday at a particular tourist destination. By questioning the tourists, we gained some understanding as to how they integrated their destination visiting memories into their ongoing lives. However, we were aware that we could not get the information on how they actually experienced the destination they visited. To capture their fresh memories about the experiences with the destination, we selected the visitors of Portorož, a tourist resort on the Slovenian coast in Europe.

Table 1. Sample description data

Variable	Features	Structure	%
Gender	men	72	40%
	women	56	60%
Age	average age in years	37	
	range of age in years	18 - 82	
Education	elementary	2	2.76%
	school	106	76.81%
	high school	28	20.28%
	college	2	2.76%
	master		
Status	manager	15	11%
	employee	123	89%
Number of children	average	1	
Employment	employed	78	56%
	unemployed	60	44%
Frequency of travel	times a year	2	
Cultural origin	Great Britain	13	11%
	Italy	22	15%
	Germany	19	13%
	Slovenia	84	61%
Marital status	married	71	51%
	not married	67	49%

Respondents in our study were from Slovenia (84), Germany (19), Great Britain (13) and Italy (22) and were just ending their vacations in Portorož in 2007. We distributed 145 questionnaires and 138 were returned and used in the analysis. The response rate was 95%.

3.1. Factor analysis

We examined the survey data using the principal component factor analysis as an extraction method. Varimax normalized as a technique of rotation was used for further clarification of the set of variables. The set consisted of items about the tourists' motives to satisfy the need for spiritual experiences on the tourist travel. Specifying five factors were found to have produced the most interpretable results. They were interpreted as: spiritual experience, relationship, self-esteem and development, value of work, and quality of tourism services.

Table 2. Factor analysis – principal components

	F1	F2	C - alpha	Mean	Std. dev.
Tourist travel builds my power to resist the feeling of alienation.	0.52			3.17	1.19
Travel enables me to seek the meaning of my own life and the lives of local residents on destination.	0.67			2.97	1.18
When I travel, I can seek the meaning of my life and my being.	0.83			2.59	1.16
Authentic experiences and adventures help me understand the meaning of my own existence.	0.76			2.96	1.09
Tourist travel offers me new reality that replaces my existing reality.	0.62		.77	2.72	1.22
I have a choice to choose tourist travel, which offers me the seeking of new worlds that fulfill me spiritually.	0.52			3.40	1.10
The seeking of different worlds on tourist travel becomes my way of searching for the meaning of life.	0.71			2.61	1.11
When I am on tourist travel, I endlessly seek new spiritual sanctuaries.	0.57			2.43	1.06
When I travel, I dwell between two realities.	0.59			2.40	1.16
Total				**2.80**	**1.14**

	F1	F2	C - alpha	Mean	Std. dev.
I do enjoy the night life on a tourist destination.		-0.78		3.04	1.37
I have more time for my family.		0.55		3.26	1.52
I enjoy the beautiful landscape and the beauty of the nature.		0.46	.40	4.21	0.87
I do not like wild parties on a tourist destination.		-0.87		3.09	1.52
I think that deviant behavior of tourists is not acceptable.		-0.47		2.64	1.04
Sexual pleasure is not the reason for visiting a tourist destination.		-0.77		2.35	1.51
I want to be involved in high risk events on a tourist destination.		-0.68		2.20	1.10
Total				**2.97**	**1.28**

The first factor (F1) named "Spiritual experience" explained 14.83% of the variance. The second factor (F2) "Relationship" explained 9.89% of the variance, and the third factor (F3) named "Self-esteem and development" explained 7.96% of the variance.

The fourth factor (F4) named "Value of work" yielded 5.87% of the variance. The smallest amount of variance (5.68%) in the factor model explained the fifth factor named "Quality of services".

Table 2 depicts the loading of 38 items on each factor. We dropped the items with loadings lower than .38 from further analysis. Moreover, Cronbach's alpha test of the reliability of factors in the factor analysis shows that the following factors: Spiritual experience (Cronbach's alpha = .77), Self-esteem and development (Cronbach's alpha = .78), and Quality of services (Cronbach's alpha = .78) are highly reliable.

However, the factors of Relationship (Cronbach's alpha = .40) and Value of work (Cronbach's alpha = .48), have a weak reliability; thus, we dropped them from further analysis.

Table 2a. Factor Analysis – Principal Components

	F3	F4	F5	C – alpha	Mean	Std. dev.
I do enjoy my trip to a tourist destination because it releases my physical and spiritual potentials.	0.39				4.22	0.85
I think that a person should be responsible for his/her own life.	0.55				4.64	0.52
A person should constantly educate himself/herself and develop his/her knowledge in as many areas as possible.	0.47			.78	4.32	0.78
Work must enable a person to act and use his/her competencies.	0.60				4.35	0.76
Work must enable a person to achieve his/her goals.	0.72				4.59	0.68
Work is a challenge for a person.	0.81				4.16	1.00
Proper pay is desired for good work.	0.53				4.46	0.64
Work must be organized as to reduce stress.	0.30				4.36	0.87
Total					**4.39**	**0.76**
It is humiliating to receive pay for no work.		0.38			3.30	1.26
Discipline and hard work is what I value the most.		0.50		.48	4.12	0.89
Work is my duty in society.		0.60			3.58	1.09
People who do not work are lazy.		0.57			3.10	1.41
Work is always the first thing in my life.		0.68			2.70	1.26
Competitiveness is a desired and important value and benefits all members of society.		0.40			3.53	1.01
Total		0.38			**3.39**	**1.15**

Table 2b. Factor Analysis – Principal Components

	F5	C - alpha	Mean	Std. dev.
I enjoy comfort and consolation when I am on a tourist destination.	0.51		3.64	1.00
I like to enjoy quality food and drinks when I am on a tourist destination.	0.66		3.93	0.93
I appreciate safety when I stay on a tourist destination.	0.67	.76	3.87	1.02
I like to choose between many different tourist services on a tourist destination.	0.63		3.57	1.05
I value the clean environment of a tourist destination.	0.62		4.13	0.82
Moderate prices of tourist services attract me to a destination.	0.57		3.98	1.03
Nice and helpful local residents really make me feel welcome.	0.62		4.26	0.75
I don't like to visit many places and expand my knowledge when I visit a tourist destination.	0.39		3.84	1.04
Total			**3.90**	**0.95**

3.2. Regression analysis

The objective of this study was to examine the extent to which the motives of tourists to travel can predict the satisfaction with the experiences of tourists on a tourist destination. We included tourists' origin as a mediating variable in the regression model to provide insight into the motives of tourists to learn about the culture of a destination.

According to Table 3, destination service quality, frequency of travel, Slovenian origin and German origin are important experience predictors (R^2 = 0, 19, F = 6, 42, p<0.000006). Age, education, marriage, number of children, employment and management status do not have prediction power in the regression equation. Such a finding implies that being competitive as a tourism service provider means to deliver quality service, be able to attract customers from particular regions and be capable of presenting original settings on the tourist destination.

Given the experience focus of our study, we opted to use the creation of a tourist's experience as the outcome variable. If there is a high quality of a tourist service on the tourist destination and if tourists are already acquainted with other destinations, then the link between their perceptions and experience is strengthened. This is very true for Slovenian and German tourists who have a much stronger desire to meet people from other cultures, compared to British and Italian tourists.

Table 3. Regression results

	Mediated relationship
Destination service quality	0.39^{*}
Frequency of travel	0.26^{*}
Slovenian cultural origin	-0.22^{*}
German cultural origin	-0.24^{*}
Adjusted R^2	0.19^{**}
F-ratio	6.42

Note: [*]p, 0.05; [**]p, 0.01; [***]p, 0.001; entries are significant standardized regression coefficients

This study, like the others, has some limitations that need to be considered when interpreting the results. In the present study, we do not explicitly measure and describe tourists' experiences. That should be of the upmost significance in the future studies. Despite these limitations, it is strongly believed that the results of this study provide the base for understanding the mediating role of the tourist's origin on the relationship between the quality of services, the tourists and their spiritual experiences.

4. CONCLUSION AND DISCUSSION

Severe competition requires adjustments in the tourist's services that are related to the quality of a tourist's experiences. Origin does mediate the relationship between the service quality, frequency of experiences and spirituality. In this context, this study intended to unveil the effect that origin has on the spiritual formation of a tourist destination. The findings suggest that when trying to predict the impact of service quality and frequent tourism experiencing, origin can be very important.

Today, tourists have a strong urge to experience the spiritual side of their life. Other tourism aspects are not pushed aside. They are still there and very alive. However, something has changed. The quality of services is still sought for and needed when the attraction of the destination is evaluated. It is very

competitive when a destination can offer quality services, but only in conjunction with the setting of when a spiritual experience can emerge. The desire of the tourist to learn about strange cultures and people is strong and implies a genuine learning process and the healing of identity and mind.

Therefore, it is necessary to reconsider the services offer in light of the knowledgeable and mundane modern tourist. The quality of destination means to be able to create an environment where active learning can take place. New mindsets of modern tourists demand genuine creative approaches based on the extensive usage of the knowledge that exists in the destination. The result of this endeavor should be a multi-dimensional approach to the change and development of future tourist services.

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IZVORI TURISTIČKE POTRAŽNJE I SPIRITUALNI MOTIVI

Sažetak

Duhovnost postaje značajan motiv za putovanje. Sve više ljudi vide turistička putovanja kao učinkovito sredstva za pronalaženje "stvarnog sebe". Stoga se pojavljuje potražnja za turističkim uslugama usmjerenim na obnavljanje duhovnih i mentalnih snaga, odnosno poboljšanjem zdravlja i vlastitog identiteta. Jednostavno i prirodno okruženje pomaže modernim turistima u interakciji s drugima, djeluje na njihov osobni rast i iskustva te djeluje terapeutski. U ovom se radi koristi kvantitativna analiza turističkih motiva i pokušava pokazati kako domaći i strani turisti – posjetitelji Portoroža – doživljavaju sporitualnost turističke destinacije. Istraživanje pokazuje da je doživljaj spiritualnosti usko povezan s doživljajima povezanima s destinacijom, kao i s kvalitetom turističkih usluga.