

The Role of Eudaimonic Well-Being in Positive Memorable Tourism Experiences: Does Gain Bring More Gain?

Abstract

The objectives of the present study were to determine the associations of eudaimonic well-being indicators, including meaning-in-life dimensions, life satisfaction, and authenticity scores, with memorable tourism experiences (MTEs) and to examine the unique contributions of these variables in MTEs. A total of 605 participants (265 women, 340 men) with a mean age of 33.42 ($SD = 6.75$) years participated in this study. The Memorable Tourism Experience Scale, the Meaning in Life Questionnaire, the Satisfaction with Life Scale, and the Authenticity Scale were administered. Regression analysis findings revealed that all the variables explained 87% of the total variance in MTEs; nevertheless, only life satisfaction and search for meaning scores accounted for the most significant contributions. These findings demonstrate that tourists who lack meaning in their lives and report a lower degree of life satisfaction are less likely to create and collect positive memories during their visits. Thus, practitioners should be more aware of the psychological needs of their guests and offer more eudaimonic opportunities that can become positive memories.

Keywords: experience economy, memorable tourism experiences, eudaimonic well-being, meaning in life

1. Introduction

Nowadays, individuals search for more meaning and significance in their experiences, including during holidays or travels, leading them to desire to accumulate more positive, memorable experiences (Hosany et al., 2022). This relatively new level of realization in tourism literature has been defined as positive, *memorable tourism experiences* (MTEs), which refer to “subjective tourism experiences that are positively remembered and recalled after the event” (Kim et al., 2012, p. 13). These experiences directly determine future intentions to revisit destinations and the spreading of positive word of mouth (Smith & Diekmann, 2017), which deserves research attention.

Consistent with this literature, a great variety of research has documented several correlates of MTEs (see Campos et al., 2018; Hosany et al., 2022) in diverse contexts, including dark (Hosseini et al., 2024), cultural (Kim & Jang, 2016a; Seyfi et al., 2020), sports (Cho et al., 2019), culinary (Sthapit et al., 2019), and heritage (Rasoolimanesh et al., 2022) contexts. Those studies consistently proved that MTEs are highly multifaceted and subjective experiences that include affective, multisensorial, cognitive, and existential dimensions. It is multidimensional because memory structure is inherently dynamic, changing both with time, age and as a function of new experiences (Kim, 2022; Kim & Jang, 2016a, 2016b), suggesting that even if tourists report

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they enjoy an experience, it does not necessarily turn into a positive and memorable experience. It is highly subjective because the tourists' different cultural backgrounds, personality traits, values, and psychological moods, including well-being levels, profoundly lead them to interpret experiences differently even if they experience the same thing in the same place, making the topic of “memorable experiences” still fertile.

1.1. Tourist well-being: hedonic and eudaimonic dimensions

In the well-being literature, two main perspectives have been derived from ancient origins. The first perspective is subjective or hedonic well-being, which includes judgments of pleasure-seeking (presence of positive affect), pain avoidance (absence of negative affect), and reflective cognitive judgments (life satisfaction) (Diener et al., 2018). The second perspective is *psychological or eudaimonic well-being*, which includes a deeper state of well-being and flourishing that refers to the broader activity of engaged or virtuous living, including striving for authenticity, meaningfulness, self-actualization, and self-growth (Deci & Ryan, 2008; Ryff & Singer, 1998).

Researchers who study the hedonistic approach do not usually focus on determining what the “good life” entails or fulfilling human potential; instead, they rely on the participants' subjective judgments that, for instance, lead people to think and experience their lives as precious and rewarding. Conversely, the eudaimonic approach offers a more holistic picture of well-being, which refers to a life lived to its fullest potential (Deci & Ryan, 2008)—recently proved that tourism provides both hedonism and eudaimonia in one's life (Filep et al., 2022). Nevertheless, a tourist's eudaimonic well-being is conceptually multidimensional; it is still unclear what specific dimensions operate and is methodologically challenging to assess, especially with a single scale in non-Western cultures. Additionally, empirical evidence indicates that hedonic and eudaimonic well-being overlap at specific points and may present eudaimonic mechanisms that underpin each other (Kashdan et al., 2008). Thus, this study used three distinct well-being constructs—a sense of meaning, life satisfaction, and authenticity—to capture a complete version of tourists' eudaimonic well-being within the *broaden and build theory* (Fredrickson, 2001, 2004).

The basic tenet of the broaden and build theory is that when individuals experience more positive emotions and well-being, they are more likely to broaden and expand their visions and perspectives to take more progressive actions (Fredrickson, 2004). Negative emotions and states of mind prepare individuals for specific, defensive, but narrow actions like fight or flight; conversely, positive moods and mindsets free the action repertoire, expand possibilities, increase novelty and creativity, and facilitate the exploration of new ideas and perspectives, which in turn are used to build new material (i.e., intellectual and psychosocial resources) to cope with future adversities. When people are happy, they become happier. In other words, the gain could bring more gain, indicating that tourists with greater eudaimonic well-being are more likely to show higher motivation and enthusiasm to create and collect positive, memorable outcomes; they tend to evaluate the experiences more positively.

1.2. Eudaimonic well-being: life satisfaction, meaning in life, and authenticity

One of the eudaimonic well-being indicators used in the current study was *life satisfaction*, which refers to the extent to which individuals are satisfied with their lives in general (Diener et al., 2018). Although life satisfaction is accepted as a robust component of hedonistic well-being, it is an inevitable correlate of good functioning, quality of life, and mental health (Diener et al., 2018; Fergusson et al., 2015), resilience, and psychological strength for eudaimonic orientations (Sun et al., 2023). Life satisfaction positively correlates with the memorable experiences of tourists of any age (Chen et al., 2016a, 2016b; Pan et al., 2020). Thus, based on the broaden and build theory, tourists with higher life satisfaction were hypothesized to be more likely to collect positive, memorable experiences.

Similarly, a sense of living a meaningful life is essential to eudaimonic well-being. Meaning in life is when people make sense of their own lives and have a purpose to pursue (Frankl, 1985; Steger et al., 2006). Conceptually, it has two related but distinct dimensions: (1) the presence of meaning (experiencing meaning) and (2) the search for meaning (seeking meaning in life). Much research has shown that the presence of meaning is associated with higher scores on well-being indicators, including life satisfaction, mental health, and happiness (Ishida & Okada, 2006; Pedić Duić, 2023; Steger & Kashdan, 2007). Conversely, searching for meaning usually correlates with diminished well-being markers (Kleftaras & Psarra, 2012; Steger et al., 2009). Nowadays, tourism practices offer meaning-making (Soica, 2016) and transformative opportunities (Pope, 2018) like “living mindfully” and acquiring new consciousness and values in “meaningful” and “authentic” environments (Kirillova et al., 2017), especially in the post-pandemic era, with people’s new travel intentions (Salman et al., 2024). We expected that tourists with greater meaning in life would hold more positive experiences in their episodic memories.

The last component of eudaimonic well-being is authenticity, which refers to the optimal way of living and being compatible with one’s “true self” (Bugental, 1965). Authenticity is considered valuable, providing an inner moral virtue and conscience that facilitate becoming what one ought to realize (Wood et al., 2008). Psychological research has confirmed that authentic expressions of self (trait authenticity) are associated with a greater sense of well-being (Wood et al., 2008), active engagement in work (Sutton, 2020), and excellent mental health (Asher & Aderka, 2021). Accordingly, in tourism, authenticity plays a dominant role in a utilitarian way from both supply and demand perspectives, particularly in the usage of branded products like authentic foods, objects, goods, art, places, cultures, and experiences (Cohen & Cohen, 2012). Like the above components, we expected that tourists with authentic traits would engage in and collect more unique, positive, memorable experiences.

2. Memorable tourism experiences (MTEs) and eudaimonic well-being

Research has consistently supported that positive, memorable tourism practices contribute to various well-being indicators in residents’ and tourists’ lives (Campos et al., 2018; Harrington et al., 2021; Smith & Diekmann, 2017). Specifically, research has suggested that holidays help tourists feel detached from responsibilities and increase the overall well-being of youths and seniors (Chen et al., 2016a, 2016b; Pan et al., 2020; Sthapit & Coudounaris, 2018). Doubtlessly, tourism practices invite all people, including clinical or subclinical depressive, suicidal, or trauma clients in rehabilitation (Chen et al., 2013), to escape, relax, and reflect on their daily routines. However, a short break, minimal physical distance, or brief distraction may not necessarily help tourists increase adaptive coping skills or their well-being. Tourism may even lead to worsened conditions, like increases in intrusive rumination, anxiety, depressive feelings, or possible re-traumatization (Bishop et al., 2018). Some research revealed that no significant change was observed in symptoms of depression before and after a vacation (Levi et al., 2018). This adverse state of mind may lead tourists to make more negative attributions about travel experiences and outcomes. These tourists can display less curiosity, enthusiasm, awe, and motivation post-trip, which prevents them from feeling engaged, enjoyment, and satisfaction during their vacations. Even worse, some tourists complain more readily, become argumentative about unmet services, and may not get along well with other customers or visitors, increasing negative memorability.

Additionally, travelling can evoke further stress among tourists from conflicts due to service providers, traveler-related issues, travel-partner combinations, and environment-related issues (Zhu et al., 2020), and many problems are generally expected to be handled effectively by the travelers themselves (Iwasaki & Mannell, 2000). Thus, we deemed it noteworthy to examine tourists’ eudaimonic well-being levels that could influence their subjective evaluations for constructing positive, memorable experiences. Nevertheless, little effort has

been directed towards clarifying the role of eudaimonic well-being in the positive, memorable experience process in the MTE literature so far. Moreover, it is still unclear whether tourists with greater MTEs have greater eudaimonic well-being or those with greater well-being have more memorable experiences during and after tourism. In any case, assessing causal directions is challenging with cross-sectional designs. Still, we expected tourists with greater well-being to perceive their holidays more positively within the broader and built theory framework (Fredrickson, 2004). Thus, with the present study, we aimed to determine the roles of eudaimonic well-being indicators (life satisfaction, dimensions of meaning in life, and authenticity traits) in understanding MTEs. We hoped that the current findings would provide new insights for practitioners interested in understanding the mental health conditions and the eudaimonic well-being of tourists in terms of creating positive memorability. Tourism providers, agencies, and managers can become more aware of the psychological needs of visitors and provide subsequent proper support and adjustments, such as offering appropriate vacation options and therapeutic services in their businesses when necessary.

3. Method

3.1. Participants and procedure

Following the STROBE guidelines (Cuschieri, 2019), 606 individuals between 18 and 65 years old who had MTEs in the 2 years before data collection participated in this study due to the possible traumatic effects of the Covid-19 pandemic that might lead to a transformative change in the construction of memories (Janoff-Bulman, 2004). Our data were collected via an online survey (Google Forms) on social media between September and December 2023; the participants were selected using a nonprobability method with convenience sampling. For the detection of sample size, power analysis calculations suggested that 567 participants were required to measure significance (95% confidence interval [CI], power of .95, with a moderate effect size of 0.3) (Erdfelder et al., 1996). One univariate outlier case was deleted. A final 605 participants (265 women, 340 men) comprised the sample on which the statistical analyses were based. The institutional review board of Selcuk University Faculty of Tourism approved the study (Protocol No. 2023-181/585013), and all participants provided informed consent, following the ethics standards of the 2013 Helsinki Declaration.

The sample was 43.8% ($N = 265$) female. The mean age of the participants was 33.42 ($SD = 6.75$) years, ranging from 20 to 56 years old; they were primarily single (66.6%, $N = 403$) or married (31.4%, $N = 190$). Most participants (38.7%, $N = 234$) were university graduates, and 27.3% ($N = 165$) reported some/community college experience. Regarding income level, 45.0% ($N = 272$) earned moderately, whereas 22.3% ($N = 135$) had above-moderate salaries and lived in an urban (46.9%, $N = 284$) or middle-sized city (45.9%, $N = 278$). Finally, most participants reported that their MTE was related to “cultural tourism” (54.4%, $N = 329$) for the first time (31.6%, $N = 191$), with mostly family visits (45.8%, $N = 277$).

3.2. Measures

3.2.1. The Sociodemographic form

An ad hoc demographic questionnaire was administered to the participants to obtain information such as their age, sex, educational and occupational status, the type of MTE, and travel companion.

3.2.2. The memorable tourism experience scale

The Memorable Tourism Experience Scale (MTES; Kim et al., 2012) is a 24-item self-report scale, ranging from *I have not experienced at all* (1) to *I have experienced very much* (7), to assess the degree of memorable tourism activity. The scale includes seven subfactors: hedonism, involvement, novelty, local culture, refreshment, knowledge, and meaningfulness. Higher scores indicate more significant experience in each factor.

Cronbach's alpha coefficients were reported to range from .83 (hedonism) to .88 (knowledge); MTES scores have been shown to have good validity and reliability coefficients (Kim et al., 2012). The Turkish adaptation was performed by Kahraman and Tanriverdi (2021). Although Cronbach's alpha coefficient scores ranged from .60 (involvement) to .84 (local culture), there were relatively small factor loadings in factor solutions, so we used total scores in our analysis (cf. Preacher et al., 2013). In this study, the Cronbach's alpha coefficient for the scale was .89.

3.2.3. *The meaning in life questionnaire*

The Meaning in Life Questionnaire (MLQ; Steger et al., 2006) is a 10-item self-report questionnaire with items scaled from 1 (*absolutely untrue*) to 7 (*absolutely true*). It was designed to assess the extent to which the respondent has a meaningful life (MLQ-P) and search for meaning (MLQ-S). Each dimension has five items, with a total score from 5 to 35. Higher scores indicate more functioning in each dimension. The Cronbach's alpha coefficients were reported as .86 for the MLQ-P and .87 for the MLQ-S. MLQ scores have shown good reliability and validity (e.g., Steger et al., 2006). The Turkish version of the MLQ showed good reliability and validity (Dursun, 2012). In this study, the Cronbach's alpha coefficients were .87 for the MLQ-P and .81 for the MLQ-S.

3.2.4. *The satisfaction with life scale*

The Satisfaction With Life Scale (SWLS) was initially developed by Diener et al. (1985) to assess the cognitive evaluation of one's life. The scale consists of five items with a 7-point scale (1 = *strongly disagree*, 7 = *strongly agree*). The scale's internal consistency was reported as .87. It was adapted into Turkish by Köker (1991) and reported adequate validity and reliability scores. In the current study, the internal consistency coefficient was .96.

3.2.5. *The authenticity scale*

The Authenticity Scale (AS) developed by Wood et al. (2008) is a 12-item self-report scale that assesses the degree of authenticity on a 7-point Likert scale, ranging from 1 (*does not describe me at all*) to 7 (*describes me very well*). The scale consists of three sub-dimensions (authentic living, self-alienation, and acceptance of external influence). Cronbach's alpha coefficient was reported to be .69 for authentic life. It was adapted into Turkish by İlhan and Özdemir (2013) and reported satisfactory reliability and validity. The current study's Cronbach alpha coefficient for the scale was .89.

3.3. Data analyses

Descriptive statistics, including reliabilities for the measures, were calculated for all continuous and categorical variables (Tabachnick & Fidell, 2007). The item-total and inter-item correlations of the items in each scale were satisfactory, giving more information about content and construct validity (Costello & Osborne, 2005; Tabachnick & Fidell, 2007). For the sample size, free G*Power software was used (Erdfelder et al., 1996), and all statistical analyses were performed in SPSS Statistics for Windows (Version 22).

4. Results

4.1. Descriptive analysis and zero-order correlations

Participants reported high levels of MTEs ($M = 115.53$, $SD = 39.66$) and meaningfulness in their lives ($M = 30.04$, $SD = 3.12$) (Table 1). Scores on life satisfaction ($M = 22.82$, $SD = 10.35$) were slightly above the midpoint ($Midpoint = 20$), and participants reported moderate levels of authenticity ($M = 48.65$, $SD = 15.81$), indicating that participants found their lives to be satisfying and authentic. Correlations among variables also appear in Table 1. As expected, MTEs were significantly and positively correlated with the presence of

meaning ($r = .26, p < .001$, Cohen's $d = 0.54$), life satisfaction ($r = .89, p < .001$, Cohen's $d = 3.90$), and authenticity scores ($r = .31, p < .001$, Cohen's $d = 0.65$), except for the search for meaning ($r = -.88, p < .001$, Cohen's $d = 3.70$). Based on Cohen's (1992) *d criteria*, all the bivariate correlation coefficients ranged from moderate to large effect sizes.

Table 1
Correlation matrix and descriptive data of the variables

Measures	1	2	3	4	5
1. Memorable tourism experiences (MTE)	1	.26**	-.88**	.89**	.31**
2. Presence of meaning		1	-.32**	.34**	.52**
3. Search for meaning			1	-.82**	-.25**
4. Life satisfaction				1	.34**
5. Authenticity					1
<i>M</i>	115.53	30.04	9.56	22.82	48.65
<i>SD</i>	39.66	3.12	2.44	10.35	15.81
<i>N</i>	605	605	605	605	605

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

4.2. Standard multiple regression analysis

For the multiple regression analysis, all the scores were investigated for assumptions, including normality and homogeneity of variances, and found to be satisfactory (see Osborne & Waters, 2002; Tabachnick & Fidell, 2007). After preliminary analyses, one standard multiple regression analysis was conducted to examine how well-meaning in life dimensions (presence and search for meaning), life satisfaction and authenticity scores predicted MTEs after controlling for age and gender. In Table 2, both the regression model and multiple regression coefficients were significant, $R = .94$, $F(4, 600) = 1036.82$, $p < .001$, indicating the model explained 87% of the variance ($R^2 = .87$). More specifically, meaning in life dimensions (presence and search for meaning), life satisfaction and authenticity scores explained 87% of the total variance in MTEs ($R^2 = .87$; *adjusted* $R^2 = .87$). Coefficients/beta values (β) suggested that presence ($\beta = -.11$, $t = -6.327$, $p < .001$), with a 95% CI [-1.84, -.97], and search subscales of the MLQ ($\beta = -.47$, $t = -17.965$, $p < .001$), with a 95% CI [-8.39, -6.74], life satisfaction ($\beta = .52$, $t = 19.621$, $p < .001$), with a 95% CI [1.80, 2.20], and authenticity scores ($\beta = .08$, $t = 4.367$, $p < .001$), with a 95% CI [.11, .28], were significant predictors of MTEs. Due to testing the unique contribution of these four variables in the prediction of MTEs, partial square values were calculated and indicated that the most significant unique contribution to the MTE scores belonged to life satisfaction, which was 8% (Cohen's $d = 0.59$). The second contribution was the search for meaning (7%, Cohen's $d = 0.55$). Based on Cohen's (1992) *d* conventions, these unique explained variances represented medium-size effects. Authenticity and a sense of meaningful life contributed only 0.4% and 0.8%, respectively. Surprisingly, the authenticity scores contributed the least to the explanation of MTEs.

Table 2
Summary of multiple regression analysis of meaning in life dimensions, life satisfaction, and authenticity scores in predicting overall MTE scores

Predictors	MTE total score					
	<i>t</i>	β	<i>p</i>	<i>b</i> (<i>SEb</i>)	95% CI	<i>Part</i>
Gender (male = 0 female = 1)	-.521	-.01	.603	-.61 (.11)	-2.88, 1.68	-.01
Age	-1.265	-.02	.206	-.11 (.08)	-.27, .06	-.02
Presence of meaning	-6.327	-.11	.000	-1.41 (.22)	-1.84, -.97	-.09
Search for meaning	-17.965	-.47	.000	-7.56 (.42)	-8.39, -6.74	-.26
Life satisfaction	19.621	.52	.000	2.00 (.10)	1.80, 2.20	.29
Authenticity	4.367	.08	.000	.19 (.07)	.11, .28	.06

Note. *b* = Unstandardized beta; *SE_b* = Standard error of unstandardized beta; β = standardized beta; 95% CI = Upper and lower bounds of 95% confidence intervals around *b*

5. Discussion

Our main aims were first to determine the associations of eudaimonic well-being indicators, namely, meaning-in-life dimensions (i.e., presence of and search for meaning), life satisfaction, and authenticity scores with MTEs, and second, to examine the unique contributions of these variables in the prediction of MTEs. The findings confirmed our expectations, the premises of the broaden and build theory, and the previous research. All the indicators—a sense of a meaningful life, life satisfaction, and authentic traits—positively predicted MTEs, except for the search for meaning, which was negatively associated with MTEs. Supporting the current findings, previous research showed that MTEs positively correlate with several indicators of eudaimonic well-being (Sirgy et al., 2011; Sthapit & Coudounaris, 2018). As the broaden and build theory suggests, the higher the tourist's eudaimonic well-being scores, the more they experience connectedness, meaningfulness, liberty, refreshment, joy, knowledge, exploration, novelty, and uniqueness with their visits—all retained positively in their autobiographical memories.

Our second aim was to examine the unique contributions of each indicator (meaning-in-life dimensions, life satisfaction, and authenticity) in predicting MTEs. The most significant unique contributor to the MTEs scores was life satisfaction, and the second but negative contributor was the search for meaning; surprisingly, a sense of meaning and authenticity scores contributed the least to explaining MTEs. As mentioned, life satisfaction has been robustly and positively associated with touristic and hospitality practices, specifically with MTEs (Chen et al., 2016a, 2016b). In support of the broaden and build theory, this current finding indicates that the higher the level of life satisfaction experienced at home, the higher its memorability is for tourists during their visits, perhaps because these tourists can be more curious, open, motivated, or in awe to engage with memorable facilities. These experiences will usually be retained in their minds and contribute to their overall life satisfaction scores. Likewise, Sirgy et al. (2011) confirmed that travelling profoundly contributes to tourists' overall life satisfaction, unlike positive affect and other indicators of hedonistic well-being (Yu et al., 2021).

The second most significant contributor to MTEs was the search for meaning. Searching for meaning in life negatively but strongly predicted the scores of memorable experiences in our sample. Again, the prior research had suggested that the search for meaning is positively associated with mental health problems like depression, anxiety, trauma, hopelessness, loneliness, addictions, suicidality, and even mortality (e.g., Glaw et al., 2017; Kleftras & Psarra, 2012; Krause, 2009; Steger et al., 2006, 2009). The relationship between attributional style and depression is also well-established in psychology, indicating that depressed individuals tend to make more internal, stable, and global attributions following adverse outcomes (Hu et al., 2015). Research has also found executive dysfunction in attention, hippocampal, and retrieval processes in memory, both in major depression and post-traumatic stress disorder (Koopowitz et al., 2021). This current finding can be interpreted as tourists experiencing meaninglessness and not spending their holidays positively enough to turn their experiences into memorable ones, parallel to the broaden and build theory (Frederickson, 2004) that suggests positive reservoirs bring more positive memories. This finding might mean that tourists who lack meaning can feel less motivated and curious to engage in memorable activities that evolve into positive memories in their life stories, regardless of how fun, enjoyable, or meaningful the travel experiences were.

On the other hand, the prior, limited research on the search for meaning and tourism activities had resulted in inconsistent findings. Some studies with travelers searching for self and identity documented profound personal transformation (i.e., Noy, 2004; Wilson & Harris, 2006). Granted, the participants in these studies were groups of people gathered with the same therapeutic purposes, with relatively high group solidarity. Thus, future research might fruitfully focus on the relationship between travelling and the therapeutic effects on tourists with eudaimonic problems.

Some limitations should be acknowledged. This cross-sectional study used a nonprobability sampling method conducted on an adult community sample with 2-year limited MTEs due to the pandemic breakout. Thus,

longitudinal designs would obtain superior results before, during, and after vacations. Most of the scales used in this study were self-reported, and self-reports reflect differences per specific practitioners' observations. Finally, although statistical values that ranged from bivariate correlations to variance inflation factor scores and tolerance values did not show any violation of multicollinearity in this study (cf. Tabachnick & Fidell, 2007), the MTE construct conceptually recommends some well-being components like meaningfulness and hedonism to be handled carefully. Thus, strict screening procedures and only total scores were used in the current study to avoid inflated type 1 errors (Osborne & Waters, 2002).

6. Conclusion and implications

According to the broaden and build theory (Frederickson, 2001, 2004), some positive internal reservoirs, such as building a meaningful and fulfilling life with authentic traits, enhance eudaimonic well-being, which helps to create MTEs during vacations. Our findings suggest that when individuals with higher levels of eudaimonic well-being take a vacation, they are more likely to immerse themselves in memorable activities, including forming a good impression of the local culture, experiencing exciting moments, being open to learning about themselves and performing meaningful tasks. However, not all tourists are aware of their eudaimonic needs. In each step, tourism providers might be more aware of the psychological needs of tourists, including tourism agency workers who should direct customers to appropriate tourism options, particularly in medical, retreat, and wellness tourism practices. Overall, it was evident that only some experiences became memorable, depending on specific factors that remained tied to specific tourists' gazes. The current results support the literature on tourists' eudaimonic well-being, which is critical in helping make experiences memorable.

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