Marketing Spirituality: A Tourism Perspective
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In fulfillment of the requirements for the DEGREE OF DOCTOR OF PHILOSOPHY

Charles Darwin University
Signed declaration

I hereby declare that the work herein, now submitted as a thesis for the degree of Doctor of Philosophy of the Charles Darwin University, is the result of my own investigations, and all references to ideas and work of other researchers have been specifically acknowledged.

I hereby certify that the work embodied in this thesis has not already been accepted in substance for any degree, and is not being currently submitted in candidature for any other degree.

Muhammad Farooq Haq

Date: 16th August, 2011.
Acknowledgements

This thesis was possible only with the intellectual, moral and spiritual support of several competent and helpful people.

I would first forward my gratitude to my colleagues and guides for their regular support during my candidature, especially:

- Prof. Philip Bretherton (Supervisor)
- A/Prof Sivaram (Ram) Vemuri
- Dr Ho Yin Wong
- Adj. A/Prof. John Jackson

I am grateful to various scholars and practitioners of marketing, spirituality, tourism and strategy that I benefited from during my PhD study. I also appreciate the miscellaneous support from Prof. Bob Wasson who was DVC Research and Innovation at Charles Darwin University at the time of submission of this thesis. Thanks to all the generous people who agreed to give their time, and shared their experiences as research participants in my thesis, from Australia and Pakistan.

Finally, I would like to express my appreciation for my parents who taught me persistence and patience, and my wife whose wonderful companionship and regular support made this thesis possible.
Abstract
This thesis is a study about marketing of spirituality from a tourism perspective with an aim to increase tourist numbers engaging in domestic and international tourism. Due to lack of research in this area the study conducted was of an exploratory nature. Qualitative methods were adopted for data collection based on in-depth interviews.

Spirituality is a multi-dimensional construct based on dimensions such as religion, music, culture, people, places, food and tourism. As a result spirituality can not be marketed in its entirety. An approach is needed for marketing spirituality, hence a tourism perspective was adopted.

Spiritual development based on tourism by groups and individuals is considered as spiritual tourism. There are different cultures influencing tourism flows. In order to avoid a uniculural direction Australia and Pakistan were selected as two countries in this study. The study investigated characteristics of Australians and Pakistanis involved in spiritual tourism, for the purpose of this study they were considered as spiritual tourists.

Spiritual tourism is a unique experience and is based on personal needs of people. Therefore this thesis proposed relationship marketing as the core strategy to market spiritual tourism. The relationship marketing strategy presented in this study is based on four elements of product, people, communication and collaboration.

Spiritual tourism is an emerging type of tourism that has yet to be recognised as a separate area of tourism. There is little literature directly related to spiritual tourism. In order to define the research problem for this study literature review on the subject area was conducted based on other relevant disciplines. The literature on special interest and cultural tourism, pilgrimage and tourism marketing was studied to conceptualise spiritual tourism. There was no specified strategy for marketing spiritual tourism although it has been practised since antiquity. Part of the reason for lack of marketing strategies is that by its very nature spiritual tourism has been accroded different meanings based on cultures and geographies.

A study of the literature in the above mentioned areas enabled spiritual tourism to be described as a type of tourism where tourists traveled to destinations associated with spiritual places, events and people; for their spiritual development regardless of their religion.

In this thesis, a conceptual framework was developed for spiritual tourism as an extension of special interest and cultural tourism. Pilgrimage, religious and sacred tourism are recognised as subsets of the spiritual tourism conceptual framework. After conceptually recognising spiritual tourism, a marketing strategy was designed based on general marketing and tourism marketing literature.

There has been no study, to date, which is related to marketing of spirituality in the marketing literature. Therefore, a research study of an exploratory nature was required to address the research question on how to increase the number of tourists travelling for their spiritual
development. The study focussed on attitudes and behaviours of spiritual tourists and was effectively accomplished by employing only qualitative methods for data collection. The qualitative data collected for this study was analysed by adopting a research paradigm or ontology.

A comparison of various paradigms used for exploratory and qualitative studies led to adopting critical realism. Critical realism offered the most effective ontological basis for the study aiming to follow the belief that there is a ‘real world’ to be discovered, even if it cannot be ascertained perfectly. Moreover, it has represented an important point of epistemological departure from mainstream realism and has proven its ability to inform and facilitate research in strategy and marketing areas.

The research samples for this study were limited to Australia and Pakistan due to their contrasting cultures and the researcher was familiar with cultures and geographies to bear on critical reflective analysis. Both these countries were selected for their different emphasis on what constitutes spiritual tourism. Pakistan as a country has a reputation of being traditionally a religious state where devotees travel around for spiritual guidance and development. Although Islam is the predominant religion in Pakistan, religious symbols and relics associated with other faiths have also attracted many tourists over the years. A study of all these domestic and foreign travellers seeking spiritual development from various religious perspectives provides helpful insights for this study.

Australia is generally known as a land of the carefree and happy people where fun seems to be the motto of life. Moreover, indigenous Australians always enjoyed a strong tradition of spiritual connection to their country and ancestors. This is largely due to the presence of a spiritual and historical richness of indigenous culture, people and relics, and above all else existence of spiritual treasures on the country. Recently there has been a rising recognition from many non-indigenous Australians of this spiritual connection, which has led to the social recognition of spirituality as an experience among all Australians and hence there has been an increasing number of spiritual travellers within and outside the country.

By no means is spiritual travel restricted to indigenous Australia. The maiden Australian Sainthood of Mary MacKillop has opened a new window towards modern Australian spirituality. In relation to the link between indigenous and non-indigenous Australians, spirituality is becoming more relevant to the Australian psychology. Another trend that has been observed from interviews with Australian spiritual tourists is the popularity of multi-faith festivals and gatherings. Many Australian respondents in this study, from different cultural and religious backgrounds informed that they travelled to attend such events to participate in the national integration based on multi-faith understanding and friendship. All these factors highlight a substantial research into marketing of spirituality within the context of tourism in these two different countries.

The second category of Australian spiritual tourism mentioned above signifies the indigenous culture, land and people. The literature review in this thesis accepts Australian indigenous
tourism as spiritual tourism, but none of the Australian participants referred to any indigenous people or places as part of their spiritual tourism experiences. Even the two respondents from indigenous backgrounds talked about their spiritual tourism associated with multi-faith events and not connected with the indigenous spiritual or cultural heritage. Therefore, in the findings and discussion chapters the significance of Australian indigenous tourism as spiritual tourism could not be empirically justified.

Due to the exploratory nature of this study, qualitative methods were employed for data collection and hence in-depth interviews were conducted with spiritual tourists in Australia and Pakistan. Based on the interview transcripts, cross-case content analysis was conducted. Since more than one language was used during the interviews, no software such as Nudist, NVivo or Atlas.ti was employed. Triangulation of the information collected from multiple sources which included academic literature, public and private tourism data, government travel statistics and cross-case content analysis, lead towards the emergence of categories.

Various categories and sub-categories were identified from the triangulation of different sources of primary and secondary data. A complete picture of diverse characteristics of Australian and Pakistani spiritual tourists was formed by the categories. The major categories were of three types: firstly; categories common in both countries, secondly; categories unique to Australians only and finally; categories unique to Pakistanis only.

Details of the three types of categories is given below:

1. Six common categories emerged from the data analysis from both countries. They were: inclusive and exclusive spiritual tourism, inspiration from reference groups and opinion leaders, faith and reasoned knowledge, social and individual, electronic and non-electronic media and special events.

2. Four categories were recognised from the interview analysis from Australian respondents only. They were: identity and self-recognition, cost effectiveness and quality of service, geographical proximity and destinations as compared to sites.

3. Only one category was extracted from the interview analysis from Pakistani respondents only; that was healing from spiritual tourism.

The total eleven categories recognised in this thesis are the key findings of this study. These categories could be employed in a research in areas of tourism, economics, ethnography, geography or international business. Since this thesis focuses on marketing of spirituality from a tourism perspective, all eleven categories were analysed to design a strategy for marketing spiritual tourism. In order to adopt a relationship marketing strategy, segmentation of spiritual tourists was required.

For segmentation purpose, the analysis of categories implied that the most relevant category was the characteristic of Australian and Pakistani spiritual tourists being either ‘inclusive’ or ‘exclusive’. The inclusive spiritual tourists appreciated all religions and travelled for spiritual
growth to various religious destinations and events, while the exclusive spiritual tourists only
travelled to destinations and events linked to their own religion. Based on this category of
inclusive or exclusive spiritual tourism, four segments of spiritual tourists were specified for
both countries, they were: inclusive spiritual tourists, exclusive Christians, exclusive Muslims
and exclusive others.

The identification of segments of the spiritual tourism market offers a foundation on which to
position spiritual tourism products and build relationship marketing strategies. The strategic
market positioning of spiritual tourism is proposed to be based on the eleven categories
recognised from the data analysis conducted in this thesis. Eventually, relationship marketing
strategies based on product, people, communications and collaborations; were presented for
each of the four segments of spiritual tourists specified above.

This thesis fills a gap in the academic literature on tourism and marketing. The concept of
spiritual tourism has been identified, which is based on special interest and cultural tourism
literature that conceptually encompasses religious tourism and pilgrimage. The segments of
spiritual tourists identified in two different countries and relationship marketing strategies for
marketing spiritual tourism to each segment contribute to the theory and managerial practice.
The contribution to marketing and tourism theory is found in the justification for recognising
and conceptualising spiritual tourism as a new and emerging market.
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Chapter 1: Introduction

1.0 Introduction

Spirituality has become an important area of sociological and business research (Holman 2011; Cochrane 2009; Simpson, Cloud, Newman & Fuqua 2008; Pesut 2003; Delbecq 2000; Konz & Ryan 1999). Since late nineties people are increasingly turning towards spirituality for various personal and social reasons. People are seeking spiritual solutions for the exhaustion brought about by their lifestyle that has become more commercial and individualistic (Blomfield 2009; Kraft 2007; Kale 2004; Mitroff 2003).

The increasing interest in spirituality has affected a number of industries around the world where it has been marketed as a social phenomenon, for personal well-being or as a self-actualisation product (Brownstein 2008; Fernando & Jackson 2006; Heintzman 2003; Lewis & Geroy 2000; Mitroff & Denton 1999). Tourism is one of the industries which have been impacted by the trend towards spirituality (Herntrei & Pechlaner 2011; Sharpley & Jepson 2011; Andriotis 2009; Cochrane 2009; Finney, Orwig & Spake 2009; Smith & Kelly 2006; Tilson 2005; Cohen 1972).

The influence of spirituality on various businesses is growing but there is no industry or academically accepted strategy for its marketing. This thesis is designed to propose a strategy for marketing spirituality. Spirituality as a product or a service cannot be marketed in its entirety. There are several ways to examine marketing of spirituality including as a product as well as a phenomenon such as social, human and or a business one. This thesis suggests that a tourism perspective is most appropriate to market spirituality because it has been practised for ages and humans’ quest for travel is a universally acceptable dimension of spirituality.

Before adopting a tourism perspective to market spirituality, this chapter explores the meaning of spiritual tourism. The concept of spirituality is discussed by using an ‘evolution’ approach and a link is established with perspectives on business and travel. The discussion of travelling for spirituality leads to the identification of a new segment in the tourism market. This is referred to as spiritual tourism. The emergence of spiritual tourism as a business idea, experience and product, is extended in the thesis to market spirituality.
In order to propose the strategy for marketing spiritual tourism, multiple perspectives and realities are investigated. The study of literature identified the research problem as a lack of any strategy for marketing spirituality. The research problem led towards the research questions and issues that are presented to investigate the market and to propose marketing strategies for spiritual tourism. The methodology adopted to conduct this research study explains how research questions will be used to reach effective findings. This chapter gives a clear outline of the whole thesis followed by definitions of critical concepts and terms used. Ethical and moral issues related to the study are identified and methods to appreciate them are clarified.

1.1 Meaning of spirituality and spiritual tourism
A clear meaning of spirituality has to be set to present strategies for its marketing. Spirituality needs to be understood in order to appreciate spiritual tourism.

1.1.1 Perspectives on spirituality
A meta-analysis of social science publications throughout the 20th Century located forty definitions of spirituality (Zinnbauer, Pargament & Scott 1999). Spirituality is derived from the Latin ‘spiritus’, meaning ‘breath of life’ (Principe 1983, p. 128). The word spirituality has been traced to the Greek word ‘pneuma’ which was used in the New Testament to describe a person’s spirit guided by God. Spirituality has been discerned as an output to attract people (Heintzman 2003).

A well accepted classical definition of spirituality explained it as an inner experience of the individual when s/he senses divinity, especially as evidenced by the effect of this experience on his/her behaviour when s/he actively attempts to harmonise his/her life with this sense of divinity (Clark 1958). In a religious context spirituality has been appreciated as the personalised and subjective side of religious understanding (Poria, Butler & Airey 2003; Hill 2002). While in a non-religious context spirituality has been described as an unfolding mystery, harmonious interconnectedness and an inner strength (Pesut 2003).

A more general and two-dimensional view states that, firstly, it is the desire and need to find meaning and purpose in one’s life in order to live an integrated life, and secondly, spirituality includes the belief in a Supreme Power controlling the entire universe (Hunsberger & Jackson 2005; Mitroff & Denton 1999). Nowadays multi-faith orientations are highly regarded as relevant to study complex issues such as spirituality. A multi-religious
definitional approach to spirituality supports the notion that it is an inner truth that is the focal point of all religions (Chittick 1992). Ibn Al-Arabi’s multi-religious concept of spirituality places love as the focal point that has been translated as:

my heart has become capable of every form: it is the pasture of gazelles and a covenant of Christian monks and a temple of idols and the pilgrim’s Ka’ba (Mecca) and the tables of the Tora and the book of Quran. I follow the religion of love: whatever way love’s camel take, that is my religion and faith (Nicholson 1978, p.67).

A synthesis of various perspectives of spirituality highlights three emerging key elements: firstly, enlightened attention to God, Supreme Being or High Spirit, secondly, attention to self and thirdly, attention to others (Mitroff 2003; Piedmont & Leach 2002; Dyson, Cobb & Forman 1997). The notion of spirituality linked to God, or a High Spirit, or a Supreme Being was also maintained by Mitroff (2003); by describing God as a Power running the whole universe. Conformity with the God connected aspect of spirituality also came from Piedmont and Leach (2002); who agree that people have always been on a quest to connect with some super and sacred truth, which has been a continuous power in humanity. Sufi Rumi has been quoted describing this truth as: ‘non-delimited formless form of the unseen’ (Rustom 2008, p. 4). The element of ‘self’ stresses upon the individuality of a person where the personal well-being, development and experiences are linked to the growth of spirituality. The ‘others’ are referred to the individual’s connection with other people sharing a similar environment. Some authors have suggested that the others also include nature and various creatures sharing one’s environment (Olsen 2003; Piedmont & Leach 2002).

Further to the above synthesis, Kale (2004) explored spirituality in a commercial and global perspective and presented it as a combination of the following four factors:

a. A sense of inner self

b. Ascribed meaning

c. Interconnectedness

d. Notion of beyond

Spirituality in a business context has recently been explored but it is considered different from personal spirituality as it is associated more with business dealings and ethical issues (Fernando & Jackson 2006; Kale 2004; Heintzman 2003; Pava 2003). An existential view of
spirituality is the desire and need to find meaning in one’s life. This meaning helps to exist in a wider cosmos, is applicable to the environment of business, but acknowledging that spirituality involves the belief in a Supreme Power does not fit with the organisational management theory (Pava 2003; Mitroff & Denton 1999).

If spirituality is considered as the breath of life then the environment in which the business operates is important for its survival and growth. Building on the concept of spirituality based on the four factor combination suggested by Kale (2004), it is proposed that to link spirituality to organisational mechanism, the four factors of Kale (2004) need to be integrated into the business context.

The following four factors of spirituality in a business and organisational context are derived:

**Business architecture** – Organisations are built on culture and values. Culture and values are core concepts of any organised activity. These aspects are developed through a sense of awareness of innerself which is achieved. There is something common about this and the core of the business organisations.

Business organisations are also built on culture and values and involve process modelling. There are many ways to approach process modelling. For example, Hammer and Champy (2003) present tools for mapping and optimizing business activities using process modelling. The Balanced Scorecard developed by Kaplan and Norton (1996) enabled businesses to measure overall corporate success against goals on qualitative as well as quantitative dimensions. Such attempts in a business context translates to what is termed business architecture. The business architecture is where corporate strategy is converted into design for corporations to increase market share, raise profit margins and promote flexibility to reduce risks. The business ethos underpins this, which in turn is shaped by the culture and values of those that run such businesses.

**Strategic intent** – The core objective of the organisation and its business purpose reflects its strategic intent. Kale’s (2004) dimension of ascribed meaning in the business context relates to the core objectives of spirituality. In an organisational context this can be referred to as strategic intent. In an organisational context strategic intent is when organisations employ strategic evaluation of assigning meaning to the objectives and purpose of businesses. In this way the ascribed meaning underlying intentions for achieving spirituality have something remarkably similar to the strategic intent.
Strategic collaboration – The internal and external networks of an organisation indicate its strategic collaboration. The notion of interconnectedness is highlighted in Kale (2004) as an essential feature of spirituality. The interconnectedness is related to the links between the internal and external environments of the individual seeking spirituality. Once again there are similar parallels between the organisational strategies and this dimension. Typically, in organisations, there is a search for strategic collaboration to achieve the objectives of the organisation.

Industry and market situation – The external forces that are uncontrollable by the organisation describe the industry and market situation. The final dimension in Kale (2004) relates to the notion of ‘beyond’. In a typical business environment there will be external forces that will be out of the reach of any organisation.

Spirituality as Business

A number of parallels exist between Kale’s (2004) dimensions of spirituality and features of modern organisations in a business setting. These commonalities warrant an examination of the wider notion of spirituality, individuals’ pursuits and practices as a part of a tourism experience and as a tourism business in particular. Therefore, there is a need to consider spirituality as a competing, sustaining and integrative aspect of tourism business, which has been described as a service with a very distinctive nature (González & Bello 2002).

1.1.2 Introducing spiritual tourism

There are two major types of tourism, mass tourism and special interest tourism (Trauer 2006). Theoretically, tourism research crosses the boundary differentiating between mass tourism and special interest tourism. For example, information has been made available regarding the various objectives of people involved in tourism (Poria, Butler & Airey 2004; Legoherel 1998). There has been extensive generic research into tourists’ motivation in destination choice, mode of travel, expectations and information source and the effect of socio-demographic characteristics on motivation (Herntrei & Pechlaner 2011; Holman 2011; Sharpley & Japson 2011; Boo & Jones 2009; Poria, Butler & Airey 2004; Hall 2003; Ladkin 2000; Moutinho 1987). Special interest tourism consists of various types of tourism. Spiritual tourism is one of them.

Spiritual tourism has been established as an informal part of the tourism industry for a long time. Throughout history, oral, archaeological and written records document peoples’
involvement with spiritual experiences and their journeys to engage in spiritual activities
(Holman 2011; Blomfield 2009; Smith & Kelly 2006; Straitwell 2006; Timothy & Olsen
2006; Rountree 2002; Shackley 2002; Burton 1855). Whether spiritual tourism has been to
meet self-actualization, for personal well-being, or to satisfy any other needs, fulfilling a
spiritual need appears to be central to human social psychology, irrespective of race, colour,
creed, religion or any other identified criteria (Smith 2003; Fluker & Turner 2000; Maslow
1943). However, unlike other areas of tourism, there are currently no reliable statistics
available for spiritual tourism.

Spiritual tourists have described themselves in a number of different ways; as 'travellers',
'seekers', 'pilgrims', 'devotees', 'conference/events/festival attendants' and 'adventurers', etc.
‘Interestingly, many spiritual tourists have been classified by academic researchers as
practising pilgrimage, religious, special interest, cultural or experiential tourists’ (Haq &
Jackson 2009, p. 142). It is only recently that scholars from the disciplines of tourism,
religion and spirituality have recognised the unique identity of spiritual tourism (Herntrei &
Pechlaner 2011; Sharpley & Janson 2011; Cochrane 2009; Finney, Orwig & Spake 2009;
Geary 2008; Timothy & Olsen 2006; Tilson 2005; Rountree 2002). Articles have been
published about the millions of spiritual tourists who travel annually to Lourdes in France,
Mecca, Jerusalem and the Indian Ashrams (Finney, Orwig & Spake 2009; Brin 2006; Miller
2006; Collins-Kreiner, Kliot, Mansfeld & Sagi 2006; Sharpley & Sundaram 2005; Smith
2003). There is further evidence of the interest of academics in these types of tourists
and tourism. However, all this research in the area has offered different explanations on the topic,
but could not yet established the meaning or concept of spiritual tourism.

The concept of spiritual tourism is recently being discussed but it has yet to be clearly
explained and acknowledged in the extant tourism literature. Special interest and cultural
tourism literature was used to develop a theoretical framework for the research on spiritual
tourism. Some aspects of tourism research theory and a small part of the tourism business
practice literature have also contributed to the foundation of the framework for spiritual
tourism concept (Kim, Savage, Howey & Hoof 2009; Tribe 2008; Riley & Love 2000).

While religion has clearly motivated spiritual tourism, the literature on religious tourism, for
the main part, has been descriptive. People visiting holy destinations in specific geographical
areas, pilgrimage to shrines, religious tourist attractions and festivals with religious
associations have all been the subject of the descriptive literature. There has not been a strong focus on analysis supporting theory in the religious tourism literature. However, two recurring themes emerged in the spiritual tourism literature review. They were: firstly, spiritual tourists travel specifically to holy destinations and secondly, they are influenced by prominent people in motivating these journeys.

Spiritual tourism is a new concept but its recognition is growing. Its acceptance in the academy can be supported by referring to the recent proliferation of conferences and specialised publications for spiritual tourism. The University of Lincoln organised the first of its kind international conference, *Tourism: The spiritual dimension*, in 2006 in the UK. Scholars at The International Conference on Religious Tourism held in Cyprus in September 2006 agreed that the annual religious experience tourism estimate had grown to US$18 billion. The World Tourism organisation (WTO) organised the International Conference on Tourism, Religion and Dialogue on Cultures, in Cordoba, Spain, from 29-31, Oct 2007. The 22nd International Conference of International Forum of Travel & Tourism Advocates was organised in Rome from 1-5 September in 2010. Appreciating the importance of spiritual tourism, the first session of this conference was named as ‘religious and spiritual tourism’. The next International Conference on Religious Tourism is to be held in Mashhad, Iran, from 29 September 2011. All these conferences and publications appreciated tourism for spiritual growth, but could not deliver an acceptable definition of the concept of spiritual tourism.

Nowadays many travel and tourism conferences are including a special theme on spiritual tourism. Conrado and Buck (2011), while identifying latest trends in tourism for 2011 have dedicated a complete chapter to spiritual tourism. The acclaimed *Journal of Management, Spirituality and Religion* published a special issue, on ‘Managing Spiritual and Religious Tourism’ in May 2009. Perhaps this burgeoning interest in spiritual tourism suggests that there might be another “S” (spirituality) to be added to Malcolm Crick’s existing four “Ss” of tourism: sun, sand, sea and sex (Crick 1989).

**1.2 Research Background**

The literature review on travel and tourism indicated that historically people have been practising spiritual tourism, but traditionally it had been classified as religious tourism or pilgrimage. With an increased interest in spirituality, lesser devotion towards religion, and a growth in travelling for spiritual reasons, modern day scholars from tourism, travel, religion
and spirituality backgrounds have now begun writing about spiritual tourism. Although the wider academic and industry literature has not embraced the concept of spiritual tourism, there is a rising awareness of spiritual tourism as both a business activity and a social phenomenon (Holman 2011; Andriotis 2009; Cochrane 2009; Cohen 2006; Sharpley & Sundaram 2005; Smith 2003). But there has been no concerned attempt to investigate a framework for marketing spiritual tourism.

It is within the context of the burgeoning academic interest in spiritual tourism that this study is set. This study tries to give business and academic recognition to spiritual tourism without advocating any particular religious beliefs. The purpose of this research is to study the spiritual tourism market by examining characteristics of spiritual tourists in two significantly divergent markets, Australia and Pakistan. Based on these findings, marketing strategies for spiritual tourism are devised and presented.

Australia offers a combination of multi-cultural and multi-religious harmony among people belonging to all recognised religions. Tourists travelling from overseas and locally to several festivals and events based on religious or sacred celebrations indicate the spiritual tourism potential. All types of tourists visiting Australian Indigenous sacred places could also be considered spiritual, but it has been called as cultural, heritage or Aboriginal Australian tourism. Even the two Aboriginal Australian respondents interviewed in this study did not refer to any specific Indigenous sacred sites related to their spiritual tourism.

Pakistan presents a spiritual hub of Sufism (Islamic mysticism) based on a web of Sufi shrines offering massive annual gatherings and international events. Pakistan hosts the second largest gathering of Muslims who come in millions to develop their spirituality or to be a part of the Islamic spiritual revival. Historically, there are several sacred sites attracting spiritual tourists belonging to Buddhist, Hindu and Sikh backgrounds in Pakistan.

1.2.1 Rationale for the research in this thesis

There is an international recognition of the tourism sector's potential to contribute to national economic development goals (Vu & Turner 2009; Cohen 2008; Conrad & Barreto 2005). The World Tourism Organisation (WTO) reported that in 2007 tourism had grown to represent around 35% of the world’s service industry exports and worldwide spending on travel was estimated to have reached US$2 billion per day (WTO 2007). This global economic perspective presents a key role to drive world economies by different kinds of special interest
tourism, such as spiritual tourism. The concept of spiritual tourism discussed earlier and explained more comprehensively in the second chapter, highlights a need for a specific marketing strategy that has not yet been explored in the literature.

Every country has something to offer for tourism, even the poorest nations can offer their heritage, traditional culture and natural sites to foreign tourists (Gelbman & Ron 2009; Conrad & Barreto 2005). The differentiation among tourism products and services could be achieved only by better marketing. Therefore tourism marketing has become of significant interest for the tourism industry as well as for the academic research (Li & Petrick 2008; Tribe 2008; Plog 2004; Morgan, Pritchard & Piggot 2003; Bhulalis 2000; Riege & Perry 2000; Ashworth & Voogd 1994). With the support of a proper marketing strategy, naturally available resources, with minimum investment, could be designed to offer avenues focus through places, events and people associated with spiritual tourism.

Although a number of public and private tourism organisations have been aggressively marketing tourism products and services at national and international levels, various researchers have acknowledged significance for academic research in marketing of tourism (Finney, Orwig & Spake 2009; Smith 2007; Plog 2001; Morgan, Pritchard & Piggot 2003; Riege & Perry 2000). There seems to be no evidence in the literature of any study directly related to marketing or strategies for marketing spiritual tourism. One challenge regarding marketing spiritual tourism is not only achieving business success but also effectively marketing spiritual tourism ‘without causing offense for seeming overly commercial’ (Finney, Orwig & Spake 2009, p. 149). The recognition of the emergence of spiritual tourism as a business product and the lack of any academic or marketing research in the area provided the rationale for this thesis.

1.3 Research problem
This thesis presents a study on marketing spirituality from a tourism perspective. The product designed for this purpose is considered as spiritual tourism. This product could be marketed by adopting a strategy with the aim of engaging more tourists with domestic and international spiritual tourism. The marketing strategy for spiritual tourism could be proposed by examining characteristics of spiritual tourists in Australia and Pakistan. The research problem is to identify marketing strategies for spiritual tourism.
The two countries from which interview participants were selected, Australia and Pakistan, were chosen because their cultural mixes were perceived to be very different (Jacob 2005; Hofstede 1983). Australia is a multicultural country, home to significant groups of people with different religious affiliations, whereas Pakistan is comprised predominantly of Muslims from a single cultural background. These countries were chosen to draw research participants to obtain information that would solve the research problem by developing hybrid spiritual tourism marketing strategies that permeate national and cultural boundaries.

1.3.1 Research questions

The aim of this thesis was to identify a means of segmenting the spiritual tourism market in order to develop relationship marketing strategies for spiritual tourism by answering the following questions:

1. How is spiritual tourism related to the parent discipline of tourism?

2. From where can theoretical support for the spiritual tourism construct be derived?

3. What are the multiple perspectives and realities of the spiritual tourism market?

4. What are the characteristics by which the heterogeneous spiritual tourism market can be segmented?

5. How can a spiritual tourism relationship marketing strategy be applied to each segment of spiritual tourists?

1.3.2 Research issues

This study recognises that there was no extant research identifying any issues associated with spiritual tourism and that there was no published literature on any marketing strategy for spiritual tourism. Therefore, various types of tourism bordering spiritual tourism were studied and a conceptual framework for spiritual tourism was designed. The in-depth interviews with self-defined spiritual tourists, some travel agents and people working in tourism related Pakistani Government Departments helped the study to understand the theoretical and business perceptions of spiritual tourism. The information collected during the interviews was analysed by using cross-case content analysis. Various categories and sub-categories emerged from the data analysis that presented a detailed picture of diverse characteristics of Australian and Pakistani spiritual tourists.
These categories identified major and minor characteristics by which the spiritual tourism market could be potentially segmented. With the successful identification of tourist segments a heterogeneous spiritual tourism market indicated a foundation upon which to position spiritual tourism and develop the relationship marketing strategy. The positioning approach to market strategy development, adopted from the broad competitive advantage strategy proposed by Porter (1985), was justified on the basis of the current global macro-economic situation. To explain the application of the spiritual tourism marketing strategy, relationship marketing was outlined for each identified market segment of spiritual tourists.

1.4 Methodology

Critical realism was chosen for this study since it represented an important point of epistemological departure from mainstream realism (Nathan & Whatley 2006; Sobh & Perry 2006; Kwan & Tsang 2001; Mir & Watson 2001). Objectivity had to become a precursor for determining an effective marketing strategy. Since this research has an ontological basis of critical realism, the nature of the researcher’s links with reality is based on the epistemology of modified objectivity (Mir & Watson 2001; Perry, Riege & Brown 1999). The researcher held a critical realist's ontological view that even though there are multiple perceptions of reality the ‘real’ world could be discovered critically.

Information relevant to the study would be arrived at by taking an as-objective-as-possible position with all research participants and by maintaining the objectivity towards the data collection and analysis (Ponterotto 2005; Lincoln & Guba 2003; Perry, Riege & Brown 1999). The axiological ground of this study was based on honesty, a moral standard of presenting the truth, as recorded in writings from the in-depth interviews with research respondents (Mingers 2003). The original information collected from spiritual tourists and tourism operators had to be real and 'exactly the same', in order to be analysed and triangulated to derive a realistic marketing strategy.

During the first year of this research, a pilot study was conducted with some spiritual tourists, tourism operators and researchers in Australia and Pakistan. The pilot study helped to improve the researcher’s acquaintance with the research context, explore alternative methods of data recording and finalise the research instrument (Daengbuppha, Hemmington & Wilkes 2006; Alam 2005; Griffée 2005; Yin 1994). In Australia, the pilot study was conducted with respondents in Rockhampton, Brisbane and Canberra and the Pakistani respondents were
interviewed in Islamabad, Rawalpindi and Lahore. The main objective of the pilot study was to finalise interview protocols and the semi-structured questionnaire and ascribe meaning to spiritual tourism.

The questionnaire and the emerging concepts of this research were also discussed with people attending the Conference on Tourism: a spiritual dimension held at the University of Lincoln in the UK in April 2006. The respondents were acknowledged experts in the fields of tourism, religious, cultural and special interest tourism. The modified semi-structured questionnaire was used to conduct in-depth and face-to-face interviews with spiritual tourists in Australia and Pakistan. The details of the overall research process adopted for the study are diagrammatically illustrated in Appendix I.

In-depth interviews were conducted with spiritual tourists because it had been observed from anecdotal comments that spiritual tourism had many fascinating and important differences, obvious and subtle, from other types of tourism. Moreover, having some common themes across cultures, religions and tourism marketing traditions. Two types of stakeholders involved in the strategic marketing of spiritual tourism were identified: spiritual tourists and spiritual tourism operators (public and private). Tourists were the main focus for this research on spiritual tourism. Tourists as respondents were required to provide individual information about their motivations, priorities, attitudes, tastes and preferences (Berger 2009; Boo & Jones 2009). Tourism operators were used to supplement the information collected and fill gaps regarding relevant business operations, the current marketing situation and identify any available strategic relationship marketing opportunities.

The researcher adopted an objective stance towards the information collected from research participants and used the information in its original form to limit any subjectivity. In-depth interviews as the instrument for data collection and critical realism as the methodology supported theory construction and building, rather than theory testing and verification (Pegues 2007; Lincoln & Guba 2003; Perry, Riege & Brown 1999). Face-to-face and telephone (where necessary) interviews were the primary means of collecting information in this research as is the common practice amongst those in the tourism industry (Kwortnik 2003; Rao & Perry 2003; Botterill 2001; Jennings 2001; Veal 1997). An understanding of spiritual tourism was needed so that intensive interviews and long discussions would provide an insight into complex situations (DiCicco-Bloom & Crabtree 2006; Highet 2003).
In this research, qualitative methods were employed to collect the data due to the exploratory nature of the study (Pearce 2005; Davies 2003; Riley 1996). In-depth interviews were organised with spiritual tourists in Australia and Pakistan, in English and Urdu languages, to gain an understanding of the issues relevant to marketing spiritual tourism. Face-to-face interviews were used in order to increase the personalisation, confidentiality, probe potential, depth of knowledge and objectivity of the data collected through the interviews (DiCicco-Bloom & Crabtree 2006; Griffie 2005; Alam 2005; Davies 2003; Kwortnik 2003).

Cross-case content analysis was conducted to analyse and compare the data collected from interviews conducted in Australia and Pakistan (Miles & Huberman 1994). Triangulation of multiple sources of information was the methodological approach used to improve the internal validity of findings (Stepchenkova, Kirilenko & Morrison 2009). The triangulation of the data collected from various primary and secondary sources including tourism and marketing literature, tourism data from public and private agencies and cross-case content analysis led the emergence of categories. The emerging categories were further analysed to segment spiritual tourism markets in Australia and Pakistan. The marketing strategies were designed exclusively for each segment of spiritual tourists.
1.5 Contribution of the research

The contribution of this thesis to marketing theory is to consider a theoretical construct identifying spiritual tourism as a new and emerging market. Spiritual tourism theory has been developed in the thesis by the provision of a conceptual model (Figure 2.3) that places spiritual tourism in the wider tourism market. The model is built on an explanation of the concept and product of spiritual tourism and its association with other types of tourism, such as special interest, cultural, religious tourism and pilgrimage.

The triangulation of various primary and secondary data collected in this study identified eleven categories. Six categories were common and shared by spiritual tourists in Australia and Pakistan. Four categories were unique to Australian respondents. Moreover only one category was exclusive to Pakistani respondents. The recognition of these categories based on a qualitative study of two different cultures is a distinctive contribution of this thesis to the disciplines of tourism and marketing. The adoption of these categories led this study to establish the four market segments based on characteristics of spiritual tourists. The relationship marketing strategies for each segment were then designed after understanding the behaviours and attitudes of spiritual tourists belonging to each segment.

In proposing meaningful strategies that detail the way in which they can be implemented, the thesis also aims to contribute significantly to the industry practitioner literature as well. This thesis also points to effective marketing of spiritual tourism by public and private agencies in order to open new ventures for economic growth and financial prosperity in countries that have a rich spiritual background. Furthermore, since this study was conducted in Australia and Pakistan, it also helped to identify cultural and philosophical bridges between the East and the West. A comprehensive picture of the contribution of this thesis to the theory and practice of spiritual tourism and marketing is given in the following figure.
Figure: 1.1: The contribution of the research

- Reviewed the theoretical background and history of spiritual tourism
- Justified recognition of spiritual tourism and the emergence of spiritual tourism from special interest, cultural, religious tourism and pilgrimage
- Developed a spiritual tourist typology
- Examined marketing strategies available for adoption by spiritual tourism
- Adopted competitive advantage marketing strategy for spiritual tourism
- Positioned spiritual tourism products using differentiation
- Segmented the spiritual tourism market
- Applied spiritual tourism marketing strategies through relationship marketing

Contribution to the theory of spiritual tourism and marketing

Contribution to the practice of spiritual tourism and marketing

Generation of robust theory to assist the development of relationship marketing strategies for spiritual tourism
1.6 Outline of the thesis

Chapter 1 of this thesis outlined the contents, discussed the meaning and context of spiritual tourism and research propositions for this study. It explained the nature of spiritual tourism, the reason for conducting this study and how this study on spiritual tourism addressed the goal of marketing spirituality. The conduct of the research, definitions used in the study, ethical considerations, limitations of the research and assumptions made by the researcher were elaborated in the first chapter. Chapter 2 provides a comprehensive literature review of the direct and indirect topics linked to the concept and marketing of spiritual tourism and indicates vital gap in the literature. The adoption of relationship marketing as an appropriate approach is also highlighted. Relevant theoretical contributions from various related disciplines are acknowledged to develop a conceptual framework. Chapter 3 presents the methods and methodology adopted for this thesis. The selection of the critical realism paradigm, methods for sampling, data collection, data coding and triangulation processes are illustrated.

Chapter 4 discusses the categorisation of spiritual tourists based on the data analysis, followed by the classification of categories and research findings derived from the data triangulation. The chapter concludes with a critical comparison between characteristics and behaviour of spiritual tourists in Australia and Pakistan that would lead towards the segmentation of the market to develop marketing strategies. The positioning of spiritual tourism based on emerging categories is described in Chapter 5. The relationship marketing strategies appropriate for various segments of the spiritual tourism market are recommended and delivered in Chapter 6. Conclusions of the research that include the discussion on the study’s implications, limitations, future research directions and contributions of this research are provided in Chapter 7. Bibliography and appendices follow the last chapter of the thesis.

1.7 Definitions

- **Australian or Pakistani spiritual tourists**: A spiritual tourist based in Australia was called an Australian Spiritual Tourist (STA) and a spiritual tourist based in Pakistan was called a Pakistani Spiritual Tourist (STP).

- **Other spiritual tourism stakeholders**: Some tourism and marketing institutions, some religious organisations, airlines and government departments such as the Pakistani Ministry of Religious Affairs were recognised as other stakeholders. Some media
companies involved in reporting and promoting spiritual tourism were also accepted as other stakeholders in this study.

- **Service industry**: The *Concise Oxford English Dictionary* (COED) (2008) defined a service industry as ‘a business that does work for a customer, and sometimes provides goods, but is not involved in manufacturing’. The tourism industry is an example of a service industry.

- **Service Product**: In service industries ‘the term “product” frequently denotes a process: a service package, a set of procedures and protocols, an “act”’ (Gallouj & Weinstein 1997, p. 542). Further elaboration of this definition explained that ‘provision of a service requires both the direct implementation of knowledge and competences … and the mobilisation of 'technical' factors ….. These factors consist of knowledge that is codified and formalised in such a way that they can be used repeatedly’ (Gallouj & Weinstein 1997, p. 546). Other authors have added the proviso that a service product is non-material (Cochrane 2009; Kotler, Bowen & Makens 2008; Szmigin & Carrigan 2001).

- **Spiritual tourism**: A type of tourism where 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 a Divine context, regardless of the main reason for travelling (adapted from McKercher 2002 and Weiler & Hall 1992).

- **Spiritual tourism marketing**: The social and managerial process of marketing spiritual tourism is carried out by positioning spiritual tourism products using a differentiation strategy (Porter 2001). The spiritual tourism marketing strategy incorporated appropriate relationship marketing applications for each market segment (Morrison 2002; Jenkins & McDonald 1997).

- **Spiritual tourists**: A tourist who travels away from his/her usual environment with the purpose of spiritual growth and development that is connected to God, the High Spirit or the Supreme Being (Haq & Jackson 2009).

- **Strategy for marketing spiritual tourism**: The marketing aspect of Porter’s (1985) competitive advantage strategy has been adopted as the strategy for marketing
spiritual tourism. The spiritual tourism marketing strategy was based on segmenting
the spiritual tourism market and was explained using the relationship marketing
approach (Morrison 2002) for each segment of the spiritual tourism market.

- **Tourism:** The World Tourism Organisation Conference (1991), in Canada, provided a
  precise definition of tourism: people travelling at least 80 kilometres away from their
  usual environment, for the purposes of recreation, medical treatment, religious
  observances, family matters, sporting events, conferences, study or transit to another
  country (WTO 1991).

- **Tourists:** A tourist is defined as a person who buys a tourism product and travels at
  least 80 kilometres away from his/her usual environment, for the purposes of
  recreation, medical treatment, religious observances, family matters, sporting events,
  conferences, study or transit to another country (WTO 1991).

- **Tourism marketing:** The marketing of tourism has been accepted as similar to
  marketing of all other products and was defined as a social and managerial process
  concerned with the delivery by a provider of what is needed and wanted by
  individuals and groups through an exchange transaction (Kotler, Bowen & Makens
  2008; Riege & Perry 2000).

- **Tourism operators:** Any company or organisation, public or private, retailer or
  wholesaler, which sells and provides tourism products and services that may include
  travel packages, transportation, accommodation, tour guidance or entry tickets (Reid
  & Pearce 2008; Pearce, Tan & Schott 2007).

- **Tourism product:** In this thesis Gallouj and Weinstein’s (1997) definition of a service
  product is adapted so that a tourism product consists of a service package made up of
  directly implemented codified tourism industry knowledge and competences. The
  tourism product is sold by a tourism operator to a tourist and may be comprised of
  such things as travel packages, transportation, accommodation, tour guidance or entry
  tickets (Finney, Orwig & Spake 2009; Hall 2003).
1.8 Limitations and assumptions

There were various limitations to this research study. The lack of availability of relevant literature on spiritual tourism necessitated that literature from other related areas had to be utilised to support the investigation of the research problem. Since the study considered spiritual tourism as a subset of special interest tourism and cultural tourism, literature on special interest tourism and cultural tourism was explored to obtain knowledge relevant to this research. Similarly, marketing strategies for special interest tourism and cultural tourism were studied to analyse and select the best marketing strategy for spiritual tourism.

A further limitation of this research was the lack of clarity of ‘spiritual tourism’ that was an unknown term for many research respondents. Therefore, questions were asked in a way that consideration was given to ensuring that all respondents understood the meaning of spirituality and spiritual tourism in a marketing context, as examined in this study. Another limitation was the hesitance of respondents to discuss their spirituality due to fear of social isolation as has been identified in previous studies on spiritual behaviour (Blomfield 2009; Geary 2008; Winkelman 2005; Mitroff & Denton 1999). Therefore initial questions were focussed on travel and tourism rather directly on spirituality. The sensitive nature of the topic resulted in the use of field notes of responses from interviewees.

The study was based on Australian and Pakistani respondents only that made this study a sample-based concept. The study being a sample-based concept, the lack of generalisability of findings became a limitation. This lack of generalisability led to the recognition of another limitation that the spiritual tourism product was not inter-generational and inter-cultural as there was a degree of modification required for its marketing. Findings of this study identified segments of spiritual tourists that could be universally adapted, however, the marketing strategy would still need some tailoring for effective results.

The sample was based on the limitation of finding respondents who could qualify as spiritual tourists and who were willing to be interviewed. In order to reach diverse and objective sampling, the researcher interviewed spiritual tourists belonging to different religious, educational, professional and social backgrounds. A blend of religions, ages, social classes and genders of respondents was sought. For further diversity within the countries, the researcher interviewed Australian spiritual tourists in Sydney, Canberra, Rockhampton, the
Gold Coast, Maleny, Yeppoon and Brisbane. The Pakistani spiritual tourists were interviewed in Islamabad, Rawalpindi, Karachi, Lahore, Faisalabad, Okara and Multan.

A few religious organisations involved in spiritual tourism were expected not to respond because they may have viewed inquiries for a tourism study as profaning their holy practices. To reduce this barrier, organisations approached for information were informed that the objective of the research study was not to benefit a specific commercial organisation but to make their practices more transparent and widely known so that they would become acceptable to the wider society.

Some commercial tourism organisations were expected to be reticent about sharing information regarding the strategic marketing of their services, considering business information as confidential. To reduce these reservations, organisations were promised, verbally and (if required) in writing, that the information received from them would not be revealed to their competitors or to the media; it would only be used to support the analysis of the information gained from interviewing individual spiritual tourists. All commercial organisations could benefit equally following the publication of strategies based on the research in this study.

The challenge in conducting research with various government departments responsible for tourism in Pakistan was the political instability of the region that resulted in the rotation of various officers through strategic positions within the departments. Whenever the researcher approached a person in a key position a year after previous contact with them, the researcher was confronted with a new incumbent. A lack of continuity in information was also a delimitation of the research but various perspectives brought to bear by different government officials were valuable in that different people provided multiple sources of information.
1.9 Ethical and moral issues

Ethical clearance was obtained from Central Queensland University, where this study commenced in 2004, it was finally extended till 30 March, 2009. The original approval and final extension of the clearance are provided in Appendix V. The data collected was analysed and presented as final thesis at Charles Darwin University, no interviews were conducted after the expiry of the ethical clearance.

The following ethical and moral issues and their solutions were considered and employed during the data collection and analysis for this study:

- Informed consent: A consent form and an information sheet was provided to every respondent before an interview. The researcher made sure that each and every respondent in either Australia or Pakistan was given the maximum opportunity to enjoy the right to consent based on adequate information about the research (Swain, Heyman & Gillman 1998).

- Respect for the respondent: In this research, all participants were asked about their personal behaviours, attitudes and understanding of spiritual tourism. Therefore, ‘respect’ for the respondent and his/her views was considered as a critical and moral issue. In this study, if some respondents talked about some supernatural concepts, for example, “I saw an angel during my spiritual journey”, then the comment was observed with respect and details of the story were noted without any comments or non-verbal expressions about the statement. The researcher kept in mind the difference between research and therapy and hence never tried to solve any problems of respondents but merely recorded their statements (Brinkman & Kvale 2005).

- Privacy of the respondent: All respondents were encouraged to go freely into details regarding their spiritual tourism behaviour, attitudes and experiences. Where a respondent seemed reluctant to elaborate on earlier statements, s/he was not persuaded to go beyond their comfort zone. Any antagonistic approach or application of confrontational modes of behaviour or provocation of conflict was completely avoided (Brinkman & Kvale 2005).

- Confidentiality and anonymity: All interviewees were assured of confidentiality and each respondent was asked before the interview about the degree of anonymity that
s/he would prefer (Highet 2003; Swain, Heyman & Gillman 1998). They were informed that all respondents would be assigned codes and numbers such as STA (spiritual tourist in Australia) and STP (spiritual tourist in Pakistan).

- Commercialisation of spirituality: Marketing of spirituality could be considered as an immoral activity of making money by selling faith and religion. Such an exercise could be called as commodification (Hill 2008; Olsen 2003; Goulding 2000). In this study all respondents were informed that moral consideration was given to commodification and this study does not support money making by selling religion or spirituality, but it aims to bring people together.

- Exploitation of respondents: Sometimes respondents and their ideas could be exploited to fit into desired findings by a researcher (Brinkman & Kvale 2005). In this study considering such ethical and moral issues, the researcher made sure that all participants who had been interviewed knew and approved what was happening to their interview material. In particular, the interviewees who used more Urdu language than English language were informed of the exact translation of their ideas and expressions from Urdu into English for this thesis in English.

- Exploitation of data: In order to avoid any exploitation of the collected data, all respondents were informed that they would be supplied with a transcript of their interview. They were also informed that the confidential data collected from interviews would be safeguarded and carefully stored as per the Ethics Guidelines of Central Queensland University. Moreover, if any respondent requested a review of the relevant sections of the thesis where their interview material was utilised and analysed, they would be provided with the material prior to the submission of this thesis. This step insured that ideas were not corrupted by vested interests (Shaw 2004; Highet 2003).
1.10 Conclusion

The first chapter laid the foundations of this thesis. This opening chapter justified a study on marketing spirituality from a tourism perspective and explained how it would help marketing and tourism theory as well as the managerial practice by conceptualising the term spiritual tourism. It was further discussed what spiritual tourism meant and noted the growth of its significance in research and business communities. The research problem central to this study was identified as developing a marketing strategy for spiritual tourism. The strategy would be based upon spiritual tourists’ characteristics established on the basis of interviews conducted with spiritual tourists in Australia and Pakistan. The research problem was outlined by the research issue and five research questions.

The discussion in this chapter highlighted the choice of the underlying ontology, epistemology, methodology and axiology of the study. The methodology adopted for this thesis was elaborated by discussing the exploratory nature of the research, the qualitative method and the critical realism paradigm. The sample selection of Australian and Pakistani respondents in this study was justified. The research process was detailed with all stages and the time-frame involved. The key definitions relevant to this thesis were provided. The limitations and assumptions made for this study were described. Finally ethical and moral issues considered in this study were addressed.
Chapter 2: Literature Review

2.0 Introduction

People from different cultural and religious backgrounds have been writing extensively about concepts and practices of spirituality. There is almost no published material on marketing spirituality from any perspective including: religion, culture, music, food or people. Likewise, there is a dearth of literature on marketing of spiritual tourism. Even spiritual and religious tourism itself is under-researched (Holman 2011; Sharpley & Jepson 2011; Finney, Orwig & Spake 2009; Raj & Morpeth 2007; Timothy & Olsen 2006; Hall 2006; Tilson 2005). Therefore there was a need to study and conceptualise spiritual tourism, the first step was to develop a definition of spiritual tourism. The definition was drawn from literature on different types of related tourism. The terminology developed for this research was grounded in the self-clarifications and details of personal experiences of all spiritual tourists interviewed in this study (Boo & Jones 2009; Riley 1996; Turner 1981).

Marketing is recognised as a science (Rod 2009), and marketing strategy is perceived to be robust and dynamic (Palmer & Wilson 2009; El-Ansary 2006). However, no explicit description of marketing of spiritual tourism is available. Ideas related to spiritual tourism marketing are practically non-existent. The growth of tourism associated with religious and spiritual traditions and practices points towards a need to recognise it as a product and develop a marketing strategy for its sustainability.

There was not enough depth in the tourism marketing literature to guide this study for decision making. However the available literature on tourism marketing offered some theoretical support to establish marketing concepts such as segmentation, positioning and relationship marketing strategy. The purpose of this thesis is product design to ascertain the usefulness of tourism marketing to spiritual tourism. This chapter presents a review of the literature to indicate how differentiated marketing on the basis of segmentation was selected as the core marketing strategy for spiritual tourism. Furthermore it is discussed why relationship marketing was picked as the approach to apply the marketing strategy for each identified segment of spiritual tourists.
2.1 Spiritual tourism context for this thesis

Lack of the concept of spiritual tourism has led to the need of conceptualising the term prior to constructing a framework.

2.1.1 Conceptualising spiritual tourism

Spiritual tourism as an academic and business concept is a new area of tourism that can be considered as an offshoot (though a chronological predecessor) of special interest tourism and cultural tourism. It covers various aspects of other types of tourism, such as religious (sacred, holy), and pilgrimage tourism. Support for this statement is found in Killion (2003, p. 25) who suggested that ‘pilgrimage tourism shares a common boundary with cultural and educational tourism and an overlapping boundary with heritage and religious tourism’. However despite the longevity of spiritual tourism, there is no widely accepted definition of ‘spiritual tourism’ in the extant literature.

It has been discussed earlier that spiritual tourism has been approached as special interest tourism. Special interest tourism has been identified as a form of serious leisure and provides benefits such as self-actualisation, self-enrichment and improved self-expression (Trauer 2006; Weiler & Hall 1992). Special interest tourism supplies tailored leisure and entertainment to cater for the particular desires of single or group tourists (Trauer & Ryan 2005; Sorensen 1993). The World Tourism Organisation in Madrid, in 1985, formulated the following definition of special interest tourism:

specialised tourism involving group or individual tours by people who wish to develop certain interests and visit sites and places connected with a specific subject. Generally speaking, the people concerned exercise the same profession or have a common hobby (WTO 1985).

Special interest tourism has been a prime force in the expansion of tourism since the 1980s (Weiler & Hall 1992). Special interest tourists have a higher degree of preference in their tourism choices, making them more vigilant and vigorous than other tourists (Sheng, Shen & Chen 2008b). Special interest tours are claimed to be gradually becoming an added choice among the tourism products available (Sheng, Shen & Chen 2008a).

Recent research has identified four types of special interest tourism:

1. Recreation: in quest of leisure and fun related special interest tourism.

3. Physical adventure: special interest tourism linked to physical or adventurous trips.

4. Historical/artistic activity: in quest of modern and ancient, cultural and artistic places and presentations offered as special interest tourism (Sheng, Shen & Chen 2008a).

Other research, however, has taken the view that consumers’ decision-making processes involved with tourism choices are multi-motivational (Conrady & Buck 2011; Holman 2011; Boo & Jones 2009; Trauer 2006). Tourism consumers receive offers of many specialised activity-driven choices. Researchers have proposed therefore that there are multiple drivers of choice in a tourism typology (Megehee & Spake 2008; Shackley 2002). Furthermore, since it has been stated that components interconnect, the conceptual design of the typology cannot be hierarchical (Megehee & Spake 2008).

An example of the interconnection of the component elements would be demonstrated by a tourist travelling to the tomb of Ali Hujveri in Lahore (Huda 2000). Religion, destination, food and music all may play a part in determining the tourist’s level of satisfaction. Some of the antecedents of tourists’ levels of satisfaction are found in their values, beliefs and habits, these elements build the culture of a society (Poria, Butler & Airey 2003; Megehee & Spake 2008). A cultural tourist has been defined as a tourist who visits, or plans to visit, a destination with some cultural significance, or is involved in cultural activities during a tour, despite the primary objective for the trip (McKercher 2002).

Adopting the specific descriptor label ‘cultural tourism’ is a meaningful way of classifying a particular type of segment of special interest tourism (Trauer 2006; Pritchard & Morgan 2001; Zeppel & Hall 1991). Figure 2.1 below presents a cultural tourism classification adapted from the Southern tourism typology proposed by Megehee and Spake (2008).
Some elements helpful in decoding culture included in the cultural tourism typology play a stronger role in the formation of tourists’ values, beliefs and habits than others. Destination research has been embraced by tourism marketers and covers a wide range of topics ranging from theoretical (Buhalis 2000) to applied research (Ateljevic & Doorne 2002; Markwick 2001). Also, there has been extensive research into various sporting-related topics (Gammon & Robinson 2003; Funk & James 2002; Bartram 2001; Fluker & Turner 2000; Laverie & Arnett 2000). While destinations and sports are interwoven with the formation of values, beliefs and habits, people for whom they play the primary role are in a minority.

In contrast to other important elements used to decode culture, religion has an influential role on people’s beliefs, even for the non-religious. Religion has therefore been selected as a dominant element in cultural tourism. Religion inspires spiritual tourism and religious tourism which are consequently sub-segments of cultural tourism. A similarity shared by spiritual tourism, religious tourism and pilgrimage is that they are the oldest forms of travel and they are all linked to religion since they offer hope to the traveller or tourist (Herntrei & Pechlaner 2011; Finney et al. 2009; Badone & Roseman 2004; Tomasi 2002; Vukonic 1996; Rinschede 1992).
An important theoretical understanding that needs to be established in this study is the difference between spiritual tourism, religious tourism and pilgrimage although no relevant discussion has been found in the literature. Therefore, any ideas in the literature will be reviewed to examine these terms in order to establish a clear concept of spiritual tourism. Some researchers from the schools of psychology, philosophy, religion and management have analysed the relationship of spirituality and religion. Spirituality has been described as the essence of religion and an inspirational quality that infuses entirely the central aspects of religiosity (Hunsberger & Jackson 2005; Poria, Butler & Airey 2003; Moberg 2002).

However, more recently spirituality has been distinguished from religion. Spirituality has been expressed as an integral view that includes many elements including religion, culture, music and people (McSherry 2000). It has been commented that spirituality is discussed as the personal and subjective aspect of religion, while religion is perceived as a perpetual order of rules and regulations (Timothy & Olson 2006; Hill & Pargament 2003). This view reflects the opinion of other authors (Shuo, Ryan & Liu 2009; Koenig 2004; Zinnbauer, Pargament, Cole & Rye 1997). The distinction between spirituality and religion is illustrated by Mitroff (2003) who stresses rejecting religion concealed as spirituality and spirituality concealed as religion.

Religious tourism has been described as tourism that is completely or partially related to, or motivated, by religion (Cochrane 2009; Shuo et al. 2009; Raj & Morpeth 2007; Rountree 2002; Turner 1973). Research has been conducted into the religious authenticity of various pilgrim groups but there has been no consistency in the method used to measure the authenticity (Belhassen, Caton & Stewart 2008). The research of Belhassen et al. (2008) analysed various methods to measure authenticity but failed to specify a valid and reliable approach. Authenticity based on destinations and activities performed there was investigated, but it failed to investigate perceptions and understanding of pilgrims.

Goulding (2000) conducted a grounded study on the authenticity experience of tourists visiting heritage destinations. In the study conducted by Goulding (2000), tourists were interviewed but tourists’ authenticity was examined on the basis of the heritage value of the destinations rather than any religious or spiritual significance. Alexander (2009) discussed brand authentication without explaining tourism destination branding. Being mindful of the weaknesses in previous authentication studies, this research did not judge the spiritual or
religious authenticity of a destination or event. The spiritual tourist’s self-assessment of the authenticity of the travel or destination was appreciated and used to support the development of product and promotion marketing strategies for spiritual tourism.

Pilgrimage has been described as a journey motivated by faith in a specific religion; to a holy place approved by that religion; to connect with God or the Supreme Being (Collins-Kreiner & Kliot 2000; Jackowski & Smith 1992). Other authors have agreed with the idea that pilgrimage is the institutionalised state of religious tourism where optional tour packages are provided (Raj & Morpeth 2007; Gladstone 2005; Vukonic 1996; Cohen 1984).

Pilgrimage centres have been polarised into two types: the popular and the formal (Cohen 1992). Within the popular pilgrimage centre, ‘the ludic and folksy activities are of greater importance and may even take precedence over the more serious and sublime activities’ (Cohen 1992, p. 36). A formal pilgrimage centre is defined as the one in which ‘the serious and sublime religious activities are primarily emphasised’ and ‘the pilgrim’s principle motive for the journey to such centres is to perform a fundamental religious obligation’ (Cohen, 1992, p. 36).

Recently, literature on similarities and differences between religious tourism and pilgrimage has emerged (Holman 2011; Cochrane 2009; Blomfield 2009; Raj & Morpeth 2007; Collins-Krener, Kliot, Mansfeld & Sagi 2006; Timothy & Olsen 2006; Gladstone 2005; Juschka 2003). A religious tourist has been called half a pilgrim and a pilgrim half a tourist (Turner & Turner 1978). Modern pilgrimage has been viewed as being on the periphery of religious tourism; people travel to a sacred centre and join a world of their communitas (Turner & Turner 1978). By contrast, a different view maintains that there is no similarity between pilgrims and tourists (Robichaud 1999; Eade 1992).

Pilgrimage has been referred to as the developed institutional and organised form of religious tourism (Rinschede 1992). As demonstrated in Figure 2.2, it has been suggested that pilgrims and tourists are not two different groups, but, they fit along a travel continuum bounded by pilgrimage and tourism (Smith 1992b). Explaining the relationship between pilgrimage, religious tourism and tourism in terms of a continuum simplified the confusion brought about by various explanations of these terms.
However, the labels in Smith’s (1992b) continuum did not accommodate those tourists who seek the Divine but who do not have a particular religious affiliation. Thus, the framework proposed by Smith (1992b) has been adapted and a religious tourist described by her in Figure 2.2 has been considered as a spiritual tourist in this thesis. Spiritual tourists seem to fit better between pilgrimage and tourism, between a religious pilgrim and a secular tourist. This study suggests that a spiritual tourist could be either a religious or a non-religious tourist in search of spiritual growth as a connection or relationship with God or a Supreme Being.

Pilgrimage and religious tourism have a religious dogma motivation, though people also travel to religious destinations for other motives, such as education, knowledge and awareness (Andriotis 2009; Cochrane 2009; Finney et al. 2009). James (2007) illustrates a similar case of the Aboriginal Australia’s sacred mountain of Uluru, known as the heart of Australia. Her study presents the uncertain motivation of 400,000 visitors to Uluru, where half of them climb the mountain against the wish of its traditional owners, the Anangu people. James (2007) finds it hard to categorise such tourists who climb Uluru against the wish of its traditional owners and claim a special experience, sometimes spiritual.

Some early research categorised such tourists or recreational travellers as religious tourists (Cohen 1979a; Nolan & Nolan 1992). They fitted into the early definition of a religious tourist as a person who was attracted towards a holy place because it reflected remarkable architecture, artistic beauty or historical value (Nolan & Nolan 1992). However, tourists
travelling for non religious motives cannot be identified as pilgrims, religious tourists or spiritual tourists. By contrast, religious tourism and formal pilgrimage, with their emphasis on sublime religious activities, are accommodated by the multi-dimensional definition of spirituality so they can be regarded as different aspects of spiritual tourism.

Pilgrimage is intertwined with tourism while tourism entertains the possibility of pilgrimage experiences but pilgrimage and tourism are not identical (Campo 1998). Although the tourism industry is entangled with industrial capitalism, pilgrimage is described as a basic shift from the profane periphery towards the holy mind of the religious system (Cohen 1979a). It has been suggested that in the nineties it was difficult to differentiate between tourists and pilgrims, but pilgrims and tourists are generally connected to each other in a collective place (Finney et al. 2009; Gatrell & Collins-Kreiner 2006). From the tourism industry point of view there was no real difference between the two (Smith 1992 a, b). The requirements for pilgrimage, such as infrastructure, food and transport, are similar for tourists and pilgrims (Shuo, Ryan & Liu 2009; Hill 2002; Topik 1999; Turner & Turner 1978).

Some religious leaders insist that pilgrims are not tourists due to the unique motivation of pilgrims (Hill 2002). The Rector of the Church of Santa Susanna in Rome strongly asserted that he saw a clear difference between a tourist and a pilgrim. He defined the former as a traveller seeking to replicate in a foreign land his/her own world, while the latter was a traveller in search of something outside the familiar (Robichaud 1999). However, this view was challenged by Hill (2002) who suggested that pilgrims are tourists since the hospitality demands serviced by the tourism industry and the economic impacts of travelling pilgrims fitted within the definition of tourism. Shuo, Ryan and Liu (2009) concluded from their research on pilgrimage as tourism that even the most committed pilgrims also needed some leisure. Lee, Kim, Seock, & Cho (2009) illustrated with an example that nowadays all types of tourists enjoy shopping during their travels.

Support for this view has been found in the work of Topik (1999), Miller (2006) and Shuo, Ryan and Liu (2009); who rejected the old theory that religion and commerce were antithetical. The link between religion and commerce has been demonstrated by the huge economic impact of Hajj on Mecca, where pilgrims are described by locals as their crops (Topik 1999). This concept of commercialising pilgrimage is also referred to as commodification (Hill 2008; Olsen 2003; Goulding 2000).
More than three million people annually go for Hajj to Mecca, who are selected by their Muslim Governments from a much bigger number of hopeful applicants. The whole exercise injects huge capital into the local economies as the Hajjis buy travel necessities and pay local government fees and taxes. Many billions of dollars are pumped every year into the Saudi Arabian economy, making Hajj a combination of a business activity, a social exercise and pilgrimage (Clingingsmith, Kwaja & Kremer 2008; Miller 2006; Bhardwaj 1998). Haq and Jackson (2009) have argued that Hajjis can be categorised as spiritual tourists who have different expectations and experiences based on their cultural and social backgrounds.

The knowledge base provided by the discussion in this section provides a firm foundation for the conceptualisation of spiritual tourism. Adapting the definition of cultural tourists to tourists who are motivated to travel for spiritual reasons, a spiritual tourist could be described as someone who visits a place out of his/her usual environment, with the intention of spiritual growth (in relation to God or the Divine), regardless of the main reason for travelling (McKercher 2002). The definition of spirituality given ahead in this section indicates that the pilgrims and religious tourists who are in a quest for God or a Supreme Being could be called as spiritual tourists.

Adopting the perception of McKercher (2002), spiritual tourism could be viewed as a broad concept that involves tangible and intangible products. The tangible items include churches, mosques, temples, shrines and other centres with a spiritual focus. The intangible products and services include organised spiritual events, seminars, festivals and gatherings with spiritual motives. It can be suggested that on similar grounds spiritual tourism could be used to brand various types of Australian Aboriginal tourism that has been called as Aboriginal tourism (Ryan & Huyton 2000), cultural tourism (James 2007; Zeppel 1998), heritage tourism (Weaver 2011), indigenous tourism (Cahir & Clark 2010) and arts and souvenir tourism (Hume 2009).

2.1.2 Conceptual framework

In order to explore marketing of spirituality, it is important to understand spirituality. To understand spirituality, the underline issue of belief in God or the Supreme being needs further clarification. The concept of a Supreme Spiritual Being (God) is inconsistent with the notion of self-revelation of God to the exclusive boundaries set by various religious dogmas (Rustom 2008; Grimshaw 2001). In this thesis the term God is interpreted in a flexible
manner (Grimshaw 2001). This observation implied that every religious tourist or pilgrim in search of God or a Supreme Being was a spiritual tourist, but every spiritual tourist may not necessarily be a religious tourist or a pilgrim.

This exploratory study concluded that all respondents interviewed, whether they perceived themselves to be pilgrims, religious tourists or spiritual tourists, had an interest in, or intention of spiritual growth or development could be described as spiritual tourists. A spiritual tourist has been defined in work already published by the author (Haq & Wong 2011; Haq & Wong 2010; Haq & Jackson 2009). This definition was drawn from the literature and confirmed by interviews with respondents in this study. The previously published definition of a spiritual tourist is as follows:

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 a Divine context, regardless of the main reason for travelling (Haq & Jackson 2009, p.145).

Although the extant literature does not directly classify religious tourists and pilgrims as spiritual tourists, some authors have suggested that both religious tourism and pilgrimage are subsets of the broader category of spiritual tourism (Sharpley & Jepson 2011; Raj & Morpeth 2007; Timothy & Olsen 2006; Shackley 2002). The conceptual spiritual tourism model, presented in Figure 2.3, situates spiritual tourism in relation to the rest of the tourism industry.

Figure 2.3 presents the conceptual framework of this thesis based on the literature review. The relationship between major components of spiritual tourism has been demonstrated in the figure. The figure indicates that non-religious spiritual tourism, religious tourism and pilgrimage are different aspects of spiritual tourism, with pilgrimage being a subset of both religious and non-religious spiritual tourism. The conceptual framework provided below enables preferences of Australian and Pakistani tourists to be classified as spiritual tourists.
2.1.3 Spiritual tourism for Australians

Australians were selected in this study as an example of a nation that follows the Western style culture. Since Australians provide a critical group of spiritual tourists in this thesis, it is important to have a review of the literature on spiritual tourism practices in the country. Although Australia has been described earlier in this thesis as a multi-religious country, yet all official statistics indicate that it is predominantly Christian.

Spiritual tourism associated with the Christian faith has been around since the time of Jesus for more than two millennium and many researchers have written about various related traditions and practices (Collins-Kreiner & Kliot 2000; Fleischer 2000; Vukonic’ 1996; Rinschede 1992; Nolan & Nolan 1992). After Jesus, Christians have been devoted to visiting Jerusalem, ‘the place in the Holy Land associated with the meaningful events in the life of Jesus’ (Rinschede 1992, p. 55). The earliest records of spiritual tourism to Jerusalem are of Melito, Bishop of Sards in Asia Minor in 190 AD (Fleischer 2000). After Jerusalem, the Vatican in Rome and the burial place of St. James in Santiago de Compostella in Spain are
known as the most frequently visited holy places in Europe (Brin 2006; Tilson 2005; Rinschede 1992).

In modern times, in 1858 a French girl Bernadette Soubirous in Lourdes experienced recurring visions of the Virgin Mary. Eventually, Bernadette discovered a spring that is famous even today for its physical and spiritual healing among faithful Christians (Notermans 2007; Eade 1992). Many Australians interviewed for this study, mostly Christians, reflected upon their travels or future plans to above mentioned sacred places. The recent canonisation of Mary MacKillop has opened a new door towards Australian spiritual tourism and many Australians, mainly young Christians, are keen to visit places linked to her life and achievements (Alberici 2010).

Australians from diverse religious and non-religious backgrounds also visit various Aboriginal sacred places for a range of experiences, including spiritual. Zeppel (1998) specified that Aboriginal tourism presented tourists with an experience with Aboriginal people, their land and their culture. Hence travels to have exposure to Aboriginal people and their culture, linked to their spirituality would be considered in the context of this thesis as Australian Aboriginal spiritual tourism. Even people who visited Sydney in 2000 Olympic Games are claimed to have experienced Australian Aboriginal culture and spirituality (White 2011). One of the most iconic destination is Uluru in the heart of Australia. Uluru has been regarded as a living cultural landscape, earlier known as Ayers Rock, which signifies Australian spirituality and symbol of unity and is visited by 4000000 people of all types every year (James 2007; Ryan & Huyton 2000).

Museum-based tourism is appreciated as a new form of tourism that are successfully marketing cultural and heritage tourism (Weaver 2011). Ryan & Huyton (2000) identified not less than six Aboriginal Museums in Northern Territory alone that could be used as Australian spiritual tourism sites or centres. Other sites recognised by Ryan and Huyton (2000) that offer proximity with local culture and spirituality are Manyallaluk, also known as the dreaming place near Katherine; Tiwi Tours and Peppimenarti from Darwin; Katherine Gorge; township of Saint Teresa near Alice Springs; Kakadu and other National Parks in the Northern Territory.

Australian Aboriginal cultural ceremonies performed by Victorians and elsewhere in Australia are referred to as corroborees, reflecting upon a history of spirituality of the
indigenous people that attract many travellers (Cahir & Clark 2010). Other than Christian and Aboriginal tourism in Australia, there are various religious centres where people from different faiths travel to and practice their spiritual traditions including the ‘journeys’. Most of these places are events and people-based, for example someone travelling to see the Pope or listen to the Dalai Lama. Some further details of such events have been discussed in details by respondents during their interviews for this research.

This thesis argues that the type of travels detailed above could be better marketed by branding them as spiritual tourism rather than cultural, heritage or indigenous tourism. Australian spiritual tourism could be marketed as part of Aboriginal tourism if the link of people with land, culture, music and dreaming could be maintained. This is similar to the Maori tourism in New Zealand where they have emphasised on the aspect of ‘care’ and marketed their tourism as connected with spiritual, cultural, social, environmental and economic well being (Spiller, Erakovic, Henare & Pio 2011).

2.1.4 Spiritual tourism for Pakistanis

The state of spiritual tourism for locals and foreigners in Pakistan has been receiving attention in the literature and media. Pakistan is well known for being uni-cultural and predominantly a Muslim state. While some commentators may debate this notion the influence of Islam as a religion on daily lives of 98% Pakistanis is generally accepted. The tourism preferences, especially associated with spirituality, are inclined towards principles of the Islamic faith where travels are classified into three types, hajj/umrah, rihla or ziyara (Timothy & Iverson 2006; Bhardwaj 1998; Kessler 1992).

_Hajj and umrah_ are the compulsory journeys for all Muslims who could visit Mecca and Medina; umrah can be performed any time of the year while hajj has to be performed on exact dates once in a year (Haq & Jackson 2009; Clingingsmith Kwaja, & Kremer 2008).

_Rihla_ is an adventure of a Muslim seeking knowledge, commerce, health or research (Kessler 1992). Literature highlights many examples of Muslim travellers and mystics who achieved wisdom and knowledge through rihla; Sufi Rumi (Rustom 2008) and Ali Hajveri (Huda 2000) are two of them who have been regularly quoted by most Muslim spiritual tourists interviewed for this thesis.
Ziyara is an adventure of a Muslim to visit the mausoleums, shrines, mosques or monasteries for spiritual growth and devotion towards the holy people (Timothy & Iverson 2006; Bhardwaj 1998; Buehler 1997; Kessler 1992).

A modern day example for rihla is the growing network of Madrassas (Islamic institutions) in many Muslim countries (Bhardwaj 1998). Many Muslim students travel to different countries to attend well known Madrassas for their Islamic religious and spiritual education (Andrabi, Das, Khwaja & Zajonc 2006; Rahman & Bukhari 2006; Ahmad 2004). There has been a recent trend among Muslim families living in Western countries to send their children for their spiritual education to renowned Madrassas around the world (Haq & Jackson 2007; Milligan 2006). Pakistan is home to some historically well known Madrassas and has been attracting large numbers of students. Muslim students travelling for rihla to Madrassas are considered as spiritual tourists in this thesis.

In 1998, ziyara was classified into ‘two major types’ (Bhardwaj 1998, p.71). The first type is linked to spiritual development achieved by travelling to listen to or meet renowned Islamic scholars, attend religious festivals or seminars, celebrate special days for prophets, Imams or Sufis at their shrines or mausoleums, or replicate the journeys of prophets, Imams or Sufis (Bhardwaj 1998). A practical example of the first type of ziyara among Muslims is the tableegh, which is becoming common among young and professional Muslims around the world (Sikand 2006; Timothy and Iverson 2006). The second type of ziyara is linked to travelling to holy places in search of solutions for daily life problems and developing the quality of life (Timothy and Iverson, 2006; Bhardwaj, 1998).

Tableegh literally means preaching and is described as a ritual among Muslim men who travel and stay in different Mosques around the world (Sikand 2006). During their stay at a Mosque, the tableegh group members meet with local Muslims brothers and share teachings of Islam and its spiritual practices. The tableegh groups organise annual ijtima (get-togethers) where Muslim men meet and stay in a large mosque for two to three days to learn and teach Islamic spirituality and practice Islamic brotherhood and equality. The annual ijtima in Pakistan is held in the city of Raiwind where more than two million Muslims meet. Similar gatherings or ijtima on a lesser scale, are organised during Easter holidays in the Australian cities of Sydney, Melbourne, Brisbane and Perth.
Muslims travel on ziyara to specific tombs, shrines, mosques or monasteries to ask for physical and spiritual healing, recovery from a significant loss, or family affairs and family development. Some Islamic schools of thought disapprove of such ziyara since they are said to be a creation of local cultural and traditional practices, and not endorsed by the Quran or Haddees. However, in this thesis, any type of journey taken by Muslims, in Pakistan or in Australia; Hajj, Umrah, rihla or ziyara, with the intention of spiritual growth and connection with God (Allah in Arabic) is considered as spiritual tourism.

The most common spiritual tourism amongst Pakistanis is the Hajj or Umrah (Haq & Jackson 2009). Since Islam came to the region that Pakistan belongs to by committed Sufis and mystics, their teachings and personalities had an immortal impact on individuals and societies (Qureshi 2003; Buehler 1997). Therefore, there is an abundance of Sufi shrines throughout the country where devotees travel alone or with families or friends, as ziyara, on regular basis as another form of spiritual tourism. These types of spiritual tourism have been consistently mentioned during the interviews by the respondents in this thesis.

More recently, another example of the first type of ziyara has been identified as the recent development of various international festivals, seminars and conferences that are being organised to draw Muslims together to integrate their scholarly, spiritual and commercial abilities (Haq and Wong 2010; Raj and Morpeth 2007). These events attract Muslims from diverse backgrounds to travel, attend and participate in the latest self-created spiritual destinations. The numerous Islamic Trade and Travel Expos, Halal Product Expos, Muslim youth or women’s seminars and Sufi symposiums are a few of many examples to be noted. In this study, any Muslim, on any kind of travel (hajj, umra, rihla or ziyara); with the intention of spiritual development and connection with Allah, is considered as a spiritual tourist.

2.2 Spiritual tourism in the marketing context

2.2.1 Tourism marketing

The need for effective tourism marketing has been recognised with the significance of tourism in the world economy growing stronger over the years. The regular growth in tourism is credited to the masses who are indulging in various types of tourism even during global economic recession (Rosentraub & Joo 2009; Smith 2009; Vu & Turner 2009; Cohen 2008; Wang 2008). Tourism expenditure is growing and contributing to financial circulation in the
world economy, it has been increasing by 4% annually since 1995 (Fleischer & Rivlin 2009; Kulendran & Dwyer 2009).

Tourism has consistently been ranked as one of the fastest growing industries in the world and a significant contributor in terms of employment (Vu & Turner 2009; Conrad & Barreto 2005). There are many travellers who are contributing to an overall tourism sector, hence, despite the 2008 slowdown in tourism growth, global tourist arrivals grew by 2% and reached 924 million, an increase of 16 million over 2007 (WTO 2009). Tourism marketers have been implementing various strategies to capitalise on this growing trend. Several public and private tourism organisations have been aggressively marketing different types of tourism products at national and international levels (Chu 2009; Li & Petrick 2008).

Marketing tourism products is of great interest to a range of stakeholders involved with the business of tourism (Tribe 2008). However, there is a lack of empirical research into tourism marketing (Haq, Medhekar & Bretherton 2010; Chu 2009; Buhalis 2000; Riege & Perry 2000; Faulkner 1997; Chon & Olsen 1990). The focus of tourism marketing research, where it exists, has been limited to either specific settings or to specific products. This led to difficulties in drawing generalisations which are essential for developing strategies and influencing managerial decisions. For example, Echtner and Prasad (2003) discussed tourism marketing in a third world context only. Similarly, Chu (2009) presented methods for forecasting tourism demand but not how to fulfil the demand by effective marketing.

In tourism, markets can be defined in three ways: by product, need satisfaction and customer identity (Ibrahim & Gill 2005; Buhalis 2000; Ashworth & Voogd 1994). The main focus of product-based marketing is the actual nature of the ‘product/service’ as indicated by the company’s business. Success with tourism products depends upon the ability of the business to match the product offering with benefits sought by the customers (Kehagias, Skourtis & Vassilikopoulou 2009; Ateljevic & Doorne 2002). Need satisfaction-based marketing refers to the utility of the service in providing customer satisfaction which emphasises a focus on the organization having a customer perspective. Customer-identity based marketing implied that customer segments have needs and demands in common, which differ from other segments (Dev, Zhou, Brown & Agarwal 2009; Quinn 2009).
A conceptualisation of spiritual tourism marketing developed thus far has identified number of gaps in the literature, as specified below:

1. Gap between tourism market research and strategy.

2. Gap between horizontal and in-depth tourism market positioning.

3. Gap between strategic approaches to tourism relationship marketing.


By illustrating how marketing for spiritual tourism can address these gaps, the importance of applying relationship marketing emerges. As this study considers spiritual tourists as belonging to the special interest tourism framework (Figure 2.3) the marketing strategy needs to focus on needs and wants of consumers of spiritual tourism.

2.2.2 Tourism marketing strategy

Marketing strategy involving specifically related sub-disciplines has emerged from extensive work in the areas of corporate, growth, organisational functions, competitive and global strategy. Strategy consists of a distinctive and valuable position dependent on various actions (Porter 1996). Recent publications have focussed on marketing strategy for various industries facing various marketing challenges (Alexander 2009; Homburg, Wieseke & Hoyer 2009; El-Ansary 2006; Fang & Lie 2006).

However, there is a significant gap in the literature on tourism marketing strategy as little research has been conducted on the strategy for special tourism products (Das & DiRienzo 2009; Hassan & Craft 2005; Riege & Perry 2000). Relationship marketing has been acknowledged as an effective approach for tourism marketing and specifically special interest tourism products (Wang 2008; Fyall, Calloed & Edwards 2003; Buhalis 2000; Oppermann 2000). As spiritual tourism is considered as a special interest tourism product, relationship marketing can justifiably be applied for marketing spiritual tourism.

Three strategic approaches to marketing of tourism products emphasise different orientations such as consumer, competitor and trade (Riege & Perry 2000). The consumer-oriented approach concentrates on individuals or groups of tourists. Since services inherently have an intangible nature and intensive customer interaction; customer orientation plays a critical role
in terms of commercial success for service organisations (Wagner, Hennig-Thurau & Rudolph 2009; Hennig-Thurau 2004; Daniel & Darby 1997; Duke & Persia 1996). The competitor-oriented approach focuses on competitive forces that can affect a business, while the trade-oriented approach focuses on intermediaries (Riege and Perry 2000). Various tourism researchers have utilized these approaches (Reid & Pearce 2008; Pearce, Tan & Schott 2007; Henderson 2004).

Riege and Perry (2000) have focussed on general tourism products only. Moreover, in order to maintain their focus on the three orientations they have not considered the tourism product-orientation. Therefore, to shift the focus from a general to special tourism product, a fourth approach of product-oriented marketing is suggested (Johnston 2009; Kehagias, Skourtis & Vassilikopoulou 2009; Krishman & Ulrich 2001; Slater & Narver 1993). This research focuses on differentiating the spiritual tourism product by making it appealing for the spiritual tourists who are special interest tourists undertaking travel to achieve specific objectives with specific needs.

Differentiation is the capability of a service provider to modify the service while considering the customer’s situation (Daniel & Darby 1997). Differentiation consists of altering consumer’s perception of the product or service so that each consumer sees unique value in the way it meets his/her needs and wants (Jago & Shaw 1998; Dickson & Ginter 1987). Differentiation can be used with the positioning part of the competitive advantage strategy devised by Porter (1980) and applied to tourism marketing (Fyall, Callod & Edwards 2003; Buhalis 2000; Barnett & Standing 2001).

Product differentiation as a marketing strategy is not sufficient by itself as it provides for only a horizontal share of a very broad and open market (Smith 1956). Effective market segmentation can create depth in the market positioning (Boo & Jones 2009; Quinn 2009; Bowen 1998; Leghorerel 1998; Duke & Persia 1996; Smith 1956). Positioning in tourism is based on the tourist’s emotional state at the place or destination, prior expectations of the place, the element of learning and satisfaction from travelling to the place (Kavaratzis & Ashworth 2008; Austin 2002).

Differentiated marketing can be used to position the tourism product for the identified market segments (Dev et al. 2009; Iyer, Soberman & Villas-Boas 2005; González & Bello 2002). Therefore, positioning the spiritual tourism product by adopting a market segmentation
differentiation strategy is the best mechanism to achieve competitive advantage (Dev et al. 2009; Kehagias et al. 2009; Robinson 2003; Krishnan & Ulrich 2001). The market positioning and segmentation for spiritual tourism is discussed in the following sections.

2.2.3 Market positioning

The positioning of a product depends upon the related customers and competitors (Scott 2008; Moliner, Sánchez, Rodríguez & Callarisa 2007; Mahajan & Wind 2002). The marketing concept has recognised that differentiated positioning requires a business to focus primarily on customers’ needs since the needs of customers initiated the process of buying products (Dev et al. 2009; Ibrahim & Gill 2005; Riege & Perry 2000; Duke & Persia 1994). It is desirable to research customers’ needs as there is empirical evidence that the service provider’s self-perception of their customer orientation is significantly different from customers’ perceptions of their orientation on a customer orientation scale (Wagner, Hennig-Thurau & Rudolph 2009; Daniel & Darby 1997). In order to design relevant marketing strategies, identification of customer needs is paramount (Gronroos 1989). A differentiated positioning strategy is implemented by conveying different perceptions of the product to different customer segments of the market.

The way customers perceive any type of product plays a key role in their decision making (Slater & Narver 2000, 1999, 1993). Likewise, customers’ perceptions of tourism destinations change due to the frequency and organisation of hallmark events at destinations (Smith 2007; Yuan, Cai, Morrison & Linton 2005; Ateljevic & Doorne 2002). Also, customer perceptions and the motivation to learn are related. Empirical research has identified that there was a significant difference in the learning motivations between the visitors who did or did not perceive the Wailing Wall for example, as belonging to their heritage (Poria, Butler & Airey 2004; Collins-Kreiner & Kliot 2000).

Furthermore, it has been suggested that learning, personality and life-styles are critical to the analysis of customers (Duke & Persia 1994; Saxe & Weitz 1982). The importance of emotion to human experience and behaviour has gained wide recognition (Mahajan & Wind 2002). The tactic of intertwining customer behavioural needs and emotions has been widely adopted across a range of service industries. The relationship marketing of spiritual tourism will accommodate the spiritual tourist’s emotional needs and would be more appealing to the heart than the brain (Mahajan & Wind 2002).
Spiritual tourists’ characteristics, attitudes, emotions and personal traits influenced their decision making with respect to spiritual tourism. Further support for this view was derived from the following research. Evidence of a link between personality and spirituality has been reported and between personal values, traveller personality type and leisure travel style (Simpson, Newman & Fuqua 2007; Madrigal 1995). Thus, in order to manage the application of a product positioning strategy for special interest tourism, division of the market into homogeneous segments was desirable since knowing the target customers was the basic component of all marketing programmes (Barnett & Standing 2001; Blamey & Braithwaite 1997).

Developing marketing strategies based on relationship marketing approach requires primary investigation of selecting right customers. Spiritual tourism through its characteristics and product differentiation can adopt relationship marketing approach to marketing since the primary requirement is the selection of the right customers (Fyall, Callod & Edwards 2003; Gronroos 1997). This requirement points towards an effective segmentation of the spiritual tourism market to identify various spiritual tourist segments and specify their associated characteristics.

2.2.4 Segmentation

The segmentation concept was articulated by Frederick in 1934, since then its importance and application in business and marketing has increased (Barry & Weinstein 2009; Quinn 2009; Goller, Hogg & Kalafatis 2002). Every market consists of groups or segments of customers with different needs and demands (Boo & Jones 2009; Goller, Hogg & Kalafatis 2002; González & Bello 2002; Bowen 1998). The market for any product is made up of many types of customers and management of these customers is facilitated when they are placed into groups on the basis of particular similarities (Zografos & Allcroft 2007; Smith & Culkin 2001).

In order to develop strategies to meet the company’s objectives it is necessary to define market segments so that relationship marketing can be applied for each market segment (Quinn 2009; Jenkins & McDonald 1997). Market segmentation has been defined as a part of the marketing process that divides the total market for a specific good or service into various smaller groups based upon geography, demography, psychography or the behaviour of the consumers (Barry & Weinstein 2009; Boo & Jones 2009; Hassan & Craft 2005; Bowen
However, it has been argued that demography is not the most effective way of dividing the target market (Yankelovich 1964). ‘Psychographics measure the beliefs, opinions and interests of consumers by measuring the psychological (e.g. religious beliefs, …, personality features, …) instead of demographic (e.g. age, gender, etc) characteristics of consumers’ (Zografos & Allcroft 2007, p. 47).

The delivery of products that satisfy their customers is more easily managed when the target market has been divided into clearly defined segments (Hassan & Craft 2005; Ladkin 2000; Legoherel 1998; Jenkins & McDonald 1997). The major advantage of market segmentation is to determine characteristics of a certain group of consumers who could buy the product, and give information about designing, promoting and distributing the product according to the needs of that consumer group (Quinn 2009; Zografos & Allcroft 2007).

The importance of the need to differentiate among minority groups was considered since it has been noted in the literature that minority groups are re-shaping segmentation-based marketing in the modern business world (Grinstein & Nisan 2009; Pires, Stanton & Cheek 2003; Klemm 2002). Studies conducted on minorities do not present the attitudinal characteristics of specified minorities, but their findings could be used to identify the minority groups, generally based on the religions of spiritual tourists in Australia and Pakistan.

Since there is no single method for segmenting, different authors have presented different ways of segmenting. Expenditure-based segmentation has been used to segment tourists on the basis of their expenditure patterns (Legoherel & Wong 2006; Legoherel 1998). Instability of consumer behaviour in terms of consumers’ estimation of travel expectations has also been investigated by Legoherel and Wong (2006), but their findings are uni-dimensional and could not be applied to all types of tourists in all tourism markets. Expenditure-based segmentation was not considered relevant in this study since people in their quest for spirituality have been observed to be less price conscious (Shuo et al. 2009; Raj & Morpeth 2007; Hill 2002; Campo 1998). Studies conducted on special interest tourists have found that majority of them also behave to be less price-sensitive than most package-tour groups (Sheng, Shen & Chen 2008b; Trauer 2006; Sorensen 1993).

The research on tourism market segmentation by Boo and Jones (2009) examined tourists’ travel motivation. Tourism market segmentation based solely on tourists’ motivation places a
limitation on the research since motivation does not account for the attitude and understanding of tourists. Similarly, Gonzalez and Bello (2002) did not take into account attitudes of tourists in their study on the life-style based segmentation of the tourism market. A combination of tourists’ motivations and life styles would provide a better segmentation base for the tourism market (Nam, Ekinci, & Whyatt 2011). Considering these critical gaps in the literature on tourism market segmentation and agreeing with Bowen (1998), tourism market segmentation is not a sequential process. This study chose to segment the spiritual tourism market on the basis of the attitudes and behaviour of spiritual tourists.

2.2.5 Relationship Marketing

To ensure that there was a first-order fit between the proposed marketing strategies and the marketing activities selected to implement each strategy, the discussion of spiritual tourism marketing strategies for specific groups adopted the relationship marketing approach (Wang 2008; Fyall et al. 2003; Buhalis 2000; Gronroos 1997). The traditional framework of the marketing mix delivered by McCarthy (1964) has been criticised for being too simple, unidimensional and more theoretical than practical (Palmer & Wilson 2009; Constantinides 2006; Moller 2006; Hakansson & Waluszewski 2005; Gronroos 1997). These authors have rejected the adoption of marketing mix and suggested a paradigm shift towards relationship marketing that has orientations in relationship rather than transaction based marketing.

The literature on tourism marketing adheres to the paradigm shift from the tourism marketing mix presented by Morrison (2002), to the application of relationship marketing in tourism (Conze, Bieger, Laesser & Riklin 2010; Li & Petrick 2008; Larson 2002; Buhalis 2000; Oppermann 2000; Shoemaker & Lewis 1999; Palmer & Mayer 1996a). The marketing mix was judged as a static framework and hence relationship marketing was suggested as a dynamic and robust approach. Kotler has been infamous for supporting the marketing mix in his marketing text books, but he acknowledged the need for a change for businesses to shift from ‘transaction-oriented goal to a long-term relationship-building goal’ (Kotler 1992, p. 1).

Gronroos (1997) argued that unlike relationship marketing, marketing mix did not accomplish the essentials of the marketing concept and it offered a production-oriented meaning of marketing rather than a market or customer-oriented.

A classical definition of relationship marketing is given by Gronroos (1990, p.138):
marketing is to establish, maintain and enhance relationships with customers and other partners, at a profit, so that the objectives of the parties involved are met.

The successful implementation of relationship marketing is based on trust, promise fulfilment, exchange and communication among the partners (Constantinides 2006; Heinrich 2005; Buhalis 2000; Gronroos 1997; Palmer & Mayer 1996b). Adopting the essentials of trust, promise, exchange and communication, the relationship marketing approach for spiritual tourism is established on following four elements of the marketing strategy (Conze et al. 2010; Fyall et al. 2003; Larson 2002; Sheth 2002; Buhalis 2000; Shoemaker & Lewis 1999; Gronroos 1996):

1. The product designed for spiritual tourists.

2. The people involved build relationships with tourists and other stakeholders.

3. The communication with spiritual tourists.

4. The collaborations between different players to work on relationship marketing.

The four elements identified to present relationship marketing for spiritual tourism are further discussed below.

2.2.5.1 The product

The product consists of what is being offered to spiritual tourists with its features and benefits (Yuan, Cai, Morrison & Linton 2005; Lee, Morrison, Lheto, Webb & Reid 2005; Feng, Morrison & Ismail 2003). Similar to a conventional product, the tourism product passes through a tourist area cycle (Butler 1980). Although the spiritual tourism product has long been in existence, with the recent increase in interest in spirituality it seems that spiritual tourism is on the cusp of a growth phase (Piedmont & Leach 2002).

Product differentiation plays an important role in a competitive advantage strategy although differentiation by itself is not sufficient to engineer a competitive advantage (Tollin & Jones 2009). A product based relationship marketing strategy includes: moving towards strategic segmentation; relating product performance to customer needs, modifying the product if necessary; intense distribution; and, building efficiencies in production and marketing (Conze et al. 2010; Krishnan & Ulrich 2001; Palmer & Mayer 1996a). The investment in product
development and improvement to build trust and loyalty with customers is a key to relationship marketing (Conze et al. 2010; Read, Dew, Sarasvathy, Song & Wiltbank 2009; Larson 2002).

2.2.5.2 The people

People play an important role in relationship marketing linked to a service product (Conze et al. 2010; Dev et al. 2009; Lee et al. 2005). In spiritual tourism many people interact with the tourists at various places during the trip. These people range from travel agents to destination guides who have the opportunity to transform transactions to relationships (Palmer & Wilson 2009). A good example of the ‘people’ at the destination is the anecdotal observation that at all Sufi shrines in Pakistan, the visitors get a chance to listen to ‘qawwali’. Qawwali has been defined as ‘an authentic spiritual song’ (Qureshi 1995, p.1), which is written by a particular Sufi praising God and the Prophet Muhammad. It has undergone innovative alterations for folk, pop and movie themes in India and Pakistan (The Economist 2008). Sometimes, local poets write the lyrics for songs in praise of the Sufi and his contribution to Islam and humanity.

The people working on relationships need to be selected and trained so that they meet tourists’ expectations. In order to effectively apply relationship marketing there is a need to build a positive interaction between all the people concerned with the spiritual tourism product. Hence relationship marketing, with the interaction between provider and customer driven by knowledge of tourists’ interests, and, discounted pricing of packages to repeat customers, should benefit both the customer and the tourism operator (Morais & Chung-Hsien 2010; Palmer & Wilson 2009; Moliner, Sánchez, Rodríguez & Callarisa 2007).

2.2.5.3 Communications

The communication of tourism products involves the connection between tourists, tourism operators and other stakeholders (Álvarez 2007; Feng, Morrison & Ismail 2003; Yuan et al. 2005). Effective communication is important for relationship marketing as it develops product awareness and persuades tourists to purchase and re-purchase specific products (Scott 2008; Iyer, Soberman & Villas-Boas 2005; Buhalis 2000; Mahajan & Muller 1999). Advertising, personal selling, sales promotion, merchandising, and, public relations and publicity are the communication tools that should be selected thoughtfully by the tourism operators.
There are two types of communication techniques; firstly, above the line (television, radio, the internet and print media) and secondly, below the line (participation in tourism fairs, festivals and conferences) could be used for marketing tourism (Morrison 2002; Buhalis 2000). The adoption of both above and below the line communication techniques has been decided upon for building relationships with specific spiritual tourism segments. Effective communication channels should be built to facilitate the relationship marketing between service providers and buyers of spiritual tourism (Farrell & Oczkowski 2009; Alvarez 2007; Hunt, Arnett & Madhavaram 2006; Lindgreen 2001; Gronroos 1997).

The first step in advertising is to set objectives for communication, many authors have specified promotion objectives such as attracting attention, creating interest, fostering desire and inspiring action (Kavaratzis & Ashworth 2006; Morgan, Pritchard & Piggot 2003). The spiritual tourism message needs to target a specific group of people that will be identified from the triangulation of the data collected from various sources. The advantage of target advertising is that spiritual tourism operators can focus their advertising entirely to tourist segments that have interest and commitment for their product (Zouni & Kouremenos 2008; Iyer, Soberman & Villas-Boas 2005).

2.2.5.4 Collaborations

Collaboration is a critical driver of relationship marketing as it brings about operating efficiencies among various stakeholders involved in the spiritual tourism industry. The collaboration to be successful must benefit all partners (Wang 2008; Hankinson 2007; Tilson 2005; Feng, Morrison & Ismail 2003; Augustyn & Knowles 2000; Alzua, O’Leary & Morrison 1998; Selin & Chavez 1995). Since the tourism industry typically includes both vertical and horizontal integration with both forward and backward linkages, it was concluded that collaborations in spiritual tourism needed to be located in relation to their position on vertical and horizontal axis.

Horizontal partnerships identify the amount of cooperation with public and private operators and providers of spiritual tourism products and services (Augustyn & Knowles 2000; Selin 1999). Vertical partnerships identify the degree of collaboration between operators and various stakeholders, including transport companies, hotels, media channels, insurance companies, destination management and financial institutions such as banks and credit card
companies (Chen & Tseng 2005; Watkins & Bell 2001; Augustyn & Knowles 2000). The depth and width of any collaboration will indicate the quantity and variety of stakeholders.

The scope of this thesis does not cover suggestions and processes involved in selecting partners, but this study presents basic collaboration issues and the criteria that shall be considered by tourism operators to design relationship marketing strategies. Researchers have proposed certain parameters for establishing successful collaborations in the tourism industry (Watkins & Bell 2001; Tilson 2001; Augustyn & Knowles 2000; Selin 1999; Selin & Chavez 1995). Adopting the parameters that have been proposed in literature and findings of this research, the following suggestions are provided for collaborations in spiritual tourism:

- The partnerships shall be organised horizontally across the public and private sectors. The diverse interests of the public and private sectors should be recognised and the identity of each partner needs to be appreciated.

- The partnership shall be based on reciprocal grounds so an effective information system and coordination network is essential. The partners shall be able to share resources, capabilities, competencies and various costs.

- Performance appraisal of the partnership is based on economic indicators, the social development of the organisations and the public.

The sustainability of collaborations on vertical and horizontal axis is the key to success. Regular feedback among the partners is critical, objectives should be flexible, mutual agreement must be reached to refocus the objectives, with due consideration for the timing.

2.3 Market segmentation

Market segmentation is the key to identify and classify the spiritual tourists. The spiritual tourism product needs to be positioned to attract the identified spiritual tourists. Implications for adopting the relationship marketing approach requires analysis of various types of segmentation tools as presented below.

2.3.1 Tourism market segmentation

A typology is a descriptive framework that encompasses various types of people found in a particular market segment of a broad market grouped within the typology on the basis of their
motivation, behaviour and attitudes (McKercher & du Cros, 2003; Moutinho 1987). The concept of grouping people into ‘types’ does not usually appeal to people who see themselves as individuals, especially those who perceive themselves to be on a ‘spiritual journey’. However, a typology of spiritual tourism is critical since the development of marketing strategies needs to be based on a valid customer typology describing characteristics of specific segments within the spiritual tourism market (Alvarez & Asugman 2006; Madrigal 1995).

The ontology of critical realism facilitated the study by analysing each spiritual tourist based on his/her response only. The epistemology of as-objective-as-possible was maintained and the data was dissected regardless of any relationship or prior understanding of the respondent. After the examination of each case, spiritual tourists were placed in different groups based on their responses. The classification of spiritual tourists into groupings was managerially useful since the groups revealed segments targeted for relationship marketing. The subsequent sections discuss the selection of tourism marketing typologies available in the literature that were reviewed and partially adopted in the creation of a spiritual tourism typology.

2.3.2 Stages of religious tourism

Smith (1992 a, b) concluded from her research on tourism and pilgrimage that these two terms are opposite end-points on a continuum of travel, as indicated in Figure 2.2 in this chapter. She claimed that these positions reflected the multiple and changing motivations of the traveller, whose interests and activities may switch him/her from being a tourist to a pilgrim and vice versa. These types ranged from sacred pilgrimage, through faith/knowledge based religious tourism to fun based, secular tourism.

The central area (c) is labelled ‘religious tourism’, where the sacred and the secular meet and where tourists enjoy a knowledge-based decision making position. In drawing from stages of the religious tourism model to develop a spiritual tourism typology, all positions along the continuum (from positions ‘a’ to ‘c’) accommodate different types of spiritual tourists so definitions of each stage ‘a’ through to ‘c’ can be adapted for the spiritual tourism typology.

2.3.3 Behaviour change model

MacKay & Fesenmaier (1998) suggested the behaviour change model that adopted a process approach to assess how tourists move from one stage of behaviour to another. It was designed
to assess relationships between stages of travel behaviour and past getaway behaviour. Respondent levels were scaled according to high intention to travel within four given time frames. Different stage composition illustrated systematic relationships among stages and processes of change. Five stages of behaviour change were identified.

The research results indicated that this process model allowed a better understanding of the factors that activated getaway travel behaviour and facilitated market segmentation (MacKay & Fesenmaier 1998). The categories for the five stages in this model could be adapted to a spiritual tourism typology. Spiritual tourists could be classified accorded to the following:

- **Pre-contemplators**: Never been interested in spiritual tourism and not considered to be in the spiritual tourism market at the moment (though they could be encouraged to start ‘contemplating’).

- **Contemplators**: They would consider buying a spiritual tourism product since they considered themselves regular tourists, but have not actively searched or bought yet.

- **Ready for action**: Decided to undertake spiritual tourism and were looking for options available in the spiritual tourism market.

- **Active**: These tourists participated in spiritual tourism but not on a regular basis.

- **Maintainers**: This group is always in the market for spiritual tourism and regularly buys spiritual tourism products and services.

The categories presented by MacKay & Fesenmaier (1998) could be useful in the promotion of generic spiritual tourism marketing; they do not segment the market in a way that supports the strategic positioning of products tailored for particular segments of the spiritual tourism market.

### 2.3.4 Cultural tourism typology

The model presented by McKercher (2002, p. 29) segments the cultural tourism market ‘(i) according to the importance of cultural motives in the decision to visit a destination and (ii) depth of experience’. There are five types of tourists ranging from the ones who had strong purposeful motives for tourism to the ones with no planned motives for tourism (McKercher 2002). While this model is specifically intended for cultural tourism, since spiritual tourism is
one type of cultural tourism, the model can be adapted to contribute to a spiritual tourism typology. The five types, in the adaptation of the cultural tourism typology to spiritual tourism, use the tourist’s motivation and experience to group them into segments (McKercher & du Cros 2003). The manner proposed in which the cultural tourism typology can be adapted for spiritual tourism is presented below:

- **Purposeful spiritual tourist**: Personal spiritual growth is the main reason for visiting and this ‘purposeful’ tourist has a strong intention to seek the Divine.

- **Sightseeing spiritual tourist**: Personal spiritual growth is the main reason for visiting but this ‘sightseeing’ tourist places less emphasis on the spiritual experience.

- **Casual spiritual tourist**: Personal spiritual growth only casually motivates the visit and the spiritual experience of this ‘casual’ tourist is weaker than the previous two types of spiritual tourists.

- **Incidental spiritual tourist**: Personal spiritual growth had no influence on the tourism decision of this ‘incidental’ tourist and during the journey there were only chance or occasional spiritual experiences.

- **Serendipitous spiritual tourist**: Personal spiritual growth had no element of influence on the tourism decision of this ‘serendipitous’ tourist, but by luck at a particular moment the tourist had a deep spiritual experience as a result of the journey.

The major difficulty with the adaptation of the cultural tourism typology to spiritual tourism is that tourists are categorised without recognition that the tourist’s motivation may be driven by different needs at different times. Moreover, during the journey their motivation may fluctuate, perhaps in response to factors outside the model. Also, there may be multiple motivations influencing the customer’s tourism decisions. For example, the primary purpose of the journey may not be spiritual but nonetheless the tourist may be purposefully motivated to spend the major part of their journey seeking spiritual growth. The spiritual tourist may start as a serendipitous tourist but during the trip may convert into a purposeful spiritual tourist.
2.3.5 Modes of tourism experience

This highly regarded typology from Cohen (1979a) separates tourists into five different types. Various researchers in tourism and tourist behaviour have used this model (Gatrell & Collins-Kreiner 2006; McKercher & du Cros 2003; Crick 1989; Butler 1980). Different people seek different experiences which have different meanings depending on their culture. The modes, or types of tourists, range from recreational, through experiential to existential tourists; seeking pleasure to tourists in pursuit of meaning. The benefit of this model is that by focusing on the tourist’s experience it does not limit the research to materialistic realities. The five modes have been regarded as a standard model to assess the perception of travellers as tourists or pilgrims.

This model could be adapted in this study to create a Modes of Spiritual Tourism Experience typology as illustrated in the following:

- The Recreational Mode: Leisure travel with a recreational mode of experience. It is more entertainment oriented and the main motivation for the tourist is to have fun.

- The Diversionary Mode: It is a meaningless pleasure, even when sightseeing and experiencing a ‘sacred sight’. It is an ‘escape from the boredom and meaninglessness of routine existence into the forgetfulness of a vacation, which may heal the body and sooth the spirit’ (Cohen 1979a, p. 185-6).

- The Experiential Mode: This is when alienated individuals become aware of their alienation and want to have a profound experience. They still do not have a strong intention to motivate their tourism.

- The Experimental mode: In this mode of leisure travel, the tourist plays the role of an experimental ‘seeker’ and is engaged in a quest for an alternative experience in many different directions. Cohen (1979b) argued that tourists in the experiential experimental mode could be the ones most easily converted into the existential mode.

- The Existential Mode: This tourist mode can be described as being fully committed towards the sacred or ‘spiritual’ centre, and they have a deep faith in regular tourism experiences from an existential (i.e. this is the central purpose of life) perspective.
It is conceivable that spiritual tourists could come from all five categories, although it is likely that they would predominantly be found within the last two modes, which were considered in designing the theoretical spiritual tourism typology in this study.

### 2.3.6 Theoretical spiritual tourism typology

The integration of knowledge extracted from the previous discussion on different typologies created a Venn-diagram model for the theoretical spiritual tourism typology as presented in Figure 2.4a. The Venn-diagram presents combined information from the four models that could be applied to spiritual tourism. The analysis of various models recognises a focus on the motivation and behaviour of the tourist.

In Figure 2.4a, there are three circles in the Venn-Diagram. The label for each circle uses tourists’ motivational behaviour to describe the tourists located in each circle. Thus there is the purposeful motivation, existential motivation and maintainer (regular buyer) motivation. The ‘sacred centre’ is the overlap between the three circles and is identified as the frequent spiritual tourist and shown as the shaded territory. Spiritual tourists belonging to the sacred centre only travel for spiritual reasons and they can be targeted for different, mostly new, spiritual tourism destinations, events and festivals.

The other three overlapping areas portray how motivations of spiritual tourists may consist of more than one type of motivation and how these motivations may be amalgamated. The remaining non-overlapping areas of the three circles represent an individual segment of the market while the overlapping areas represent a different segment of the market. The non-overlapping areas present people with low motivation for spiritual travel; however, they are regular tourists and can be convinced to try a new type of tourism, ‘spiritual’ tourism.

As shown in Figure 2.4b, these tourists may have already contemplated seeking a spiritual tourism experience or might have had one by chance, or coincidentally, while undertaking a fun-based recreational leisure experience. Their tendency to move towards the sacred centre or the overlapping areas is recognised by arrows in each circle for the serendipitous, contemplator and coincidental tourists. Outside the three circles are those tourists who never contemplate such a tourism experience, and have not had a serendipitous spiritual tourism experience due to their circumstances, behaviour, attitude, or lifestyle. The relationship marketing strategies for spiritual tourism will be applied to the tourists falling in the circle,
close or away from the overlapping areas. Tourists sitting out of the circles will not be considered as target customers when marketing spiritual tourism.

Figure 2.4 a: Typology for spiritual tourism: One sacred centre, overlapping areas represent spiritual tourists

Figure 2.4 b: Typology for spiritual tourism: The contemplator, by chance and coincidental spiritual tourist moving towards the sacred centre or overlapping areas, no contemplator, hedonistic and no chance, will never be interested in spiritual tourism.
The spiritual tourism typology is a theoretically based conceptual model extrapolated from the foundation of extant literature on the motivation and behaviour of tourists. There are, however, limitations to this model. For example, it should be noted that the people grouped together in each of the three sectors of the theoretical model are not necessarily similar in the specifics of their spiritual tourism needs and practices. Furthermore, while motivation triggers behaviour, it is not solely responsible for people’s behaviour. Literature reported in other research domains has indicated that there are other psychographic and demographic characteristics that also impact on behaviour (Barry & Weinstein 2009; Moutinho 1987). It is therefore likely that exploratory research may reveal that tourists’ attitudes or other demographic factors could also be used to segment the spiritual tourism market.

The theoretical model provides a starting point for establishing a means of segmenting the spiritual tourism market; however, empirical research with spiritual tourists is necessary to test its validity. It has been established that spiritual tourism marketing is based on effective segmentation. Since no data on spiritual tourists is available, it is not possible to place the tourists in well-defined segments. Prior to developing segments for spiritual tourists, they need to be recognised. To recognise the spiritual tourists, sampling needs to be conducted to know exactly who will be considered and interviewed as spiritual tourists. The analysis of interviews and its triangulation with other secondary data would drive this study towards identifying the spiritual tourist segments.
2.4 Conclusion

Spiritual tourism has been accepted as a type of special interest tourism that covers pilgrimage, religious and non-religious travel. The conceptual framework derived from the literature has indicated the position of spiritual tourism in the overall tourism discipline. Since this study investigates attitudes and behaviours of Australian and Pakistani spiritual tourists, their preferences with respect to places, events and people have been studied in the relevant literature. The importance of historical, religious, indigenous and modern trends towards spirituality and related travels in Australia and Pakistan has been highlighted in this chapter.

Marketing of spiritual tourism has potential for successful business growth since it represents a consistently growing market. Marketing strategies with customer-oriented solutions are required to develop the spiritual tourism product. The suggested core marketing strategy is the competitive advantage strategy, focusing on differentiation and positioning of spiritual tourism product for a segmented market. The relationship marketing approach is needed to implement the marketing for each segment that will be identified in the research findings. Relationship marketing is applied with respect to four critical elements: products, people, communications and collaborations. Based on the literature a theoretical typology of spiritual tourists was designed to assist with the segmentation of the spiritual tourism market.
Chapter 3: Methods and methodology

3.0 Introduction

Chapter 3 presents methods and methodology adopted to support the study to propose solutions for research questions in this thesis. Due to the exploratory nature of this study, the major source for information was the qualitative tool of in-depth interviews with spiritual tourists and tourism operators in Australia and Pakistan. Other sources included secondary data based on public and private tourism records and other travel related publications and statistics. In this exploratory study convenient sampling was selected to identify the appropriate respondents.

The epistemology of being as-objective-as-possible was followed to record all information collected from interviews with respondents. The process of open and axial data coding was applied for the classification of spiritual tourists in both countries. The data analysis was undertaken by adopting the ontology of critical realism. All primary and secondary data was triangulated by staying consistent with critical realism paradigm. This led to the recognition of categories and sub-categories as they emerged from the triangulation process.

The data triangulation process elaborates how categories emerged from data analysis conducted separately for interviews with Australian and Pakistani spiritual tourists. A summary list of major categories revealed by the data analysis comprised three parts: firstly, categories common to both groups of spiritual tourists, secondly, categories specific to Australians and thirdly, the category specific to Pakistani spiritual tourists. The category of inclusive and exclusive spiritual tourism was acknowledged as the prominent category that accommodated all spiritual tourists and was used to segment the spiritual tourism market.

3.1 Theoretical paradigm

The philosophy which forms the foundation of any research study is reflected in the choice of a paradigm. The paradigm underpins the research structure and design of any investigation (Guba & Lincoln 1994). Various paradigms have been outlined to justify the selection of the most appropriate one. The alternative paradigms available to guide the conduct of this study have been briefly outlined in Table 3.1. Critical realism was considered to be the most suitable paradigm for this research study for reasons explained later in this chapter.
3.1.1 Definition of a theoretical paradigm

Early scholars subscribed to the view that there were three major forms of philosophical inquiry: inquiry about what was real (metaphysics), how to gain information (epistemology), and what values were being critically applied (axiology) (Arif, Smiley & Kulonda 2005). A slightly different approach suggested that a research paradigm could be explained in terms of three interrelated elements, i.e. ontology, epistemology and methodology (Pegues 2007; Lincoln & Guba 2003; Perry, Riege & Brown 1999). Lincoln and Guba (2003) suggested that ‘axiology’ should be included as an additional element when study on religion is involved. These four elements will be used as a framework to support the research paradigm discussion.

The classical definition of a paradigm was provided by Kuhn (1970, p. 175): it is ‘the entire constellation of beliefs, values, techniques, and so on, shared by the members of a given (scientific) community’. Later on, a theoretical scientific paradigm has been defined as:

... an encompassing research culture which can be defined as the basic belief system or world view that guides the investigator, not only in the choice of methods but in ontologically and epistemologically fundamental ways (Guba & Lincoln 1994, p. 105).

Both these definitions share a common view of what constitutes a theoretical paradigm. Illustration of the world view guiding the investigator in this study is provided in section 3.1.3.

3.1.2 Social Science paradigms

Four paradigms have been found to be commonly used and relevant to research studies in social sciences. These are positivism, critical theory, constructivism and realism (Pegues, 2007; Lincoln & Guba 2003; Perry, Riege & Brown 1999). Positivists propose one reality that is able to be captured; the data collection techniques include controlled experiments and sample surveys which are outcome oriented and assume that there are natural laws, with the primary mode of the research enquiry being theory-testing or deduction (Ponterotto 2005; Perry, Riege & Brown 1999). ‘Critical theory researchers aim at critiquing and transforming social, political, cultural and economic values. Examples of critical theory researchers are Marxists, feminists and action researchers’ (Perry, Riege & Brown 1999, p. 17).

Constructivism suggests that ‘reality’ is constructed by a combination of the researcher and the subjects. The quest for knowledge relies on the communication between the researcher and respondents which leads the researcher to be passionately involved in the study (Guba &
Lincoln 1994). The critical realism approach (Post-Positivism) proposes the existence of an objective reality that is imperfectly perceived due to various limitations (Ponterotto 2005; Mir & Watson 2000; Perry, Riege & Brown 1999; Hunt 1990). A summarised comparison of the ontology, epistemology, methodology, theoretical approach and aims of each of the four paradigms is presented in Table 3.1 below.

<table>
<thead>
<tr>
<th>Elements</th>
<th>Interpretive Paradigms</th>
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<tr>
<td></td>
<td>Positivism</td>
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<tr>
<td>Ontology</td>
<td>Naïve realism</td>
</tr>
<tr>
<td></td>
<td>Reality exists and is able to be captured</td>
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<tr>
<td>Epistemology</td>
<td>Objectivist: Findings are true (value free)</td>
</tr>
<tr>
<td>Methodology</td>
<td>Experiments and surveys used to verify a hypothesis by methods that are quantitative</td>
</tr>
<tr>
<td>Theoretical Approach</td>
<td>Deductive: data is theory driven</td>
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<tr>
<td>Aims</td>
<td>Reflection of the everyday world</td>
</tr>
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Table 3.1: Summarised alternative social science paradigms

Source: Adapted from Stiles (2003) and Perry, Alizadeh & Riege (1997)
The phenomenon of spiritual tourism is not yet fully understood due to limited research undertaken in the area. The aim of this spiritual tourism research study was to develop marketing strategies by using relationship marketing to target spiritual tourists. To achieve this aim spiritual tourists’ characteristics were determined during the course of the research in order to meaningfully segment the growing spiritual tourism market. Scholars working on areas linked to research methodology have stressed that theory building should occur before theory testing can be undertaken (Lincoln & Guba 2003; Stiles 2003). Mindful of these points while considering elements of each of the four paradigms, it was concluded that the critical realism paradigm was appropriate for theory building derived from grounded exploratory research.

By contrast to critical realism, the naive realism of positivism, the historical realism of critical theory and the relativism of constructivism did not lend themselves to theory building in a research domain in which there has been little investigation. Positivism’s aims of refining, improving upon and testing knowledge were not congruent with the stated aim of this study (Lincoln & Guba 2003; Stiles 2003; Perry, Riege & Brown 1999). Critical theory’s epistemology was not relevant to this study since this study was not concerned with the examination of systems of power that would improve human circumstances, structural insights that change over time or transformation of perceived realities (Nathan & Whatley 2006; Botterill 2001; Burton 2001). Constructivism was deemed an inappropriate paradigm to adopt for this study as marketing strategies are concerned with realities such as tangible performance measures and measurable outcomes rather than mental realities as constructed by the people and a researcher (Mir & Watson 2000).

3.1.3 Justification for critical realism paradigm
Realism stresses that the world exists independently of people’s perception and the job of science is to develop knowledge of the world, even if the knowledge is itself uncertain (Kwan & Tsang 2001; Mir & Watson 2000; Bhaskar 1978). A basic issue with realism is that it has many types and versions, it emphasises that final truth could not be reached but truth is a suitable goal for marketing science (Peter 1992). There is no ‘grand theory’ of science in realism and there are various versions, such as transcendental, ontic, methodological, naturalistic, referential and constructive realism (Hunt 1990).
Recently, two major forms of realism have emerged: dogmatic and critical realism (Kwan & Tsang 2001; Mir & Watson 2001; Mir & Watson 2000). Dogmatic realists were inspired by positivism and thought that their theories were very close to reality, hence leaving no room for any errors (Kwan & Tsang 2001). However, this theoretical progression was never accepted by critical realists because they believed that reality was imperfect and existed independently of the thoughts, theories, observations and methods of researchers (Peter 1992; Hunt 1990).

Well recognised researchers in marketing (Perry, Riege & Brown 1999; Hunt 1990; Tsoukas 1989) have found critical realism to be appropriate and applicable for research in marketing due to its approach towards the acceptance of a reality. Furthermore, critical realism is suitable since it is not only ‘coherent and intelligible’ but ‘also critical, without being nihilistic’ (Hunt 1990, p. 13). Thus, in adopting critical realism as the research paradigm for this study, it is accepted that there is a real world, or a ‘reality’, although it may not be perfectly understood (Sobh & Perry 2006; Lincoln & Guba 2003; Mir & Watson 2001; Perry, Riege & Brown 1999). However, since the participant sample in this study was only drawn from two countries, it is realistic to accept the ontological belief imposed by the critical realism paradigm that verifications and justifications arrived empirically in this study are not necessarily conclusive (Kwan & Tsang 2001; Mir & Watson 2001).

This thesis endeavours to develop an understanding of the complex phenomenon of spiritual tourism and then discuss the relevant marketing strategies. This study does not attempt to measure and analyse causal relationships between variables which can be generalised for the whole population. The focus of this study is on exploring spiritual tourism knowledge, rather than criticising any existing ideographic knowledge, reconstructing any belief system, or translating any pre-constructed multiple realities. The research investigated the domains underlying the concept of spiritual tourism, its social and business practices, and concluded by suggesting relationship marketing strategies targeting inclusive and exclusive spiritual tourists. Since the marketing issues involved are contemporary and pragmatic, the critical realism paradigm provides a relevant ontological approach for the purpose of this study (Craig-Lees 2001; Perry, Riege & Brown 1999; Hunt 1990).

The epistemology of a paradigm explains how knowledge is created and the nature of the relationship between reality and the researcher (Lincoln & Guba 2003; Mingers 2003; Yin
Epistemologically, the departure of critical realism from mainstream realism also supports the choice of critical realism for this study since critical realism has proven its potential to inform strategy research (Kwan & Tsang 2001; Mir & Watson 2001). A paradigm’s methodology explains the specific techniques used by the investigator to explore reality (Healy & Perry 2000). Although some semi-structured questions were used to ensure that the face-to-face interviews were comprehensive, adopting the ‘as-objective-as-possible’ epistemological stance of critical realism meant that the researcher could engage in a thorough exploration of the interviewees’ knowledge by developing their responses through the use of additional probing questions (Lincoln & Guba 2003; Perry, Riege & Brown 1999; Godfrey & Hill 1995).

A less objective derivative resolution of the paradigm’s ontology and epistemology is the axiology of the researcher (Pegues 2007). The axiological orientations of a researcher have an impact on all dimensions of the research process from the choice of research objective, research paradigm and methods, the data analysis and presentation of findings (Killion 2003; Mingers 2003). In this study values of the researcher are based on a belief in spiritual and religious pluralism. While it is accepted that all religions are different and different people have different beliefs, none of these beliefs are judged by the researcher to be right or wrong. The axiological ground of this study values respondents’ truth, as reflected in their descriptions of the spiritual experiences evidenced in their interviews. The benefits embodied in critical realism avoid problems of the research being purely researcher-driven, an explanatory approach, a confirmatory mindset, and manipulation of research subjects.

The benefits of critical realism could be summarised as:

- providing depth to the research,
- permitting integration of a wide range of knowledge, and,
- an interview-driven and research problem focussed approach to exploring knowledge

In summary, the study has adopted the realism paradigm in the form of critical realism as its ontological basis to support the research since it is congruent with the research aims. The aim of this research has been to critically inform the theory of spiritual tourism marketing strategy by gaining a better understanding of the complexities, realities and subtleties of spiritual tourists, spiritual tourism and relevant marketing strategies. The study was not intended to
statistically conclude or deduce an absolute truth about spiritual tourism marketing strategy. It was the intention of the researcher to adopt an objective, critical mindset and to incorporate natural settings in the methodology wherever appropriate and feasible; the critical realism paradigm facilitates this intention. The research was exploratory and wide-ranging in nature, in order to achieve a depth and richness of understanding so that the findings would be academically insightful and critical, but based on the direct response of spiritual tourists and tourism operators.

3.2 Sources of information

A theoretically derived spiritual tourist typology must be analysed for motivational behaviour to arrive at findings that accurately describe spiritual tourism marketing. Following the ontology of critical realism, multiple sources need to be examined to gain a richness of data from a range of perspectives (multiple realities) to focus in ascribing meaning that leads to strategic choices for developing spiritual tourism (Daengbuppha, Hemmington & Wilkes 2006). The primary source for information in this study was the spiritual tourists in Australia and Pakistan, followed by tourism operators, government officials and religious organisations. Secondary sources were the public and private trade and tourism journals collected from electronic and printed public information available in the offices or online.

3.2.1 Sampling

Sampling has been defined as a process where a significant part of a population is selected to provide information that is representative of a larger population (Koerber & McMichael 2008; Gibbs, Kealy, Willis, Green, Welch & Daly 2007; Browne 2005; Reynolds, Simintiras & Diamantopoulos 2003). A detailed explanation of sampling related to this study can be found in Appendix II. Sample respondents were selected on the basis of an expressed interest in, and their experience of, travelling as spiritually motivated tourists. Prominent spiritual leaders identified some of the initial participants as possessing the knowledge attribute required to further the aim of the study. Other participants offered their information after hearing about the research. They were qualified for participation in the research after an introductory discussion to ascertain if they had the appropriate objective and informative characteristics. Then they were interviewed according to research protocols. As the study progressed, judgement sampling was supplemented with the snowballing technique to achieve diversity amongst the sample population.
3.2.2 Market segmentation based on sampling

In order to identify segments in the spiritual tourism market, the spiritual tourists need to be recognised. To recognise the spiritual tourists, the population needs to be divided into people who could be considered and accepted as spiritual tourists, and hence approached for an interview. Therefore, the sampling of the research respondents was the first step to locate the spiritual tourists, the analysis of the data collected from the interviews led towards developing segments of the spiritual tourism market. The process adopted for sampling is discussed in the following sections.

The researcher had serendipitous access to early interviewees but as the sample size increased more diversity was sought in the sample, as discussed earlier with regard to the mix of respondents (Irvine & Gaffikin 2006). The backgrounds of spiritual tourists were varied and the researcher sought to engage respondents belonging to a variety of backgrounds (Irvine & Gaffikin 2006; Davies 2003). As a result of the sampling techniques, 41 spiritual tourists were interviewed in Australia and 26 spiritual tourists were interviewed in Pakistan. The appropriate number of interviews was determined by observing the saturation of knowledge (Lincoln & Guba 2003), gained from interviews with respondents from major groups of research respondents in both countries. To supplement the interview information, other stakeholders associated with spiritual tourism, such as tourism operators, event organisers and government officials were approached and requested for their perspectives on spiritual tourism.

Spiritual tourists in Australia

The total number of interviewees in Australia was forty one (41) and these interviewees have been assigned the codes STA1 to STA41, with STA indicating ‘spiritual tourist in Australia’. Australia, being a multi-cultural and diverse society, presented a broader range of spiritual tourists, mostly Christians and Muslims, as will be disclosed in following sections. Six Baha’i people were contacted for this research but only one was selected for an interview since he declared himself to be a spiritual tourist. None of the other Baha’i people approached for this study participated in the study; they either declined or did not qualify as spiritual tourists. The Buddhist spiritual tourist, STA25, frequently visited multi-faith events. Among the two Jewish spiritual tourists, STA22 was a healer and researcher on spiritual music, while STA16 was an academic. The list of STAs and their description is given in Appendix III.
Spiritual tourists in Pakistan

The total number of respondents was twenty six (26) and they have been assigned the codes as STP1 to STP26, with STP indicating ‘spiritual tourist in Pakistan’. The majority of respondents were Muslims but there were a few Christians. None of the other members of minority groups in Pakistan agreed to participate in the research study. The list of STPs and their description is given in Appendix III.

Spiritual tourism operators in Australia and Pakistan

In Australia, the tourism share of GDP in 2006-7 was 3.7%, steady with the previous accounting period but reflecting a similar rate of growth to the total economy GDP (ABS 2007). Despite the tourism industry’s contribution to Australia’s GDP, the terms religious tourism and spiritual tourism are almost unheard of in Australia. Nonetheless, domestic and overseas spiritual tourism exists. The recent recognition of Indigenous spirituality by non-indigenous Australia has stirred up interest in Aboriginal spirituality boosting the tourism to related places, events and people. The canonisation of Mary MacKillop has also rejuvenated the interest in religion and spirituality. Many Australian spiritual tourists have been reportedly travelling domestically and overseas to celebrate Mary MacKillop’s Sainthood.

The domestic tourism market was made up of numerous events and destinations within Australia. With the increase in followers of religions other than Christianity showing the largest proportional increases in the Australian population since the 1996 census, outbound spiritual tourism was also growing (ABS 2007). Various tourism operators were contacted and interviewed to obtain their perspective on market trends and consumer preferences.

The operators were identified who provided limited spiritual tourism services consisting of outbound packages to certain clients. Three such tourism operators selling packages for Hajj and Umrah to Muslims from Wollongong, Sydney and Brisbane were interviewed. One Baha’i operator providing some spiritual tourism packages for people of the Baha’i faith to Israel, Jerusalem, Lourdes and the Vatican was interviewed in Brisbane. One tourism operator selling special Christian packages to Bethlehem, Jerusalem, Bosnia and Lourdes was interviewed in Sydney. Two operators selling spiritual or ‘alternative’ tourism packages to Buddhist and Hindu destinations in India, Thailand and Nepal were also interviewed.

The groups and individual domestic spiritual tourism operators in Australia were found who prepared and offered travel packages to domestic spiritual sites or multi-faith events, festivals
and seminars. The director of the National Multi-Faith Festival provided critical information on the subject. One individual was interviewed from the Scots Church, ecofaith.org ministry, in South Australia. The Church opened in 2007 and took groups on environmental/spiritual journeys throughout Australia. One company was contacted and interviewed that was more like a Christian social group, but it worked to design and market comprehensive packages for (mostly young) Roman Catholic Australians visiting World Youth Day 2008 in Sydney to see the Pope.

Some individual Muslims were interviewed who organised the Tableegh groups to travel within Australia to visit and stay at various mosques. The purpose of Tableegh groups is to travel to meet all Muslims in a certain city and pass on the message of Islam as a faith, its theory and practice (Sikand 2006). Since the Tableegh organisers were also spiritual tourists themselves, they were placed as individual spiritual tourists in the Australian and Pakistani respondent groups. The individuals interviewed in Australia were the leaders and organisers of Tableegh trips originating in Sydney, Melbourne and Brisbane. They also planned the annual Muslim Ijtima or gatherings in Australia in Melbourne, Sydney and Perth.

Many tourism operators in Pakistan have been offering some form of spiritual tourism service. However, no operator was identified who had a business specialising in spiritual tourism. The majority of tourism operators interviewed in Pakistan were Muslims and this reflected the religiously affiliated demographics of the Pakistani population. Some of these operators offered packages to travel with the Tableegh groups or attend the annual congregation at Raiwind, a city close to Lahore. The annual Ijtima at Raiwind is one of the largest human gathering and more than 2 million Muslim men gather from around the world to spend three days sleeping on the floors, eating basic food and discussing ideas and thoughts about Islamic spirituality and daily practices.

Other than Muslims, one Hindu tourism operator in Islamabad and a Sikh operator in Lahore agreed to be interviewed. The comments of these two tourism operators confirmed that a spiritual tourism market segment consisting of ‘other’ religions, regardless of the size, existed in Pakistan. The information they provided regarding their business operations with Hindu, Buddhist and Sikh (‘other’) spiritual tourists in Pakistan, shed light on the spiritual tourism needs and benefits desired by the ‘others’. Since ‘other’ spiritual tourists in Pakistan could
not be interviewed, the tourism operators’ comments were drawn upon to suggest relationship marketing to appeal to ‘other’ spiritual tourists.

The domestic Sikh tourism operator in Lahore offered ‘honeymoon tours’ for newlywed couples to the famous Northern Mountains of Pakistan. He also offered spiritual tours for Sikhs visiting their holy places in Pakistan. The operator emphasised the potential for spiritual tourism in Pakistan and confirmed the rise in numbers of Sikh spiritual tourists visiting Pakistan from around the world. Many Sikh families come to Pakistan, or send their young ones to visit and stay at the hostels to learn and adopt the spirituality and values connected to the Sikh faith (Klemm 2002). To market his spiritual tourism products he positioned himself as a devoted Sikh and positioned the service offered by his company as a facilitator for Sikhs visiting Pakistan for spiritual tourism. Consequently, the promotional message the Sikh tourism operator promoted to affluent Sikhs residing in Canada, the USA and the UK was: ‘we promote Sikh values and traditions for the new generation of Sikhs growing up in developed countries’.

The young Hindu tourism operator in Islamabad was also employed in his family’s well known Hindu family business. The family business primarily sold expensive, premium class handicrafts in the family’s country-wide retail chain stores. The tourism operator travelled overseas frequently for the family handicraft business, building strong networks with authentic handicrafts enthusiasts around the world. He also organised and promoted Hindu and Buddhist spiritual tours in Pakistan for his clients as a secondary business venture. He provided the Hindu and Buddhist spiritual tours only for the people he knew, mostly foreigners, and the tours consisted of groups of at least five people. He offered only two packages for 6 or 12 days and acted as the tour guide throughout the tours. He stressed that in his tourism business, he positioned the spiritual Hindu and Buddhist Holy sites as religious or spiritual destinations for people belonging to the Hindu or Buddhist faith, as well as archaeological or cultural destinations for tourists belonging to other faiths.

3.2.3 Sampling techniques

Among various sampling techniques given in Appendix II, convenience sampling was determined to be useful for this study to locate appropriate respondents initially (Koerber & McMichael 2008; Marshall 1996). The aim of this study was not concerned with identifying new samples with which to explore and illustrate the emerging theory so a
theoretical sampling technique was not adopted in the study (Marshall 1996). Judgement or purposeful sampling allows a researcher to select the most knowledgeable, informative, objective, and hence productive group of people for interviewing. Therefore, after the initial sample, judgement sampling with snowballing was selected to achieve a diverse sample (Koerber & McMichael 2008; Browne 2005).

Judgement Sampling
Judgement sampling has also been referred to as purposeful sampling. Qualitative researchers make subjective judgements regarding the selection of individuals based on the likelihood that they will be able to provide the needed information (Stepchenkova, Kirilenko & Morrison 2009; Gibbs et al. 2007; Pearce 2005; Ponomon & Wendell 1995). The reason for using judgement sampling in this study was the choice of cases rich in information regarding the research issue (Koerber & McMichael 2008; Reynolds et al. 2003; Shaw 1999). People with relevant information on spiritual tourism, who claimed to be spiritual tourists, or spiritual tourism operators, were the population from which the respondents were drawn (Zouni & Kouremenos 2008; Gibbs et al. 2007; Browne 2005).

Some participants were acquired through the researcher’s personal networks but others were met at public gatherings, for example, during the National Multi-Faith Festival in March 2007 in Maleny (Australia). Following a broad invitation to participate in the study, there was an initial meeting or a telephone conversation with each potential participant (spiritual tourists and tourism operators in Australia and Pakistan). It was decided whether to follow up with an in-depth interview on the basis of the possibility that the participant could provide objective and rich information addressing aims and objectives of the research. Judgement sampling allowed the selection of a diverse group of tourists and operators from the population who were likely to provide a wide range of information based upon different opinions, perspectives and even contradictions (Lincoln & Guba 2003; Olesen 2000; Ponomon & Wendell 1995).

Each participant was asked some primary questions to check if he or she was a spiritual tourist or a tourism operator. Positive research experiences were highlighted when inviting the participation of potential interview respondents, as suggested by Browne (2005). Although judgement sampling can have a natural tendency to be somewhat biased, maximum care was taken to avoid any possibility of selecting a biased sample in both countries.
The selection was based on the knowledge and understanding of respondents as ascertained during their introductory contact and not because it was assumed that their answers would be useful or similar to other participants. Section 2.4.4 addresses the validity and reliability issues linked to the reduction of the sample bias in this study.

**Snowballing**

The specific nature of the study topic suggested that some spiritual tourists could be hidden or reluctant to participate due to the sensitivity of the research topic (Browne 2005; Farquhar 1999; Faugier & Sargeant 1997). The discussion on spiritual and religious understanding is often considered private and outside the public realm of research (Mitroff 2003). Thus, snowball sampling was adopted to supplement the initial sample of participants as used by other researchers dealing with sensitive issues (Koerber & McMichael 2008; Browne 2005; Pires, Stanton & Cheek 2003; Edwards, Ribbens & Gillies 1999; Valentine 1993).

Snowballing pinpointed additional respondents from the information received from the primary respondents (Pires, Stanton & Cheek 2003). The new respondents found by snowballing were introduced by the earlier respondents with actual accounts of their participation in spiritual tourism (Browne 2005). Each initial respondent was requested to identify another person who was involved in spiritual tourism, thereby eventually reaching many information-rich spiritual tourists and other stakeholders involved with spiritual tourism in Australia and Pakistan. Although the critical realism ontology precluded the researcher from being a member of the sample of spiritual tourists, the researcher’s access to the sample population was facilitated by his own understanding of spirituality.

**Diverse sampling**

There is support for the effectiveness of diverse sampling (Gibbs et al. 2007; Patton 1990). This study did not attempt to be statistically convincing or exhaustive in selecting equal proportions of respondents from various groups. There is no statistics to justify the assumption of reasonability given below. However, no particular group was ignored and the value of having diversity within various groups was appreciated. The following criteria of diversity were used to select spiritual tourists in Australia and Pakistan:

- mix of genders so that no gender dominates the results
• professionals from various fields
• range of economic and social classes
• highly and less educated spiritual tourists
• domestic and international spiritual tourists

While exploring spiritual tourism and its marketing in two different cultures, conflicting information was observed in the data. However, contradictory data has been found to enhance the trustworthiness of research and improve its validity when misunderstandings, disagreements and confusion in the research have been negotiated (Olesen 2000).

3.2.4 Sample size

Another critical decision was regarding the methodological issue of the number of respondents. The sample size had to focus on the quality of data rather than statistical numbers since a suitable sample size for a qualitative study is one that effectively resolves the research query (Keegan 2009; Stepchenkova, Kirilenko, & Morrison 2009; Pearce 2005). Most qualitative researchers prefer rich data rather than a specified sample size since it further improves the observational and analytical competencies of the researcher (Keegan 2009; Koerber & McMichael 2008; Gibbs et al. 2007).

The sample size for this study was determined by using the criterion of saturation of information (Gibbs et al. 2007; Lincoln & Guba 1985). Information saturation occurs when research participants could not provide any new information leading to the identification of any additional themes. At that point the data collection process becomes saturated after achieving a complete picture of diverse experiences related to the research issue (Gibbs et al. 2007). This saturation stage of data collection is also referred to as the ‘qualitative information isomorph’, defined as a ‘redundancy with respect to information’ (Lincoln & Guba 1985, p. 233).

During interviews with spiritual tourists STP24 and STP25 in Pakistan, it was observed that the information was reaching the saturation point or the qualitative isomorph, so, after STP26, two more respondents were interviewed to confirm that no new knowledge was emerging (Lincoln & Guba 2003; Kwortnik 2003; Marshall 1996). Hence those two respondents were not considered in the Pakistani sample. Similarly, during interviews with
spiritual tourists STA38 and STA39 in Australia, their answers were repetitive and no new themes were observed during their interviews. Then two more respondents were interviewed to confirm that no new knowledge was emerging. As the gathering of information through in-depth interviews proceeded, the point of saturation appeared to be reached with following numbers of participants:

- Spiritual tourists in Pakistan - 26
- Spiritual tourists in Australia - 41

The point to be noted here is that Pakistan, being predominantly a uni-cultural society, had fewer respondents before reaching information saturation compared to the multi-cultural and diverse society of Australia. However, spiritual tourism is a bigger market in Pakistan, and thus thirty-two tourism operators were interviewed compared to eleven in Australia to reach the information saturation point. With the progress in sampling, the acquaintances of early interviewees became involved in this study to achieve diversity in the sample population according to the technique of Edwards, Ribbens and Gillies (1999).

3.3 Data collection method

The collection process for the primary research data involved conducting in-depth interviews with buyers and other stakeholders of spiritual tourism in Australia and Pakistan. In both countries, secondary research was undertaken to collect statistical data on the relevant journeys, travelling costs, attitudes and behaviours. Public information was consulted, such as annual travel reports, relevant press releases and information from websites run by tourism companies and tourism departments, in accordance with the technique adopted by Boersma, Buckley and Ghauri (2003). The process of the data collection adopted in this study is illustrated in Figure 3.1.

3.3.1 Data collection process

The data collection process used by Alam (2005) was adapted in this study as illustrated in Figure 3.1.
Throughout the interviews, questions were raised, where appropriate, during the discussion rather than rigidly working through a highly structured set of questions. The focus was on exploring the experiences, behaviour, attitudes and understanding of spiritual tourists. As a consequence, they were allowed to express their ‘stories’ in their own way. A closer relationship and trust was built with respondents by allowing them to enjoy their own flow of ideas during interviews.

In Pakistan, the language used was a mix of Urdu and English; critical quotes were stated and written in English so that language misunderstanding would not occur during the analysis of interviews. Following the transcription of interviews, transcripts were given to participants so
they could check the record of the interview information. Generally, respondents agreed with the transcripts and only a few of them added some extra thoughts that came to them after the interviews were over.

In Pakistan, most interviews with the tourists and operators were conducted in offices or homes of respondents. Some interviews had to be conducted with female respondents in their own houses after permission was granted by their families. Some respondents were interviewed in the office of another respondent and a few respondents (personally known) came to the residence of the researcher to be interviewed. In Australia, most interview locations were similar, the major difference being that many respondents were interviewed at public meetings. Many spiritual tourists were found at academic conferences (December 2005, December 2006, December 2007, December 2008) or multi-faith gatherings such as the National Multi-Faith Festival in Maleny (Sunshine Coast) (10-11 March 2007) and the Islamic Awareness Week in Rockhampton (19 August 2006) and Brisbane (12 January 2007).

In all situations a maximum effort was made to experience minimum bias by ensuring that respondents were interviewed in whatever they regarded as their ‘comfort zones’.

All interviews started with a brief introduction to inform respondents about the purpose of the interview, the research and the agenda outlined in the interview protocol. The introductory comments were followed by indirect and broader probing of research issues as suggested by various researchers (DiCicco-Bloom & Crabtree 2006; Alam 2005; Griffie 2005). The warm-up question was generally about their interest in tourism and travel (see Appendix IV). The formal interview started with the ‘grand tour’ question to focus on the respondent’s basic understanding of spiritual tourism (Hijhet 2003; Kwortnik 2003; Ruth, Ottes & Brunel 1999). These questions were followed by further probing about the understanding and practices of spiritual tourism.

If interviewees seemed unsure of how to respond to a specific question, the question was rephrased. Sometimes the concepts of religion and spirituality were used to open the door to their spirituality. They were asked to describe a situation in which travellers experienced spirituality. This approach facilitated interviewees telling their own stories involving spiritual tourism. Once they expressed some interest or mentioned a past or current experience related to such tourism, probing questions were asked to find out any specific event, journey, or travel experience that had a spiritual element and stood out in their memory. At this stage, the
interview became more formal for further depth; respondents were asked specific questions from the questionnaire given in interview protocols to elicit a clear elaboration of key issues (DiCicco-Bloom & Crabtree 2006; Alam 2005; Ruth, Otnes & Brunel 1999).

Active listening skills, such as clarifying, paraphrasing and reiterating the material and the experience, were used throughout the process of all interviews. During interviews, written notes of all comments and remarks made by the respondent were taken. The key statements were verified in English, if it was not the language used throughout the interview. The researcher was always vigilant in ensuring that the discussion stayed focused on the research issues without interrupting or cutting off respondents. Some of the abstract expressions (especially the phrases or idioms used in the Urdu language) were paraphrased and interviewees were asked “is this what you mean?” or “could you please explain/elaborate this point further?”

It was endeavoured to create an illusion that the interview was a natural conversation, so reasonable patience was observed in interviews during any long periods of silence. If the respondent was observed to be organising his/her thoughts before speaking, then sufficient time was allowed for this to occur, rather than the interviewer interrupting the thought process of the respondent. Some ‘fillers’ such as smiling/frowning into the eyes of the respondent, head nodding, or just saying “yes/ok/fine/right/mmm” were used to keep the conversation flowing naturally.

Attention was paid to the non-verbal behaviour of respondents. It was noted, for example, if the spiritual tourist was smiling, showing discomfort or expressing surprise/disbelief at any specific question during the discussion, an inquiry was made into the reason prompting the behaviour. The non-verbal behaviour of the respondents was noted in a box or border next to their statement in the following manner: he looked very happy and proud to say this. If there was a major statement or strong expression then it was noted in capitals in the following manner: HE/SHE SAID: “I DO NOT CARE ABOUT RELIGION BUT I AM SPIRITUAL”.

While writing the interview transcripts non-verbal expressions were documented on the transcript and a message was used as a memo to remind the researcher of the respondent’s expression and how it might affect the researcher’s interpretation of the data (Bailey 2008). During the interview analysis, the intensity of a respondent’s comments on certain questions
or issues was emphasised by their non-verbal behaviour, such strategies provided useful hints and clues. At the end of each interview, the respondent was asked if he or she had anything to add that was not specifically enquired during the interview.

Interviewees were told that in an in-depth interview based on semi-structured questions, it was possible that respondents could feel that there were some points missed during the conversation. Therefore he or she was welcome to raise such points and the researcher would be happy to further probe the points. Finally, respondents were requested to send an email to the researcher if any new idea or experience that they considered critically relevant to the research subsequently emerged.

3.3.2 The interview protocols
The usage of an interview protocol helps a qualitative study to improve its reliability (Pearce 2005; Healy & Perry 2000; Riley & Love 2000; Yin 1994). An interview protocol was used in this study to ensure that the interview process was consistent among participants (Alam 2005; Perry 1998). The expertise of some senior marketing and tourism academics and tourism operators was drawn upon during 2004-5 in Australia and Pakistan for advice on the development of the interview protocols (Alam 2005; Healy & Perry 2000). The interview protocols provided in Appendix IV consist of details of each respondent, the interview schedule, signature on consent form, critical issues to be investigated, and, some semi-structured interview questions to probe for information about research aims and issues (Alam 2005).

All respondents were provided with consent forms for their signature prior to the commencement of each interview. They were informed verbally before the interview that they could refrain from answering any question for any reason, raise any point within the context of the interview and ask questions to clarify any issues. They were also advised that if interested, they could receive a transcript of the interview and at a later stage they could get a summary outlining the analysis and implications of the aggregated interviews.

3.3.3 In-depth interviews
Pilot study interviews were conducted with some spiritual tourists in Australia and Pakistan before the major data collection commenced (Daengbuppha, Hemmington & Wilkes 2006; Griffée 2005). A pilot interview is defined as:
… a practice interview that can serve many purposes: getting started, practising interview questions, and getting feedback on the topic as well as the interview method. The resulting feedback may be positive or negative. After a pilot interview, for instance, notes can be read to decide if a tape recording is necessary, and locations can be changed if the noise level is too high (Griffee 2005, p. 36).

The purpose of the pilot study was not to develop a theoretical framework but to improve the investigator’s familiarity with the research setting, study alternative methods of data recording and take initial steps towards the research design. The pilot study in this research provided an opportunity to review and revise the research instrument which included protocols and semi-structured questions used in interviews (Alam 2005). It worked more like a ‘dress rehearsal’ (Yin 1994, p. 74). During this preliminary stage, the opportunity was taken to refine the in-depth interview approach and method. The pilot interviews helped to finalise the interview protocols for this study (Griffee 2005).

In-depth interviews are used as a communication tool where the researcher asks various unstructured questions resulting in an in-depth and intensive discussion (DiCicco-Bloom & Crabtree 2006; Alam 2005). In-depth interviews were recognised as an effective methodological vehicle since they helped to reach the objective of recording information-rich data by frank discussions with spiritual tourists and tourism operators (DiCicco-Bloom & Crabtree 2006; Alam 2005). The overarching research questions of this thesis were kept in mind during all interviews.

Almost all questions in the interviews were open-ended and some were semi-structured, they were based upon the literature review and the earlier interview experience. The flow of interviews had some sense of natural conversation, which meant that the atmosphere was friendly and respondents were offered comfort and flexibility. The natural conversations in interviewing are considered more like talking and talking is generally natural (Griffee 2005). The process in this study was neither too formal (the respondent felt as if being interrogated by ‘authorities’) nor too informal and natural (so that the respondent felt as if chatting with friends) (DiCicco-Bloom & Crabtree 2006; Alam 2005; Hightet 2003).

The gathering of the field data occurred on several occasions over a period of three years. Spiritual tourists in Pakistan were interviewed throughout the period between November 2005 and April 2008. Since the researcher resides in Australia, the Australian research respondents were interviewed on several occasions during a longer span of time ranging from
September 2005 to December 2008. Most identified spiritual tourists were approached for an interview, while some of them voluntarily came to see the researcher to discuss their views and thoughts. During the initial contact with the prospective participant, his/her qualification for inclusion in the interview sample was determined.

During the later stages of the data analysis, some respondents were contacted by email or telephone to clarify some unclear statements, since ‘the data from interviews are words. It is tricky to be sure what a person means when using a common language, but words can take on a very different meaning in other cultures’ (Patton 1990, p. 337). Therefore, due consideration was given to words being symbolic representations of how spiritual tourists and operators interpret and give meaning to the reality of their experience of spiritual tourism.

As each interview took place, the researcher began to assimilate and interpret the participant’s information using thematic deconstruction analysis (Janson & Cecez-Kecmanovic 2005; Chauvel & Despres 2002). Interviews were deconstructed one by one using Chauvel and Despres’s (2002) methods to identify main themes and extract constituent ideas. Memos were written and highlighted recurring ideas within each interview and across interviews. After thematic ideas in the collected information had emerged, the in-depth analysis of the data commenced as explained below.

3.3.4 Quality judgment criteria

It has been a challenge for qualitative research studies to make a statement to readers about the robustness of a research study that adopted a qualitative methodology (Keegan 2009; Alam 2005; Riley & Love 2000). In this section the critical constructs of validity and reliability regarding the conduct of interviews for this research are discussed. Validity includes various elements, such as construct validity, internal validity, and external validity (Lincoln & Guba 2003; Lindgreen 2001; Healy & Perry 2000; Yin 1994). Construct validity is the establishment of appropriate operational measures of concepts being studied. Internal validity is the establishment of causal relationships, which explains certain conditions leading to other conditions. External validity is the establishment of the relevant domain to generalise findings. Details about the reliability and validity of this study are provided in Table 3.2.

In this study, the research was conducted in accordance with specific guidelines in order to ensure its validity. To ensure construct validity, multiple sources of evidence were used and a
chain of evidence was established (Alam 2005; Yin 1994). Public information available in both countries, such as annual travel reports, relevant press releases and information from websites run by tourism companies and tourism departments was consulted (Boersma, Buckley & Ghauri 2003). The triangulation of such multiple sources enabled the study to reach valid, reliable and effective findings and suggestions (Miles & Huberman 1994; Yin 1994). All interviewees were asked to review and approve a draft of their interview transcript before any coding or analysis was conducted. To ensure internal validity, the emerging patterns were matched and explained before the phenomena under study were developed. External validity was achieved by replication logic through the use of multiple case studies (Perry 1998; Yin 1994).

Reliability is concerned with demonstrating that the operational procedures of the research could be repeated and would give same results (Irvine & Gaffikin 2006; Lindgreen 2001). The maintenance of a database of respondents in both countries and the adoption of an interview protocol were helpful in the quest for reliability. The data collection process given in Figure 3.1 indicated that there was a stage in the data analysis that would lead to the selection of particular respondents for follow-up interviews. This process of reinterviewing some key respondents in both countries helped to improve the reliability of the research findings (Irvine & Gaffikin 2006).
### Issue | Problem Solution
---|---
Reliability | The measures applied to increase the reliability of the data included the development of clearly conceptualised constructs, the use of multiple indicators and the execution of pilot tests. Overall, the interviews were conducted and analysed by the author (using a specific coding scheme) who then passed it on to his research colleague who carried out an independent analysis using the same coding scheme. The two sets of analysis were then compared for goodness-of-fit and disparities were reconciled through a third data interpreter, another research colleague.

Construct validity | Construct validity was secured through the use of multiple sources of evidence.

Content validity | The informants were asked what they understood by the term spiritual tourism before probing to determine their behaviour and attitudes as spiritual tourists. This procedure was used to “bridge” any confusion between definition and measures. Moreover, content validity was assured by the provision of the transcripts back to respondents as a means of ensuring that their stories were recorded correctly and in the manner that they had intended, or making sure that ‘did I get it right’?

Internal validity | Internal validity is a concern only for explanatory case studies, not for exploratory or descriptive case studies, which do not attempt to make causal statements.

Interpretive validity | Interpretive validity was accomplished by approaching key informants for a second or third interview when points raised in a discussion were ambiguous, as well as by inviting the informants to review a draft of the case study report.

Contextual validity | Many respondents refused to allow their interviews to be tape-recorded and hence this technology was not used, but an attempt to obtain contextual validity was made by jotting notes in the form of memos during the interview about the context in which the interviewee’s comments were being made. These comments were noted in the written record of the interview.

External validity | External validity is sharpened with the specification of the particular population of interest; hence spiritual tourists were divided into six groups in Australia and four groups in Pakistan to enhance external validity. There is no reason why the methodology used in this study could not be adopted in other countries/cultures and regarding other religions.

### Table 3.2: Reliability and validity

**Source:** Adapted from Lindgreen (2001, p. 80)
3.4 Classifications of spiritual tourists

Demographic information has been used by marketers to classify people with common characteristics into groups. Race, age, income, educational qualifications, employment status and location are frequently used to divide a population into target markets. However, marketing professionals have traditionally preferred a non-demographic means of defining a market, although combining demographic information with a non-demographic segmentation of the market creates added depth to market positioning decision making (Legoherel & Wong 2006; Yankelovich 1964; Smith 1956). The theoretical typology extrapolated from the literature and provided in Figure 2.4 could not be empirically confirmed in this study. The ontology of critical realism and the as-objective-as-possible epistemology adopted in this study restricted the researcher from imposing the typology on the semi-structured questions and enforcing it on the collected data.

In order to achieve a non-demographic segmentation of the spiritual tourism market with added depth to market positioning, the process of data coding was used.

3.4.1 Data coding

Coding is an integral part of qualitative data analysis. It is steered by research questions and directs the researcher towards new questions to arrive at the research objectives (Alam 2005; Marshall 2002). Codes have been explained as ‘tags or labels for assigning units of meaning to the descriptive or inferential information compiled during a study’ (Miles & Huberman 1994 p. 56). Codes can be applied to words, phrases, sentences, or paragraphs. Methodological rigour was employed in the coding process by following procedures adopted by DiCicco-Bloom and Crabtree (2006), Irvine and Gaffikin (2006), Alam (2005), and, Tobin and Begley (2004).

The initial coding of two sets of transcript information from interviews with respondent groups in both countries was undertaken as separate exercises. However, the same procedure was applied to both groups. Memos were placed on the transcripts to pinpoint strong themes. Some memos drew attention to ideas that were not clear. These memos highlighted points to be clarified with respondents during a later interview or through a telephone call or an email. Memos were used as a paper trail of the data analysis and were an integral part of the entire coding process (Alam 2005; Marshall 2002).
The memos written on interview transcripts helped data analysis in following ways:

- Classification of each respondent as a STA or STP to facilitate the revision of characteristics of any particular spiritual tourist.

- Isolation of any ideas explaining the understanding and practice of spiritual tourism by any respondent.

- Substantiation of the formation of categories for the study.

- Identification of sub-categories from transcripts.

- To distinguish any issues that supported an understanding of the marketing perspective behind a response.

- To highlight any material for guiding the discussion on relationship marketing for spiritual tourism.

The interview information was processed in two stages, the open coding stage and the axial coding stage as discussed below. Coding followed the procedure suggested by McVea, Miller, Creswell, McEntarrfer & Coleman (2009), Bailey (2008), Alam (2005), Charmaz (2005), Marshall (2002), Strauss and Corbin (1998) and Turner (1981). Categories were compared and contrasted to find similarities and differences between respondent groups in each country to establish the major categories.

3.4.1.1 Open Coding

There is always a need to be close to the data so that codes can be derived and studied effectively (DiCicco-Bloom & Crabtree 2006). Following the completion of some interviews and writing transcripts verbatim, the ‘open coding’ process commenced (Daengbuppha, Hemmington & Wilkes 2006; Charmaz 2005; Johns & Gyimothy 2002). The question-answer format of transcripts facilitated the process of open coding.

The transcribed information provided by respondents stayed in segregated sections and did not over flow or got mixed with other comments made by respondents that were documented. The interview transcript of each respondent was read several times to make a general sense of who the spiritual tourist was, what were his/her perceptions of spiritual tourism, what
motivated him/her to travel, where did he/she go as a spiritual tourist and what were the examples from his/her story of specific phenomena related to spiritual tourism.

To execute the open coding process, each interview transcript was examined and searched for patterns of meanings. Patterns of meanings included assumptions and interpretations or judgements made by spiritual tourists about themselves or others, and, their learning events and their response to those events. The first phase of the open coding identified colour coded indicators emerging from interviews. Examination of the colour coded indicators led to specific thematic labels appearing. These labels were then attached to the particular colour coded sections to which they applied in transcripts.

The open coding thematic labels were derived from the repeated and emphasized ideas of each spiritual tourist in Australia and Pakistan that were highlighted and labelled on the original transcripts of interviews. The individual lists of codes helped to summarise and label observations made from the data into more manageable ‘chunks’. Rather than deducing the list of codes theoretically from the literature, the list of codes was grounded in the data gathered from each spiritual tourist as recommended by previous qualitative researchers (Irvine & Gaffikin 2006; Charmaz 2005; Riley 1996; Turner 1981; Glaser & Strauss 1967).

The application of inductive logic enabled the researcher to investigate the immediate experiential knowledge of spiritual tourists, since inductive logic employs various signs and rules governing the process of reaching conclusions (Studer 2006; Thorne, Kirkham & O’Flynn-Magee 2004). Codes regarding ‘what is happening’ and ‘what people are doing’ were drawn from the transcribed experiences narrated by spiritual tourists (Charmaz 2005, p. 514). This strategy allowed codes to emerge from patterns found in interviews without prior assumptions or suppositions about what they would be.

3.4.1.2 Axial Coding

Axial coding is concerned with identifying any relationships between codes specified during the open coding process (McVea et al. 2009). The theoretical and structural order of codes is more critical than whether they were created and updated early or late in the coding process. Codes need to be connected to each other in a coherent way and should be part of a central structure (Marshall 2002). During axial coding, more focus should be on codes rather than the data (McVea et al. 2009). New ideas or categories that emerged during this process should be
distinguished from each other as the investigator proceeds to specify the axis of key concepts in the analysis (Alam 2005).

Following the qualitative research approach, the intensity of responses, the depth of the discussion and relationship of the subject with research objectives were considered. Then transcripts and memos written during interviews were revisited to support the decision process. When sub-categories started emerging, they were evaluated to observe if they were engaging with each other to form categories that would be consistent with the research objectives. Numbers were not used to determine the cut-off criteria for selecting or rejecting sub-categories and categories. For example, if any idea or thought was mentioned by half of the respondents, it would not automatically qualify it to become a category or a sub-category.

In the axial coding stage, codes that were used as tags, labels or memos noted during the open coding phase were investigated and compared with each other to make sense of the collective response of spiritual tourists. The axial coding instituted a cross-case analysis of the collected data to objectively discover categories and sub-categories within the coded themes. As is necessary in qualitative exploratory research, no attempt was made to force or fit any responses into any categories or sub-categories. Any origins of categories and sub-categories were not predetermined by the researcher prior to the data collection or solely from the extant literature, but from an agglomeration of the information provided from various sources.

All answers from Australian spiritual tourists for a single question were typed or copied and pasted into an individual document and a similar document was created from answers of Pakistani spiritual tourists. Each of these two documents chronicled spiritual tourists’ perceptions of spiritual tourism and their attitudes and motivations towards spiritual tourism. The two completed documents were read as separate essays. Cross-transcript readings and investigation of various questions from the questionnaire were considered during the axial coding process.

The researcher read all answers or illustrations provided by all respondents for a certain question only. It should not be inferred, however, that the question topics became themes although the categories and sub-categories emerged from details provided by respondents for each question. For example, from the question on factors that motivated a respondent to become a spiritual tourist; various sub-categories and some categories were created and confirmed. The deep and rich contextualisation of the information in this research drew
attention to the complexity, uniqueness and interrelatedness of interpretations and understandings of spiritual tourists’ experiences (Bailey 2008; Charmaz 2005; Johns & Gyimothy 2002).

Writing additional memos on transcripts during the axial coding process helped to record thoughts of the researcher about links and connections between various emerging categories. Following the initial readings of composite documents, memos were re-read to see what links and connections could be identified. A variety of sub-categories and some categories were identified from the data. These were examined and compared in order to finalise the selection of sub-categories and categories. Categories that were unrelated to objectives of the research were deleted at this stage.

The on-going axial coding analysis focused on the retained categories. To finalise the axial coding stage, interview transcripts and all other data sources were reconsidered, as advised by McVea et al. (2009). Categories closest to the ‘core’ of the research were identified as major categories. Other remaining categories offered support in the implementation of the spiritual tourism relationship marketing. A super category, based on an attitudinal characteristic, was isolated from major categories as this super category provided a means of psychographically segmenting the spiritual tourism market.

3.4.2 Religious affiliation

The coding process highlighted benefits of various means of classifying spiritual tourists. The classification criteria drawn out of the data analysis was applied to the information available from the interpretation and memo writing process. This process resulted in presenting a range of characteristics among respondents. While reading across the transcripts of Australian spiritual tourists, memos and codes were placed under the microscope of data analysis and various groupings based on religious affiliation were discerned among tourists. For example, a respondent could be seen as a spiritual tourist strictly following the Christian faith as the basis for his/her motivation to undertake spiritual tourism. When other respondents expressed similar opinions in their interviews they were grouped together.

The process of axial coding assisted in identification of six groups of spiritual tourists in Australia and four groups in Pakistan. A total number of 67 spiritual tourist respondents in both countries participated in the intensive interviews. Most of them began their discussion
by placing themselves according to their religion, so grouping tourists according to their religious affiliation was an obvious classification method. The coding process enabled the researcher to place spiritual tourists from both countries into religious affiliation groups.

After a thorough observation of responses from Australian spiritual tourists (STAs), the STAs were divided into six groups on the basis of their religious affiliations. These groups were determined by the similarity in their understanding and practise of spiritual tourism. However, information about educational qualifications, social status, age, profession and marital status was also included in tables showing the division of spiritual tourists into groups. The tables for both groups of spiritual tourists are provided in appendix III.

3.4.2.1 Australian spiritual tourists

The details and characteristics of spiritual tourists in Australia (STA) are briefly explained in appendix III. An explanation of the group classifications is as follows:

Group I: Mainstream Australian Christians (with one Jew) (STA1, STA2, STA7, STA12, STA16, STA23).

This group consisted of spiritual tourists who were proud to be Christians and believed in true values of Christianity without any bias towards any one. They agreed that spiritual tourism was not a part of religious tourism and they were happy to visit sites holy to Christians in Australia and overseas. They considered themselves to be exclusive spiritual tourists and, while they respected other faiths, they generally did not go to their sacred destinations, gatherings or festivals.

Group II: Flexible Australian Christians (STA8, STA17, STA19, STA20, STA21, STA21, STA30).

This group consisted of Australian Christians who described themselves as different or unorthodox Christians. They were unusual in that they were more active in religious and spiritual activities. They participated in multi-faith gatherings, seminars and festivals and passed on the message of Christianity and friendship to all other groups. They also favoured going to destinations or festivals sacred to other religions and appreciated learning about other faiths and cultures.
Group III: Mainstream Australian Muslims (STA13, STA14, STA24, STA27, STA31, STA32, STA33).

This group represented typical or mainstream Muslims in Australia. The age, gender, marital status and professions were mixed and members of this group claimed to be Australian Muslims who were proud of their nationality and religion. They were similar to Group I and exclusive in their spiritual practices, including tourism. These spiritual tourists had an open view about other religions and cultures, but they preferred to adhere to their own religious beliefs and were not interested in visiting sacred sites belonging to other religions.

Group IV: Flexible Australian Muslims (STA4, STA5, STA9, STA18, STA26, STA36, STA37, STA40, STA41).

This group was similar to Group II; members of this group could be described as different or unorthodox Muslims in Australia. They also belonged to a mixture of age, gender, marital status, financial position and profession. They were more enthusiastic about religious activities and were more active towards participation in multi-faith gatherings, seminars and festivals. They believed in inclusive spirituality and practised it in all social exercises including tourism.

Group V: Australian spiritual tourists converted to new religions (STA25, STA28, STA29, STA34, STA35, STA38, STA39).

Members of this group were unique to Australian society and were very different from the conservative Pakistani culture. These people had converted to other religions from their religion at birth. Most members were young and educated professionals who had been seeking spiritual enlightenment and considered to be enlightened after converting to the new faith. This group was a mix of members; most of them being open minded and preferred to visit spiritual destinations, celebrations and festivals of all religions.

Group VI: Non-religious Australian spiritual tourists (STA3, STA6, STA10, STA11, STA22).

This group was again unique to Australian society. They claimed to be spiritual tourists without belonging to any traditional or formal religion; they were non-religious spiritual tourists with belief in God or the High Spirit. Members of Group VI enjoyed going to places
of religious interest and sometimes they would travel for spiritual tourism. The spiritual
tourism behaviour of this group was similar to Groups II and IV, as they were observed to be
inclusive and happy to attend spiritual gatherings, seminars and festivals of all religions in
Australia and overseas.

3.4.2.2 Pakistani spiritual tourists
The details and characteristics of spiritual tourists in Pakistan (STPs) are given in appendix
III. An explanation of the group classifications is as follows:

Group I: Educated young professionals (STP1, STP2, STP3, STP19, STP20, STP24, STP25).

This group consisted of spiritual tourists who were well educated, young and successful
professionals. They realised that spiritual tourism was not a part of religious tourism and they
agreed that spiritual tourism could be experienced by visiting sacred places and events
belonging to other religions.

Group II: Strictly religious spiritual tourists (STP4, STP12, STP13, STP15, STP17, STP21,
STP22).

This group presented an exclusive religious orientation in their understanding of spirituality.
These spiritual tourists expressed strong connections to their formal religions and stressed
closer links between religious and spiritual tourism. They always used their own religious
philosophy to assess the spiritual value of places and events holy to other religions.

Group III: Open-minded mature aged spiritual tourists (STP5, STP7, STP9, STP11, STP16,
STP18, STP23).

This group consisted of mature aged and some retired professionals who had travelled around
the world and experienced many cultures and religious practices. These spiritual tourists had
a broad view about spirituality and were in favour of inclusive spiritual tourism where people
could visit various sacred places and events of all religions for spiritual knowledge.

Group IV: Open-minded, young professionals (STP6, STP8, STP10, STP14, STP26).

Members of this group were young, educated professionals who viewed themselves as
‘moderate Muslims’ and who did not consider their own religion to play a critical part in their
daily lives. They respected all religions and travelled as spiritual tourists to all religious and
holy places and events without using their own religion as the criterion for ‘spiritual authenticity’. Group IV claimed to be free-spirited Muslims but no one said that he or she was a non-religious Muslim or just a spiritual person. Probably due to cultural restraints they could not vocalise their non-religious spirituality since it is socially unacceptable in Pakistan to describe oneself as a non-religious spiritual tourist.

3.5 Triangulation

The term triangulation was coined from the science of surveying where measurements were taken from different angles to reach more accurate and robust conclusions. The credit for being the first researchers to use triangulation for data analysis in the social sciences has been attributed to Campbell and Fiske (1959). Triangulation is defined as ‘looking at the same phenomenon, or research question, from more than one source of data’ (Decrop 1999, p. 158). Early definitions of triangulation explained that it was the combination of two or more data sources and that these sources included investigators, methodology and theoretical perspectives (Kimchi, Polivka & Stevenson 1991; Denzin 1970).

A different element, known as analytical or data triangulation, has also been included in explanations of triangulation, which has been divided into person, place and time (Decrop 1999; Kimchi, Polivka & Stevenson 1991). The advantage of triangulation of sources of information is that the recognition and analysis of various sources improves the validity and accuracy of qualitative research by restricting influences of personal and methodological prejudices (Keegan 2009; Alam 2005; Decrop 1999; Yin 1994). Different types of triangulation are available for researchers to use. This study relied on data triangulation primarily but also employed investigator triangulation.

Data and investigator triangulation was used since data was collected from different sources and two research colleagues, both PhD students in marketing area, participated in analysing the qualitative data. The primary data collected from in-depth interviews was analysed and then triangulated with other sources of information, which included various official and commercial documents, archival records and websites. The triangulation process used a combination of content and theory driven examinations of the data obtained from various sources and was supported by investigator triangulation (Decrop 1999). The research sub-categories and categories emerged from the triangulation process. When the triangulation
process was stalled, various techniques were used to stimulate the emergence of sub-categories and categories.

3.5.1 Types of triangulation

Four basic types of triangulation have been identified: data triangulation, method triangulation, investigator triangulation, and theoretical triangulation (Ellis, Bochner, Denzin, Lincoln, Morse, Pelias & Richardson 2008). In this thesis, data triangulation was the method found to be the most appropriate although some investigator triangulation was also employed.

Data triangulation can be divided into three subsets; person, place and time (Ellis et al. 2008). The data collected from interviews were analysed using the basic method of reading through interview transcripts and identifying the emerging categories and sub-categories (Alam 2005; Kwortnik 2003). Methodological triangulation is based upon across-method or within-method approaches (Kwortnik 2003; Miles & Huberman 1994). Since qualitative methods were used to obtain data from in-depth interviews in this research, methodological triangulation had little relevance to the data analysis.

Investigator triangulation occurs when different researchers are used to interpret the same body of data (Decrop 1999). Interview transcripts were analysed by the author (using a specific coding scheme) who then passed it on to his research colleague, a PhD candidate near completion of her thesis, who carried out an independent analysis using the same coding scheme. Two sets of analysis were then compared for goodness-of-fit and disparities were reconciled through a third data interpreter, another research colleague and a PhD candidate. The scope for theoretical triangulation in this study is limited. The theoretical base of this research was limited because there was little comparable research reported in the literature and theory had to be extrapolated from research in marketing and tourism.

3.5.1.1 Data triangulation

There are three elements within data triangulation, people, place and time that have been employed by many other researchers (Ellis at al. 2008; Alam 2005; Thurmond 2001; Begley 1996; Sandelowski 1995; Miller & Crabtree 1994). Based on the long established data triangulation classifications delineated by Denzin (1989), different people interviewed at different places in different times justified the data triangulation adopted in this thesis. The description of the data triangulation based on three elements is given below:
• People

Information was obtained from different types of people who independently participated in this study. Respondents for this research were spiritual tourists and tourism operators based in Australia and Pakistan. Chapter 2 listed the spiritual tourists who were interviewed in both countries. Spiritual tourists interviewed consisted of people who were different in terms of age, education, gender, income, social status and religious beliefs and practices.

• Place

Interviews were conducted in two different countries, locations and places. For example, in Pakistan, interviews were held in offices or homes of respondents, or some personally known respondents came to the house of the researcher to participate in interviews. In Australia, some interviews were conducted in the offices or homes of respondents. Some interviews were conducted while interviewees were attending the National Multi-faith Festival and some took place with delegates during Australian conferences and Mosque Open Days in different Australian cities.

• Time

Cross sectional data rather than longitudinal data were gathered in this study. Interviews in Pakistan took place in the time from November 2005 to April 2008. Australian respondents were interviewed during a longer span of time ranging from September 2005 to December 2008. Consequently the length of the data collection period was not considered to have a significant impact on this research.

3.5.1.2 Investigator triangulation

The manner in which investigator triangulation took place in this study was adopted from the works of Ellis et al. (2008), Alam (2005), Yin (1994), Patton (1990) and Denzin (1989). Three ways of undertaking investigator triangulation occurred, as discussed below:

• Commonalities between investigators in data interpretation

Two research colleagues described earlier interpreted the same body of transcript data using the same coding scheme. The principal supervisor for this thesis helped by comparing two sets of analysis for goodness-of-fit and reconciled disparities in the analysis.
• Member checking

Informants were invited to review their transcripts and comment on the summary of interview’s analysis. Some informants were approached for a second or even third interview; to request their clarification regarding ambiguous points raised in the investigator’s examination of transcripts.

• Audit

Two research colleagues and the principal supervisor helped as auditors to review the data gathering and analysis processes to substantiate the reliability and validity of the research. The team of auditors confirmed that the following fundamental processes were adhered in this PhD study:

a. Documentation of accurate information: Written interview transcripts approved by respondents have been stored in accordance with requirements of the University’s Ethics Committee. Some other information was collected from literature, websites, travel magazines and various government documents and statistics available in the public domain.

b. The researcher had maintained intellectual honesty: During the whole process of data collection, analysis and presentation of findings, the researcher maintained intellectual honesty by reflecting regularly on his position as a critical realist. Since the identification of categories and sub-categories could not be forced, following Crabtree and Miller (1999), sufficient time in blocks and longitudinally was allowed for categories to emerge.

c. There was adherence to a process orientation throughout the study: This study involved a complex phenomenon, spiritual tourism, and respondents were interviewed in two different countries and cultures so interview protocols (given in Appendix IV) were strictly adhered to. In order to allow categories to emerge, the analysis had to be rigorously process-oriented as illustrated in subsequent sections.
3.5.2 Triangulation process

During the process of data analysis, information collected from all sources was triangulated to arrive at the categories. A formal analytical cycle of reading theory related to the topic proposed in the research literature, collecting the data, then going back to theory and applying it during the data analysis was not adopted. However, the researcher was critically aware of how knowledge pertaining to the research problem was being created and the reflexivity approach of combining formal theory and theory developed in practice was employed (D’Cruz, Gillingham & Melendez 2007; Davies 2003; Hsu & Gough 2000).

Convenience sampling and snowballing were used to identify suitable respondents (Browne 2005; Faugier & Sargeant 1997). Similar to other qualitative studies, the researcher did not have to wait to complete the data collection to begin the analysis (DiCicco-Bloom & Crabtree 2006; Alam 2005). The researcher found that insights started to appear from the study while the first information was being collected during early interviews. For example, it was observed that any respondent who started talking about his/her experiences as a spiritual tourist would try to specify the belief or religious orientation. In addition, irrespective of their mode of expression, specifying their inclusive or exclusive attitudes towards spirituality also often clearly emerged at this point. Hence, during the critical process of writing memos, the researcher noted that many respondents stressed points that seemed to be indicators toward a category of ‘inclusive or exclusive spiritual tourist’.

A non-linear and multi-layered process for data triangulation was designed for this study following the adaptation of prior work by Ellis et al. (2008) and Moustakas (1990). The process is illustrated below:

- Initial engagement with spiritual tourism:

The researcher became engaged with the study of spiritual tourism before interviews started or any data was collected. Specific and relevant literature was studied and several websites were explored. Various documentary videos were watched on spiritual journeys including pilgrimages to Mecca, the Vatican and Lourdes. Cultural and spiritual behaviours of Australians and Pakistanis were also studied in order to design a framework. Engagement with spiritual tourism by studying emerging literature and media reports continued throughout the data collection, analysis, findings and conclusions of the study.
• Emergence of categories from collected data and text:

The data collection consisted of interview transcripts, memos, notations of observed patterns, clippings from newspapers and magazines, printouts from relevant web-information, photocopies of relevant pages from journal articles or books and lists of categories and sub-categories already identified during the data collection. Throughout the data analysis process, the researcher immersed himself in data collection. There was no specific time when insights emerged and emergence of categories was not a linear progression. Whenever the researcher realised that significant new data had been collected, all data was analysed and reviewed with reference to earlier categories and sub-categories. This enabled the emergence of new categories until some congruence was established.

An illustration of this part of the process explains the reality of the process. During an interview, the researcher may have realised that the respondent was also stressing the uniqueness of his/her religion, just like some previous respondents. The researcher also realised that all these respondents had said ‘my religion is the best’, so he would then create a sub-category. This sub-category had an affiliation with the similar sub-category, ‘no to other religions’, thereby suggesting that there was exclusivity in attitude among this group of spiritual tourists. Hence the category of ‘exclusive spiritual tourism’ was able to be recognised. A memo was written and the idea was noted during the interview. After the interview was completed and transcribed, the researcher reflectively engaged in reviewing themes emerging from interviews by re-examining earlier interview transcripts for further insights into the emergence of the category (Gardner 2009; Peltier, Hay & Drago 2005).

• Clarification and creative synthesis (multiple readings):

After detached concentration and focusing on reading, re-reading and immersion in the data, the next stage of clarification and synthesis was arrived at. At this point, the researcher was in a position to make an informed decision regarding the selection and relevance of categories and sub-categories. This was a cyclical process as new categories emerged and earlier ones were reviewed. Memos written on interview transcripts were helpful at this stage since they clarified various sub-categories based on the specific emphasis of respondents.
3.5.3 Stimulation techniques

When the triangulation process was hindered, various techniques adopted from Ellis et al. (2008), Crabtree and Miller (1999) and Moustakas (1990) were used to stimulate the revelation of sub-categories and categories, as explained below:

- Distancing from the data

The intensity of concentration was broken and the researcher kept away from the data for a period of time, allowing other thoughts to occupy the mind while concentrating on other work. Then, after a break, the data were approached with a fresh mind and insights usually started emerging. Sometimes a mini vacation was helpful, after allowing the subconscious mind to work on the information, an awareness of different components of the data was arrived at (Moustakas 1990).

- Various mind frames for interpreting the data

Different mental situations were alternatively adapted to look at the data through a new lens. Sometimes, meditation helped to release the pressure and dissipate clouds of doubt to bring new categories into the light. Sometimes, the data were perceived from the perspective of a lecturer marking the work of a student and coming up with new insights. On other occasions, the data were analysed from the perspective of a marketer trying to sell the best product/service to the customer based on features perceived in the available data. In some instances, a conservative approach was adopted to immerse the researcher deeply into the data while now and then a liberal approach was adopted to look around the data to see some insights hidden in the periphery of the information.

- Group discussion

The support of research peer groups was always fruitful. The discussion group included the supervisory team, research colleagues, some friends and a marketing graduate spouse. The less structured or uncertain categories and sub-categories were discussed with these various groups, which could be as small as one person and as large as ten people.
• Inviting insights from respondents

During the early interviews, respondents were sometimes asked at the end of the interview whether some particular idea could be one of the emerging categories or sub-categories. Especially, when talking to a respondent who was an expert in the area and had deep insights into spiritual tourism, then he/she was requested to help the brain-storming session to identify the categories emerging from the research.

• External source stimulation

This approach was mostly unintentional, as it may have happened while watching a program on TV, listening to the radio, travelling in a new city, attending a seminar or a conference, playing a game of cricket or even while eating. Some good ideas would just emerge and clarify the effectiveness of a category. However, on occasions the researcher sought stimulation through member checking by discussing the progress of the analysis and reaffirming his analytical conclusions with various people who had already supported the research. A pocket diary was kept in hand at all times to note such new ideas.

The triangulation process and stimulation techniques enabled the recognition of categories emerging from the data analysis. The process involved in establishing categories is discussed in the next chapter.
3.6 Conclusion

This chapter explained the data collection and analysis process employed in this thesis. Triangulation of the data collected from in-depth interviews with spiritual tourists in Australia and Pakistan with other sources of information transpired. The data and researcher triangulation were employed, though the primary method of analysis was data triangulation. Spiritual tourists in Australia and Pakistan were classified using two parallel classifications. They were classified according to their stated religious affiliations and attitudinal categories.

Australian spiritual tourists were classified into six groups, while Pakistani spiritual tourists were divided into four groups. The other classification method was based on attitudinal categories of spiritual tourists. The next chapter illustrates statements from spiritual tourists in Australia and Pakistan, what they meant and how the knowledge drawn from the research in these two countries could be used for comparative analysis of spiritual tourists in both countries. The strategic positioning of spiritual tourism based on the data analysis and the emerging themes will be presented in Chapter 5.
Chapter 4: Research results

4.0 Introduction

Previous chapters explained how data collection and analysis was undertaken in this study. Australian spiritual tourists were classified into six groups while Pakistani spiritual tourists were classified into four groups. Chapter 4 presents a comparative analysis of findings of this study conducted in Australia and Pakistan with respect to emerging categories. The chapter illustrates that the triangulation of sources of information pointed out ten categories in Australia and seven categories in Pakistan influencing the spiritual tourists.

In this chapter, a two section method was used to determine categories in this form of classification. In the first section, each set of responses from Australian and Pakistani spiritual tourists for each semi-structured question was studied to identify sub-categories and categories. In the second section, categories were confirmed using a linear progression illustrating their emergence from antecedent sub-categories based on supporting specific quotations from respondents. Each identified category is analysed with respect to Australian and Pakistani spiritual tourists. The discussion provided in following sections indicates the feasibility of using one or more specific categories to segment the spiritual tourism market. The last section presents a comparison between both countries with respect to the emerging categories.
4.1 Classification of categories
Details of the complex process undertaken to arrive at the simple classification of spiritual tourists by categories is presented in two parts in this section of the thesis. Part I describes the actual process of examining two sets of responses from Australian spiritual tourists (STAs) and Pakistani spiritual tourists (STPs) for each semi-structured question. Detailing the process in this manner was designed to convey the complexity involved in detecting sub-categories and categories within and across responses to the questions. Part II simplifies the presentation of the category evolution process by providing the relevant information in separate figures for each category.

Each diagram shows a simple linear progression of the emergence of a specific category from the antecedent sub-categories and distinguishing quotations. In each diagram, supporting quotations from various respondents have been grouped together to demonstrate and justify the derivation of the sub-category. Each figure is accompanied by an explanation of the outcome of the analysis. Within the two parts of this section, the category and sub-category knowledge gained from the Australian and Pakistani spiritual tourists is presented separately.

The category knowledge pertinent to the research topic is drawn together and summarised in the concluding section of the chapter. The sub-category labels were based upon the ‘real words’ of spiritual tourists although the category labels, in some instances, were borrowed from additional sources of information. The sub-categories were further examined to derive sub-categories and major categories that would help this study towards segmenting the spiritual tourism market and discussing relationship marketing strategies.

4.1.1 Identifying categories for spiritual tourists in Australia
The data analysis process adopted to extract sub-categories from exact words of respondents and the identification of main categories from subcategories was explained in section 3.4 in the previous chapter. The process of extracting subcategories and categories from the STAs’ interviews is illustrated in this section.

Question 1: What do you understand by the term spiritual tourism (it may include a trip to a spiritual event, course, seminar, journey, tour or festival)? Do you consider yourself to be spiritual tourist and what is your opinion regarding the definition of spiritual tourism derived in this study?
In almost all interviews, the first question asked after the introductory and trust-building questions, was about the interviewee’s understanding of spiritual tourism and his/her opinion regarding the definition of spiritual tourism presented in this study. While studying the detailed responses of STAs for this question, some general and specific ideas and opinions became apparent from the transcripts. After highlighting key ideas, such as religion, beliefs, spirituality and related destinations and sites these ideas were then studied in the context of the research objectives of this study and various sub-categories were derived. The sub-categories recognised as emerging from the scrutiny of the answers to this question are:

- Open towards all other beliefs.
- Acceptance and appreciation of other faiths.
- Respect for all religions.
- Proud (sometimes arrogant) about self beliefs and religion.
- No acceptance of other faiths and religions.
- Generally accepted destinations for spiritual tourism.
- Specifically recognised sites for spiritual tourism.

The next action consisted of an integrated review of detailed responses of STAs. The list of codes and derived sub-categories were reviewed to find connections between them which would lead to major categories. It had already been observed, and memos of these observations had been written on many interview transcripts, that respondents were relating spiritual tourism to their stand on traditional or modern views regarding their own religions. The majority of respondents talked about their perception either that all people were spiritual, or, only people belonging to their particular religion were spiritual. One respondent, (STA24), used the word ‘exclusive’ to describe why he thought, similar to many other respondents, that his religious views were different and unquestionable, and his spiritual activities including tourism were remarkable.

The attitudinal meaning of the word ‘exclusive’ was noted in a memo to emphasise that respondents were not using the word to mean elite spiritual tourism but that they were solely
interested in spiritual tourism linked to their own religion. Some sub-categories reflected some STAs’ perception of themselves as being spiritually different and somehow superior to others. This group of STAs also emphasised the uniqueness of their behaviour towards spiritual tourism, which they thought was a privilege only for the people belonging to their faith and religious ‘club’. The memo regarding the term ‘exclusive’ was highlighted and sub-categories ‘my religion is the best’, and, ‘no to other religions’ were linked together. At this point it was concluded that these two sub-categories should be placed under the category of exclusive spiritual tourism.

Various STAs used the term ‘inclusive’ to indicate their belief in the integration of religions and the universality of faith, such as one people, one humanity and one God. Memos linking these ideas were written on transcripts and the use of inclusive spiritual tourism with an attitudinal meaning was noted. It was observed that various STAs had emphasised their attitude towards spiritual tourism which incorporated multi-faith spirituality, open beliefs and respect for all religious philosophies, traditions and practices. ‘Multi-faith intentions’, ‘open beliefs’ and ‘respect for other religions’ were recognised as sub-category labels and they fell into the category of inclusive spiritual tourism. It is explained later that these two terms, inclusive and exclusive spiritual tourism, comprised opposite ends of a continuum so a category was recognised that turned out to be an outstanding discovery of this research.

In a similar fashion, when answering the same question regarding their understanding of spiritual tourism and its basic definition, numerous STAs used their visits to various sites and destinations as their fundamental reason for defining themselves as spiritual tourists rather than mentioning any other types of tourism. Memos written and notes taken while coding drew attention to respondents talking about specific sites that were linked with spiritual tourism or general destinations. Therefore, it was decided that the two sub-categories, general destinations and specific sites pointed towards the relevance of combining general destinations and specific sites sub-categories into one major category.

**Question 2:** Who are the people (relatives or experts) who inspire you to undertake spiritual tourism? Do you prefer to travel alone or with groups? If groups, then who are the people in those groups?

The first part of this question was usually asked after completion of the discussion of the previous question pertaining to the respondent’s understanding of spiritual tourism. The main
purpose in asking this second question was to understand targets behind the marketing of spiritual tourism; to know who and how influential were the people who motivated the respondents for spiritual tourism. It would further reveal useful ideas for the marketing strategies for spiritual tourism.

This question prompted STAs to expose the human and social side of spiritual tourism. As a response, STAs mentioned various people belonging to various groups in their society. The significance and influence of these people was coded by highlighting key words respondents used to portray them. Sub-categories recognised as emerging from the scrutiny of answers to this question were:

- My ideal personality.
- My role model.
- Influence from my parents.
- Influence from my friends.
- No influence from any person.

Reflexive examination of all sources of information led to the derivation of the major category ‘reference groups and opinion leaders’.

After discussing the first part of this question, respondents were asked about their preferences for travelling alone or with groups for spiritual tourism and who they would like to be in those groups. STAs provided a range of responses to this question, with some talking about spiritual tourism being a lonely trip while others talked about spiritual tourism being a group adventure in the company of other people. The following sub-categories were observed:

- Alone or individual spiritual tourist - ‘by myself’.
- With family members - parents, spouse, siblings or children.
- With friends - personal or work colleagues.
- With special groups (probably strangers) focussed on the spiritual journey.
From the above mentioned sub-categories, two major categories emerged that identified the influential people, or reflected upon single or group travel preference among STAs. Various respondents stressed their preference for being alone, lonely, individual, by themselves or on their own as spiritual tourists, so the category of individual spiritual tourism was identified. Some other STAs inclined towards spiritual tourism with family, friends or special groups so these people fell into another category which was labelled ‘social or group spiritual tourism’. Similar to the prominent category arising from question one, social and individual spiritual tourism were at opposite ends of a continuum so, to better understand the application of marketing to spiritual tourism, it was decided to include both of these in one major category.

**Question 3:** What are the non-personal or non-human elements that motivate you to go for spiritual tourism? Would you please discuss any expected and unexpected experiences during your spiritual tourism?

After inquiring about the people and groups inspiring spiritual tourism, respondents were then asked about other elements that would motivate them for spiritual tourism. This query was further linked to any expected or unexpected experiences during their spiritual journeys. Question three was critical as it was intended to further expose attitudinal aspects of the spiritual tourists. Responses to this enquiry provided extensive information about the attitude and practices of the spiritual tourists and many sub-categories emerged that pointed toward three strategically useful categories as given below.

Indicators and sub-categories leading to the ‘faith and knowledge’ category:

- Inspired by my true faith.
- Motivated by my belief/s.
- Inspired by my research and learning.
- Inspired by facts and knowledge on spirituality and specific destinations.
- Inspired by my deduced or inferred wisdom regarding spiritual tourism.

During the interviews, various respondents underlined the significance of being motivated by their faith, religion and belief, which most of them referred to as being natural and deeply
rooted in their thought processes. Others talked about being guided in their spiritual tourism by their research, study, inquiry, knowledge and realised wisdom. Further scrutiny of these ideas enabled the researcher to establish that sub-categories such as faith and belief led to a category of ‘spiritual tourism based on faith’. Sub-categories of ‘learning’, ‘articulated facts/knowledge’ and ‘deduced wisdom’ pointed towards a category of ‘spiritual tourism based on reasoned knowledge’. Following the analytical approach used in previous questions, the two opposite terms of spiritual tourism ‘by faith’ or spiritual tourism ‘by knowledge’, were brought together to formulate one major category that encompassed faith at one end of the continuum and reasoned knowledge at the other end.

Indicators and sub-categories leading to the ‘identity and self-recognition’ category:

- Inspired by my identity search, or, I found my identity.
- Looking to know myself, or, I recognised and knew myself.
- Looking for a sense of belonging, or, I realised my sense of belonging.

It was observed in interviews, most STAs who were not born in Australia and had migrated from other countries were more inclined to discuss issues linked to their sense of belonging and self-identity. A review of codes, memos and labels on transcripts indicated that many STAs discussed factors motivating them or their expected and unexpected experiences as a sense of belonging, knowing themselves, their self-identity, self-recognition, and/or, to be recognised or known as who they were. From these observations, therefore, another category, ‘identity and self-recognition’, was distinguished.

Many respondents discussed certain events on a personal, social, domestic or international level that switched on their interest in spiritual tourism. These statements pointed out the importance of recognising special events in the lives of the spiritual tourists.

The sub-categories leading to the ‘special events’ category are:

- A personal and private incident generating interest in spiritual tourism.
- Travel to a new place initiating interest in spiritual tourism.
• Wars and global events triggering interest in spiritual tourism.

Many STAs were motivated towards becoming spiritual tourists by a personal change which they viewed as a special event in their lives. These personal changes included a death, generally of loved ones, or another significant incident. Some STAs reported that they had changed their religion and found a new direction towards spirituality and spiritual tourism. On the basis of a religious or spiritual transformation in their lives some STAs influenced the researcher to place them in a separate group from other STAs. Hence, the occurrence of personal incidents was accepted as a sub-category.

Another critical issue identified was the effect of people travelling or moving to a new place. Some STAs talked about their first visit to a new place sparking off their interest in spiritual tourism and changing their orientation towards travelling. Many STAs talked about the effect of their migration to Australia as a new place, following which they realised that one way of maintaining their identity was to be more focussed towards spiritual activities including tourism. While visiting a new destination or when migrating to a new country, individuals realised the significance of their own religion and faith which initiated their awareness of spiritual tourism. This observation prompted the discovery of ‘travel to a new place’ as a sub-category.

The next issue to emerge was the impact of various wars and major global events on Australian respondents’ spiritual tourism. A heavy proportion of STAs reflected on series of horrifying terrorist attacks and the ensuing war on terror in the new century and saw these events as a strong factor inciting spiritual awakening. Thus wars and related global events were recorded as another sub-category.

Question 4: What were the critical issues that set your selection or priority for a certain spiritual tourism destination compared to another one?

This question came late in the interviews so that by this time the respondent was prepared for a discussion of spiritual tourism and he/she had developed the confidence to express the ideas and opinions on the subject. The following ideas or sub-categories were detected from answers provided by STAs for this question:

• Quality of service provided with the package or at the destination.
• Money matters and other related issues.
• Financial and other costs.
• Concern with the travel distance.
• The ease and comfort of the travel.
• Location or geography of the place.

It was noticed that a majority of Australian respondents talked about the cost factor, the money involved and the quality of service provided in their spiritual tourism. However, there were some respondents who had no concern over costs and the service quality, which they referred to as material items. Nonetheless, as there was considerable discussion of these topics the researcher came to appreciate that both cost and quality of service were important sub-categories. Quality of service and cost effectiveness consisted of sub-categories of ‘money matters’ and ‘cost issues’. The categories ‘quality of service’ and ‘cost effectiveness’ were related in the respondents’ comments so both of these categories were amalgamated into a major category called ‘cost effectiveness in spiritual tourism’.

**Question 5: Please elaborate upon which types of media influenced you to take part in spiritual tourism, also explain why?**

After discussion of various other aspects of spiritual tourism, eventually respondents were asked about the role and influence of the media on their decision making regarding spiritual tourism. In some cases, if the respondent was not very clear about how to answer, then certain prompts were provided to facilitate their response; for example, various types of media were mentioned such as print, broadcast, electronic, direct and outdoor media.

The ideas that were most commonly stated in their comments on the way the media influenced spiritual tourism were coded and the sub-categories apparent in these codes are listed below:

• read magazines
• read books
• read holy books
• watch television
• surf the internet

These sub-categories revealed the existence of two important categories in this study, roles of electronic media and non-electronic media in convincing respondents to purchase certain spiritual tourism products. Sub-categories of reading magazines, books and holy books suggested the category of non-electronic media. Likewise, sub-categories of watching television and surfing the internet led towards the category of electronic media. Both these categories of electronic media and non-electronic media were combined to create one major category, electronic/non-electronic media. Detailed responses of STAs supporting the creation of the categories are provided in the next section.

4.1.2 Identifying categories for spiritual tourists in Pakistan

The process of coding the interview transcripts of STPs and identifying categories or sub-categories was consistent with the process adopted for STAs. The semi-structured questions asked from STPs were similar in content though translating questions from English into Urdu may have slightly affected their wording. The questionnaire given in Appendix IV was used in interviews; the Urdu translation of the questionnaire was used where the respondent seemed to be more comfortable in discussing the issues in the Urdu language. The meticulous analysis process that led to sub-categories and categories becoming evident is provided in the following section.

To demonstrate the process of arriving at sub-categories from STPs’ interview information, a description follows of how the transcribed responses to the semi-structured interview questions were used.

**Question 1:** What do you understand by the term spiritual tourism (it may include a trip to a spiritual event, course, seminar, journey, tour or festival)? Do you consider yourself to be spiritual tourist and what is your opinion regarding the definition of spiritual tourism derived in this study?
The sub-categories that emerged from the examination of responses to this first question are listed below:

- Open towards all other beliefs.
- Acceptance and appreciation of other faiths.
- Respect for all religions.
- Proud (sometimes arrogant) about personal beliefs and religion.
- No acceptance of other faiths and religions.
- Our way to pray is right or the best.
- Generally accepted destinations for spiritual tourism.
- Specifically recognised sites for spiritual tourism.

The sub-categories were considered and reviewed together to find links among them that pointed towards the creation of a category. STPs held either a universality or uniqueness attitude towards spirituality. The sub-category labels demonstrated that respondents were connecting spiritual tourism with their position on either traditional or modern perceptions of religions. Since the term ‘exclusive’ had already been formulated by the data analysis exercise with the STAs, it was noted that many Pakistani respondents were also indirectly referring to themselves as being exclusive in their spiritual tourism.

STPs frequently talked about their unique and special way of praying. Thus, where some similar sub-categories emerged such as ‘my religion is the best’ and ‘no to other religions’, some Pakistanis expressed great pride in the fact that in being Muslims they had a very special and globally practised way of praying. They claimed that their prayers were exactly the same as the Prophet Muhammad practised more than fourteen hundred years ago. The sub-category of ‘right way to pray’ also signified that it was part of the major category of exclusiveness and indicated that certain STPs linked spiritual tourism directly with a particular form of praying or type of prayers. However, many other STPs also talked about spiritual tourism being an inclusive practice and all religions and faiths could be a part of it. It
was observed that the sub-categories relating to inclusivity included: open towards other faiths and respect and acceptance of all religions.

It was observed that the STPs also highlighted the influence of sites and destinations on their understanding and practice of spiritual tourism. Various STPs referred to general destinations that could be spiritual depending upon the intention of the traveller. Specific sites that were mentioned with respect to spiritual tourism understanding and practice were, most importantly, Mecca and Medina, followed by the annual congregation at Raiwind, and then, regular visits to the Sufi shrines at famous domestic locations. It was concluded that the two sub-categories of general destinations and specific sites pointed towards the significance of general destinations and specific sites forming a major category.

**Question 2:** Who are the people (relatives or experts) who inspire you for spiritual tourism, do you prefer to travel alone or with groups, if groups then who are the people in those groups?

In response to the first part of this question, the STPs referred to various persons whom they looked upon as special and highly inspiring in different fields including travel. The ‘authority’ of these ‘special’ people was highlighted in the key words the respondents used when mentioning them. The following list consists of sub-categories derived from highlighted key words:

- Influence from my personal guru or teacher.
- My ideal personality.
- My role model.
- Influence from my parents.
- No influence from any person.

It was evident from responses of STPs that they had introduced in their responses a group of people that they called the ‘personal guru’ or ‘spiritual teacher’. The above mentioned sub-categories fitted well into the category of ‘reference groups and opinion leaders’.
When the focus of the discussion turned to the next part of the question, the respondents explained their preferences for travelling as spiritual tourists by themselves or with other people in particular groups. Some talked about spiritual tourism being a single person’s journey, whereas, some considered that spiritual tourism was a special journey with special and closely known people. The following key ideas were noted as sub-categories:

- Alone or individual spiritual tourist - ‘by myself’
- With family members - parents, spouse, siblings or children
- With friends - personal or work colleagues

From these sub-categories, two categories mirroring the single or group preference of STPs became apparent. In accordance with the Pakistani culture, it was noted that people generally preferred not to travel with strangers even if they belonged to a similar group based on similar characteristics. These three subcategories fell under the major category labelled ‘social and individual spiritual tourism’.

**Question 3:** What are the non-personal or non-human elements that motivate you to go for spiritual tourism? Would you please discuss any expected and unexpected experiences during your spiritual tourism?

Responses to this question were useful for informing the research objective. After discussing their perceptions about spiritual tourism and the people-related influences, STPs were asked about other elements that they found significant in attracting them towards spiritual tourism. These elements were observed to be precise. The following sub-categories were recognised from responses to this question:

- Inspired by my true faith.
- Inspired by my research and learning.
- Inspired by the facts and knowledge of spirituality and destination.

It was observed that the sub-category of faith highlighted the importance of spiritual tourism based on faith. Sub-categories of ‘various ways of learning’ and ‘effects of articulated facts/knowledge on spiritual tourism’ underpinned the reasoned knowledge category. Similar
to the STAs, the two terms spiritual tourism by faith and reasoned knowledge were recognised as a single major category with faith at one end of the continuum and reasoned knowledge on the other end.

When responding to the query regarding any expected or unexpected experiences during their spiritual journeys, it was found that there were diverse responses recorded and these were coded on the interview transcripts. These codes guided the researcher toward identifying the following sub-categories:

- A personal and private incident generating interest in spiritual tourism.
- Wars and global events triggering interest in spiritual tourism.
- Relief from stress and bad habits.
- Healing for family and children.
- Cure from illness and disease.

It was noticed that many spiritual tourists were encouraged to undertake spiritual tourism as a result of personal changes in their own lives. ‘Personal incident’ was revealed as a sub-category due to its frequent association with the attitude of STPs towards spiritual tourism. In addition, the sub-category of wars and global events was also noted since several STPs linked their interest in spirituality and spiritual tourism with the global terrorist attacks and the subsequent war on terror which many STPs labelled as ‘the war against Islam’. Both of these sub-categories, ‘personal incident’ and ‘wars and related global events’, were considered together and it was concluded that these sub-categories pointed towards a category encompassing ‘the influence of special events on life plans and activities’.

**Question 4:** What were the critical issues that set your selection or priority for a certain spiritual tourism destination compared to another one?

When this question was asked at the later stage of the interview, the researcher had made sure that the interviewee was well prepared to express his or her opinion on this critical matter. The following sub-categories were derived from the answers of the STPs and these were not different from previously noted sub-categories identified in responses to other questions:
• Influence of parents.

• Influence of guru or personal teacher.

• Inspiration from my faith.

• Motivation from learning about a specific spiritual site.

• Motivation from the information from media.

• Looking for healing from my physical or emotional wounds.

The responses provided by STPs for this question were detailed and supported the validity of the sub-categories and categories established earlier in the analytical process. However, no new ideas or themes could be detected that highlighted any fresh sub-categories in this part of the analysis.

**Question 5: Please elaborate upon which types of media influenced you to take part in spiritual tourism, also explain why?**

This question was used to probe perceptions of STPs in order to establish which media tools could be used effectively in the creation of promotion and marketing strategies. The respondents were provided with some examples of different types of media to make sure that the replies were precise rather than vague.

The specific responses regarding media that influenced their spiritual tourism were coded and became the sub-categories as given in the following list:

• Read magazines

• Read books

• Read holy books

• Read newspapers

• Watched television

• Watched movies
• Surfed the internet

The responses of STPs to this question pointed towards two main categories, electronic and non-electronic media, they were combined to create the major category electronic/non-electronic media.

4.1.3 The categories and sub-categories for STAs

This part of the chapter draws on explanations provided in section 4.1.1, to show a linear progression from the discovery of distinguishing quotes in interview transcripts to the detection of sub-categories through to the identification of major categories. Categories were derived from sub-categories that emerged from indicators in interviews. The sub-categories were based on ‘actual words’ and indicators used by respondents during the interview discussions. These words are italicised in the distinguishing quotes presented in the figures. Triangulation of different sources of information within each of the Australian and Pakistani sets of respondent information determined sub-categories that were then synthesised to arrive at the major categories.

**Spiritual Tourists in Australia**

Various significant characteristics of STAs have been classified to arrive at major categories which will be used to support the discussion of relationship marketing strategies for spiritual tourism in Chapter 6.
The category of inclusive and exclusive spiritual tourism

This category indicated the attitude of people towards their own religion and their acceptance of other religions in regard to spiritual tourism. Although the terms exclusive and inclusive are diametrically opposite, they fit well together as opposing ends of the major category continuum based upon the indicators provided by the respondents. Since every single spiritual tourist interviewed in the study was included in this category, the category of inclusive and exclusive spiritual tourism is considered very significant to an understanding of the spiritual tourism concept, product and marketing.

Exclusive and inclusive spiritual tourism are at two extreme ends of the spiritual tourism spectrum and are based on the four indicators emerging from the interviews with STAs. Five sub-categories emerged from among the Australian study participants. These sub-categories were based on the distinguishing quotes provided by respondents and are presented in Figure 4.1a and 4.1b; they led the researcher to major categories of inclusive and exclusive spiritual tourism.

FIGURE 4.1a: The category of inclusive spiritual tourism
FIGURE 4.1b: The category of exclusive spiritual tourism

- I follow my parents’ religion [Buddhism] and only visit places approved by my parents for my own good (STA3).
- Islam is the best religion (STA27).
- When I go to a new place my first choice is just to find peace in the local Church (STA13).
- I am proud of my religion [Islam] and do not understand why is the need to mix with others (STA32).

- My religion is the best
- No to other religions

- Exclusive spiritual tourism
The category of inspiration from reference groups and opinion leaders

Some people explained that their ideas about spiritual tourism had been formed by other important people and the marketing literature summarily labels explanations of such people ‘opinion leaders’. Sub-categories of ‘no influence from a person’ and ‘influence of friends’ were mentioned by several STAs. Another term that was regularly used by respondents was ‘role models’. These are generally understood as persons that are famous and the masses not only appreciate them but also want to copy their behaviour or act like them. There were five indicators emerging from the interviews with STAs that resulted in this category of reference groups and opinion leaders.

FIGURE 4.2: The category of inspiration from reference groups and opinion leaders
The category of spiritual tourism based on faith and reasoned knowledge

Another category that emerged from interviews was the source of the spirituality that motivated individuals and groups for spiritual tourism. This category of spiritual tourism based on faith or reasoned knowledge resulted from the indicator words used by the respondents: ‘knowledge’, ‘faith’, ‘belief’, ‘wisdom’ and ‘learning’. This category was derived from five indicators and is critical in understanding the motivation for engaging in spiritual tourism. Most respondents defined themselves as spiritual tourists because they thought that they were travelling either to develop their spirituality and were motivated by their knowledge or faith, or, to develop their spirituality by improving their knowledge or developing their faith. Australian spiritual tourists repeatedly mentioned wisdom as a goal or inspiration behind their spiritual tourism so this was included as a sub-category leading towards the major category.

It was noticed from the analysis of responses from Australian spiritual tourists that almost every one talked about faith and/or knowledge as the motivation or inspiration for their spiritual tourism. Australian society is often viewed as a more secular or questioning/reasoning knowledge-based society than other societies and many respondents talked about reasoned knowledge as the significant factor motivating their spiritual tourism but the faith factor was also frequently mentioned and many spiritual tourists suggested that spiritual tourism could not be experienced or enjoyed without the element of faith.
FIGURE 4.3a: The category of spiritual tourism based on faith

FIGURE 4.3b: The category of spiritual tourism based on reasoned knowledge
The category of social and individual travel

This category emerged as a choice between two alternatives, the preference for social or individual spiritual tourism. STAs frequently referred to travelling with special groups consisting of either familiar or unfamiliar people. Some Australian respondents expressed a preference for travelling with unknown people who could be seen as spiritual friends, while some stressed their spiritual goals being met by going on a lonely journey. There was a mix of respondents who either liked to travel alone or who preferred to be with other people during their spiritual tourism experience.

FIGURE 4.4: The category of social and individual spiritual tourism
The category of identity and self-recognition

Many spiritual tourists in Australia expressed ‘identity and recognition’ as key objectives for their spiritual tourism. This issue was understandable for the settlers in Australia from other countries, but many locally born Australians also talked about an identity crisis and their quest for self-recognition. Self recognition and identity were spelled out as regular words by the respondents, but they also referred to the elements of being known and recognised, or feeling a sense of belonging, as important for them as well. On the contrary, some respondents talked about the insignificance of identity or self-recognition in their spiritual tourism. Hence all these terms were recognised as sub-categories leading towards the major category of identity and self-recognition.
The category of cost effectiveness and the quality of service

This category only emerged from interviews with STAs. Many STAs expressed concerns about the costs involved with their spiritual tourism and narrated many personal stories of dissatisfaction with the quality of service of the hosting authorities, destination managers and travel organisers.

FIGURE 4.6: The category of cost effectiveness and the quality of service
The category of geographic proximity

This category was also unique to STAs. Most STAs referred to their preferences for, or concerns with, the travel distance and the ease or difficulty associated with travelling for their spiritual journeys.

FIGURE 4.7: The category of geographic proximity
The category of the impact of electronic and non-electronic media

There were five subcategories extracted from ‘real words’ used by Australian spiritual tourists that formed the category of electronic and non-electronic media. It was clearly observed that Australians relied more on sources other than newspapers, TV and movies for knowledge and information related to spiritual tourism.

FIGURE 4.8a: The category of the impact of non-electronic media
FIGURE 4.8b: The category of the impact of electronic media
The category of special events in one’s life influencing spiritual tourism

Three sub-categories were observed. STAs talked about personal incidents, global wars, and travel to a new place. They commented upon the terror attacks of 9-11 in New York, 10-12 in Bali, 7-7 in London and the subsequent wars on terror in various countries igniting their spirituality and passion for spiritual tourism. Many migrant STAs discussed the effect of their migration as a spiritual revolution that moved them closer to becoming interested in spirituality, these comments created the sub-category of ‘travel to a new place’. STAs belonging to Group V referred to their conversion to a new religion as the personal incident in their lives that focussed them towards a spiritual quest.

FIGURE 4.9: The category of special events in one’s life
The category of general destinations and specific sites

The responses of Australian tourists with respect to places and locations for spiritual tourism were explicit and precise. They repeatedly mentioned the importance of destinations and sites for their choices in spiritual tourism. Two sub-categories emerged from interviews since STAs referred frequently to general destinations which offered some spiritual experience, as well as specific religious sites that they linked to spiritual tourism.

FIGURE 4.10: The category of general destinations and specific sites
4.1.4 The categories and sub-categories for STPs

The categories and sub-categories discovered from the data analysis represent the characteristics of STPs and are explained below.

The category of inclusive and exclusive spiritual tourism

In Pakistan, religion is given significant importance in the spiritual, social, cultural, political and economic infrastructure of the society. The category of inclusive and exclusive spiritual tourism is supported by the study where Pakistani spiritual tourists described their faith based spirituality as the most significant issue motivating their spiritual travelling. In their interviews they all commented upon their exclusive/inclusive attitude toward their spiritual tourism. It was observed that many STPs stressed that their praying methods and procedures were perfect and hence an additional sub-category, ‘the right way to pray’, to those already identified for STAs was created to support the category of exclusive spiritual tourism.

![Diagram of the category of inclusive spiritual tourism](image)

**FIGURE 4.11a: The category of inclusive spiritual tourism**
FIGURE 4.11b: The category of exclusive spiritual tourism

DISTINGUISHING QUOTES

- Natural spirituality is only presented by Islam (STP4). I am a Methodist Bishop and preach love and message of Christ that is the only path to salvation (STP17).
- I have no time to confuse myself by thinking about other religions (STP2). I appreciate work ethics of the West, but in spirituality we are much better and stay away from the West (STP21).
- Travelling in way of Allah is the most beautiful way of praying (STP3). Islam is the integration of all religions and teaches the right way to pray to God (STP21).

SUB-CATEGORY

- My religion is 'the' best
- No to other religions
- The right way to pray

CATEGORY

Exclusive spiritual tourism
The category of inspiration from reference groups and opinion leaders

The importance of the role of opinion leaders and reference groups in spiritual tourism was observed in the interviews conducted with the Pakistani spiritual tourists. The Pakistani spiritual tourists frequently referred to reference groups and opinion leaders in decisions about their spiritual tourism practices. This category was derived from five subcategories emerging from the interviews. The most prominent reference groups and opinion leaders were parents, the Prophet Muhammad and some Muslim Sufis, in particular, Ali Hajveri of Lahore and Rumi of Turkey. The other individual who inspired the Pakistani respondents was Imran Khan, a former Pakistani cricketer, social worker and politician. A different character influencing them was referred as the personal spiritual teacher or guru who taught them about spiritual and ethical living. A few STPs mentioned their independence from the influence of people creating the sub-category of ‘no influence from any person’.

FIGURE 4.12: The category of inspiration from reference groups and opinion leaders
The category of spiritual tourism based on faith and reasoned knowledge

Many STPs stated that they believed in the concept of spirituality or “spiritual richness” by knowledge and struggle. This category was concluded from the discussions on motivation or goals for spiritual tourism which created the three sub-categories of learning, knowledge and faith. During their interviews, some STPs mentioned that beliefs or wisdom was a vital factor for spiritual tourism.

FIGURE 4.13: The category of spiritual tourism based on faith and reasoned knowledge
The category of social and individual spiritual tourism

It was observed during the analysis of interviews with STPs that they talked about issues and elements similar to STAs in terms of going on spiritual tourism alone or with groups, which pointed towards the validity of adopting this category for STPs.

FIGURE 4.14: The category of social and individual spiritual tourism
The category of the impact of electronic and non-electronic media

The Pakistani spiritual tourists had mixed impressions about the role of media in convincing them to buy products and services related to spiritual tourism. It was observed that nearly all of them, knowingly or unknowingly, accepted some influence from some type of media in their spiritual tourism decisions. Moreover, respondents’ length or depth of discussion on the impact of media on their tourism decisions was greatest when compared to their discussion of any other category.

Many emerging sub-categories were similar to the ones recorded from the discussions with the STAs. However, some STPs talked about their habit of reading daily newspapers even if they mistrusted them. They mentioned that they would hunt for cheap travel packages in newspapers in order to visit spiritual destinations in Pakistan or overseas. Hence a new sub-category of newspapers was created that was a subset of the non-electronic media category. It was also observed that Pakistanis sometimes watched movies for spiritual inspiration. A number of STPs referred to movies and their influence while talking about the role of media in their spiritual tourism, hence a new sub-category of watching movies was created that was a subset of the electronic media category.
FIGURE 4.15a: The category of the impact of non-electronic media

FIGURE 4.15b: The category of the impact of electronic media
While highlighting a personal change that oriented them towards spiritual tourism, most STPs focused on the magnitude of special events in their lives. The examination of interview transcripts indicated that these special events were found to be related to only two subcategories, personal incident or wars and global events. However, the intensity and depth of responses was very strong. It was observed that most STPs had undergone a personal revelation that induced them towards spirituality and spiritual tourism.

**FIGURE 4.16: The category of special events in one’s life**
**The category of healing from spiritual tourism**

The ‘healing’ from spiritual tourism category emerged as a unique category from the analysis of interviews with STPs. The purpose of healing from tourism has been stated earlier by Winkelman (2005) and Cohen (1979a). This category was derived from three indicators based upon the ‘real words’ of tourists discussing spiritual tourism as a solution to stress and bad habits, illness and disease, and, concerns for family and children. Respondents discussed these three elements frequently and linked them to healing from spiritual tourism, stating that sometimes healing was an objective for their spiritual tourism, hence qualifying it as a major category.

![Diagram of Healing from Spiritual Tourism](image_url)

**FIGURE 4.17: The category of healing from spiritual tourism**
4.1.5 The categories

This study has revealed several categories while data was organised and analysed. Some categories were common to both groups of spiritual tourists in the sample but others were specific to either Australian spiritual tourists or Pakistani spiritual tourists. The only category that accommodated every single spiritual tourist participating in the study was the inclusive and exclusive category. Six categories that were found to include participants from both Australian and Pakistani groups were as follows:

- Inclusive and exclusive spiritual tourism.
- Inspiration from reference groups and opinion leaders.
- Faith and reasoned knowledge.
- Social and individual spiritual tourism.
- The effect of electronic and non-electronic media.
- Special events in one’s life.

Four categories that were specific to Australian spiritual tourists were as follows:

- Identity and self recognition.
- Cost effectiveness and service quality.
- Geographic proximity.
- General destinations and specific sites.

One category, healing from spiritual tourism, was distinctive to Pakistani spiritual tourists.

4.2 Research findings from Australian spiritual tourists

The knowledge gained from the study implies that it is not advisable to use a single (integrated) strategy to market all spiritual tourism. Rather, based on research findings of this study, marketers of spiritual tourism need to develop a relationship marketing strategy that includes a focused, mutually-exclusive differentiation strategy for exclusive spiritual tourists.
and a broad differentiation strategy for inclusive spiritual tourists. Ten major categories emerged from the Australian spiritual tourists’ sample given in Appendix III. The relevant information collected from STAs, arranged according to their grouping will be used to examine themes encapsulated in each category.

4.2.1 Inclusive and exclusive spiritual tourism

This category indicates the attitude of people towards their own religion and their expressed acceptance (or lack of acceptance) towards other religions regarding spiritual tourism. Research findings demonstrated the importance of classifying spiritual tourists as inclusive or exclusive in order to effectively design the appropriate product and develop relationship marketing strategies. The inclusive/exclusive category is the most important category to emerge from this study since it is the only category that clearly differentiates segments of the spiritual tourism market.

Group I consisted of Australian Christians; they were mixed in their responses though most of them favoured exclusive spiritual tourism. It was observed that members of this group were faithful Christians and their responses indicated that they did not have much opportunity to interact with people from other religions; their expressed psychographic attitude was one of Christian exclusivity.

I do not need to worry about other religions and visit their spiritual sites.

(STA1)

Christianity is a universal reality, my struggle to keep my connection with Christ only is enough for my salvation. (STA12)

Even while visiting a Buddhist or Hindu Temple for research reasons, I feel the presence of Jesus Christ and remain faithful to Him. (STA7)

Group II members consisted of Australian Christians who described themselves as ‘flexible’ Christians and expressed more openness than group 1 members in their spiritual practices. They accepted the inclusive aspect of spiritual tourism; they were different in that they were more active in wider religious and spiritual activities. They participated in multi-faith gatherings, seminars and festivals and passed on the message of Christianly friendship to all other groups. They also favoured going to destinations sacred to other religions and appreciated learning about other faiths and cultures. Members of this group were probably
more exposed to, and accepting of, other cultures and their beliefs and hence they were more inclusive. Moreover these members were also active in gaining a better understanding of various diverse groups in the Australian society and they were keen to learn new things about other cultures and religious traditions.

*The interior of the Blue Mosque in Istanbul was marvellous and I thought as a Christian Minister that this is a very beautiful place to worship the Lord.* (STA17)

*I agree with multi-faith spiritual tourism but disagree with physical travelling and think of it as a journey of the soul.* (STA19)

*Spiritual tourism related to eco-faith is very inclusive and I have never seen anyone different in this mission.* (STA21)

*The National Multi-Faith Festival indicates my passion for richness in all dimensions of spirituality including tourism.* (STA30)

Group III members were Australian Muslims and they generally gave the impression of being protective about their religion. The global issues with terrorism, the wars on terror and the (perhaps self perceived) discrimination against Muslims, along with the tight security checks for Muslims living in various countries, made them feel as though they were on ‘the back foot’, since they told many stories of their intensive investigation at Australian Airports and other public locations. Some of these Muslims refused to participate in an interview while some developed the confidence to speak about their ideas, experiences, behaviours and attitudes towards spiritual tourism as Australian Muslims.

Members of this group had a clear response towards issues regarding exclusive spiritual tourism. Most of them were proud about their own religion and explained that all their spiritual activities, including tourism, were focussed towards Islam.

*I appreciate other religions but do not have the time to explore my own so better not to bother others’ religious affairs.* (STA14)

*I always feel good when I travel to spiritual destinations belonging to any religions, but I stay away from any spiritual influence from their religion.* (STA15)

*I am proud of my religion [Islam] and do not understand why is the need to mix with other religions.* (STA32)
Muslims belonging to Group IV were positive towards inclusiveness in spiritual matters, including tourism. Some of them were excited to discuss their experiences of mixing with people of other religions and visiting their religious gatherings, festivals or destinations as well. They described themselves as being committed and active towards integrating with the local Australian society and they were willing to learn from, and teach about, other cultures. The reason that a separate group was designated for the inclusive Muslims was that they were not traditionalists; believed in modernisation and understanding other religions and spirituality.

Most of them visited sacred and holy sites belonging to other religions. They not only practised inclusive spiritual tourism but also preached to other members of the larger Australian society. Four members of this group belonged to the Tableegh group of Muslims who travel every year to meet Muslims and to revive Islam (Sikand 2006); they preferred to visit mosques as spiritual tourists but they were still comfortable visiting holy places of other religions.

*I believe that God is one and people recognise Him from different ways and reach Him from different directions. On the day of judgement people will realise how foolish they were to be so different when actually they were so similar. (STA5)*

*When I went to Mecca I really wished that my Christian and Hindu friends were also there to share the great spiritual experience. (STA9)*

*On my trip to Bosnia I went to many mosques and had to pass through strange conditions to get approval to stay in them. We also went to some churches there, some were welcoming and some even did not open the gate for us. (STA40)*

*We travel to meet Muslims in mosques but we do not mind if any non-Muslims want to see us and discuss any religious or spiritual issues. (STA41)*

Members of Group V, converts to new faiths, were found to be inclusive and generally had learnt significantly about all major religions before making their ultimate choice. Their awareness of general religions and their spirituality made this group more open minded and accommodating of other faiths and hence they seemed motivated to travel to attend multi-religious events, seminars and festivals.

*During my journeys to Spain and Australia from Columbia I realised that all religions are somehow connected, so I chose to change to a Buddhist from a Catholic. (STA25)*
During my visits to the churches and synagogues around Europe and Americas, I feel fascinated to see people praying to God Almighty from different centres and in different ways. (STA29)

Being a Muslim I have felt more global than ever before, even when I was in Mecca I felt like every person in this world was there, all nationalities, races and religions. (STA34)

Prophet Muhammad said that wisdom is the lost property of a Muslim, therefore I travel around in search of my lost property. (STA39)

Group VI members claimed to be religion-free but highly spiritual and presented themselves as inclusive and engaging in spiritual tourism. Only STA3 was different since she seemed to be influenced by her parents and did not have the opportunity to explore other religions and their spiritual practices. Otherwise, other members were clear and confident about their views on all spiritual traditions and they wanted to learn more about various spiritual practices, free of denominational religions.

Due to my broad approach to spiritual tourism I chose to do my PhD on spirituality in organisations. (STA6)

Being a Baha’i, I have been taught to be open in spirituality and feel happy to go to gatherings of all religions. (STA11)

True spiritual tourism can only be inclusive, or else it would be pilgrimage, it has always helped me to develop my spiritual healing skills. (STA22)

4.2.2 Inspiration from reference groups and opinion leaders

Six groups of Australian spiritual tourists had different opinions and reactions to the category of reference groups and opinion leaders. In general, the influence of reference groups or opinion leaders on Australian spiritual tourists was observed to be moderate compared to Pakistanis. However, focused marketing strategies targeting exclusive spiritual tourists should not ignore religious leaders (as strong opinion leaders) with which the exclusive spiritual tourists are affiliated. Names and symbols associated with each specific religious leader should be used in branding spiritual tourism products to be promoted to each specific exclusive religious target market segment. By contrast, a combination of names and symbols should be used to brand products designed for the inclusive market segment.

Group I members had a mixed response but generally these respondents emphasised their independence from any personal influence from opinion leaders (though some talked about
deceased religious characters influencing them, and some talked about the influence of family members).

My parents only could influence me to travel for any purpose including religious or spiritual. (STA1)

I have never taken any influence from any person for my personal decision making. (STA2)

Mary MacKillop is my role model and I know many catholic girl friends of mine would agree with me. (STA7)

Most members of Group II expressed no influence from other people. Only STA8 and STA17 expressed their devotion towards Jesus Christ specifically as their only opinion leader and acknowledged His influence on their spirituality and tourism decisions.

When I have a living God as my role model then who else can be my spiritual leader. (STA8)

Even if I was not associated with the Church, wherever I go, Jesus Christ will be my ideal personality. (STA17)

From Group III, the distinguishing response of STA31 was observed to be quite similar to the Pakistani spiritual tourists as he expressed his devotion to Sufi Rumi and was a committed political supporter of Imran Khan. STA32 referred to her husband as a friend who had significant influence on her spirituality while STA33 denied being influenced by anyone.

Sufi Rumi and Imran Khan are my favourite personalities since early age and I wish to travel all places highlighted in their travel diaries. (STA31)

My husband as a friend has been my leader in spiritual matter, only [with a smile]. (STA32)

I make my decisions based on my research and never got influenced or even impressed by any one. (STA33)

Group IV members also had a limited response to popular and influential people. They talked about their Prophet or a personal friend or denied any influence.

Prophet Muhammad is by far my ideal personality that I try to copy in my daily life. (STA4)
My guru or as I call him my Baba, was my best friend [an expert and popular writer on Islamic spirituality and Sufi poetry] and I visited every holy shrine in Pakistan advised by him. (STA5)

No person can influence my decisions in my spiritual affairs. (STA9)

Members of Group V who had made the decision of converting to a new religion seemed to be the people most impressed by other personalities. They also mentioned that ‘impressive’ persons had played key roles in convincing them to convert to their new faith. Most group members referred to some living person who had been critical in their spiritual lives, while some members talked about historical people who influenced them on their path to spirituality.

My Buddhist monk is the best person in my life. (STA25)

My role model is my Hindu teacher; I follow all his orders and wish to be like him in my next life. (STA28)

My role models are Prophet Muhammad and the Turkish writer Rumi whose teachings attracted me towards Islam. (STA29)

My husband is my best friend and I am proud to have his influence that changed my life beautifully. (STA34)

After becoming a Muslim I have been most impressed by personality of Maulana Rumi, his poetry was written in 13th century and still got impact. (STA35)

Group VI members admitted to little influence from people in their spiritual matters, including travel, though STA3 and STA10 commented on the influence of their parents. STA6 talked about friends and STA11 sent mixed messages as he had been explaining that he considered himself to be religion-free, but suggested that his Prophet, Baha’ Ullah, was his role model.

For me my parents and my monk have been the reference group for all religious affairs. (STA3)

No one specific influences me, but when I saw my friends coming back from the Indian Ashrams and looked ‘enlightened’, I decided to go and stay at the Ashrams. (STA6)

Although I am not religious, but still Prophet Baha’ Ullah [Baha’ism] is my role model. (STA11)
I am myself a spiritual healer and leader for many and do not need advice or influence from any one. (SAT22)

4.2.3 Spiritual tourism based on faith and reasoned knowledge

Six groups of Australian spiritual tourists had a common response to this question in that they all accepted the importance of both faith and knowledge in relation to spiritual tourism. However, many exclusive individuals were more inclined towards commenting on the importance of faith, while inclusive spiritual tourists were inclined towards commenting on the importance of knowledge. Spiritual tourism products developed for Australian exclusive spiritual tourists should place more emphasis on faith aspects of the product while inclusive spiritual tourists are more likely to be attracted to a product if it has a knowledge component included in it. Implications of this category for developing spiritual tourism marketing strategy are limited.

It was observed that Australian spiritual tourists belonging to Group I who had expressed exclusive characteristics were oriented towards faith as their motivation for spiritual tourism.

I think from all our actions we need knowledge for physical gains and faith for spiritual gains. (STA7)

The knowledge that I have gained in life keeps changing, but, my Jewish faith stays the same and always with me. (STA16)

Most members of Group II expressed a keenness to learn from their spiritual journeys. However, the significance of faith was not completely ignored.

In my culture and Indigenous religion the notion of one God was transcended in favour of understanding our lives as a journey of spirituality rather than a journey toward a given destination. So for me spiritual tourism is about finding the God in everyone - not seeking to find your own God. It’s not easy to do as everyone represents a map of a journey. (STA19)

Only my true faith took me for the long walk through Spain. (STA8)

I travel and preach eco-faith based on the true knowledge. (STA21)

Mostly exclusive Muslims of Group III also highlighted the importance of faith itself as an objective of their spiritual tourism and one of the main reasons motivating them to undertake spiritual tourism.

I need knowledge for my PhD, but I need faith to be close to Allah. (STA14)
For Muslims faith is the theory and knowledge is the practice of religion. (STA32)

I went to Hajj to improve my faith; my knowledge could be improved by watching the Hajj on TV. (STA32)

Australian spiritual tourists of Group IV, mostly inclusive Muslims, talked more about knowledge and wisdom as an important part of their spiritual journeys.

I teach knowledge that is all I can do, faith comes from Allah only. (STA26)

I have travelled to Mosques in every continent of this planet to gain knowledge, which has boosted my faith in Islam. (STA37)

Members of Group V, except STA28, were observed to be inclusive spiritual tourists after conversion to their new religions. Inclusive STAs were observed to be inspired by knowledge of various religions and spiritual traditions, while STA28 was the exception and stressed that his strong faith was the most important to him.

I travel for my faith only; knowledge is a distraction for me. (STA28)

My journey to Islam is the struggle for true faith and had many stations; I was born and raised as a Catholic, as a teenager I went to Nepal and became a Hindu, then I went to Thailand and became a Buddhist, then I went to some European and African countries and came back to settle in Australia and eventually converted to Islam. (STA29)

Group VI tourists, except STA3, were found to be inclusive spiritual tourists and were motivated to undertake spiritual tourism by the opportunity to learn about the knowledge and wisdom of various religions and cultures.

Not sure about faith I am in search of spiritual knowledge that takes me to various places. (STA6)

I have sacrificed to combine faith and knowledge to heal the spirit of people. I have been seeing the angels and have healed people from their spiritual problems based on my strong faith and dedication to knowledge. (STA22)

Such an analysis suggests that marketing strategies aimed at inclusive tourists should strongly emphasise the gaining of knowledge as a major product feature/benefit, while those aimed at exclusives should emphasise specific experiences for consolidating their faith.
4.2.4 Social and individual spiritual tourism

Various groups of Australian spiritual tourists had mixed responses regarding their preference for their spiritual tourism journeys as individuals or in groups. This could well be a function of their degree of gregariousness rather than any attitude to spiritual tourism. Some respondents in each of the groups preferred to travel alone while some preferred to travel in social groups with family members, friends or special groups but group membership did not determine the responses. Some general indications of the direction of the marketing strategy have resulted from the analysis of the data but there is no clear cut and conclusive information available. At best, it could be suggested that Australian inclusive spiritual tourists should have spiritual tourism products designed for solitary travellers being marketed to them. On the other hand, marketers need to consider that exclusive spiritual tourists are more likely to be attracted to spiritual tourism products for groups. Group packages for exclusive spiritual tourists should be further classified as family or associates’ packages and these packages would need to highlight the benefit of group travel while the packages designed for solitary travellers should be promoted as ‘alone and spiritual’.

It was observed that members of Group I favoured participating in spiritual tourism usually with family members or sometimes alone.

Even at this age I prefer to travel to Christian destinations with my parents. (STA1)

Spiritual journeys are more of a family tradition and I myself like it that way. (STA22)

Australian spiritual tourists of Group II reported that they preferred to participate in spiritual tourism without their families, either alone or with a group of people who had similar characteristics and an inclusive understanding of religion and spirituality.

For me these journeys are more fruitful if I go alone. (STA17)

My spiritual tourism is non-physical and hence very individual. (STA19)

I always go on spiritual journeys with a team of eco-faith followers, and that is fantastic. (STA21)

Spirituality by travelling can never be achieved alone. (STA30)
Muslim spiritual tourists of Group III discussed the real benefits of spiritual tourism linked to family travels.

*There is no spirituality if I travel alone and leave my family.* (STA13)

*Earlier I used to travel alone for religious reasons, but since 9-11 I always take my wife and one of the boys with me.* (STA27)

*I wish to travel alone for my spiritual journeys, but always have to go with my husband and kids.* (STA33)

Muslim spiritual tourists of Groups IV expressed their preference for travelling alone or going with close friends for their spiritual tourism.

*This experience of being spiritual is supposed to be lonely, with my wife it becomes like a picnic.* (STA5)

*I have a spiritual experience only if I travel by myself.* (STA9)

*In my spiritual journeys I love to travel with many Muslim brothers.* (STA40)

Members of Group V were inclined to travel alone, though there were some responses where spiritual tourists talked about travelling in groups for spiritual development.

*I feel more rich in faith if I travel alone.* (STA25)

*I am more close to Allah on my spiritual trips with my Muslim brothers.* (STA35)

*I liked to go alone on my spiritual trips before my marriage, but now I always want to go with my husband.* (STA39)

Spiritual tourists belonging to Group VI also gave a mixed response towards travelling alone or with others for spiritual tourism.

*For my spiritual growth I always travel alone with no interference.* (STA6)

*I consider it a good social activity to go with family or friends for spiritual benefits to any religion’s sacred place.* (STA11)

*Spiritual tourism can be fulfilled only by travelling alone.* (STA10)

Marketers are already aware of the social nature of humans, whatever is their religion. However, in matters of spiritual tourism, they need to finetune their marketing strategies because tourists in this area can be particular about who they are with when experiencing the spiritual ‘products’.
4.2.5 Identity and self-recognition from spiritual tourism

In the data triangulation process it was observed that Groups I, II, V and VI were inclined towards commenting upon gaining self-recognition from their spiritual tourism. Again, there are limited implications for the development of a spiritual tourism marketing strategy that can be drawn from the data analysis that led to the establishment of this category. Marketing strategy for exclusive spiritual tourists should be based upon strong religious identity so that the product branding is designed to attract exclusive spiritual tourists of a particular religion. The product branding targeting inclusive spiritual tourists should rather highlight self-development and spiritual growth as the benefits accrued.

The mainly exclusive Christian spiritual tourists of Group I talked about their religious identity, which according to them, was diminishing in multi-cultural Australian society, but their emphasis was on self-recognition as the key criteria for their spiritual tourism.

*I don’t care what people say, my main goal for my spiritual journeys was to recognise who I am and proud of that.* (STA16)

*Regarding my spiritual issues, all I care about is my self-recognition; other aspects are meaningless for me.* (STA16)

Most members of Group II responded that they were concerned about their self-recognition than any identity issues, with the exception of the indigenous respondents who were keen to stress their identity crisis as the root-cause of most problems in Australia.

*Understanding the Love of the Lord and feeling his spirit in me is my self-recognition which is far above than any worldly identity.* (STA17)

*I am inclined towards self-recognition, but socially and politically the identity of my nation [Indigenous Australians] would be a more critical issue.* (STA20)

Exclusive Muslims of Group III only focused upon their identity in Australian society as the key issue with their spiritual tourism.

*My identity as a professional Muslim lady is everything for me, that is why I always wear my head-scarf.* (STA14)

*Among the Australian people I stress on my identity as a Muslim, but personally my self-recognition is more important for me.* (STA24)

*As a spiritual tourist in Pakistan my self-recognition was important, but now in Australia I worry about my identity as a Muslim.* (STA32)
The mostly inclusive Muslim spiritual tourists of Group IV intended to gain both identity as well as self-recognition from their spiritual tourism. Some respondents had different opinions regarding their identity and thoughts about how they became conscious of self-recognition.

*As an Australian, the identity of me and my kids is that of Muslims, but when I travel overseas as a spiritual tourist, I refer to myself as Australian.* (STA4)

*In Australia I struggle to maintain my positive identity as a Muslim, but as a spiritual tourist I seek self-recognition as a true Muslim without a show.* (STA5)

*I consider my own spiritual tourism for self-recognition, but I teach the students in my Islamic college that identity is a key issue being faced by the Muslims in Australia.* (STA18)

*All brothers in jamaat [group] work hard to establish our Muslim identity, but from inside individually we all want to achieve self-recognition.* (STA41)

The newly converted spiritual tourists of group V had a mixed response, yet they talked mostly about the importance of self-recognition in terms of their spiritual tourism.

*Actually I converted to Buddhism from Catholicism to develop my spirituality by self-recognition.* (STA25)

*Now as a Hindu, I only worry about self-recognition and next life.* (STA5)

*For me Islam is a self-discovery and I recognise any spiritual aspect that gifts me with self-recognition.* (STA35)

All members of the Group VI of non-religious spiritual tourists indicated that they did not bother about any type of identity and they sought self-recognition from their spiritual tourism.

*My spiritual tourism to various Baha’i centres built my positive identity in Australia, but personally I am more worried about self-recognition and that is the truth within my personality that people can’t see.* (STA11)

*I have always provided spiritual healing based on self-recognition and all my spiritual activities are focussed towards the same goal.* (STA22)

**4.2.6 Cost effectiveness and quality of service in spiritual tourism**

Australian spiritual tourist respondents indicated cost sensitivity due to living costs being much higher in Australia and compulsion of paying income taxes, mortgages, car loans and holiday trips. Another explanation is that Australian spiritual tourists had greater consumer awareness and had much higher expectations as spiritual tourists and, thus, were as concerned
about ‘value for money’ as the total dollar cost in their discussion of the impact of financial
costs on their spiritual tourism (Haq & Jackson 2009). With the exception of some spiritual
tourists, most respondents stated that costs were a factor in their decision making and, for
many, value for money and service qualities were important issues. There is a strong
implication to be drawn from this information as pricing is an important aspect of relationship
marketing strategies.

Group I members were clear that the cost and expenses were important elements of all their
travel plans. Some members also linked expenses with the value and quality of service they
achieved from their spiritual tourism.

*Of course, the costs effect the selection of a Christian site and the time spent
there.* (STA1).

*Even in spiritual issues I have to be practical with the money.* (STA2)

*I always compare the costs with the service quality for anything that I purchase
from my pocket.* (STA23)

Members of Group II explained that the costs and money involved in their spiritual tourism
were important but they were more concerned about the quality of service and the spiritual
richness obtained from spiritual tourism.

*Good budgeting shall be behind any tourism, Christian spirituality does not
promote spending without thinking.* (STA8).

*I think that first-time spiritual visitors may not be price or service conscious, but
they do weigh these aspects for their repeat visits.* (STA30)

Exclusive Muslims of Group III, being religious, expressed more focus on closeness to Allah
rather than calculating the costs and assessing the value. This could be a function more of
their formal, conservative and polite cultural backgrounds, than their religion or price-
sensitivity. Only, the retired businessman, (STA27), mentioned his spiritual tourism plans
took into consideration the expense and evaluated it against benefits received from spiritual
tourism.

*Why talk about money, for a Muslim, cost is the sacrifice and value is the quality
of faith.* (STA15).

*Regarding my spiritual activities including travels, money and cost issues are
irrelevant.* (STA31)
The mostly inclusive Muslim spiritual tourists from Group IV had a mixed response to this question. They talked about not worrying about the costs but considered the quality of the service they had received during their spiritual tourism.

*I spent more than $20,000 on our Hajj [with wife] and never thought of the money, I have even ignored the bad services during Hajj. (STA5).*

*In the way of Allah, the costs and services never matter to me. (STA9)*

*I never think of money as a spiritual traveller, but expect good arrangements so that I can concentrate on the prayers rather than the facilities available. (STA18)*

All Group V members, except the converted Hindu (STA28), were observed to be more objective and most of them considered costs and services to be significant elements in their decision making regarding spiritual tourism.

*Hinduism has taught me to be anti-materialistic and I do not consider monetary value to be of any real value. (STA28).*

*Islamic teachings emphasise on family and economic management, so I do calculate the costs before deciding to go for spiritual journeys. (STA29)*

*From my spiritual tourism to Mecca, I realised that the quality of service is irrelevant, but the financial costs need to be worked out. (STA35)*

Australian spiritual tourists of Group VI indicated that they were realistic about cost management and expected good quality service during their spiritual tourism.

*It is funny to think of the quality of service on spiritual tourism, though I always check my bank balance as part of my travel plans. (STA6).*

*I think spirituality comes with good sense, so I expect good prices and good service as a spiritual traveller. (STA10)*

### 4.2.7 Geographic proximity in spiritual tourism

This category emerged only in interviews of Australian respondents. Australian spiritual tourists repeatedly talked about distance, ease of travel and the location to illustrate the importance of geographical proximity in their decisions regarding spiritual tourism. The general public in Australia is observed to be occupied with their everyday lives, hence they find it more convenient to travel to destinations that are nearer, better organised and cost effective (Cassidy & Guilding 2007; Morrison, Hsieh & O'Leary 1994). However, there are some people who consider themselves ‘spiritual’ or ‘religious’ and, hence, they do not
consider geographic proximity, but they appear to be a minority in the Australian market. Implications from the research suggest that geographical proximity could well be emphasised in a marketing strategy designed to attract local spiritual tourists to domestic spiritual destinations, gatherings or multi-faith festivals. It can be said that currently there are very few spiritually significant sites and destinations in Australia.

Group I members were clear about their geographical preference towards destinations that were closer and more easily accessible for spiritual tourism.

*I have plans to visit the Vatican and Lourdes, but I am not desperate now since these places are quite far away from here.* (STA1)

*Whenever I travel to a new place, I always try to visit the religious sites that are easy to reach.* (STA16)

*When planning for any journey, distance does matter.* (STA23)

Group II members were not overly concerned about the distance and physical hardships faced during their spiritual tourism. STA8 and STA19 found the distance to be ‘irrelevant’ to their spiritual tourism undertakings.

*In the way of the Lord, distance does not matter to me.* (STA8)

*When I have to reach a Christian destination, I go there even how far away it is.* (STA17)

*As an indigenous and Christian Aussie [Australian], the physical distance is irrelevant for my spiritual travels.* (STA19)

*In my experience, people visit places for developing their spirituality only if the place is close.* (STA30)

Group III members were more focussed towards the location involved and they expressed no problems with the geographical distances if the location was their favourite, such as Mecca.

*For me the location is important rather than the distance.* (STA14)

*I can travel to Mecca from anywhere, but am not sure about any other holy place.* (STA15)

*The distance depends on the place; Medina never seems far away to me.* (STA34)
Group IV members expressed no concerns with the geographical distance and discussed their plans for spiritual tourism based upon the availability of time and resources.

*S sometimes the distance can be irrelevant, for example to attend the Open Day in Rockhampton Mosque I drove around 700 kilometres with my family. (STA4)*

*When alone in the path of Islam and Allah then distance becomes immaterial for me. (STA9)*

*If I am able to travel with the jamaat [group] then I never think about the distance and problems during the journey. (STA41)*

Members of Group V had a mixed response and they seemed to be realistic about geographic proximity, with only STA28 stating that distances were not important for his spiritual tourism.

*When I hear about a spiritual or religious site in a new place, then I check the distance and find good transport to reach there. (STA25)*

*It is normal for me, when I go to a new place I always try to visit local Islamic centres or Mosques that are easy to reach. (STA29)*

Members of group VI were clear that they considered the distance a critical factor and tried to select the most comfortable travel plans for their spiritual tourism.

*I am open to all faiths but I visit the places that are easy to travel. (STA6)*

*My spirituality is linked to ease and inner comfort, so I only go to a site if it is comfortable, I do not agree with suffering to reach a holy place. (STA10)*

**4.2.8 Electronic and non-electronic media in spiritual tourism**

Australian spiritual tourists, evidently made use of all types of media and talked about a combination of sources providing them with the ‘right’ information. There were some individuals who considered only one source to be reliable. The most obvious implication to be drawn from the research information that related to this category was that the internet was the most popular and reliable source of information for most Australian spiritual tourists.

However, careful consideration needs to be given to the selection of websites and all other media channels used to deliver marketing messages to exclusive spiritual tourists. These media channels should have direct links to the particular religious organisation with which the exclusive spiritual experience is affiliated. By contrast, any media channel that delivers
messages of universal spirituality, humanity or peace could be used in the spiritual tourism marketing strategy targeting inclusive spiritual tourists.

Exclusive Christians belonging to Group I showed more interest in reading material than the electronic media, they valued printed publications since they considered the information to be more authentic.

\[
\text{I always get more information from reading catholic magazines and my Bible than anything else. (STA1)}
\]

\[
\text{I follow TV a lot, but now I have more trust in books. (STA2)}
\]

\[
\text{I do a lot of web-surfing but for religious issues I confirm any message by reading the books. (STA16)}
\]

Christians of Group II indicated that they had more interest and trust in electronic media than books, a media that they considered to be a bit outdated.

\[
\text{I get fascinated by the travel documentaries on TV. (STA8)}
\]

\[
\text{Internet is the communication of this age and I receive and deliver most of the eco-faith affairs information by using the internet. (STA21)}
\]

\[
\text{I like reading, but now the real impact is by combining the audio and video messages. (STA30)}
\]

Group III members talked about a combination of reading and watching television to collect or pass on information about spiritual tourism.

\[
\text{The spiritual pleasure of reading the poetry from Sufi Rumi or Hajveri could not be matched by watching anything on TV or internet. (STA13)}
\]

\[
\text{Nowadays I am learning a lot by reading the Holy Quran and following its explanations on the internet. (STA15)}
\]

\[
\text{The internet is so unreliable, I know better what I read and watch on TV. (STA32)}
\]

Australian spiritual tourists of Group IV also talked about a combination of various types of media to receive and compare the information.

\[
\text{Quran motivates my spiritual tourism, from many I can quote one verse 137 from Chapter 3: travel through the earth, and see what the end of those who rejected faith was. (STA5)}
\]
All sources of media should be used carefully to get any message and to pass any message linked to Islam. (STA26)

The internet can be useful but the holiness of reading Quran and Hadees could not be challenged. (STA40)

Group V members were keen about the adoption and application of the internet for promoting the message of universal peace and attracting various religious groups to spiritual tourism for the sake of humanity.

I think media is a commercial and wild animal, which could be tamed to make people understand each other. (STA28)

I think any websites spreading divisions among people should be banned, then messages of peace and harmony can change this world. (STA34)

Group VI members talked about reading new material based on New-Age spirituality and they advocated that television and the internet should be used to promote multi-religious spirituality.

May be the time has come that everyone should be reading New-Age magazines like ‘Living Now’ and ‘Nova’, rather than exploring the books that are thousands of years old.. (STA6)

I make a lot of my travel decisions by watching TV travel programs or checking the details on the internet, rather than reading what people did long before my time. (STA10)

4.2.9 Special events influencing spiritual tourism

All Australian spiritual tourists had some special events in their lives that motivated or inspired them towards spiritual tourism. The common thread running through all Australian spiritual tourists’ responses relating to this category implied that there was a critical place for accommodating this theme in any spiritual tourism marketing strategy. This category cuts across inclusive/exclusive segmentation. A message of personal and spiritual revolution would be meaningful and reverberate with all spiritual tourism consumers.

Christians of Group I referred to their travels to new places as events that changed their spiritual intensity or urge for spiritual tourism.

Since I went to Indonesia with my parents, I felt that I was a fortunate Catholic and should cherish this position. (STA1)
During my train trip in Germany I realised the fear of the Jews who were being massacred and I thanked God that I was not among them. (STA16)

Australian spiritual tourists of Group II also referred to their experience of a major event that inspired them to be involved in spiritual tourism.

*When I heard someone died during his walk to Santiago de Compostella, I was deeply touched and decided to follow the same track.* (STA8)

*I had my spiritual revolution when I heard that as a Christian I was responsible for the protection of the environment.* (STA21)

A large number of tourists who were migrants to Australia and belonged to Groups III and IV discussed world affairs and their migration to the new land as a spiritual transformation that created an interest in spirituality and related matters including spiritual tourism.

*Since I saw the American bombs dropping on innocent Afghans after the 9-11, I felt an inner voice telling me to be active as a Muslim and develop my Islamic spirituality.* (STA27)

*Honestly, my interest in spiritual journeys was sparked after I saw the house of Allah in Mecca for the first time.* (STA32)

*After my migration to Australia, when my first child was born I felt like a new person and decided to try my best bring her up as a good Australian Muslim.* (STA4)

*After the death of my mother I felt lonely and realised that Allah would take care of me forever.* (STA5)

All members of Group V referred to their conversion to a new religion as the turning point in their lives that focussed them towards their spiritual quest and travels.

*The abuse of the Nuns and meeting the Buddhist monk brought light into my life and I became spiritual.* (STA25)

*Becoming a Hindu was beginning of my real life beyond materialism.* (STA28)

*I became a Muslim to marry and find true love, but then I realised that I had found true spirituality linked to one God.* (STA34)

*My entry into Islam was the birth of my spiritual life.* (STA39)

Australian spiritual tourists of Group VI indicated various specific reasons inspiring their spiritual tourism.
The fall of Soviet Union gave me the first spiritual sense of being. (STA6)

My divorce from my husband taught me that people are helpless and God is running our lives. (STA10)

4.2.10 Destinations as compared to sites for spiritual tourism

Destinations and sites have played a key role in the study of all types of tourism (Plog 2004; Hall 2003; Butler 1980). The significance of destinations in tourism, specifically in spiritual tourism, was discussed in the comments of interview participants. Exclusive spiritual tourists belonging to specific religious groups favoured destinations of significance to their religion while any spiritual tourism destinations were of general interest to most inclusive spiritual tourists. Implications of these research findings are determined primarily by the exclusivity characteristic of spiritual tourists and secondarily by the religion of exclusive spiritual tourists.

Members of Group I expressed their plans or wishes to travel to various popular Christian or Jewish destinations. They did not specify any such places in Australia but they would be willing to go to popular places linked to their religion.

Any place that has a Catholic Church or any Church, where the Christ is glorified. (STA1)

I will be ready to visit any site that has Jewish connections in any part of the world. (STA16)

Australian spiritual tourists of Group II did not have any specific destinations in mind to visit. It seemed as if they selected their spiritual destinations after they decided to travel for spiritual tourism.

I said earlier that I do not believe that only physical places could be spiritual, it is the experience. (STA19)

Where ever people can get together and discuss their religious and spiritual similarities is a spiritual destination for me. (STA30)

Group III members immediately stated at the beginning of their response to this question that either Mecca or Medina was their favourite destination and for them all other factors would be irrelevant if they had an opportunity to go there.

I can’t think of any place other than Mecca. (STA13)
No other place for me rather than the three harems [Mecca, Medina and Jerusalem]. (STA24)

If I talk of spiritual place then I think of Medina only. (STA32)

Muslims of Group IV talked about Mecca, Medina and Jerusalem and various other sites linked to famous Sufis as being important to them. They also talked about non-Muslim sites such as the Vatican, Buddhist temples and Baha’i centres.

Any place where I can feel the presence of Allah, I can’t be specific. (STA4)

I am always ready to visit the tomb of prophet in Medina, tomb of Sufi Rumi in Konya and the tomb of Sufi Hajveri in Lahore. (STA5)

I prefer to visit a place where the people are spiritual, because a site cannot be spiritual by itself. (STA26)

Members of Group V expressed an inclusive attitude and planned to visit holy sites of various religions, but they were more inclined to visit sites related to their new faith.

Any place that could bless me with some spiritual knowledge. (STA35)

I have tried to visit all Mosques of any new city that I visit. (STA38)

Where I can find knowledge bringing me close to God. (STA39)

Group VI members were not sure or did not have any specific destinations in mind; probably they selected their spiritual destinations after they decided to travel for spiritual tourism or maybe they considered spiritual destinations only as a secondary destination.

Where people love God and each other regardless of the religion. (STA10)

Where people forget religions and care for friendship and inner peace. (STA11)

4.2.11 Conclusion for Australian spiritual tourists

The preceding discussion explained ten categories emerging from interviews with Australian spiritual tourists. Each category was supported by each of the six groups of spiritual tourists in their own understanding and perceptions. It is worth noting that the first category of being inclusive or exclusive in spiritual tourism was outstanding. It was observed to be the super category since all spiritual tourists in Australia indicated their opinions showing strong involvement with this category. In subsequent sections, categories emerging from interviews with Pakistani spiritual tourists will be examined and supported by tourists’ accounts.
4.3 Research findings from Pakistani spiritual tourists

Details of information collected from four groups of Pakistani spiritual tourists (STPs) for each of the seven categories that emerged from the analysis of their interviews is provided to illustrate encapsulated categories.

4.3.1 Inclusive and exclusive spiritual tourism

The category of exclusive and inclusive spiritual tourism will be further discussed from various perspectives of four groups of Pakistani spiritual tourists described in Table 2.3. Information from Pakistani spiritual tourists will be presented below according to their membership in four groups to facilitate a better understanding of their attitudes, experiences and behaviours regarding spiritual tourism and to validate assertions in this section.

Exclusive Pakistani spiritual tourists frequently visit various spiritual places in Pakistan. Most of these places include historic mosques, some Islamic institutions (Madrassas) that are famous in the Muslim world, and, numerous shrines of renowned Sufis who have been credited with spreading Islam throughout South Asia (Huda 2000; Qureshi 2003). The exclusive Pakistani spiritual tourists visit or stay at these places regularly and most of them go with their families and close friends. This study accepts that visiting Mecca and Medina could reflect exclusive or inclusive spiritual tourism; depending upon motives and intentions of the spiritual tourist.

Inclusive Pakistani spiritual tourists expressed respect for holy places associated with other religions in Pakistan. Pakistan offers numerous spiritual places belonging to religions other than Islam; these religions include Buddhism, Hinduism, Christianity and Sikhism (Wannell & Hasan 2008; Singh & Narang 2004; Klemm 2002; Huntington 1990). There are some churches and Christian monasteries in Pakistan that were built during the reign of the British, which are a few hundred years old. Likewise, there are numerous historical and modern temples and religious centres associated with these religions.

Inclusive Pakistani spiritual tourists preferred visiting Sikh and Buddhist holy sites rather than Christian and Hindu holy sites. Pakistani spiritual tourists did not give any reasons for their preferences for visiting Buddhist holy sites, but some of them from the Punjab province mentioned their devotion towards the Punjabi language and spiritual achievements of the Punjabi founder of Sikhism, Guru Nanak. STP5 and STP10 talked about visiting both Sikh
and Buddhist holy places, STP 8 and STP9 discussed their journeys to Buddhist sites, while STP6, STP18 and STP26 elaborated on their visits to Sikh holy places. Further details of these destinations are discussed in the next chapter while explaining the product identification and marketing strategies.

Implications of research findings regarding Pakistani inclusive/exclusive spiritual tourists are that distinctly separate spiritual tourism relationship marketing strategies need to be used to target these two market segments. Focused differentiation strategies should be used with exclusive spiritual tourists while inclusive spiritual tourists need to be targeted using a broad differentiation strategy. Most inclusive spiritual tourists in Pakistan still referred to their inclusiveness as a dimension of their Islamic faith. Hence, tourism operators cannot ignore Islam as a driving force for both inclusive and exclusive spiritual tourists in Pakistan.

However, while Islam should be central in messages targeting both groups, other parts of the message content should be different for the two groups. In order to appeal to the particular aspects of faith that inclusive Muslims stressed in their interviews; the message should incorporate respect for other religions and their holy places. Similarly, the marketing message targeting exclusive Muslims should extract the information provided by exclusive Muslims in their interviews and use it to formulate a message that will appeal to this audience.

Group I members were educated, young and successful professionals with a mix of genders and marital status. These spiritual tourists seem well aware of multi-religious spiritual affairs and generally had an open attitude towards developing religious understanding among different people and cultures, although a mixed attitude towards other faiths was observed from their discussions.

Goodness in a person is real spirituality and I have felt it in various Mosques and Churches around the world. (STP19)

When I get a chance I visit prayer centres of other religions and feel good to see peace there. (STP20)

I respect all other religions, but I am not sure if I will make an effort to visit their holy places. (STP25)

Group II members were rigid in their beliefs and had an exclusive attitude towards religion and spirituality. Members of this group consisted of a range of highly and less educated people. Most females were house managers and all group members considered themselves to
be religious and spiritual. All members of this group strongly expressed an attitude of exclusiveness towards spiritual tourism, ensuring that they would only visit places of spiritual or religious significance to their own religion.

*Spirituality could not be defined without religion; natural spirituality is only expressed by Islam. Why I bother to visit Holy places of others? (STP4)*

*I am a Methodist Priest of Pakistan and preach love and the message of Christ and disagree with universal spirituality, especially after 9-11 it [universal/inclusive spirituality] seems to me more like diplomatic spirituality. (STP17)*

*I appreciate work ethics of the West, but in spirituality we [Muslims] are much better than the West. (STP21)*

*As a spiritual tourist I have been to Ijtima, Hajj and several Temples and Churches, I respect all faiths but when I went to see the Taj Mahal in India and saw the beautiful Quranic calligraphy [the geometric art of writing Quranic verses on walls and Mosques] on the high walls of the Taj Mahal then I realised that Islam is the most comprehensive system of life. (STP22)*

It was observed that many female tourists interviewed in Pakistan expressed exclusiveness in their spiritual tourism. Most of them discussed their journeys for Hajj and Umrah to Saudi Arabia as examples of spiritual tourism.

*It [spiritual tourism] is to travel as a guest of Allah, my visits to other holy centres [various Churches, Synagogues and Temples in US] were very interesting but I did not feel the presence of the host [God] in those places. (STP15)*

*It [spiritual tourism] is self purification, when I see Churches and Temples in UK and Pakistan; I liked the architecture and the construction but did not feel any special presence [Divine]. (STP13)*

*Islam is the integration of all religions and teaches the right way to pray to God. (STP21)*

Group III consisted of mature aged professionals who had an exposure to the world and had significant contact with other cultures and religions. These respondents were inclusive in their understanding of spirituality and spiritual tourism, which meant that they were interested in visiting the holy and sacred sites of other religions and appreciated their spiritual rituals and practices. Some members had even travelled to other countries to study their religions and cultures to find their connections with Islam in order to bridge gaps between different faiths and their followers.
It has been observed from the data analysis that inclusive spirituality has gained more popularity in Pakistani society following the events of 9-11 and wars in Afghanistan and Iraq. It was also observed that some members of Group III were of the opinion that exclusiveness in religious and spiritual beliefs might be the reason for so many conflicts and wars occurring in today’s world. They suggested that a stronger sense of inclusive spirituality could be promoted by using inclusive spiritual tourism to bring people closer. Some respondents also declared that their understanding of being a good Muslim was to be inclusive in spirituality with respect and honour for other faiths.

“[Spiritual tourism] is all about spiritual growth by travelling and understanding various religions, cultures and their spiritual teachings. If people were more accommodative about other beliefs then there would have been no 9-11, no Afghanistan and Iraq [war].” (STP5)

“I think God has created a common sense of spirituality for all humans and various religious leaders try to divide people to establish their own authority.” (STP7)

“Natural spirituality could only be derived from multi-religious understanding, spiritual motives are more natural and come from within the soul of a person, while religious motives are derived from scripture and people.” (STP9)

“I think spiritual tourism could bring peace in this world by building respect among all religions.” (STP16)

“I am a Muslim and I believe in the spirituality of all religions, respect all religious traditions and wish to visit all famous spiritual destinations.” (STP23)

Another difference of opinion this group had with others was that they all frequently referred to the intention of the traveller. They stressed the significance of the intention rather than religious orders or submission as the main objective of spiritual tourism. This difference between an intent to travel as a spiritual tourist compared with the intention to travel as a pilgrim further differentiated between a spiritual and a religious tourist.

“Spiritual tourism depends upon the intention and objectives of the tourist, rather than his religion.” (STP5)

“An example for intention is that many Western people or Muslims who join the wars in Israel, Bosnia or Afghanistan, actually are seeking spiritual growth but end up fighting self-defined religious wars.” (STP7)
It all depends upon neeyat [intention]; you can even call a person going for Holy war as a spiritual tourist. (STP9)

I think it matters on the intention, if someone travels for a religious obligation within a schedule then he is a pilgrim and if he travels for spiritual growth free of a schedule, then he would be a spiritual tourist. (STP23)

Members of Group IV were mostly young, educated professionals but they were free spirits and called themselves ‘moderate Muslims’. They were similar to members of Group III and different from Group II. They took religious issues less seriously and saw the world as a common ground for all human beings regardless of their religions and beliefs. This group seemed to be anti-traditional and anti-radical in religious and spiritual matters, but they were believers in Islam and happy or content to be called as Muslims. As they claimed to be more objective rather than subjective in their approach towards religion, some of them undertook spiritual tourism to justify or test their religion and its authenticity. Therefore, it was observed that members of this group were expressing a free-spirit and inclusive attitude towards spirituality and spiritual tourism; although there was still an exclusive attitude towards their own religion in their discussions.

STP6 and STP26 elaborated on their spiritual trips to two most holy places for Sikhs, the Narkana Sahib in Sheikhupura near Lahore, where the leader of Sikhism was born, and Panja Sahib in Hassanabdal near Islamabad where there is a Sikh shrine complex with a rock that has a hand print of Guru Nanak. STP26 was overwhelmed by his trip to Panja Sahib and expanded comments on his visit where he saw the spring water flowing from the nearby mountains into the shrine. He had heard that the spring had never stopped flowing since the early sixteenth century when Guru Nanak was there. He was also told by the guardian of the shrine, Saddam Singh, that the water was holy, had healing powers and was charmed for Sikhs. STP26 specified in his interview that when he saw the spring water he thought of the water of ZamZam in Mecca which had a similar spiritual value for Muslims.

I go for spiritual journeys to clarify my beliefs. Some spiritual sites seem to be artificially designed to attract the tourist dollars [or spiritual tourists], while the Islamic and Christian sites seem more genuine to me in spirituality. (STP6)

My trip to Mecca justified my belief in message of Islam. (STP8)

Local culture is a negative force, while multi-religiosity is the positive force behind spiritual journeys. I think that multi-religious spirituality needs further
promotion to develop tourism in many countries, specifically the developing ones. (STP10)

I think that spiritual tourism cannot be followed by any religious dogma or tradition. It just follows the call from within. I really don’t know if Hajj is spiritual tourism until I go for it. But I hope I can do it soon before there is another event like the 9-11 or the American attack. (STP26)

4.3.2 Inspiration from reference groups and opinion leaders in spiritual tourism

A majority of Pakistani spiritual tourists agreed that they were motivated to engage in spiritual tourism by people who were around them, or who belonged to the past. Comments from group members are presented below to support this assertion. Implications of this information for development of relationship marketing strategies for spiritual tourism are that names, sayings and actions of people such as the Prophet Muhammad, Sufi Rumi and Sufi Hajveri are enormously important, and should be used for marketing spiritual tourism to both inclusive and exclusive spiritual tourists in Pakistan.

For inclusive spiritual tourists, open-minded and popular people such as the former cricketer turned politician, Imran Khan, the famous philanthropist, Abdul Sattar Edhi, or some Sufi singers could be employed. It is suggested that only names of people who are of significance to Pakistani or Muslim spiritual tourists would have any appeal to people in Pakistan. Thus, there are limitations on generic spiritual tourism marketing strategies using the knowledge related to this category.

Group I had an explicit response to, and recognition of, reference groups and opinion leaders. Most members of this group showed good education and upbringing, and most of them explained that their parents were their reference group and opinion leaders. STP3 was different as he declared Imran Khan to be his role model while STP19 was also different since he expressed himself as being more independent than other members of this group.

Among all people, only my parents could influence me to go for a spiritual journey. (STP2)

I make my own decisions regarding my travelling and spirituality. (STP19)

In spiritual and professional affairs, I have always listened to my parents. (STP20)
Before my marriage I only travelled to places allowed by my parents. (STP24)

I am trained to follow orders and listen to my officers and dad, if they suggest me to visit a certain shrine during my visit, then I always do that. (STP25)

Imran Khan is the role model for me and my friends. (STP3)

Group II followed traditional religious practices and most members of this group expressed their immense respect and affection towards religious leaders; with some members showing obedience towards their parents, while, only one member claimed to be independent of any personal influences.

Prophet Muhammad is my role model and I try to duplicate him by travelling for the progress of Islam. (STP4)

I felt [during the Hajj] that I was looking for the Prophet Muhammad and he was there among the crowd and smiling at me. (STP12)

Of course who could be my spiritual guide and motivator other than Muhammad [The Prophet]. (STP21)

I always respected and agreed with my parents about travelling. (STP13)

I always feel my inner voice telling me to visit a certain place, and am sure that Allah is inviting me to get closer to Him at that place. (STP15)

Jesus Christ is the role model for me and for all good Christians, that’s why so many people still go to Bethlehem. (STP17)

Group III had a broader vision of the people influencing them in their lives and motivating their spiritual adventures. Most members of this group expressed their appreciation of Sufi Rumi the Turk; this indicated some depth in their knowledge and awareness of spiritual affairs and issues. These spiritual tourists also expressed their devotion to the Prophet Muhammad and respect for their parents.

Prophet Muhammad is my role model and I would not have been to Hajj if he had not been there. (STP5)

I have done everything for my parents and even did not get married [in this society]. Went for Hajj to pray for their health, took my father with me next time and now I go to Hajj to pray for their success in the hereafter. (STP5)

The poetry of Sufi Rumi can inspire any one to travel for the sake of Allah the Glorious, I consider him to be my spiritual guide. (STP7)
I refer to my Japanese friend who took me to the intriguing journeys in Japan as my influencer. (STP9)

I have always admired Maulana Rumi and wished to visit his shrine in Turkey. (STP18)

I think the Prophet [Muhammad] was the best spiritual tourist. (STP23)

Group IV members were flexible about who inspired their spiritual tourism. Modern Pakistani heroes, such as Imran Khan and Edhi, were a prominent choice among this group. Some members clearly denied any influence on their personal travelling choices. However, an appreciation of spiritual leaders, such as Sufi Rumi, was observed among these spiritual tourists who claimed that his poetry from the thirteenth century still resonated with their modern ideologies.

I appreciate the character of Imran Khan and would go to the spiritual sites appreciated by him. (STP6)

I do not take influence from other people for my travelling; I believe in self-reference and am inspired by my own research and education. (STP8)

Sufi Rumi is probably my favourite personality not only due to his spiritual writings but also his diverse personality that is known globally and his philosophy that applies to all times. (STP10)

Imran [Khan] is my role model and if he speaks good of a Sufi shrine then I will definitely go there. (STP14)

I am my own reference leader for my spiritual tourism. (STP26)

Pakistani respondents were more influenced by opinion leaders and other reference groups than their Australian counterparts. Celebrity endorsement marketing strategies could be closely examined for insights in such a culture.

4.3.3 Spiritual tourism based on faith and reasoned knowledge

Responses from Pakistani spiritual tourists regarding the element of knowledge or faith in spirituality were different from expected, most Pakistani spiritual tourists did not stress upon the importance of either faith or knowledge over the other. Some exclusive spiritual tourists were inclined to talk about faith as their motivation and objective for undertaking spiritual tourism, while some inclusive spiritual tourists talked about knowledge as their goal. However, most respondents explained that they believed in the concept of spirituality or
“spiritual richness” by knowledge and that struggling with faith was an integral part of their lives. Thus, product marketing strategies crafted by tourism operators for spiritual tourism should combine both faith and knowledge, in messages targeting Pakistani spiritual tourists.

Young educated professionals, who comprised Group I, mostly favoured knowledge and learning over faith and suggested that their spiritual tourism was motivated by their knowledge. The major goal of their journeys was to improve their knowledge and education on such matters. However, STP3 was more inclined towards the importance of faith over knowledge.

It [Spiritual tourism] is spiritual education from travelling. (STP1)

I learnt the practical aspect of spirituality and am proud of my character building from my journeys. (STP2)

Knowledge develops the faith and there would be no need for knowledge if there was no faith. (STP3)

There is no confusion or comparison between faith and knowledge, I think that faith is born naturally and it grows with knowledge. As a spiritual tourist I seek knowledge to improve my faith. (STP24)

Group II, being the more religious group, held to the domination of faith over knowledge. STP4 was slightly different from other members of this group since he tried to relate the factor of faith to knowledge and saw learning as a practice of faith development. STP24 expressed yet another opinion, proposing that education was the real source of spirituality and described it as his motivation for spiritual tourism. Both spiritual tourists tried to explain their points by citing examples from their travels to many countries that had strengthened their faith by improving their knowledge and information.

Allah has created human kind as the best creature because humans can gain knowledge and education for a better life and can better understand Him (God) truly, and my faith would be rusted without knowledge of the truth. (STP4)

I think faith and learning are similar from an Islamic perspective and they both can be improved by travelling, that is why Holy Quran advises us to travel on the land of the Lord to see His blessings and learn from them. (STP22)

It is not because I cannot see now and feel my education sense is down, but I always thought that my spirituality is a gift of nature. (STP12)
I think in spiritual affairs, theory is knowledge but faith is the practice, my life and travelling is a practice not a theory. (STP15)

Group III members had a balanced view of the role of knowledge and faith in their spirituality. They perceived that both knowledge and faith were factors embedded into each other rather than being separate and alternatives to each other. It was also noticed that most members of this group did not spend much time discussing issues regarding faith and knowledge.

Spiritual tourism is about spiritual growth gained by understanding various religions, cultures and their spiritual teachings. (STP5)

I think spirituality or connection with God starts with faith and develops with education, and the best school for education is travelling. (STP7)

Faith is a God given natural gift and for me education based spirituality sounds a bit doubtful, no education or travelling can influence my faith and belief. (STP11)

Group IV members did not talk much about the category of faith and knowledge. They did not consider it to be relevant to spiritual tourism and expressed it to be inappropriate to compare faith and knowledge. STP6 suggested that there was some importance for learning as a motivating factor for his spiritual tourism, while STP8 talked more about his lifestyle rather than education or faith. STP10 expressed her support for inclusive spiritual tourism by linking multi-faith spirituality and cross-cultural education as a way forward for all religions and societies.

I have learnt more about Islam from my travelling rather than by listening to others. (STP6)

For some people it (spiritual tourism) is for learning or the way they are, for me it is about my lifestyle. (STP8)

I believe that God made everyone equal and the efforts and education of an individual builds the faith and spirituality that is why I stand strongly for inclusive spirituality. (STP10)

Tourism marketing strategists in Pakistan should tread carefully around the importance of knowledge without carefully incorporating intense and supreme areas such as the Islamic faith.
4.3.4 Social and individual spiritual tourism

It was noted that participants had firm opinions about their preference for social or individual spiritual tourism in Pakistan. Pakistan is a conservative society so the social concept of spiritual tourism was expected to be dominant in that society (Ahmed 2004). It was found that older people and most females preferred group tourism while young and more affluent males, single or with smaller families, tended to be more interested in individual spiritual tourism. It also seemed that those visiting spiritual festivals or gatherings, including Hajj or Umrah, tended to be more socially oriented in their spiritual tourism. While those visiting shrines or mosques for peace and tranquillity were inclined to be more individualistic in their behaviour as spiritual tourists.

Exclusive Pakistani spiritual tourists mostly preferred to travel with their families and stay with similar families at the destinations. Inclusive spiritual tourists, depending on their social context were prepared to travel alone, with friend/colleagues or with their families. Different reactions of Pakistani spiritual tourists regarding a preference for social or individual spiritual tourism made it difficult to arrive at generalised implications, with the exception that families tend to prefer to travel together for their spiritual tourism. Supporting evidence for these observations is presented below for each group of Pakistani spiritual tourists.

Members of Group I indicated their cultural upbringing when most of them referred to travelling either with friends or with family members. It was observed that members of this group, as an added value, expected some social outcome of their spiritual tourism as they expressed appreciation of the friendly and socially positive atmosphere they experienced at the spiritual destinations. Even after starting their professional lives they preferred to travel with office friends or family members.

*I always think that I cannot feel spiritually achieving if visiting any place if my family members are not with me, then we can stay with other families in their homes together. (STP1)*

*I visit the Shrine in Lahore due to its spiritual and friendly nature rather than the religious-orientation. (STP2)*

*An excursion trip is different but as a spiritual tourist I have to be with my parents or my brothers or my close friends. (STP20)*
Before marriage I always travelled [for spiritual tourism] with my dad and now I always travel with my husband, [with a smile] even if he wants to be alone. (STP24)

Members of Group II had a mixed reaction in their responses in relation to this category. Some members found enjoyment or experienced spirituality while they were alone and some obtained more spiritual pleasure with family members or friends. It can also be said that most male members of this group preferred to be alone while most female members preferred to be with their family members while engaging in spiritual tourism.

Most of the time I go with my friends for spiritual tourism, but at the site I feel as if there was no one else other than me. (STP4)

Whenever I wanted a spiritual journey, I would visualise myself to be alone in the streets of Mecca and Medina. (STP12)

I only go [on spiritual tourism] with my husband or my kids and stay with our family members, if no family there, then we don’t go. (STP13)

I always advise the Christians to find more Christian friends and avoid going to spiritual trips by themselves. (STP17)

I think spiritual tourism gives me a chance to be alone with God and hence I shall go alone on such a trip. (STP21)

Most members of Group III indicated their preference for travelling alone for their spiritual tourism. Only STP7 had a different response since he mentioned that he always enjoyed being a single spiritual tourist but when he took his family for his second Hajj after a twenty five years gap, it was only then that he realised that he felt happier and more spiritually fulfilled from his second Hajj.

I found myself alone in the quest for spirituality, travelling with a group always felt for me more like an excursion trip rather than spiritual in any sense. (STP5)

I went alone on my first Hajj and took my wife and son on the second one that was more fulfilling. (STP7)

I do like to have a guide with me, but I prefer not to share the rich spiritual experience of my journeys with anyone. (STP9)

I think it is a cultural thing, being a German I am used to do things on my own and that is why I enjoy spiritual tourism on my own. (STP16)
Group IV had a mixed response in that some members thought that spiritual tourism should be a single-person practice while some thought that spiritual tourism was more valuable if they travelled with friends. It was also observed that no one in this group talked about travelling with family members, before or after marriage. Only STP6 was different and he specifically mentioned that he liked to engage in spiritual tourism with his family only if it was his first trip, otherwise he would go alone or with some good friends.

*I prefer to go with my family; I mean parents and brothers on a maiden spiritual trip. (STP6)*

*I enjoy company of good friends for spiritual journeys or else I would get bored. I felt very fulfilled when I went to Mecca last year with nine friends of mine, actually we took our close friend with us who was suffering from cancer. (STP8)*

*How can I share the experience of my spirituality with other people even how close they are to me? (STP10)*

*Spiritual tourism is my personal thing and for my own self-actualisation. (STP14)*

While some are quite comfortable with solo tourism trips, it is clear that group travel packages of various permutations need to be closely examined, adapted and improved.

**4.3.5 Electronic and non-electronic media in spiritual tourism**

A critical implication for marketing spiritual tourism to Pakistani spiritual tourists is that exclusive spiritual tourists were more inclined to be influenced and impressed by non-electronic media, while electronic media had more appeal for inclusive spiritual tourists. Therefore, it is suggested that promotion of spiritual tourism for exclusive Pakistani spiritual tourists should place advertising in religious books and magazines. Some religious authors could be requested to mention specific spiritual sites in their publications. However, the internet and television and radio stations should be utilised to promote spiritual tourism messages to inclusive spiritual tourists. The justification for these recommendations is founded upon the detailed responses for each group of spiritual tourists.

Group I members were not unduly concerned about the role of media in spiritual tourism. Being educated and professional they expressed preference towards favouring electronic media and had less trust in print media. STP1 expressed his interest in travel and religious magazines and some television documentaries about spiritual sites, such as the Sufi shrines. STP2 showed some anti-media characteristics, though he did read magazines and was sure
that he got his ideas for spiritual travelling by reading religious books. STP3 appreciated all media efforts toward the promotion of knowledge and information. He also thought that his spiritual inspiration came from reading the Holy Quran and sayings of the Prophet Muhammad. He explained how he organised his group of colleagues and they started visiting various shrines of popular Sufis, but prior to their trip, they always read some literature associated with that particular Sufi.

STP19 stated that in his overseas journeys, he had only been to the Grand Mosque in Dubai since, in a documentary film, he saw that the Mosque attracted a lot of multi-religious tourists and presented the spiritual side of Islam. Likewise, after seeing on television shows and in local movies various Christian, Hindu and Buddhist sites in Pakistan, he decided to visit them for his spiritual growth. Generally, members of this group read the in-flight magazines when travelling internationally. They also read the Yellow Pages directories in hotel rooms or went on-line to find places of spiritual interest. They found their spiritual trips quite emotional, though learning and education seemed to be the main benefits.

STP24 was different from other members of this group as she thought that media of all types was a commercial activity and she could not be attracted by their stories. However, she had read a lot about the travel accounts of renowned Sufis such as Maulana Rumi and Osman Ali Hajveri and had a desire to visit the places specified in their writings. She expressed her disappointment with a visit to the shrine in Lahore, not enjoying the ‘decorated spirituality’.

This discussion is similar to the concept of commodification discussed in the literature review (Hill 2008; Olsen 2003; Goulding 2000). STP25 expressed his trust in the military library providing him with adequate information about spirituality and its practices. He also related his spiritual tourism to his personality and self-education and said that he was more conscious about spiritual tourism experiences after his marriage and the growth of his family. This group recognised the need to learn about Islam and its spirituality. Hence they agreed that the electronic media was a tool for explaining and promoting the spiritual tourism product.

_I do never trust a word written in the daily newspapers. I have found a lot of guidance in my personal decisions from the Holy Quran. I and my friends wanted to do spiritual [probably social] work as ordered in the Quran and we chose the Daata’s [Sufi Hajveri] shrine in Lahore. (STP2)_
The Internet is best shopping place for travelling, I like it because I hate bargaining with travel agents. (STP3)

I get impressed by some TV programs and movies show places with spiritual attraction. (STP19)

After reading their [Sufis] poetry I have plans to travel to Turkey and Iraq to see the places these Sufis travelled and revolutionised the life styles and spiritual philosophies of the people there. (STP24)

The media of the military is very current and reliable, we generally believe in whatever information we receive from it. I also watch a lot of travel programs on TV and note down spiritual sites that I could visit when I am in that area. (STP25)

Group II apparently denied any influence or interest in the popular media though they appreciated the access they had to religious books. Members of this group gave high priority to reading, listening or watching religious material rather than information about travelling or social issues.

Muslim spiritual tourists in this group mostly referred to the Quran and Hadees while the Methodist Priest referred to the Bible as the best source of knowledge and spiritual inspiration. STP12 denied any influence from the media on her spiritual journeys. The hobby of STP13 was reading newspapers on a daily basis and she was influenced by the material in the papers. She used to read the advertisements of agencies offering Hajj and Umrah packages. For her latest Umrah in October 2006, she saw the message from a Commercial Bank offering special Umrah packages for a loan for RS 30,000 (A$640 in 2006). The loan was payable by open instalments in six months with no interest. She found the package attractive and also organised her daughter to join her on the Umrah. Television was the most prominent medium used by STP15 and she also gained information by reading, but most of her reading was about Islamic spiritual practices rather than travel.

STP17 read a lot of Christian promotional material and pamphlets which was sent to him by Christians around the world. By reading those brochures and pamphlets he was inspired to travel around Pakistan to promote the message of Christianity. He had also been planning to visit the spiritual and holy sites of the Christian faith, having been impressed by this reading material. He indicated that spiritual tourism for him was a need based on perceptions and knowledge of his religion. STP21 did not agree with the concept of the promotion of spiritual
tourism as he thought that promotion and personal passion for spiritual tourism had nothing in common.

Rather than entertainment, Pakistani media should work on spiritually correcting the Muslims and reviving Islam. (STP4)

Media is for entertainment only and I could not be attracted to something by watching or listening to any promotion. (STP12)

I have a hobby of reading newspapers and cannot help getting influenced by the news and the messages. I always keep an eye on the advertisements of agencies offering Hajj and Umrah packages. (STP13)

Holy Bible itself is a spiritual tour guide that takes me on a spiritual journey of the Holy lands. (STP17)

I like watching TV but how can I get attracted for spiritual tourism by these man-made tools and machines. (STP21)

I think Quran is the best medium for any spiritual guidance. (STP22)

Group III had a mixed response towards the role of media. It was observed that members of this group understood the role media played in most people’s lives. In general, they had a moderate view of the influence of electronic and non-electronic media on their lives. Some made an effort to combine reading and research in their own areas of expertise with their spiritual affairs and related travels. Like other groups, most respondents acknowledged some media influence on them, while some denied any influence of the media in their personal and spiritual life-styles.

Despite the moderate attitude of most people in the group, STP5 showed his mistrust in newspapers and brochures and little interest in television programs and movies. He clearly stated that his motivation for spiritual tourism came from religious books, including the Holy Quran, sayings of the Prophet Muhammad, Islamic history and Sufism. Although STP11 read a lot of women’s and housekeeping magazines she denied any influence from them for her spiritual journeys. However, some television shows and movies inspired her for some of her spiritual trips with her family in Turkey and Malaysia.

By contrast, several respondents depended heavily on print media in their spiritual tourism decision making. STP7 found himself reading extensively after his retirement, ‘Reading was my hobby and now it is my necessity’. Religious magazines and spiritual books had always
inspired him to travel but now various television programs and movies also motivated him to travel. In recent times his health had not allowed him to travel frequently, so now he only occasionally visited some Sufi shrines and planned to go to Mecca for Umrah. Earlier he felt a need to see various religious destinations and learn about various faith traditions. Now he is more emotionally attached to the idea of visiting Islamic sacred sites such as the shrines of popular Sufis and the cities of Mecca and Medina.

Similarly, STP16 said he was ‘into reading’ and that he regularly read magazines and periodicals such as The Times, Newsweek and The Economist and similar publications. STP18 was a regular reader of various international sports’ magazines. He thought that his interest in reading religious books on mysticism and Sufism combined with the sports magazines was the foundation for his intention to travel as a sports’ professional and a spiritual tourist at the same time. STP23 was proud to say that the military facilitated his education based on books provided for Army Officers; those books had knowledge and information of all types. He agreed with using books and magazines in general but emphasised the role of the Army Library and its books in opening his eyes to various spiritual realities around the world.

One respondent, STP9, was supportive of using all branches of the media. He liked reading all types of written material, ‘nothing in specific’, and watched various television shows and movies. After some consideration, he said that for spiritual travelling he was inspired by Islamic books and books or magazines associated with any religion that shared the “knowledge and wisdom”.

Reading was my hobby and now it is my necessity. The whole process of Hajj is like a spiritual stimulus that can be well experienced by reading classical Sufi poetry prior to the journey. (STP7)

The real spiritual richness of a special place could only be understood by reading about it rather than just visiting. (STP11)

I think I was influenced by the de-marketing of Pakistan for tourism. The International media has been describing Muslims and Islam as a very scary concept, so when I came to Pakistan I decided to visit the religious places, though I was advised not to, surprisingly I had a very positive experience. (STP16)

Many Sports magazines talk about travelling and sometimes I find some inspirational information about travelling with sports. I know that sports and spiritual tourism are different, but due to their uniqueness, the marketing strategies to promote them by using the media could be similar. (STP18)
My soul needs input of knowledge and love, the learning from reading Sufi poetry and my spiritual trips help me to fulfil that need. (STP23)

When making decisions regarding spiritual tourism, Group IV was similar to Group I in that they indulged in more usage of electronic media than the remaining two groups. Generally this group’s members were not found to be attracted to reading, they preferred watching, listening or reading on-line; these were the possible channels through which to market spiritual tourism products and services to them. As mentioned earlier, members of this group claimed to be free-spirited and not religious so their interest in reading spiritual or religious books or magazines was almost non-existent.

STP6 expressed an interest in watching television programs and movies of all kinds and was open to the ideologies presented in those programs. He stressed his need for knowledge about various religions and found himself emotionally excited by linking all the religions of the world to arrive at some solutions to global problems. STP8 initially sounded like an anti-media person but then explained that he was strongly motivated by watching movies, especially historical epics based in religious centres such as Mecca or Jerusalem.

STP10 never read newspapers, though she enjoyed travel magazines and read them frequently. She accepted that the in-flight magazines she read during her flights had a significant impact on her travel plans, as some spiritual destinations described in those magazines motivated her to travel. STP14 also talked about in-flight magazines that he read regularly creating an interest while visiting a new place in a new country. Likewise, he added that the pamphlets he got in hotel rooms, and even sometimes the Yellow Pages directory available in the hotel room or on-line, would inspire him for a visit. STP26 enjoyed reading daily newspapers and travel magazines and accepted that they had some influence on him. He thought, however, that the major influencing factor came from television programs and movies that graphically showed interesting places and helped him to make up his mind to visit these places for the physical experience.

The best way to learn about a religion is by meeting its followers and by visiting their sacred sites rather than reading their biased books and magazines. (STP6)

Reading books and stuff like that is not part of my life-style. (STP8)

Obviously, spiritual places would be more exciting to see but reading magazines or watching that destination on TV is good to learn something new. (STP14)
I think a virtual-tour on the Net of a new destination is a must before actually going to that location for any reason. (STP26)

4.3.6 Special events influencing spiritual tourism

This category was based upon only two indicators but the intensity of responses was strong. The two sub-categories, personal incident and wars and global events, indicated the significance of special events, or life changing events, motivating spiritual tourism. It was clearly observed that most Pakistani respondents had a revelation or a personal transformation that induced them towards spirituality and spiritual tourism. Most respondents in Pakistan did not have an inherent attraction toward spiritual tourism prior to the special event in their lives. Although some respondents talked about natural and faith-based spirituality, their interest in travelling on a quest for spirituality was awakened by certain events. Comments from tourists have been provided below to substantiate these observations because this category was considered important in explaining the behaviour and attitude of Pakistani spiritual tourists.

Group I members were more interested than others in relating their interest in spiritual tourism to their personal experiences. They did not talk about any social or global events that stirred their sense of spirituality or ideology.

My first trip to the Ijtima gave birth to my sense of spirituality and its search. (STP1)

I think that my interest in spirituality and spiritual tourism increased after my marriage. (STP24)

Members of Group II were strong in their response to major global events and were direct in stating that the terrorist acts of 9-11, the war on terror in Afghanistan and then in Iraq, the loss of innocent lives and humans becoming worthless were triggers for their ‘spiritual revolution’. These acts of violence and injustice triggered the return to their faith and enhanced their spirituality; they chose to travel to spiritual destinations that could be managed within their resources and interests. As stated in the response of one female in this group, her spiritual revolution was related to her personal and physical loss.

The so called war on terror made me realise that I was a Muslim and Western forces were against Islam and Muslims, so all I could do was to get back to my faith and practice my Islamic sense of spirituality. (STP4)
After 9-11 and Bush’s war on Islam I realised that I have to be more faithful to Islam and be closer to Allah by travelling and education. (STP22)

I think that after losing my eye sight I transformed from a religious to a spiritual person [tourist]. (STP12)

Respondents of Group III had a strong reaction when discussing global wars and acts of terrorism and their influence on people’s behaviour. STP7 thought over his experience and said that probably the passing away of his mother awakened his spirituality many years ago, though he acknowledged that in the modern world spirituality became popular after 9-11 and the wars following it. STP5 also expressed his anxiety and said ‘we are living in a time of unfair and brutal wars’ but he thought that his interest in spiritual tourism was more fuelled by personal incidents. STP16 could not stop talking about his Pakistan experience of seeing religion being practised in daily life which was not the norm in Germany or other European countries visited by him. STP23 thought that the birth of his second son after his prayers at Hajj was his turning point towards spirituality and spiritual travels.

The global spirituality has been shaken by the events of 9-11 and the US attacks on Afghanistan and Iraq. I have observed that many people around the world started visiting various religious and sacred sites of other faiths more often and with more interest than before 9-11. (STP7)

The real urge for spiritual tourism started after both my parents passed away within few months. (STP5)

Members of Group IV also expressed resentment of the wars in Afghanistan and Iraq and related their interest in spirituality to be ‘kicking up’ after the beginning of wars. The fact that these group members did not care about spirituality and related matters until the events of 9-11 and subsequent wars changed the orientation of their thinking was a general discussion point.

The terrorist attacks of 9-11 and the reciprocal war on terror made me realise that I am a Muslim and should further educate myself to be well aware of my own faith and spirituality. (STP6)

I was quite relaxed about faith and religion, but after the war on Iraq I realised that religion plays a key role in my life and Islam will always be my identity. (STP8)

I felt so hopeless when the wolves were eating the sheep and calling them as terrorists. I thought that now is the time to be patient and patience can come only
by spirituality. Then everything I did had a spiritual aspect including my job, business, reading and travelling. (STP14)

4.3.7 The category of healing from spiritual tourism

For the purpose of devising a spiritual tourism marketing strategy with potential appeal across national boundaries, the information relating to this category is of limited value. The category of healing was only observed in responses collected from Pakistani spiritual tourists. For some unknown reasons the idea of healing from spiritual tourism did not emerge from the discussion with Australian spiritual tourists though literature on Christianity talks about pilgrimage linked to healing (Notermans 2007). However, many spiritual tourists in Pakistan referred to healing as one of the key objectives for their spiritual tourism, although some thought that healing was an ultra-traditional concept, sometimes even superstitious.

In a strategy targeting only Pakistani spiritual tourists; it would be appropriate to include healing in the advertising message as this message has a specific appeal for Pakistani spiritual tourists. For market communication, targeting Pakistanis would be effective by focusing the message on the healing that spiritual tourism delivers for the individual and personal problems faced by Pakistanis in their daily lives. When targeting exclusive Pakistani spiritual tourists, the message should stress healing accessed through Islam and practices based on the Quran. When targeting inclusive spiritual tourists, the message should stress healing for the righteous and true person who would dedicate his or her life to God and humanity. Details of the group members’ comments supplied in the next paragraphs support these inferences.

Only one member of Group I, STP3, talked about feeling relaxed and calm from his spiritual tourism and referred to it as an awkward statement.

*It may sound backward but my visits to the shrine in Lahore always calm me down and kill my stress.* (STP3)

Group II members referred to the healing factor helping with their bad habits or unhealthy activities.

*I quit smoking after my first visit to Mecca that is a great healing in my personal and spiritual life.* (STP4)

*My spiritual visits are a healing from the disease of corruptions and impurities in life.* (STP13)
On my Umrah after the death of my husband I found a healing for my personal tragedy. (STP15)

Group III members have been defined as a mature and globally experienced group though their responses in this healing category were different from those expected. Members of this group described the healing from their spiritual tourism in a more realistic or medical manner compared with other respondents. They seemed to consider healing as a recovery from disease and other medical conditions rather than as a remedy for non-medical problems.

On my first Hajj trip I prayed only for the health of my parents --- but now they both have passed away. When I go to Mecca, most of my friends ask me to pray on their behalf that they may have healthy babies. (STP5)

During my spiritual tourism I have always prayed for the good health of my sons who are scattered around this world. (STP7)

In Singapore and Pakistan we tried various medical treatments for my son with a weak nervous system, but nothing worked. Then on my Hajj most of my prayers were for his recovery, Alhamdu Lillah [Thank God], he has recovered now. (STP11)

During my spiritual tourism if I have someone in mind who is sick, then I keep reciting the verse of the Holy Quran “and when I am ill, it is He [God] who cures me”. (STP18)

On my Hajj I begged from Allah for a second son after my three daughters, Alhamdu Lillah [Thank God] I got the healing and had a second son after 15 years. (STP23)

Members of group IV indicated a mix of ideas about healing from their spiritual tourism. Some talked about healing from bad habits, thoughts, corruption and even pollution. However, some others talked about being cured from real sicknesses or diseases after their spiritual tourism.

My father-in-law went for Hajj to pray for a son after 3 daughters and he got one. (STP6)

When I went to Mecca last year with my 9 friends, we had our friend who was suffering from cancer. We all prayed a lot there for his recovery from the horrible disease, he is still suffering, but we all got enlightened from the trip. (STP8)

In my spiritual journeys I always pray for healing from the plague of materialism. (STP14)
While marketing strategies and tactics can allude to healing benefits, in both Pakistan and Australia, as elsewhere, there are legal, moral and ethical issues that must be carefully considered when claiming specific healing opportunities with certain tourism packages, as discussed in subsequent chapters.

4.3.8 Conclusion for Pakistani spiritual tourists

The investigation of characteristics of Pakistani spiritual tourists identified seven categories emerging from interviews supported by all four groups. The first category of being inclusive or exclusive in spiritual tourism again emerged as noteworthy. Therefore, this category qualifies as the super category since all spiritual tourists in Pakistan emphasised upon their position based on their attitude towards inclusive or exclusive involvement with spiritual tourism. A comparison between Australia and Pakistan, regarding findings of this study, with respect to emerging categories is presented in the next section.

4.4 Comparison between Australian and Pakistani spiritual tourists

This chapter presented research findings with respect to categories that were identified from the data analysis and triangulation. In this chapter the category headings were used to organise reports on each of the total ten groups of Australian and Pakistani spiritual tourists. There were six groups of Australian spiritual tourists and four groups of spiritual tourists in Pakistan. Implications from research findings for spiritual tourism marketing strategies have been discussed separately for Australian and Pakistani spiritual tourists. There were similar implications for relationship marketing strategy development for some categories across both countries.

However, implications that could be drawn from other categories were specific to one country. This section will comment on similarities and differences observed for each category found across the two countries. The new knowledge gained through this comparison provides a platform for building effective relationship marketing strategies for spiritual tourism. Within categories that were applicable to spiritual tourists from both countries it was evident that the exclusive/inclusive category provided the best means of segmenting the spiritual
tourism population. Since all spiritual tourists were found in some way to fit within either category. The spiritual tourism marketing strategy implications of research findings regarding inclusive/exclusive spiritual tourists were congruent for both Australian and Pakistani spiritual tourists.

In both contexts most respondents were clustered at the inclusive end of the ‘inclusive/exclusive’ category. This clustering suggested that more spiritual tourists are likely to have an inclusive characteristic than an exclusive characteristic. Although they comprised less than half of participants surveyed, there is also a significant group of exclusive spiritual tourists in both countries. The exclusive segment consisted of Christians, Muslims and ‘others’. Similarities in population segments in relation to their exclusive/inclusive characteristic across both countries implied that spiritual tourism marketing strategies could be effectively devised based upon this characteristic of spiritual tourists.

Implications for a spiritual tourism marketing strategy are that two types of spiritual tourists, inclusive and exclusive, need to be targeted separately, as different segments, by tourism operators. This notion is reinforced by the study’s research into destinations and events. Exclusive spiritual tourists belonging to specific religious groups favoured destinations of significance to their religion. By contrast any spiritual tourism destinations were of general interest to most inclusive spiritual tourists. These research findings about destinations imply that the inclusivity/exclusivity characteristic of spiritual tourists determines destination preference.

The destination preference for exclusive spiritual tourists is determined by their religious affiliation. The importance of introducing religion as a refinement of the inclusivity/exclusivity characteristic is supported by findings that most inclusive Muslim spiritual tourists in Pakistan referred to their inclusiveness as a dimension of their Islamic faith. Therefore spiritual tourism marketing strategies adopted by tourism operators need to accommodate the influence of religion.

In particular, there needs to be recognition that for both inclusive and exclusive Muslim spiritual tourists, Islam is a driving force in their decision making. Different content in messages about Islam however, should be used when targeting the two types of Muslim spiritual tourists. Thus, exclusive spiritual tourists should be approached using focused
differentiation strategies based on their religious affiliation, while a broad differentiation strategy should be adopted to target inclusive spiritual tourists.

Regarding the faith and knowledge category, the general response of spiritual tourists in both countries was observed to be somewhat similar. Most groups in both countries accepted the importance of both faith and knowledge in relation to spiritual tourism. Nonetheless, responses of various groups were sufficiently mixed to make it difficult to apply the information about faith and knowledge to a spiritual tourism marketing strategy. Exclusive spiritual tourists generally tended to talk more about faith as their motivation and objective while inclusive spiritual tourists stressed that knowledge was their motivation and objective for spiritual tourism. However, distinctions among various groups of spiritual tourists were not sharp, consequently it was deduced that there was little opportunity to use this category to segment the spiritual tourism market.

In discussions of a preference for individual or social travel and the effect of reference groups motivating spiritual tourism, again, there were mixed responses from various groups of interview participants. There was a cultural expectation that domestic travel in Pakistan would be undertaken as a family whereas in Australia preference for individual or group travel was much determined on an individual basis. Moreover, Pakistani families travelling within Pakistan always prefer to stay with other known families rather than in hotels.

Similarly, the influence of reference groups or opinion leaders on Australian spiritual tourists was observed, in general, to only be moderate whereas reference groups and opinion leaders had a strong influence on Pakistani spiritual tourists. A range of opinions and reactions to the category of reference groups and opinion leaders was observed amongst the six groups of Australian spiritual tourists. The diversity of responses indicated the need to employ different strategies for marketing spiritual tourism. This requires an analysis of the strategic positioning of spiritual tourism.

The category of reference groups and opinion leaders indicated a common thread running through almost all spiritual tourists’ comments about the impact of special events on their spiritual tourism. Almost all agreed that there had been some special events in their lives that created a need in them to engage in spiritual tourism. There was, however, little agreement about what constituted these special events. For some spiritual tourists it was a personal matter while for others it was an external factor such as the war on terrorism. Therefore, one
is unable to provide generalised implications from the special events category for developing marketing strategies for spiritual tourism.

Conventional variables in defining positioning of tourism include financial costs (Buhalis 2000). However, no Pakistani spiritual tourist mentioned the influence of financial costs or service quality on their spiritual tourism. Whereas, many Australian spiritual tourists were direct about issues regarding their expenses and the quality of the service they received on their trips. Similarly, no Pakistani spiritual tourist talked about the significance of geographical proximity, while Australian spiritual tourists repeatedly referred to destination location and ease of travel to illustrate the importance of geographical proximity in their decisions regarding spiritual tourism. Differences between responses from interviewees in both countries could be understood within a cultural and geographical context.

There is a need to acknowledge the influence of the distance to be travelled between the place of origin and the selected spiritual destination. In Pakistan, people generally start thinking about Hajj at an early age and ignore financial costs and distances involved in the undertaking. Even if many go to pay homage at the Sufi shrines or other local spiritual sites within the country, they look on their trip as a goal, and the distance is irrelevant if their goal was achieved. However, in Australia, the culture, structure of society and travelling distances are different from Pakistan, so the usefulness of the knowledge gained about effect of costs and destination proximity on spiritual tourism contributes little to a marketing strategy for spiritual tourism.

Relationship marketing implications from knowledge about ‘healing’ and ‘identity or self-recognition’ categories are also limited. Healing as a motivating factor only emerged from interviews with Pakistani spiritual tourists. Whereas, compared to the healing category, only certain groups of Australian spiritual tourists commented upon their spiritual tourism in relation to identity or self-recognition. As a consequence of the specificity of implications that can be discerned from the knowledge tied to these categories there is little to be gained from considering these categories, when devising spiritual tourism relationship marketing strategies.

The process of strategic decision-making can be usefully supported by both knowledge and equipment (Krishnan & Ulrich 2001). Implications from the electronic and non-electronic media category provide some useful guidance in the matter of deciding upon the promotion
of spiritual tourism. Exclusive spiritual tourists are more inclined to be influenced and impressed by print and targeted religious electronic media. Inclusive spiritual tourists found more appeal in a range of electronic media, especially the internet and the TV.

4.5 Conclusion

Implications drawn from research findings inform the discussion of the detailed application of relationship marketing strategies for spiritual tourism. Each spiritual tourist involved in the research in Australia and Pakistan fitted into the major exclusive/inclusive category, so this ‘super’ category provided the foundation for the marketing strategy discussion. Most tourists were clustered at ends of the exclusive/inclusive continuum, thereby creating two main subgroups, the exclusive subgroup and the inclusive subgroup. Within the exclusive group, there were three sub-sets or subgroups that were: Christian, Muslim and other spiritual tourists. However, other major categories identified in the study also provided information that has implications for the relationship marketing strategy, their contribution to the thesis will be discussed in the next chapter.

Ten categories emerged from interviews with Australian spiritual tourists, while seven categories emerged from interviews with Pakistani spiritual tourists. Six common categories emerged from the data analysis from both countries. They were: inclusive and exclusive spiritual tourism, inspiration from reference groups and opinion leaders, faith and reasoned knowledge, social and individual, electronic and non-electronic media and special events. Four categories that were distinctively recognised from the analysis of Australian data were: identity and self-recognition, cost effectiveness and quality of services, geographic proximity and destinations compared to sites. Only one category, healing from spiritual tourism was uniquely identified from the data collected from Pakistani spiritual tourists. Subsequent chapters will discuss implications of research findings presented in this chapter, in order to arrive at relationship marketing strategies for spiritual tourism in Australia and Pakistan.
Chapter 5: Strategic positioning of spiritual tourism

5.0 Introduction

The core concept of a company’s marketing strategy consists of how the organisation differentiates its product from its competitors to attract and satisfy customers (Kavaratzis & Ashworth 2006). ‘Strategy is the creation of a unique and valuable position, involving a different set of activities’ (Porter 1996, p. 68). However, marketing strategy cannot depend solely on product differentiation activities which will only give the marketer a horizontal share of a broad and generalised market (Smith 1956). Effectively defined market segmentation is also a prerequisite for a successful marketing strategy as it creates depth in the market positioning (Boo & Jones 2009; Smith 1956).

Relationship marketing strategy development in chapters on recommendations of this thesis has adopted a hierarchical approach. At the top level, a competitive advantage management strategy has been espoused as the path to business sustainability and success through value creation for consumers or tourists (Porter 2001). Business managers have long accepted that by gaining a competitive advantage, businesses survive the effects of transformations consumers undergo in a changing macro-environment (Tollin & Jones 2009). At the next level down, the core competitive advantage management strategy splits into two components: competitors and positioning. The positioning strategy, the focus of this thesis, guides the development of relationship marketing strategies for spiritual tourism.

Despite spiritual tourism being practised over a long period of time, it is only recently that the potential for developing spiritual tourism as a branded product has been recognised (Cochrane 2009; Brummans 2007; Raj & Morpeth 2007; Timothy & Olsen 2006). The focus of this research has been on interviewing spiritual tourism consumers in order to establish how to deliver unique value to them by positioning spiritual tourism for identified segments of the market. Thus, the strategic positioning of spiritual tourism for specific market segments forms the foundation of each relationship marketing strategy proposed in this chapter.

Research findings have established that spiritual tourists in Australia and Pakistan could be positioned by using either their nationality or their exclusivity/inclusivity characteristic. In this thesis, the use of the exclusive/inclusive classification was preferred as it offered a more
realistic characteristic of spiritual tourists. Moreover, the theoretical rationale for this decision is that non-demographic segmentation creates depth in the market positioning (Bowen 1998; Smith 1956). The frugal and therefore practical rationale for selecting the exclusive/inclusive categorisation differentiation method was based on the possibility of adapting the proposed marketing strategies designed around attitude segmentation for other countries.

5.1 Market positioning of spiritual tourism

Various authors have stressed that positioning of a product or service depends upon three elements: needs of customers; specific benefits perceived by the customers; and positional competition with rivals (Scott 2008; Kotler et al. 2008; Moliner et al. 2007; Mahajan & Wind 2002; Buhalis 2000). A positioning strategy is implemented by conveying different perceptions of the product to targeted segments of the market (Quinn 2009; Hassan & Craft 2005; Barnett & Standing 2001). Differentiation based positioning strategy consists of altering both the product/service itself and the consumer’s perceptions of the product or service so that each consumer sees unique value in the way it meets their needs and wants. Differentiation is used when there are one or more market segments and it may rely on either tangible or intangible characteristics (El-Ansary 2006; Dickson & Ginter 1987).

Strategic segmentation of the spiritual tourism market has been made possible by findings of the research which have revealed how to present the product to appeal to spiritual tourism consumers so that the product performance is related to their expressed needs (Gonzalez & Bello 2002; Klemm 2002; Legoherel 1998). Research findings have divulged how to efficiently integrate the production and marketing activities by positioning spiritual tourism. Thus, the study’s findings can be used to create relationship marketing strategies by effectively positioning spiritual tourism product as discussed in following sections.

5.1.1 Positioning based on inclusive and exclusive spiritual tourism

The polarisation of spiritual tourists into two major groups, inclusive and exclusive spiritual tourists, provides a theoretically-credible and managerially-useful focus for targeted marketing. The acquisition of detailed knowledge about inclusive and exclusive spiritual tourists in this study plays a significant part in gaining an understanding of how to market spiritual tourism to these consumer segments. Therefore, a discussion of implications of
Inclusive and exclusive spiritual tourism establishes a foundation for achieving the study’s goal of proposing relationship marketing strategies for spiritual tourism.

In the current (though historically persistent) era of wars and massive divisions among people, groups manifesting either an exclusive or an inclusive attitudinal characteristic can be clearly distinguished from each other. Thus the inclusive and exclusive groups should be targeted as separate market segments. From a purely theological perspective, an exclusive Muslim has much more in common with an inclusive Muslim than an exclusive Christian. However, from a marketing perspective, Christians, Muslims and people of other religions with an exclusive attitude have more similarities than their co-religionists in the inclusive group, which is a crucial point, recognised and used in this thesis.

Similarly, spiritual tourism consumers with an inclusive attitude will experience spirituality in different types of places from those sacred only to their own religion. For example, STP19 stated that ‘goodness in a person is real spirituality and I have felt it in various mosques and churches around the world’. The research analysis also indicated, however, that Pakistani tourists are stronger in their perceptions about and practice of spiritual tourism than Australian tourists. This understanding should be reflected in the marketing within both countries.

Exclusive Muslims explained their spiritual needs as a struggle towards exclusively following the way of the Prophet Muhammad and adopting rules and regulations prescribed in the Quran. They specified that engaging in spiritual tourism was a substantial step towards fulfilling their need to stay committed and steadfast on the ‘right path of Islam’. Importantly, like other exclusives, they saw any spiritual tourism (or other) experiences that were not focused on ‘the one and only true way’ as both a diversion and a travesty.

Although the majority of Pakistani tourists supported and patronised destinations linked to Islam, there seemed to be a considerable orientation towards inclusive spiritual tourism among the Pakistani spiritual tourists interviewed in this study. The inclusive Pakistani spiritual tourists’ responses implied that they were willing to spend money to visit spiritual destinations that are sacred to other religions. However, despite indications of the existence of this inclusive characteristic, even a moderate and free-spirited spiritual tourist (STP6) stated that: ‘some spiritual sites seem to be artificially designed to attract the tourist dollars [or spiritual tourists]’. Therefore, marketing aimed at inclusive spiritual tourists in Pakistan...
would require ‘product bundling’ or a combination of primary and secondary destinations that included visits to spiritual destinations offering Islamic and non-Islamic connections.

A focused marketing strategy could target ‘fringe groups’ of Australian spiritual tourists using terms such as ‘purity’, ‘spiritual loyalty’ or ‘patriotism’. However, tourism operators need to be cautious of such labels since there could be some significant ethical issues arising from segmenting spiritual tourists into such distinct groups. In some instances, directing promotions to religious subgroups, such as ‘Christians ONLY’ and ‘Muslims ONLY’, could be a feasible segmentation strategy.

5.1.2 Positioning based on influence of reference groups and opinion leaders

The category linked to the influence from humans did not lend itself to differentiating spiritual tourists. The influence of people on spiritual tourism demonstrated that it was possible to segment the spiritual tourism market on the basis of country of origin, as well as to have a significant effect on promotional strategies, especially word-of-mouth (Ennew, Banerjee & Li 2000; Oppermann 2000). Pakistani spiritual tourists responded to the influence of reference groups and opinion leaders whereas Australian spiritual tourists did not generally admit to being influenced by reference groups and opinion leaders.

Marketing strategy for spiritual tourism in Pakistan could more consistently and effectively employ popular identities in the promotion campaigns (Berger 2009). However, in Australia the research findings were contrary to Pakistan; where tourists were not influenced by individuals to buy spiritual tourism products. Fewer respondents in Australia discussed other people being significant in their spiritual tourism decisions. Utilising the influence of reference groups and opinion leaders as a means of differentiating the spiritual tourism product in Australia is not recommended, other than the usual word-of-mouth tactics.

However, the influence of reference groups and opinion leaders on decisions of Pakistani spiritual tourists was found to be substantial. It is hence implied that similar to traditional marketing, tourism operators needed to be particular about using or employing a person held in esteem by public opinion to convey their message to the target audience. The planning and design of advertising material would need to be directed towards tourists in specific subcategories, such as the four groups of Pakistani spiritual tourists identified in this study. Thus the advertising and promotion messages would need to target specific groups and
opinion leaders who influence these groups. For example, Imran Khan and Abdul-Sattar Edhi could be approached to deliver the advertising message. Imran Khan could talk about the tranquillity of visiting shrines or tombs of certain Sufis in areas that are not popular among young Pakistani professionals. Abdul-Sattar Edhi could be asked to target middle to older age groups by describing the maturational spiritual benefits of visiting spiritual places.

5.1.3 Positioning based on faith and knowledge

Achieving differentiation either focused on faith only, or alternatively on knowledge only, has little to recommend. It appeared that there were distinct national, religious and attitudinal antecedents to spiritual tourists’ responses to the question about the importance of faith and knowledge in motivating their spiritual tourism. There was a clear difference on national boundaries between the Australian and Pakistani respondents. Australians generally did not distinguish between the importance of faith and knowledge, whereas Pakistani spiritual tourists specifically mentioned that they valued faith as an inspiration as well as an objective in and of itself, and knowledge was a means of achieving the objective.

In-depth interviews with Australian spiritual tourists revealed that they talked about knowledge as their motivation and objective for spiritual tourism more frequently than faith. Nonetheless, Australian spiritual tourists were not polarised in their stance towards either the effect of faith or knowledge in relation to their motivation to undertake spiritual tourism. For example, Australian Muslims expressed a significant need for learning and developing their spirituality by understanding Islam. However, faith was also significantly related to the Australian Muslims’ desire for knowledge. Tourism operators targeting Australian spiritual tourists using faith and knowledge to differentiate the spiritual tourism target market from other tourism markets would need to design packages that offer a combination of the both; as the motivation for engaging in spiritual tourism.

There are inherent dangers in using focused strategies around faith or knowledge to target spiritual tourists since the segments are at risk of becoming too fragmented to be useful in the small spiritual tourism market. Adopting a broad differentiation strategy where both elements of faith and knowledge are combined is more likely to result in an attractive key selling point for Australian spiritual tourists rather than targeting specific segments of the market on the basis of faith and knowledge.
It was observed that Pakistani respondents who had an inclusive understanding of spiritual tourism were inclined towards knowledge as their source of motivation. Pakistani spiritual tourists who showed an exclusive characteristic were more dependent upon their faith as the source for their motivation. This finding would be valuable in the scripting used in promotional materials and tour guides’ usage of faith or knowledge oriented wording to meet these needs. However, if a broad differentiation strategy is applied, particularly in Australia but also with inclusive Pakistanis, then a combination of elements of faith and knowledge is needed to attract the spiritual tourists.

5.1.4 Positioning based on social and individual spiritual tourism

Achieving differentiation only based on the fact whether the tourist wants to be part of a group/social, or wants to travel alone/individually, has little to commend; because of the variation in responses of the interview participants. Both Australian and Pakistani spiritual tourists expressed different views regarding their preference for single or group spiritual tourism. There is a cultural bias observed in Pakistan towards family spiritual tourism practices, though some tourists prefer to travel without their families. In Australia there was no distinct preference for either social or individual tourism.

While it is possible to create a range of different strategies to accommodate a variety of preferences as explained below, the lack of evidence based on cost effectiveness analysis in undertaking to use social or individual tourism to segment the market is a strong deterrent from adopting this approach. A broad spiritual tourism strategy differentiating spiritual tourists from other types of special interest tourists is needed. Such a strategy shall be directed at all six groups of Australian spiritual tourists interviewed in this study.

In a broad differentiation strategy, tourism operators would provide a range of individual and group spiritual tourism products and services. Destinations and tour programs offered would need to cover a range of religions, including Christianity, Islam, Buddhism, Hinduism and non-religious spiritual tourists, with an emphasis on the spiritual gains achieved by visiting these destinations. The high establishment costs for such packages would demand premium pricing.

The analysis of preferences for social or individual tourism suggested that there is a range of preferences among Pakistani spiritual tourists. They preferred to travel alone or with groups
of friends, colleagues or family members. Spiritual tourism operators would need to market
two types of packages to Pakistani spiritual tourists, one for the single traveller and one for
group travellers. The group packages could be further divided into two types of groups: those
targeted at family members and those more suitable for groups of friends or colleagues. It is
also important to appreciate, as stressed by Pakistani spiritual tourists, especially females that
marketing group packages for people who are strangers to each other is not advisable.
Differentiation on grounds of individual and group travel, however, is likely to result in a
fragmentation of market segments because of other preferences associated with these two
types of travel expressed by the spiritual tourists interviewed in this study.

5.1.5 Positioning based on identity and self-recognition

Social identity has been shown to affect customer satisfaction in services marketing
(Homburg, Wieseke & Hoyer 2009). When asked to comment upon the importance of
identity and self-recognition to their tourism decisions, all Australian respondents started
their response by classifying themselves according to their religious affiliation. They
mentioned that they were Christians, Muslims, Buddhists, Hindus or non-religious spiritual
tourists, rather than immediately starting a discussion of their need for identity and self-
recognition. Pakistani spiritual tourists paid little attention to this subject. Therefore, based on
findings of this study, differentiating on the basis of identity or self-recognition is not a
recommended marketing strategy; as this would not be an effective way of positioning a
spiritual tourism product.

This category reflecting upon the identity and self-recognition has little to attract marketing
strategy planners to use it as a means for segmenting the market because of different levels of
response not specifying the spiritual tourists’ purchasing decisions. However, if such a
strategy were to be adopted, segments of Australian spiritual tourists differentiated on the
basis of identity and self-recognition could be targeted using either broad or focused
differentiation strategies, or a combination of both strategies. On the basis of research
findings, marketing strategy designers should be mindful that the market for the broad
differentiation strategy appears to be small and the market for the focused differentiation
strategy would appear to be insignificant.

A focused strategy for exclusive Australian Muslim tourists would need to centre on the
affirmation of their identity and self-recognition. For example, whenever an exclusive
Muslim goes for Hajj, all people knowing him or her are told about the Hajj trip, which makes him or her feel ‘spiritually successful and recognised’. Another benefit sought by such tourists was unity among Muslims, especially among the younger members of these groups. Some younger respondents declared that Hajj was a God-gifted exercise for all Muslims to unite against world problems. Thus, if a tourism operator was targeting only Australian Muslim tourists and offering spiritual tourism packages to various global destinations, a focused differentiation strategy could be applied to position the company as selling and promoting ‘Muslim Identity’.

5.1.6 Positioning based on low costs and quality of service

Cost-based market leadership and cost differentiation are two options available to tourism operators for targeting Australian spiritual tourists who indicated an awareness of cost and service quality regarding their spiritual tourism purchasing decisions. Cost-based market leadership is a high risk marketing strategy since the spiritual tourism product is highly specialised. There is a risk of other tourism operators entering the market and offering low-cost spiritual tourism packages that will drive down profits, so a cost-leadership strategy is not recommended (other than for the lowest-cost discounter).

A more sustainable option than cost-based leadership would appear to be a broad differentiation strategy, offering well organised and service-value driven tour packages. By applying a broad differentiation strategy for spiritual tourism, tourism operators could offer packages related to spiritual tourism for primary as well as secondary destinations, thereby broadening their market base. Some Australian Muslim spiritual tourists discussed customer service and complained about some incidents during their Hajj and Umrah trips where they did not receive the expected level of service.

On the other hand, Pakistani Muslim spiritual tourists did not mention cost or customer service as an objective or criterion for their spiritual tourism. It is likely that the Pakistani culture would not allow people to show disrespect for any spiritual destination by complaining about services, though many Hajj and Umrah operators offer several packages with different price ranges. This assertion has been discussed in an earlier study on Pakistanis going to Hajj from Pakistan and Australia (Haq & Jackson 2009). All responses examined in interview transcripts highlighted that positioning a business on the basis of providing value-
added and low-cost spiritual tourism packages would not attract the spiritual tourists and therefore it is not an appropriate positioning strategy.

5.1.7 Positioning based on the geographical proximity

National and cultural elements were antecedents of differentiation based on geographical proximity. In contrast with Australian spiritual tourists, Pakistani spiritual tourists did not comment on the desirability of geographical proximity in their spiritual tourism plans. Therefore, devising spiritual tourism products based on geographical proximity would not be an effective strategy for the Pakistanis. None of the Muslims in Australia or Pakistan placed any importance on the geographical proximity of spiritual destinations. Findings from the data analysis indicated that there were a significant number of non-Muslim Australian spiritual tourists who preferred to travel to nearby and easy to reach destinations.

The use of geographical proximity has the potential to effectively market spiritual tourism within Australia to Australian spiritual tourists. Tourism operators would need to identify destinations that are easy to reach, which could be places of worship, spiritual or multi-faith seminars, festivals, conferences or workshops. In order to grow the Australian spiritual tourism market, products would need to be developed that focus on spiritual destinations that are geographically close (Haq, Wong & Jackson 2008). A recent example is the observation that on canonisation of Mary MacKillop, most Australians travelled within Australia to attend associated religious gatherings, rather than visiting the Vatican. Meanwhile, following the existing practice, international spiritual destinations, such as Jerusalem and the Vatican, could be marketed as secondary destinations to travellers passing through on their non-spiritual travels to other destinations.

5.1.8 Positioning based on electronic and non-electronic media

This study observed numerous antecedents to this category related to media, all of which would need to be recognised and used in any relationship marketing strategy development. Attitudes, religious affiliations and nationally imposed cultural and traditional boundaries all impact on the role of electronic and non-electronic media in spiritual tourism marketing. All these elements complicate any attempt to develop a differentiation marketing strategy using the category of the role of media.
However, knowledge about roles of electronic and non-electronic media in delivering marketing messages to spiritual tourists can be fruitfully applied to the promotion aspect of the relationship marketing strategy. The analysis of the involvement of media in spiritual tourism is critical for determining how to promote spiritual tourism as part of the relationship marketing. Between the Pakistani and Australian respondents there were two major similarities in the usage of media; both groups were similarly influenced by television programs and the Internet.

Promotional campaigns and messages directed at Australian spiritual tourists are dependent on the influence of the Australian media. Australian respondents did not talk about newspapers or movies having an impact on their plans or motivation for spiritual tourism. The influence of religious or holy books was much less for Australian spiritual tourists than for their Pakistani counterparts. Few Australian spiritual tourists read spiritually or religiously-oriented magazines. A focused promotion strategy delivered through religion-affiliated television, radio and internet media channels would offer the most likely conduit for the delivery of marketing messages to Australian spiritual tourists (Das & DiRienzo 2009; Fang & Lie 2006).

It is inferred from the research analysis and findings that to attract Pakistani spiritual tourists towards engaging in spiritual tourism, national television auspiced by the Government of Pakistan is the best medium. In Pakistan, newspapers should only be used to advertise special pilgrimage packages. The yellow pages telephone directory in Pakistan should be used to help spiritual tourists locate local spiritual places. On the basis of these observations, it can be concluded that a broad promotion strategy delivering marketing messages would reach spiritual tourists from various cultures, religions and economic classes in Pakistan.

5.1.9 Positioning based on special events influencing spiritual tourism

Most Pakistani and Australian respondents referred to some general events or personal incidents as triggers for their interest in spiritual tourism. However, there was a range of events and personal incidents mentioned by spiritual tourists and there was no consensus about the types of events or personal incidents other than wars and terrorism that prompted spiritual tourism. Differentiation built on the category of special events is therefore impractical, though a message of global peace linked to a spiritual tourism product is advisable.
5.1.10 Positioning based on destinations and sites for spiritual tourism

The spiritual tourists’ comments suggested that spiritual destinations should be positioned as places where people can better communicate with God, High Spirit or Supreme Being. A broad differentiation strategy could be applied to domestic spiritual tourism by identifying and promoting specific sites as spiritual tourism destinations. Although destination positioning traditionally does not include events, yet, drawing from the findings of this study, special events could be created to motivate spiritual tourists. Hence, tightly focused differentiation strategies could be used to market special religious destinations and events, linked to specific religious connotations, to exclusive spiritual tourists with due consideration for ethical issues.

An example of the application of a destination differentiation strategy would be using some established Madrassas (Islamic schools) positioned as spiritual tourism destinations for foreign spiritual tourists to Pakistan (Andrabi, Das, Khwaja & Zajonc 2006). Differentiation based on the location of a renowned Madrassa would allow foreign tourists to see how a traditional school is organised and how Islamic spirituality guides the effective education of students. Positioning Madrassas as destinations could demonstrate that the Madrassa education system, established in the tenth century, was the foundation for the school and university system in Europe and the West during the renaissance, as argued by some modern day Western scholars (Armstrong 2002; Bloom & Blair 2002).

5.1.11 Positioning based on the healing from spiritual tourism

Healing from spiritual tourism could be used to identify a segment of spiritual tourists who seek healing for their physical, social, emotional or ethical problems. Although physical and mental healing from spiritual tourism was only specifically commented upon by Pakistani spiritual tourists, the concept of emotional healing was implicitly evident across national and religious boundaries. Most interviews contained statements about feeling spiritually and emotionally better for having engaged in their spiritual tourism journeys. It could be rewarding to target the segment of spiritual tourists who were disappointed by global events and wanted peace for mankind with a focused differentiation strategy. This segment of the spiritual tourism market, regardless of where they were born or what was their religion, could be targeted by a message of peace, emotional contentment and human relationship building through the participation in spiritual tourism.
Nationality was a strong antecedent to this category. Among Pakistani spiritual tourists, unsolicited comments falling within this category were prevalent. Thus, the category of healing from spiritual tourism could be used to specifically market and promote spiritual tourism to Pakistani spiritual tourists. The interview responses of STP6, STP11 and STP23 mentioned that their prayers for healings were answered during their trips for Hajj. Other tourists mentioned healing through visits to various Sufi shrines. However, the pre-disposing nationality variable limited the relevance of this category to the development of a broad differentiated marketing strategy using this category as its foundation.

5.1.12 Summary of the positioning strategy for spiritual tourism

The discussion to this point has highlighted how a positioning strategy could be used to market spiritual tourism by building on the research findings regarding categories that emerged from this study. It would further outline focused and broad differentiation strategies to build and develop market relationships with tourists. Whether each category could be effectively used as the foundation of a differentiation strategy has been discussed with respect to ten categories emerging from interviews with Australian spiritual tourists and the seven categories from interviews with Pakistani spiritual tourists. From among these categories, there were only six categories identified as being common to spiritual tourists in both countries.

The attitudinal characteristic of inclusivity/exclusivity, destinations, nationality and religion were observed during the data analysis to be the four possible ways of differentiating among spiritual tourists. However, a traditional destination differentiation strategy excludes events, such as festivals and conferences, thereby eliminating an important area of spiritual tourism. Defining the market using an attitudinal characteristic to segment the market offers a depth of understanding about the spiritual tourism market that could not be achieved using national or religious demographics.

The ‘super’ category of inclusive and exclusive spiritual tourism was discerned to be the strongest means of positioning a spiritual tourism relationship marketing strategy. It has been explained in the preceding sections that a broad differentiation strategy is most suitable for inclusive spiritual tourists. By contrast, a focused differentiation strategy is more relevant for exclusive spiritual tourists. Focused differentiation is a more useful strategy when:
• reference groups and opinion leaders have a strong influence;

• faith is separate and different from knowledge;

• there is a preference for either group or individual spiritual tourism;

• the cost and quality of spiritual tourism services is of limited importance;

• limited media preferences affect purchase choices;

• spiritual places are promoted as primary destinations;

• specific religious places are linked with spiritual and physical healing
5.2 Conclusion

Discussion on recommendations for relationship marketing strategies for spiritual tourism commenced in this chapter. The proposed marketing strategies start with a discussion of the positioning of spiritual tourism based on the differentiation of the spiritual tourism product. In order to successfully differentiate the spiritual tourism product the spiritual tourism market had to be segmented. The super category, inclusivity/exclusivity accommodated all spiritual tourists interviewed in this study. Within the exclusive category there were three subgroups whose constituents were determined by their religious affiliation. The application of relationship marketing strategies for each segment of the spiritual tourism market is presented in the next chapter.

Findings of this study suggested that it was worthwhile developing a spiritual tourism marketing strategy targeting single group of inclusive spiritual tourists. Strategies for inclusive spiritual tourists should be focussed on marketing destinations or events that welcome people from any faith and attract them by promoting the message of multi-faith-religious spirituality. Inclusive spiritual tourists were mostly motivated by knowledge and spiritual wisdom and received inspiration from various people who advocated human brotherhood, the universality of God and ready-for-all spiritual practices. The next chapter will elaborate upon relationship marketing strategies for the four segments of spiritual tourists recognised in this study. Relationship marketing strategies will be discussed with respect to the product, people, communications and collaborations associated with spiritual tourism.
Chapter 6: Relationship marketing strategies for spiritual tourism

6.0 Introduction

Marketing strategies are positioned around products and through market segmentation (Yuan et al. 2005; Lee et al. 2005; Feng, Morrison & Ismail 2003; Smith 1956). Relationship marketing strategies for spiritual tourism should not only attract more spiritual tourists, but from a social-marketing perspective, they need to facilitate regional development and ensure that other social objectives are achieved (Dann 2009; Buhalis 2000). The social objectives may consist of building bridges between cultures and broadening spiritual understanding among various groups. This study agreed with the notion that the most appropriate approach to discuss marketing strategies was based on positioning the product for a segmented market (Gonzalez & Bello 2002; Bowen 1998; MacKay & Fesenmaier 1998).

Since it is inherent in any form of special interest tourism market, the market positioning strategy for the spiritual tourism market separates this market from the general tourism market (Sheng, Shen & Chen 2008a; Trauer 2006). The spiritual tourism market is then segmented on the basis of the inclusive/exclusive characteristic of spiritual tourists. The product development activities required for the implementation of the marketing strategies for each segment of the spiritual tourism market are described as part of the strategy explanation.

The attitudinal characteristics of various segments of spiritual tourists in both Pakistan and Australia have been identified. All spiritual tourists interviewed in the study fitted along an inclusivity/exclusivity continuum; which was not determined by their nationality or country of origin. However, other categories emerging in this research had national or religious demographic antecedents. Some categories did not accommodate comments from all interviewees. As a consequence, the decision was made to segment the spiritual tourism market based on the inclusive/exclusive characteristic and within the exclusive segment, to further subdivide the market on the basis of the religious affiliation of spiritual tourists.

Relationship marketing strategies have been presented for the following four segments:

- Inclusive spiritual tourists
• Exclusive Christian spiritual tourists
• Exclusive Muslim spiritual tourists
• Exclusive ‘other’ spiritual tourists.

These strategies revolve around the management of the relationship marketing for each segment. Consequently, proposed strategies are revealed in a discussion of the positioning of spiritual tourism products for each of these four segments. In order to ensure a first-order fit between proposed relationship marketing strategies, targeting spiritual tourists and marketing activities selected to implement the strategy; the explanation of the strategy was presented by adopting the following key elements extracted from the relationship marketing literature:

- Product
- People
- Communications
- Collaborations

6.1 Relationship marketing strategies for inclusive spiritual tourists

Due to the sample size of spiritual tourists, based on dimensions and nature of the study, generic statements were evaded and any repetition of marketing text book suggestions was avoided. It means that statistical generalisation is not possible because of sample size, dimensions and nature of study. Despite these limitations there is still a need to devise marketing strategies that target inclusive spiritual tourists. Of the 41 Australian spiritual tourism participants in the research study, 25 (representing 61% of the sample) were grouped at the inclusive end of the inclusive/exclusive category. Of a total of 26 Pakistani spiritual tourism participants in the research study, 17 (representing 65% of the sample) were located in the inclusive group.

It would appear that across and between respondent samples from both Australia and Pakistan, the total inclusive spiritual tourist segment of the market was slightly larger than the combined groups of exclusive spiritual tourists. Thus, despite other research suggesting that there are significant cultural differences between Australia and Pakistan (Franke, Hofstede & Bond 1991; Hofstede 1983), findings of this study support the view that an inclusive spiritual tourism strategy would reach a meaningful segment of the market.
People belonging to various religions in both countries displayed inclusive characteristics: there were Christians, Muslim, Buddhists, Hindus, Jews and Baha’is. In this study, inclusive spiritual tourists have been recognised as those who visit the spiritual, religious, holy and sacred places belonging to other religions to learn and understand their spiritual traditions and culture. The inclusive spiritual tourists travelled to connect with God or the Supreme Being. They appreciated all religions and believed that all faiths show the path to God or High Spirit but by different means and practices. Recently, numerous authors have observed a growing trend, and suggested various reasons for the growth, of this type of tourism (Herntrei & Pechlaner 2011; Andriotis 2009; Cochrane 2009; Raj & Morpeth 2007; Hall 2006; Swatos & Tomasi 2002).

The inclusive characteristic was strategically used to differentiate among spiritual tourists in this research study. During the data analysis it was observed that all inclusive respondents expressed a need for multi-faith understanding and social harmony. Their discussions contained a critical demand for people of various religions to meet, learn and appreciate others’ spiritual traditions. They were of the opinion that mutual understanding would improve relationships among all religious groups and bring about a harmonious spiritual cohesion on a global level.

Pakistani inclusive spiritual tourists specified that religious extremism and sectarianism had done enough damage to the social, political and economic structure of their country. An international survey indicated that Pakistanis had the highest percentage who described themselves as being Muslims rather than Pakistanis (Pew Global Organisation 2005). Spiritually inclusive Pakistanis suggested that understanding spiritual traditions and practices of various religions and their sects would create an atmosphere of moderation and understanding among several rival factions as presented in a research conducted by Azam (2010).

The definition of spirituality coined by Ibn Al-Aradi, translated by Nicholson (1978) and described in Chapter 1 indicates the concept of Islamic-inclusiveness. Although inclusive Pakistani spiritual tourists respected and appreciated other religions and were willing to visit holy destinations of other religions, most of them considered this tourism part of their Islamic faith. For example, some Pakistani inclusive spiritual tourists mentioned that they went to the Sikh holy places in Lahore and appreciated that certain Muslim Kings had shown ‘great
commitment’ to protect and restore those places and their spirituality. The inclusive Pakistani spiritual tourists specified that Islam taught them to be inclusive and that is why they visited or planned to visit holy destinations and events associated with other religions in Pakistan or overseas. Such inclusivity is demonstrated in these tourists by being represented at many interfaith functions. This approach to spiritual inclusivity was noted from other respondents and can be used as an important feature to design the spiritual tourism product.

The *Parliament of the World’s Religions* was organised in Melbourne for the first ten days of December 2009. It attracted around 8000 participants from 80 countries, which included Buddhist Monks from Vietnam and Thailand, Jewish Rabbis from Israel, Hindu philosophers, Muslim thinkers and some non-religious but spiritual propagandists. The closing address was delivered by the Dalai Lama which addressed global spirituality and human success based on human friendship and understanding. The importance of Islam as a religion and a lifestyle was also critically discussed with 40 programs on the relationship between Islam and the West. A Presbyterian minister from the USA, Dirk Ficca, was the director of the conference and stressed upon the need for spiritual brotherhood and a need to build bridges between Islam and all other faiths. The *Parliament of the World’s Religions* presented a strong spiritual tourism product, especially targeting inclusive spiritual tourists, who travelled to Melbourne to attend the event in large numbers.

The *National Multi-Faith Festival* in Maleny, also in Australia, in 2007 was positioned as a multi-faith, religiously open and flexible festival. It was this positioning that the festival director attributed to its success. The success of such events indicates the potential for Australia to be a spiritual tourism destination hub targeting universal gatherings. The critical need of the inclusive spiritual tourist for spiritual integration should be considered by tourism operators in marketing domestic and foreign spiritual tourism. The inclusive spiritual tourism product for these events needs to be positioned by tourism operators as an opportunity for a pluralistic and multi-faith spiritual learning exercise.

The positioning of spiritual tourism determines how it can be branded (Nam, Ekinci, & Whyatt 2011; Dawar & Lei 2009). For inclusive spiritual tourism products, branding needs to convey a message of multi-faith unity and peace; names and labels used by specific religions should be avoided. The message’s use of the word mosque in ‘Fund raising family picnic for Brisbane Mosque’ is an example of what to avoid when targeting advertising to inclusive
spiritual tourists. A message of openness and flexibility is more likely to attract inclusive spiritual tourists. For example, many Muslim respondents said that the annual *Open Days* organised throughout Australian Mosques have been successful since use of the words ‘Open Day’ were adopted. A mosque in Melbourne attracts maximum attendance to its various multi-faith events and the official name of the Mosque is ‘Virgin Mary Mosque’ (ABC Radio 2007).

Another example of an event, suggested by some Christian respondents, to attract inclusive spiritual tourists was the visit of the Pope Benedict XVI to Sydney in July 2008 which was promoted and celebrated as the ‘*World Youth Day*’. The name of this event did not exhibit any overt religious affiliation or personalisation. Although the event itself celebrates the Catholic faith but the invitation to attend is non-denominational. The ‘*World Youth Day*’ could be seen as an opportunity for inclusive spiritual tourists to participate in learning more about Catholicism, as expressed by STA5, STA34 and STA40. Another successful theme used by the *Affinity Intercultural Foundation* was ‘Walking Together: Our Faiths & Reconciliation’ which attracted more than 210 delegates to the seminar from diverse religions (AIF 2008).

Mixing together or linking religious icons and holy names and places and religions is another way of signifying inclusive spirituality. Mixing significant religious symbols has been adopted as an inclusive branding technique by various social and spiritual organisations coordinating such events and festivals.

**6.1.1 Product strategies for inclusive spiritual tourists**

In Australia, there are no industry recognised spiritual destinations. However, many Australian spiritual tourists perceived some places as being spiritually inclusive because of their own inclusive nature. Evidence of this inclusiveness is provided by the Roman Catholic shrine of Mary MacKillop in North Sydney, the township of Saint Teresa and Uluru near Alice Springs, Baha’i Temple in Sydney, many mosques throughout Australia, and the Buddhist Fo Guang Shan Nan Tien Temple in Wollongong. All such places welcome visitors of all faiths as well as their ‘exclusive’ co-religionists.

There is no need to create, build or construct a specific place as a destination for inclusive spiritual tourists in Australia. All of these destinations, along with other destinations of
significance to other faiths, could be marketed as spiritual tourism destinations to inclusive Australians. Similarly in Pakistan, places identified as spiritual tourism destinations for exclusive followers of different religions should be marketed by the tourism operators as spiritual destinations for spiritually inclusive tourists.

In Australia and Pakistan, various spiritual events, seminars and festivals have been organised and marketed. These products are gradually expanding towards a bigger market, which is suggested to be the spiritual tourist market. Some examples of such events have been presented in preceding sections. In Australia, another example of a successful event was the International Sufi Symposium, *Moulana Rumi and the Perfume of Divine Love*, organised by Australian Sufi Centre, in Sydney, in December 2007 (ASC 2007). In Pakistan, events such as the *National Sufi Seminar*, conducted in Lahore in 2006, and the *International Conference on Guru Nanak Heritage of Interfaith Understanding for Harmony and Peace* have been successfully organised.

Events like these that have already occurred in both Australia and Pakistan demonstrate that inclusive events are attractive for spiritual tourists and that there is a significant market for these types of events. There is a critical need to market these events as spiritually inclusive to attract the focussed spiritual tourist market segment. The expansion of the market, by its awareness among the inclusive tourists, will sustain the growth of the spiritual tourism product. While it is necessary to market specifically designed multi-faith events to attract inclusive spiritual tourists to spiritual products, most religious destinations could be marketed to inclusive spiritual tourists as well.

### 6.1.2 People strategies for inclusive spiritual tourists

The significance of people in a tourism system has been discussed (Nam, Ekinci, & Whyatt 2011; Farrell & Oczkowski 2009; Echtner & Prasad 2003). The inclusive spiritual tourists interviewed in both countries indicated that they would prefer to deal with spiritually inclusive people throughout their spiritual tourism process, starting from the creation of interest till arriving back home. Therefore, if tourism operators plan to market spiritual tourism to inclusive spiritual tourists, they should be certain to involve only religiously inclusive people to interact with tourists in this market segment.
Australian and Pakistani inclusive spiritual tourists provided examples to support the need to hire inclusive people to be involved with inclusive spiritual tourists. Inclusive Muslim Australian spiritual tourists, STA4, STA5 and STA9, specified that presenters and organisers of Open Days at mosques and other multi-faith events should project the inclusiveness of Islam. Many of these talked about their unhappy experiences at some Sufi shrines where they had encountered religious fanatics. For example, STP6 reported that once a bus driver in Pakistan tried to convince him not to go to Panja Sahib Shrine near Islamabad, a non-Muslim (Sikh) holy place. The driver declared that by visiting the Panja Sahib Shrine, STP6 would offend his own Islamic faith.

6.1.3 Communication strategies for inclusive spiritual tourists

Communication is the backbone of a relationship marketing strategy (Wang 2008). The communication objectives are to attract attention, create interest, foster desire and inspire the action (Martín-Santana & Beerli-Palacio 2008; Kavaratzis & Ashworth 2006; Morgan, Pritchard & Piggot 2003). The advertising message linked to the communication strategy is critical as is the timing of the delivery of the message. Strategic timing would see Christians being targeted during the Easter and Christmas holidays while Muslims should be targeted during Ramadan or the Hajj period. The communication theme should highlight concepts of multi-faith, universal spirituality and human prosperity. Any type of communication in Pakistan should not be adopted without the support of the Pakistani Government.

In Australia there was evidence that an inclusive attitude towards spirituality was expanding with the rise in religious diversity (Haq & Wong 2010; Bouma & Singleton 2004). Also, in this study, some Australian spiritual tourists from different religions expressed their interests in multi-faith and universal spirituality as a solution to the anxiety and desperation in their daily lives. Tourism operators need to build relationships with these people by positioning tourism products as a reflection of universal spirituality.

The communication messages should either completely refrain from using any specific religious name, brand, icon or personality, or alternatively they should include multi-religious signs, names or personalities. An example of employing religious personality brands was found when the Affinity Intercultural Foundation promoted the annual International Inter-religious Abraham Conference using names of recognised Prophets such as Abraham, Moses, Jesus and Muhammad, on their brochures and promotion material.
The relationship marketing strategy targeting inclusive spiritual tourists should use the mainstream media selectively. In Pakistan religious polarisation and extremism is currently damaging the whole country and in Australia there has been evidence of mainstream media causing divisiveness in society. Religious channels on cable television could be used to disseminate communication messages to inclusive spiritual destinations, events, seminars or festivals. Television channels such as CNN (for example: *Incredible India* advertisements) and BBC programs (for example: *Around the world in 80 faiths*) could be used for promoting inclusive spiritual tourism in Pakistan to foreigners.

The Buddhist historical monastery at *Takht-i-Bahi* and relics of Buddha in the Swat valley in Pakistan could be promoted with the branding message ‘*Spiritual places for spiritual people*’. Free-to-air television programs, especially travel oriented, within Australia and Pakistan should be used for marketing spiritual tourism. Movies could attract spiritual tourists to global spiritual tourism centres such as Mecca, Jerusalem and the Vatican. Likewise, in Australia, many religious centres and organisations have their own radio stations, publish their newsletters or magazines, run their websites and display their brochures. These channels offer a cost effective means of attracting attention to inclusive spiritual tourism products.

The internet provides another form of electronic media for marketing tourism (Standing & Vasudavan 2000) that also applies in Pakistan (Haq, Jackson & Wong 2008). In Pakistan, according to STP5, STP6 and STP8, there were some local websites that were run by secular groups where information about secular or non-Islamic products and services could be found. Such websites offer a suitable medium to promote spiritual tourism to non-Islamic spiritual destinations. Websites linked to religious organisations are another source of information for inclusive spiritual tourists in both Australia and Pakistan. These channels could provide business opportunities for tourism operators or spiritual organisations to promote their spiritual tourism programs to a wider inclusive audience.

Selective print media should be utilised for inclusive spiritual tourism. Local in-flight magazines provided free to domestic Australian passengers by airlines such as *Virgin Blue* and *Jet Star* could be used to target inclusive spiritual tourists. These airlines provide more than 500 flights per day to nearly 30 destinations within Australia and the number of travellers is increasing. Hence, their in-flight magazines have high readability and travellers browse them to find something new and different to do at a new location. These magazines
could be used to promote spiritual places specifically as secondary destinations, which may include places of worship, spiritual or multi-faith seminars, festivals, conferences or workshops.

Globally acclaimed magazines such as *The Times* and *The Economist* could also be employed in a similar way. Although they have linked stories of Islamic extremism and terrorism to Pakistani society, some articles about the landscape, culture and history would help to improve the image and reputation of Pakistan. A good example of a positive message is the article in *The Economist*, ‘Of saints and sinners’, which reflected upon Sufism, spiritual music and Sufi shrines in Pakistan (*The Economist* 2008).

In order to foster a desire for inclusive spiritual tourism products, travel and religious magazines and websites could be used to present graphic images of peaceful and harmonious spiritual destinations (Ateljevic & Doorne 2002). With the trend towards shortening distribution channels in tourism, the potential influence of individual blog sites presenting the spiritual experiences of individual tourists is also note-worthy. Spiritual tourists’ stories about visits to spiritually inclusive destinations or attendance at specified events could be published in detail to foster desire as well as to motivate travels. Details of these activities should be provided so that the inclusive spiritual tourists could visualise the trips and start planning their journeys. Websites that provide links to spiritual virtual tours are another means of motivating travellers to undertake spiritual tourism (Abd Aziz & Yasin 2006; MacWilliams 2002).

Public relations offer another promotion tool to develop relationship marketing (Lindgreen 2001; Gronroos 1997). Due to the religious demographics of the population in Pakistan, the public relations activities are likely to be the most effective tool to promote spiritual tourism to inclusive Pakistanis (Azam 2010; Ahmed 2004; Richter 1999). Events organised by the government, such as the *Peace Caravan*, attract foreign spiritual tourists and also motivate domestic spiritual tourists who otherwise could not openly express their desires to learn more about other spiritual traditions. The Korean Chief Buddhist Monk, Jeon Woom Deok, proposed a *Peace Caravan* in 2009, in Pakistan, for participants from Pakistan, China, Japan and Korea. The main purpose of the *Peace Caravan* was to spread the message of peace, friendship and tolerance among Muslims and Buddhists. However, due to a security crisis
and terrorism threats; the Peace Caravan could not be organised. It is a potential spiritual tourism product but there is a wait for the right time to launch this product.

Public relations should be used to promote spiritual tourism in Australia. A Peace Caravan could be arranged in big cities of Australia by various religious groups. Australian spiritual tourists have expressed a need for religious understanding and harmony among all Australians. Thus domestic Australian tourism operators could promote their spiritual tourism products by creating and developing public relations’ platforms with the Australian public. Tourism operators need to create personal links with religious people and organisations to promote their spiritual tourism products to reach religiously inclusive Australians. For example, various Islamic Councils and Societies of Australia have successfully motivated large numbers of inclusive Australians to visit their mosques, multi-cultural events and seminars through the effective use of public relations via popular media and internet.

The young members of the Islamic Council of Queensland organised a successful public relations exercise when they participated in blood donation week in 2008; hundreds of Australian Muslim men and women, in coordination with the Queensland Blood Bank, donated their blood. The self-funded visit of a Rockhampton Muslim anaesthetist to a charity eye camp in Nepal in 2009, and the $1500 donation of his local Muslim society to buy some critical equipment was another successful public relations exercise. As a result of public relations exercises, many Muslim organisations have gained favourable support from their local society and government bodies encouraging attention, interest, desire and action among inclusive spiritual tourists. Now there is a need to use public relations to market the Islamic places and events as spiritual tourism products, as suggested by Haq and Wong (2010).

6.1.4 Collaboration strategies for inclusive spiritual tourists

Collaborations have a critical part to play in the inclusive spiritual tourism relationship marketing strategy. Vertical and horizontal partnerships are essential to successfully market products to the inclusive spiritual tourists (Augustyn & Knowles 2000; Selin 1999). However, partnerships would help religious and spiritual organisations belonging to other religions to develop products attractive to inclusive spiritual tourists. Vertical partnerships would involve the collaboration of all tourism operators, the retail travel agents and the tour wholesalers (Wuyts, Verhoef, & Prins 2009). Various benefits of collaboration for marketing Islamic spiritual tourism are documented elsewhere (Haq 2010).
Relationship marketing depends upon domestic spiritual tourism collaborations between tourism operators and religious, spiritual, educational and social organisations. These horizontal collaborations enable all partners to support each other with various facets of the spiritual tourism system. Due to the political system in Pakistan, government bodies must be involved in the horizontal partnership as their input is essential to develop and sustain spiritual tourism products. The government support in Pakistan would not only attract foreign tourists but also encourage the local inclusive spiritual tourists to be more confident in declaring their interest in non-Islamic spirituality and related destinations.

This thesis suggests that spiritual and social organisations should take the role of tour wholesalers and use the tourism operators as the retail travel agents. This idea can only be realised if relationship based collaboration is developed. Collaboration between organisations and operators needs to work as a chain of actions, starting from the product or destination creation by organisations and leading to relevant programs and packages. All partners need to cooperate in promoting packages, and tourism operators would take sole responsibility for their distribution. The impact of collaborations applied to various marketing activities for inclusive spiritual tourists is discussed below.

Religious, spiritual, educational and social organisations need to specify the product by identifying destinations, events, seminars and festivals for inclusive spiritual tourism. The members of the collaboration could propose appropriate dates, times and places. For example, the Feast Day or anniversary or canonisation dates of Mary MacKillop in North Sydney, the annual festival at Saint Teresa and Uluru near Alice Springs, the Open Day at the Grand Gallipoli Mosque in Sydney, the annual International Inter-religious Abraham Conference or the annual festival at the Baha’i centre in Sydney, are all timely events to include in programs being marketed to inclusive spiritual tourists. Related organisations could finalise the spiritual tourism products and oversee the development of packages and advise accordingly on tourism operators’ relationship marketing strategy.

Collaboration members should support each other to promote spiritual destinations and events. The management of promotion channels can be undertaken and agreed upon by members of the partnership. Cooperative arrangements with other organisations promoting various multi-faith and global spiritual themes in newsletters, on television and radio channels, and in magazines and websites could be a cost-effective form of promotions related
partnership. Drawing on the expertise of tourism operators in the presentation and delivery of promotion campaigns for commercial and travel related newspapers and magazines, commercial television and radio channels and websites is also an efficient use of partners. Collaborations could play a key role in identifying people with the right skills and knowledge acceptable to inclusive spiritual tourists. Various partners could help each other to find, hire and train such people.

6.1.5 Conclusion of marketing strategies for inclusive spiritual tourism

This study’s findings suggested that it was worthwhile developing a spiritual tourism relationship marketing strategy targeting inclusive spiritual tourists. Relationship marketing strategies for inclusive spiritual tourists should be focussed on marketing destinations or events that welcomed people from all faiths and the theme of multi-faith or religious spirituality should be promoted. Inclusive spiritual tourists were mostly motivated by knowledge and spiritual wisdom and received inspiration from various people who advocated human brotherhood, the universality of God or a High Spirit, and flexible spiritual rituals and practices.

Inclusive spiritual tourists, Australians and Pakistanis, were observed to be sensitive towards financial costs and service standards involved in their spiritual tourism. They preferred wide and broad distribution channels with various options or intermediaries. The preferred media channels were television and the internet. Messages of universal spirituality and multi-religious harmony attracted them. Mostly they sought single tourist multi-destination travel packages that offered flexible options with a combination of interests. The people used in the marketing and tourism processes, from the operator to the tour guide, should be trained to inform, entertain and display an inclusive attitude towards spiritual matters. Building stronger collaborations between multi-faith centres and organisations, tourism operators and destination or event organisers should be a critical part of relationship marketing strategy.

6.2 Relationship marketing strategies for exclusive Christian spiritual tourists

This study has uniquely identified an exclusive Christian spiritual tourist as a person who travels to seek spiritual growth and understanding in order to strengthen his faith in the Christ and be a ‘true’ Christian. This type of spiritual tourist will travel to any primary or secondary
destination connected to the Christian faith. They will generally not travel to or visit any
destination or place known to be of any religious or spiritual significance to other religions.
They may or may not discriminate against other Christian denominations, and may or may
not visit a destination, site or place considered holy or sacred by any other Christian group.

Exclusive Christian spiritual tourists may sound similar to Christian pilgrims or religious
tourists, but they qualify the definition of spiritual tourists proposed in this thesis when
classified on the basis of their travel objectives and intentions. Although various types of
Christian tourists discussed here seem to possess similar characteristics, since interviewees
described themselves as spiritual tourists rather than pilgrims or religious tourists, exclusive
Christians are recognised as a specific type of spiritual tourists in this thesis.

The exclusive Christian spiritual tourism relationship marketing strategy proposed in this
chapter has been built on the foundation of market positioning for Christian pilgrims or
religious tourists. When considering needs of exclusive Christian spiritual tourists, it was
apparent from the research findings that their needs were associated with their religious
beliefs and practices. These tourists have specified that they need to learn more about their
own Christian faith and meet people of the same faith who come from different national,
cultural and ethnic backgrounds.

Travelling to various primary and secondary Christian destinations fulfilled needs of
exclusive Christian spiritual tourists. From the interviews, their stated objective of learning
about the Christian faith could be expanded into learning about the history and growth of
Christianity, the life and teachings of Jesus Christ and the impact of Christianity on
civilisations. They had visited various churches, cathedrals and monasteries around the world
to view Christian art, architecture and rituals with the intention of spiritual growth. Therefore,
two basic needs, learning about the Christian faith and meeting other Christians are relevant
to the discussion of positioning spiritual tourism for exclusive Christians.

Benefits sought by these tourists were perceived to be the strengthening of faith for
themselves and their families. Many of these tourists expressed their appreciation of a close
geographical proximity of the spiritual tourism destinations. Most of them highlighted the
importance of customer service provided by the tourism operators and service providers
(guides or helpers) at the destinations. Some of them sought benefits of spiritual development
gained by travelling in groups with family or friends. Cost effectiveness was another benefit
sought by these tourists. Mostly Australian respondents specified that their spiritual tourism decisions were based upon the costs and prices offered for relevant packages. Thus, benefits of strengthening their belief, preferring to travel with family or friends and cost effectiveness seem to be crucial considerations in marketing spiritual tourism products for exclusive Christians.

At first sight the market positioning strategy for exclusive Christian spiritual tourists may not appear to be different in various parts of the tourism relationship marketing applications from a number of strategies that have previously been used to target this market segment. The market segments have consisted of people affiliated with a specific denomination of Christian religious tourists or pilgrims. For example, prior to being interviewed, a Protestant Christian research participant (requested not to be identified for this comment), although she admired and esteemed Mother Mary MacKillop, was not aware that she would be welcomed at the shrine of Mary MacKillop.

To create a broader target market of potential tourists to her shrine, especially now after becoming the first Australian Saint, the promotional material specified in communications section needs to be distributed to all exclusive Christians, not just Catholic Christians. The relationship marketing strategy for exclusive Christian spiritual tourists proposed further in this section takes an integrated approach based on products, people, communications and collaborations, in an effort to expand the market for spiritual tourism.

### 6.2.1 Product strategies for exclusive Christian spiritual tourists

The strategy for marketing the exclusive Christian spiritual tourism product requires paramount importance to be placed on the creation of an actual product that contains benefits expected by its consumers. Exclusive Christian spiritual tourists identified that products facilitating travel to Christian destinations and meeting other Christians would provide the core of their spiritual tourism. They wanted to travel to Christian destinations to learn more about their own Christian faith and meet people of similar faith belonging to diverse backgrounds.

The actual product of Christian destinations is comprised of various churches, monasteries, cathedrals and shrines, along with Christian gatherings, seminars, festivals and events, where they learnt about, appreciated and understood the spiritual knowledge and wisdom of their
faith. From information collected in the study, the shrine of Mary MacKillop in North Sydney, Uluru and Santa Teresa 85 km from Alice Springs seemed to be popular spiritual destinations in Australia. Spiritual tourists indicated that attractive overseas destinations were the Vatican, Jerusalem and Lourdes. Even when they went overseas to any region and for any other reasons, they searched for secondary destinations, sites and places that had specific Christian connections.

The message highlighting needs and benefits met by the core and actual product is the main branding objective (Nam, Ekinci, & Whyatt 2011; Dawar & Lei 2009; Morais, Dorsch & Blackman 2004; Jago, Chalip, Brown, Mules & Ali 2003). ‘Strong brands enable customers to better visualize and understand intangible products’ (Berry 2000, p. 128). This study specifies that some destinations realised that their name could be purposely and deliberately used as a brand to serve their marketing strategy, as suggested by Kavaratzis & Ashworth (2006) and Jago et al. (2003). For example, STA8 stressed that the product brand name was at the heart of the marketing of the walk to Santiago de Compostella in Spain. He specifically said: ‘no one would go on that 800km walk to see the church, but only because of St. James and his name’.

It is apparent from the above discussion that exclusive Christians would be attracted only towards a spiritual tourism brand that is linked to the religion and faith of Christianity. It is suggested that in order to attract such spiritual tourists to a spiritual destination or event, the links with the Christian faith, with Jesus Christ, with the Virgin Mary, or with any local Christian Saints should be highlighted. For example, as STA12 declared ‘Christianity is a universal reality, my struggle to keep my connection with the Christ only is enough for my salvation’ (STA12).

Another example illustrating the significance of events for these exclusive spiritual tourists is the 23rd World Youth Day organised in Sydney from 15-20 July 2008. This event was a celebration for Roman Catholic youth, getting the young people together for the visit of Pope Benedict XVI. About half a million attended, 125,000 were registered as foreign and there were 100,000 local Australian pilgrims (www.wydca.nsw.gov.au/fact-and-figures). Almost all exclusive Catholic Christians interviewed in the study indicated that they were planning to be a part of this mega event, or else planned to send their younger family members. STA1 and STA7 stressed their keenness to be at the World Youth Day even if they had to come
from overseas. The existence of the Catholic brand is acknowledged, though ‘Christian’ branding shall be used to achieve differentiation of products by emphasising the uniqueness of the non-denominational Christian spiritual tourism. The branding would be similar to the way the Catholic Church in Australia has recently attracted large number of tourists to the shrine of Mary MacKillop on her canonisation by the Pope Benedict.

6.2.2 People strategies for exclusive Christian spiritual tourists

Although exclusive Christian spiritual tourists have been found to be loyal to their faith and destinations, some have acknowledged that they were influenced by the people involved in their spiritual tourism. The tourism operators who booked their tours were singled out in their comments about the tourism process. Other important people were service providers involved in the delivery of the spiritual tourism product, other spiritual tourism consumers, family members, friends and certain role models who motivated these spiritual tourists to engage in spiritual travels.

Building on the foundation of research findings, it can be concluded that tourists of this group are middle class and middle aged families, or young to middle aged married couples. These tourists travel to spiritual destinations or events linked to their religion and they tend to be loyal to their tourism operators. With Australian spiritual tourists who have prior experience of visiting spiritual destinations linked to Christianity, the tourism operators who offered them focused packages and organised their trips were remarked upon as being significant for their satisfaction. However, if operators could not provide tourists with the value they expected, then these tourists were prepared to switch service providers.

People who provided services at spiritual destinations were considered important by many of these tourists (Farrell & Oczkowski 2009; Echtner & Prasad 2003). Some tourists thought that destination caretakers could not do a great deal and had little influence on their travel decisions. While, others considered those people to be part of the total package and expected high quality service from them in the form of the provision of accurate and appropriate information, guidance and facilitation of an authentic Christian spiritual experience. Exclusive Christian spiritual tourists did not expect or want to be confronted with inclusive tourism operators, travel guides or tourists during their spiritual tourism. Hence the people involved in the delivery process of exclusive Christian spiritual tourism should not only be good Christians; but should never display an inclusive spirituality philosophy.
6.2.3 Communication strategies for exclusive Christian spiritual tourists

The positioning and branding of products for exclusive Christians provides the opportunity to deliver the advertising message through a wide range of channels. The electronic and non-electronic media channels could be employed, including television, radio, periodicals, magazines, brochures, the internet, and public relations. Fostering desire and inspiring action to engage in spiritual tourism in these exclusive Christians seems to be important. The attention of these tourists has already been attracted and they are interested in spiritual tourism products so the advertising message is pivotal to fostering desire and inspiring action. The message needs to target specific people who are proud and contented Christians.

The message needs to invoke challenges faced by the Christian religion, then link the value provided by spiritual tourism to its support in the tourists’ effort to meet those challenges. Since exclusive Christians participating in the study were observed to be faithful to their religion, socially responsible tourism messages should be used to appeal to this group of spiritual tourists. The message needs to be different from messages targeting tourists in other exclusive groups and tourists in the inclusive group, with an emphasis on being faithful, loyal and committed Christians. The best channels for delivering this message would be through media that already has the attention of exclusive Christians and can foster their desire for the product.

Examples of these channels are Christian television channels and radio stations, Christian periodicals and magazines, brochures and travel guides disseminated through religious centres in Australia, specific websites and public relations. Television advertising could use visual and graphic effects to show people in Christian destinations appealing to an exclusive Christian audience. Australian television travel programs such as GetAway could promote Christian spiritual tourists visiting various beautiful Australian cathedrals, St. Teresa’s shrine in Alice Springs, the shrine of Mary MacKillop in North Sydney or blessing of the fleets.

Christian churches of various denominations have produced periodicals and magazines for people attending their churches. In these publications, advertisements such as the Josephite Sisters’ tours to Mary MacKillop’s shrine have promoted religious tourism and pilgrimages. However, a broader readership of exclusive Christians could be targeted by publishing advertising messages promoting spiritual tourism in Christian ecumenical publications and various secular publications. Magazines, such as NOVA, should be used for promoting
spiritual tourism focusing on specific benefits of being a devoted Christian. Research findings suggest that exclusive Christians prefer discrete communications. The study participants’ responses indicated that although they were faithful to their beliefs, they did not want Christianity to be publicly exploited for commercial gain or to encourage other people to mock their beliefs.

A travel brochure can be used to inform and convince tourists to buy a certain travel package by depicting a picture of the holiday packages, in order to enhance the tangibility of the service (Pritchard & Morgan 2001; Sirakaya & Sonmez 2000; Pollock 1996). This thesis suggests that brochures can be used as a promotion tool for exclusive Christians, to build partnerships with the destination promotion channel, and as a product distribution tool. Exclusive Christians may have sufficient information about a destination but they need to be informed about the available packages and how they could purchase any of the products of their choice. Information on the brochure about a hotline or a website, where tourists could book and pay for the selected package, would expedite the purchasing process.

The company’s brand image and product positioning should be revealed in the brochure and the message should inform exclusive Christians that the product will benefit them and develop their spirituality. To differentiate these brochures from other brochures tourists might have seen, the imagery conveyed by the symbolism, language and colours used in brochures should have strong Christian connotations. The placement of brochures should target a wider Christian audience rather than only within the religious centre or places of worship affiliated with one particular Christian denomination; associated with a specific spiritual tourism product.

Internet e-advertising is pervasive and has a remarkable influence (Hankinson 2007; Palmer & McCole 2000; Standing & Vasudavan 2000; Buhalis 1998). Some exclusive Christian tourists confessed to spending a considerable time networking with people of their faith via the internet. Consequently, the internet has the potential to provide a rewarding target audience for exclusive spiritual tourism e-advertising. The vital issue here is that target advertising is not likely to be ignored although the intended audience on the internet should be carefully selected (Iyer et al. 2005; Mahajan & Muller 1999).

Recent interactive or Web 2.0 e-networking engines such as LinkedIn and Facebook have served the cause of transforming this planet into a global village where people can closely get
in touch with different people with similar ideas, philosophies and life styles. Even the dating websites designed for members of such groups would be useful for spiritual tourism marketers. They will encourage tourism when the relationship develops sufficiently and virtual meetings no longer meet the people’s needs. There are web sites available for Christians such as, www.ChristianCafe.com, www.Christianconnection.com.au, www.BigChurch.com. For people surfing these websites, pop-up or static advertisements offering spiritual tourism packages to various domestic and foreign destinations could be made available. The advertising could incorporate links to various virtual trips such as the Vatican, Lourdes or Jerusalem (MacWilliams 2002). These virtual tours of holy destinations are already available on websites such as, http://www.jerusalemshots.com, http://www.vrmag.org/projects/minainvaticano/english, http://www.virtualjerusalem.com, http://jesus2000.com and http://mv.vatican.va.

Public Relations, a below-the-line technique, offers a reliable communication channel for relationship marketing of spiritual tourism products. Public relations, referred to as publicity in earlier literature, embraces all activities that the tourism industry uses to maintain or develop its relationships with other organisations and communities within and outside the industry (Morais, Dorsch & Blackman 2004; Augustyn & Knowles 2000). Public relations should be used to counter adverse publicity from other sources.

Religious groups are under constant watch of the public media and are often recipients of media mischief. For example, the December 2008 Mexican edition of the Playboy magazine caused chaos amongst the Roman Catholic Christian religious community with its front-page image of the Virgin Mary as an indecent seductress. Another recent example is the sexy pictures of lingerie models indecently depicting Mary MacKillop in the Australian ZOO magazine, referred as a tribute from the magazine to the first Australian Saint.

However, effective public relations can counter unease and prompt spiritual tourism. It may have been coincidental that spiritual tourism to Bethlehem during Christmas in December 2008 reached record figures. Some exclusive Christians commented in their follow-up interviews that the media movement to discredit their faith had the effect of further motivating them to be more faithful in their practice of Christianity. Tourism operators should be vigilant for media reporting of anti-religious messages that could be instantly utilised to stir spiritual feelings and promote spiritual tourism packages for exclusive spiritual
tourists. Transparency in the disclosure of details of destination packages and separate insurance packages augmenting these packages could be realized using electronic and non-electronic media. The timely public relations activities countering adverse publicity could promote the sale of insurance packages.

6.2.4 Collaboration strategies for exclusive Christian spiritual tourists

There is potential for spiritual tourism operational collaboration in areas of promotion, programming, finance, people and distribution. Different roles for partners and the organisation of a control system need to be established, which include setting promotion objectives, creating themes and messages and selecting the right media channels. If all partners are tourism operators, then they can divide the responsibility for creating messages or the selection of media channels. For example, one company could work on the advertising message for an authentic Christian spiritual experience while another company could work on a message pertaining to the whole family’s spiritual development and yet another company could work on an advertising message about connecting to, or relationships with Jesus Christ.

In a similar fashion, partners could apportion responsibility for different media channels to different partners. For example, one company could organise the television and radio advertisements, another one the advertising in religious magazines, and another the e-advertising. If partners have different industry backgrounds, they can organise the distribution of the promotion plan on similar grounds by targeting promotional messages sponsoring events, gatherings or seminars.

Product development is a vital aspect of tourism marketing and partnerships will enable companies to create, develop, implement and sustain various spiritual tourism packages. Public and private partnerships are healthy in various business sectors and there is an enormous scope in spiritual tourism in the public/private blend of partners. In Australia the government is more focussed on leisure tourism than spiritual tourism, but there are sound prospects of attracting spiritual tourists to Uluru and the Saint Teresa site in the Northern Territory and the shrine of Mary MacKillop in North Sydney. This study suggests that there is potential for developing spiritual tourism in Australia by marketing spiritual events, conventions, seminars and festivals such as World Youth Day, the National Multi-Faith Festival and the blessing of the fleets in the port towns of Ulladulla in New South Wales, Freemantle in Western Australia and Port MacDonnell in South Australia.
Collaborations with financial institutions are already offering comprehensive tourism packages to customers in countries other than Australia. An effective collaboration between the tourism industry and Taiwanese Bank credit cards has been reported (Chen & Tseng 2005). One of the Pakistani spiritual tourists interviewed; benefitted and supported such collaboration between a tourism operator and a Pakistani bank. Such collaborations diversify promotion channels, shrink promotion costs, strengthen positioning and improve business performance.

Spiritual tourism operators targeting exclusive Christians could initiate partnership programs with banks offering credit card facilities and other credit advantages. Special short-term discounts or long-term benefits could be offered to exclusive Christians, for example, facility to pay monthly repayments for trips to Christian primary travel destinations. Another type of financial partnership could also be considered where sponsorship partnering arrangements could be made with local business entities that would help finance spiritual retreats, Christian seminars or conference programs by providing transportation, food and lodging for the duration of the program.

People in the collaboration are always crucial for its success. It is important to partner with compatible people and apportion appropriate responsibilities for the partnership to be effective (Watkins & Bell 2002; Augustyn & Knowles 2000). The key to having the ‘right’ people for exclusive Christians is that the tourism operators and tour guides profess to be from a similar religious background and have a sound knowledge of the Christian faith and the associated spiritual practices. Collaborations would facilitate sharing the ‘right people’ among partners involved in spiritual tourism.

Distribution in collaborations for tourism products has already been implemented. At each step of the process a particular type of collaboration is required. The collaboration of wholesalers and retail travel agents can be critical to a successful outcome for all the stakeholders involved with spiritual tourism. Various aspects of the distribution of spiritual tourism to exclusive Christians could be divided among the partners, so that each partner is responsible for a certain facet of the distribution system. In the delivery of exclusive Christian tourism packages, partnerships between religious centres, such as the Vatican, and operators, who can be companies or individuals, are essential to achieving satisfactory outcomes for both consumers and providers.
6.3 Relationship marketing strategies for exclusive Muslim spiritual tourists

This study had identified an exclusive Muslim spiritual tourist as a person who travels to seek spiritual growth and understanding only from a firm Islamic-religious standpoint. Since the uprising against the British Empire in 1897 in Afghanistan, religious Muslim fanatics have often been referred to in the media as ‘Mad Mullahs’ (Edwards 1989, p. 651). This term is used for Muslim religious zealots who, in reality, have little knowledge of Islam, but who are exclusive by nature. Some exclusive Muslim spiritual tourists interviewed in this study could be somehow similar to “Mullahs’ but this discussion is not the aim of this thesis. It has been reported that for all Muslim spiritual tourists Mecca and Medina are at the top of their primary destination list (Haq & Jackson 2009; Clingingsmith et al. 2008).

If exclusive Muslim spiritual tourists somehow visited spiritual destinations linked to other religions, they did not have any spiritual experience and their focussed belief in Islam was strengthened. It was also recorded among the exclusive Muslims that their preferences regarding secondary spiritual destinations were essentially based upon their choice of different sects and denominations within Islam. For example, the secondary preferences for Shiaa Muslims were the city of Karbala or the Imam Ali Mosque in Iraq, whereas Sunni Muslims would prefer to visit the shrine of Sufi Rumi in Turkey. This thesis emphasises marketing of spiritual tourism products as primary destinations and the communication should extend the fragmented strategy to a wider audience of Muslims rather than followers of any specific Muslim denomination.

Prior to this study, there had been no recognised academic or business research examining the behaviour of exclusive Muslim segments of the spiritual tourism market. However, findings of this research conducted in Australia and Pakistan suggested that tourism operators needed to recognise the specific perceived needs of exclusive Muslims and benefits they pursue from spiritual tourism. Then they could position their spiritual tourism product competitively in the industry.

Tourism operators need to highlight benefits of self-recognition, spiritual education and family religious training, character development and closeness to Allah (God) when targeting the exclusive Muslims. Within Australia, the marketing strategy that spiritual tourism operators need to adopt for exclusive Muslims is to position their offerings as a means or
channel to achieve objectives of self-identity, unity and integration among Muslims. A focus
on the development of family spirituality and self-recognition, along with Muslim unity, is
also critical to develop an effective relationship marketing strategy targeting this segment of
spiritual tourists.

6.3.1 Product strategies for exclusive Muslim spiritual tourists
The preference of Muslim consumers for brands associated with Islam has recently been
recognised academically (Alserhan 2010). Similar to general Muslim consumers, the
exclusive Muslim spiritual tourists were attracted towards a brand name that strongly related
the product to, and connected it with, Islam. Hence it is suggested that the brand ‘Islam’
and/or ‘Islamic’ should be repeatedly used in the promotion of travel packages or events for
this group. Moreover, the name of the Prophet Muhammad should also be associated with the
branding to highlight the spiritual strength of a place, event, or gathering. Quoting verses
from the Quran or sayings of the Prophet (Hadees) would strengthen the promotional
message. Conveying messages about being a part of the global Muslim community,
contributing to the unity and integration of Muslims, and, spiritual education of the family are
critical in the development of successful branding of the spiritual tourism product.

Names and themes employed to brand products must be used carefully to ensure that there is
a high degree of product compliance with the brand label (Nam, Ekinci, & Whyatt 2011).
Organisers of the ‘Tableegh’ group and the big annual Muslim gathering in Raiwind are
mindful of the importance of branding. One of the Ijtima in Raiwind organisers (STP4), said:
‘we always use a name that expresses Muslim brotherhood and unity rather than any radical
or sectarian ideas’. As a consequence, these gatherings have attracted all types of Muslims
from across the globe, both inclusive and exclusive Muslims.

In order to maintain consistency with the market positioning strategy, branding designed to
target exclusive Muslim spiritual tourists would have some similarities and differences across
Australia and Pakistan. Similarities have been mentioned above. However, differences would
be based upon spiritual tourists’ attitude towards self-recognition, identity and family values.
While marketing spiritual tourism in Pakistan, brands should emphasise ‘knowing yourself’,
‘Islamic travels’, or ‘discover the Rooh (soul) of Islam’. The exclusive Australian Muslims
would be attracted towards brands giving the message of ‘Muslim identity’, ‘Muslim first’,
‘the Muslim family’ and ‘learn Islam for all’. 237
The favourite spiritual tourism destination for exclusive Muslims was Mecca and Medina. Some members talked about Sufi Rumi and their desire to visit his shrine in Konya (Turkey), or the shrine of other Sufi scholars in India and Pakistan, but they were still certain about their preference for Mecca and Medina. Most of these tourists talked about their visits to mosques and Islamic centres in Australian cities and they planned to arrange future trips to those places to maintain their spiritual relationships.

Product development of spiritual tourism packages for this group should include visits to the popular primary destinations of Mecca and Medina. Visits to secondary destinations of cities and towns around Mecca and Medina should be included in the package and promoted as an added value to benefits gained from travelling to the primary destinations. Other spiritual locations significant to exclusive Muslims in the Middle East region such as Jerusalem, Jordon, Syria, Egypt and Iran, could also be included as additional destinations in tailored spiritual tourism packages.

Islamic events tied to specific destination spiritual tourism and religious obligations were also valued by these exclusive Muslim tourists. Almost all members of this group aspired to visit Mecca and Medina during the Hajj event (the 12th month of the Islamic calendar) or at least during the month of Ramadan (the Islamic holy month of fasting). Many Australian respondents in this group talked about various Australian events that were organised by Australian Muslim societies and organisations. Some of them discussed their personal or family plans to visit such events considering them to be important for Muslim unity and community building in Australia. Some examples of these Australian events include:

- The Islamic awareness week and an Open Day organised annually in all mosques in various cities of Australia
- Fund raising dinners and picnics organised by various Australian Muslim societies and charity organisations to support Islamic activities
- The annual CresWalk organised by an Islamic group in Brisbane called the Crescents
- Social gatherings for fund raising to support Muslims organised by an Australian Muslim charity organisation in Sydney called Muslim-Aid
• Festival days celebrating the end of Ramadan (Eid-ul-Fitr), end of Hajj (Eid-ul-Azha) and the birthday of the Prophet Muhammad (Eid-Miaid-un-Nabi) which are organised in mosques in various cities of Australia

• Eid Festivals are organised during the above mentioned occasions in all state capitals of Australia. Muslims travel as singles, groups or families to meet other Muslims in the state capitals to celebrate Eid. They enjoy meeting each other, food, music, fashion and Islamic talk shows. Many local Muslim businesses organise stalls at the festivals for food, fashion, books, CDs and various accessories.

Australian tourism operators could build partnerships with Australian Muslim societies and organisations to develop products based upon similar events throughout the country. Such events could be collectively promoted as milestones along the road leading towards Muslim unity and cohesiveness. Tourism operators could offer reasonably priced, bundled packages for individuals and families to travel to and attend such events. Over the years, Madrassas (Islamic schools) have successfully provided Islamic educational programs in Pakistan (Andrabi et al. 2006; Rahman & Bukhari 2006). These programs have attracted large numbers of students to Pakistan; who travelled from Muslim communities throughout the world to enrol in a Madrassa to develop their spirituality by studying Islamic theology, philosophy, law, economy, governance, and, Sufism (Andrabi et al. 2006; Rahman & Bukhari 2006; Ahmad 2004). A good percentage of many students enrolled in Madrassas in Pakistan were foreign students.

Therefore, inclusion of the Madrassa educational programs in a discussion of spiritual tourism products is warranted by the fact that these students travelled to schools to enrol in spiritual educational programs (Haq & Jackson 2007; Milligan 2006). Marketing spiritual educational programs, such as those delivered by Pakistani Madrassas, would provide a business opportunity to tourism operators targeting exclusive Muslim spiritual tourists. These programs could be marketed as a complete spiritual tourism package with a range of features including accommodation, food and transport.

6.3.2 People strategies for exclusive Muslim spiritual tourists

When studying and analysing the people involved with spiritual tourism for exclusive Muslim spiritual tourists, the influence of historical and religious characters is apparent.
Exclusive Muslims in Pakistan placed little importance on the tourism operator who booked their spiritual travels. By contrast, Australian exclusive Muslims commented on the effect of the behaviour and attitude of tourism operators. However, most exclusive Muslims mentioned the spiritual destination service providers, the people who were serving them or guiding them during their trips.

The majority of Muslim spiritual tourists from Pakistan refrained from complaining about any aspect of the service, including the behaviour and capability of the people. However, there were a few exceptions, such as STP22 who expressed his disappointment when he went to the shrine of Sufi Rumi in Turkey and saw the lady tour guide dressed in a Western dress, which he called ‘outrageous’. In comparison with the Pakistanis, the Australian-based Muslim spiritual tourists were more vocal about the importance of the ‘people’ characteristics. An example is found in the interview with STA27 who went to see a tourism operator to finalise his Hajj package. He saw the operator smoking and decided not to buy the package from him. ‘How could I purchase a ticket to Mecca from someone who is not a righteous Muslim?’ Some respondents even described cases where they had lodged formal complaints about the performance and attitude of the people at spiritual destinations, for example in the Grand Mosques of Mecca and Medina during the Hajj (Haq & Jackson 2009).

As observed in the literature, the people at places in Pakistan, particularly at Sufi shrines, the visitors enjoy listening to the qawwali. Qawwali is a classic song based on mystic of sufi poetry praising God and His Prophets. Many Pakistani spiritual tourists visit specific shrines that are famous for arranging good qawwali songs sung by renowned singers. Folk singers enhance the spiritual experience of the place and visitors STP4, STP5 and STP7 mentioned that they and their friends generally visited Sufi shrines to listen to good qawwali for a spiritual experience. The qawwali singers and musicians shall be considered as important ‘people’ to promote spiritual tourism to that destination.

The site veneration attaches itself to the person who is a guide or a tour assistant telling tourists about the historical and spiritual depth of the place. However, a number of Pakistani Muslim tourists did mention their disappointment at various Sufi shrines in Pakistan where the local guide could not provide details regarding the literary works and the public spiritual impact of that particular Sufi. Some exclusive Muslim tourists also raised their concerns about the inadequate linguistic skills of the people who represented the place. Australians
gave examples of instances of travelling to destinations in Pakistan, Iraq, Jordan, Egypt and Turkey, where the local guides there could not provide the relevant information in ‘proper’ English.

This study suggests that providers of both public and private spiritual tourism should be extremely careful in their selection of local guides. This thought is based on the analysis of comments of participants in the study and an interview with the owner of a travel agency that organises spiritual and cultural tourism exclusively for Japanese travellers in Pakistan. It is suggested that when giving consideration to how people affect the marketing strategy for exclusive Muslim spiritual tourists, the choice and effect of local guides on the spiritual tourism experience needs careful consideration. The training of guides should not only include the history, spiritual depth and impact of the site, but guides should also be fluent in various languages, particularly languages commonly spoken by the visiting spiritual tourists.

6.3.3 Communication strategies for exclusive Muslim spiritual tourists

Exclusive Muslim spiritual tourists have already nourished their own interest and focused their attention on spiritual tourism. Since the attention has already been attracted towards spiritual tourism, the advertising message will be pivotal to inspiring the purchasing action. The key message to be advertised is Islamic brotherhood that compels Muslims to associate with each other in spiritual activities. This message should be linked to information about the range and availability of travel packages. The communication targeting this group needs to have a complete focus on Islam as the right and only path for the salvation of humanity.

Australian exclusive Muslims shall be motivated by the advertising message of developing self-identity, discovering themselves and knowing who they are through their spiritual tourism. Meanwhile, the advertising message of Muslim brotherhood and unity should be emphasised for Pakistani exclusive Muslim spiritual tourists. These exclusive Muslims have shown solemn devotion towards the Quran and the guidance of the Prophet Muhammad.

Explicitly written in brochures could be references to the Prophet’s instructions regarding leisure and travel. For example, his sayings: ‘most of the people do not know how to use two of the bounties: their health and their spare time’ (Vukonic’ 1996, p.3), seek knowledge even if you have to travel to China, ‘travel, thus you will be healthy and enabled for everyday experience’ (Vukonic’ 1996, p.41). Likewise, the verses of the holy Quran that motivate the
believers to travel ought to be included in brochures, ‘travel through the earth, and see what the end of those who rejected faith was’ (The Holy Quran, p. 77).

The advertising message needs to target people who are characteristically proud and contented to be Muslims. The communication message will only penetrate this target market when delivered through a narrow range of channels. Radio stations, religious programs on television, print media, the internet and public relations were all favoured by exclusive Muslims. The research findings have indicated that these tourists did not favour entertainment related media and some respondents even labelled it as un-Islamic or ‘Haram’ (religiously unlawful).

Australian exclusive Muslims could not be targeted by using local television since there are few specific interest programs on television that they would watch. Communication tools that could be applied to attract exclusive Muslim spiritual tourists are discussed separately in the following. Print media should be used strategically to deliver the advertising message to exclusive Muslims. As part of the advertising strategy, specific forms of print media pertaining to Islamic spirituality and practices read by these tourists should be used to advertise exclusive Muslim spiritual tourism packages. In Australia, there are monthly or fortnightly newspapers called the Muslim Times for Muslims published in major cities such as Sydney, Melbourne, and Brisbane. Such publications have good reading response from Australian Muslims and shall be used as tools of the print media.

In addition, brochures are a specific type of print media which can be used to deliver spiritual tourism marketing messages to exclusive Muslims. Brochures can be effectively employed for the promotion and distribution of spiritual tourism information, provided that research into an appropriate place to drop brochures is carried out (Iyer, Soberman & Villas-Boas 2005). In Pakistan, it is unusual to use brochures to disseminate information throughout the community since a traditional face-to-face encounter with operators is the usual process by which spiritual tourism packages are bought. There is also little trust in booking and paying on-line for tourism products. However, using brochures to promote spiritual tourism is likely to be successful, provided that operators adopt the advertising message recommended earlier in this section. Brochures targeting these tourists should underline benefits of gaining knowledge and strengthening the faith by visiting spiritual destinations.
Local Islamic radio stations in the major cities of Australia broadcast Islamic programs for all age groups. For example, there is a Muslim community radio in Sydney broadcasting on 92.1FM (http://www.2mfm.org/). Muslim radio stations could be used by religious centres or tourism operators to promote spiritual tourism for Muslims. Radio messages could include publicity about visits to various old and new mosques in the country, Muslim camping trips where the teaching and practice of Islam would occur or gatherings of Muslims to discuss global issues and their solutions from an Islamic perspective. Radio programs could be interspaced with advertising messages about spiritual tourism products for specific Muslim destinations.

Outdoor advertising is used frequently in Pakistan; many religious groups use banners and billboards to promote their gatherings and seminars. It was not ascertained during interviews in Pakistan whether exclusive Muslims would like to see spiritual tourism to shrines, Ijtima or other destinations advertised on banners. However, none of the respondents refuted this idea. Consideration should be accorded to the suggestion from the senior official from Pakistani Ministry of Religious Affairs who reported that banners were the best promotion tool in smaller cities with less population and sophistication than larger cities. Contrarily, using banners in Australia is not an effective communication tool since some respondents expressed it as an outdated advertising tool.

The internet e-advertising potential is growing. Muslims around the world, especially younger Muslims, are very keen on using computers to build global networks. LinkedIn and Facebook have revolutionized e-networking and people belonging to specific groups, such as exclusive Muslim spiritual tourists use these channels for networking. Many exclusive Muslims are also observed to be turning towards websites to find their life partners. This practice is less common in Pakistan, although some respondents reported that few young men were trying to find Muslim girls in European countries to marry them so they could migrate to their countries. However, no one with first-hand experience in doing this was found among research participants in Pakistan.

In Australia, establishing marriage arrangements through the internet is more common and many Muslim boys and girls have such motives behind their e-networking with Muslims in other countries. Such frequently accessed Islamic websites could be used to display pop-up or static advertisements on spiritual tourism. Virtual spiritual tourism delivered through the
The internet is another means of promoting spiritual tourism (MacWilliams 2002). In future, as technology improves, the delivery of 3D virtual trips to spiritual destinations seems inevitable. There may be websites offering alternative, low priced, safe spiritual tourism programs, but currently websites are used to inform and motivate potential spiritual tourists. The economic prosperity and visa access of Australian exclusive Muslims who find these destinations appealing allows them to easily make up their minds to visit these destinations. Such economic and diplomatic prerequisites to easy travel are almost nonexistent in Pakistan. Respondents recommended the following websites:


Maintenance of public relations is vital for marketing spiritual tourism to the exclusive Muslim spiritual tourists. They have been recently targeted by media and the public in Muslim minority countries. For example, the negative media reports that targeted the first American Muslim congressman, Keith Ellison, who went for Hajj in 2008. There have also been some reports on the Hajj as a ritualistic and orthodox exercise where Muslims practice extreme and violent measures by throwing stones in groups, causing stampedes, killing animals and creating health problems (Ahmed, Arabi & Memish 2006).

If Google searches for ‘Hajj as jihad’ or ‘sharia’ are conducted then antagonistic websites (such as, www.jehadwatch.org; www.creepingsharia.com and www.islamonitor.org) open up criticising Ellison, Muslims, Islam and the whole practice of Hajj. As pointed out by various Muslim spiritual tourists, especially the exclusive ones, mass media linking Islam to terrorism and violence have motivated them to be more spiritually steadfast. They now travel more frequently to Islamic destinations with the purpose of learning Islam and improving their self-identity. Tourism operators can turn negative publicity around to use it to encourage exclusive Muslims to go for spiritual tourism to specific destinations linked to Islam.

Favourable publicity needs to be spread by tourism operators to counter negative publicity. For example, reporting words of the US congressman Ellison, when he declared that at Hajj he had a transforming experience, he felt like an ordinary Muslim and forgot if he was a black man, white man or an American would be helpful in countering negative publicity. Public relations can also use positive media articles such as the one published in *The Economist* which discussed Sufism, Sufi shrines and Sufi music in Pakistan (*The Economist* 2006).
The Pakistani Ministry of Tourism needs to disseminate media articles like these through public forums, especially those available online, to bring foreign tourists into Pakistan as part of their public relations strategy. There are numerous regular online publications that could be used to build close public relations with the Muslim population. Tourism operators offering Hajj or Umrah packages to exclusive Muslims should contact the relevant media sources indicating who was at fault in incidents reported and what remedial action has been taken.

6.3.4 Collaboration strategies for exclusive Muslim spiritual tourists

A horizontal partnership between public and private tourism organisations exists in Pakistan. However, there are many flaws in the structure and functions of the partnership since it is not based on suggestions to have clearly defined objectives, mutual interests and specified tasks for each partner (Watkins & Bell 2001; Augustyn & Knowles 2000; Selin 1999). Government tourism bodies, the Ministry of Tourism Pakistan (MOTP) and the Pakistan Tourism Development Corporation (PTDC), reported many irregularities by private tourism companies. The government attributed tourism operators’ unwillingness to follow rules and regulations for partnerships outlined in the Pakistan Tourist Guides Act of 1976 and the Travel Agencies Act of 1976.

Almost all Pakistani tourism operators expressed their disappointment with the government tourism agencies that they claimed were only interested in raising taxes and public commissions. They protested that the government agencies were raising taxes without providing smooth distribution or effective promotion channels to support tourism. Moreover, many private operators expressed their thoughts that the Pakistani Government had not done enough to improve the image of Pakistan as a safe, healthy, entertaining place and a spiritual destination. Hence operators claimed that due to the lack of an active partnership with the Pakistan Government, Pakistan was rapidly losing all types of foreign tourists.

The analysis and solution of partnership problems is not the objective of this thesis. However, an awareness of weaknesses in tactical management areas is necessary as these weaknesses influence the implementation of recommended relationship marketing strategies, provision of which is the purpose of this thesis. In order to support the application of the proposed marketing strategy for Pakistani exclusive spiritual tourists, some comments on various elements of partnerships are subsequently provided.
Private tourism operators need to develop promotion tactics based on collaborations. Then they can work as teams to set promotion objectives to construct ideas and messages, to select the right media outlets, to determine roles of partners and to organise a check-and-balance system. If all partners are related to the tourism industry then they can split the costs in time and effort for the creation and delivery of messages, accessing the media outlets, the cost management or the budget. The partners have to agree upon who will do what, where and when in the partnership. For example, one company could work on ‘a pure Islamic spiritual experience’ message; another company could work on the theme of ‘spiritual development with the family’; another one could work on connecting with Allah or obedience to the Prophet Muhammad.

In a similar fashion, partners could apportion the division of media outlets. For example, one company would organise television and radio advertisements, another would look after messages in religious periodicals while another one would work on internet advertising. The Pakistani government enjoys a strong hold on the media so it would be a valuable partner for private operators and it could take responsibility for bringing partners together in the area of promotion. Their control of the media would facilitate publicity for spiritual destinations in Pakistan by arranging a brief documentary on a particular spiritual destination to follow the evening news on television. Such a documentary would include information about private tourism operators offering special discounts for travel packages to that destination.

Since 2005, the Economic Wing of the Ministry of Tourism of Pakistan (MOTP 2005) had developed a religious tourism plan, now known as spiritual tourism in Pakistan for three religions: Sikhism, Hinduism and Buddhism. Under that plan the MOTP (2006) was collaborating with the Pakistan Tourism Development Corporation (PTDC), various private tourism agencies, transport companies, private hotels and local Hospitality Institutions. The program was progressing well but in 2006 the Pakistani Government abruptly decided to take the program away from the MOTP and pass it on to an external consultant. Since then, consultants have been working on products and packages for spiritual tourism in Pakistan and been trying to get all stakeholders into an effective collaboration. They have not met with any real success which means that the collaboration was misdirected and hence ineffective.

The MOTP was performing well with the program by using its own resources, but when the project was passed on to the private consultant, the orientation and power of the collaboration
was disturbed. This conclusion was arrived at after consideration of comments of private tourism operators in Pakistan who were in favour of building partnerships with the government. Tourism operators even specified that in collaborations, MOTP and PTDC should take the leading roles in marketing Pakistan’s image as a multi-faith spiritual destination since it could offer access to historical and modern holy sites for religions such as Islam, Christianity, Buddhism, Hinduism and Sikhism.

In the presence of the local media on April 17, 2008, the President of the Rawalpindi Chamber of Commerce declared in a seminar presented by the researcher, titled ‘Opportunities for marketing spiritual tourism in Pakistan’, that he would start a partnership arrangement among 40 members of the Chamber. They would work towards developing the spiritual tourism market in Pakistan for domestic and foreign spiritual tourists. Most operators agreed to work on various aspects of the program by creating partnerships among themselves. Development of the partnership process has been progressing but due to recent political and security crises in Pakistan, a formal partnership has not materialised yet.

Madrassas, as a spiritual tourism program, heavily relied on a strong partnership with the Pakistani Government (Rahman & Bukhari 2006). This productive collaboration was based on political, religious, social, financial and economic grounds. The collaboration was broken by the government of the former President, General Musharraf, when his regime decided to support the West in their war on terror. It was alleged that these Madrassas in Pakistan were teaching militant Islam and promoting violence against non-Muslim Governments and people. Musharraf’s regime ransacked many Madrassas and shut them down or imposed tough regulations on them.

This thesis will not reflect on the political, religious or social issues involved in the partnership regarding the Madrassa program. However, from a marketing perspective, this study acknowledges that the break-up of this partnership was a huge set back to the spiritual tourism market in Pakistan. Foreign students or exclusive Muslim spiritual tourists, going to Pakistan have dropped massively (Rahman & Bukhari 2006). This study strongly suggests that the current democratic Government needs to rebuild the collaboration and redesign spiritual tourism products based on Islamic education and the Madrassa system.

The distribution of Islamic education services had been supported by the Pakistani Government. Pakistani Embassies in other countries promoted Madrassas and offered study
packages for Muslim students, most of whom were exclusive Muslims. All other distribution activities were divided among the embassy, licensed travel agents, airlines and the Madrassa partners to reach the partnership’s mutual goals. In Australia, the Saudi Arabian Embassy has built effective partnerships with their exclusively authorised and licensed travel agents as well as some airlines. In some cases, if a Hajj or Umrah operator commits to a client, the Saudi Embassy arranges the required visa in only two days, a process which normally takes two weeks. The collaborations with airlines help them to organise special trips for spiritual tourists to Mecca if there is a crisis. For example, when political protests in Thailand closed down the Bangkok Airport in November 2008, among thousands of travellers stranded at the airport, the first passengers to fly out of Bangkok were spiritual tourists going for Hajj.

6.4 Relationship marketing strategies for exclusive ‘Other’ spiritual tourists

An exclusive ‘other’ spiritual tourist within this study has been recognised as a person, other than Christians and Muslims, who travels to seek spiritual growth and understanding from a firm religious perspective in order to be more faithful to his/her own religion. They generally do not travel to, or visit any destination or place known to be of any religious or spiritual significance to other religions. Therefore the positioning of spiritual tourism products for exclusive ‘others’, similar to exclusive Christians and Muslims, is reliant upon their faith and religion.

Acknowledging a limited number of respondents, this research has established that Muslims in Pakistan and Christians and Muslims in Australia comprised the majority of exclusive spiritual tourists in the scope of this study. However, there are other minority groups of exclusive spiritual tourists who belong to faiths other than Christianity and Islam, which will be called exclusive ‘others’. There were no exclusive ‘other’ spiritual tourists willing to be interviewed in Pakistan but conversations with two tourism operators, a Sikh and a Hindu, indicated that they did provide tourism services for some exclusive ‘other’ tourists.

Among Australian spiritual tourists it was difficult to identify the exclusive others who were neither Christians nor Muslims but still reflected the characteristics of being exclusive in their religious beliefs. In Australia, the exclusive ‘other’ spiritual tourists interviewed followed the Buddhist faith (STA3), the Hindu faith (STA28) and the Jewish faith (STA16). In Pakistan the exclusive ‘other’ spiritual tourists are part of the two percent non-Muslim minorities
including Christians, Hindus, Sikhs or Buddhists. Due to the limited demand, there was no business reliant entirely upon the custom of exclusive ‘others’ in either Australia or Pakistan. However, there are tourism operators providing some overseas and domestic tourism products for exclusive ‘other’ spiritual tourists.

The relationship marketing strategy proposed for exclusive ‘others’ is based on the analysis of interviews with three Australian spiritual tourists since the four Hindus and four Sikhs in Pakistan; invited to participate in the research declined to be interviewed. As representatives of religious minorities in Pakistan, there were political and security reasons for their refusal to participate. Due to the limited number of exclusive ‘other’ participants, the knowledge gained from the analysis of their comments has been supplemented by information from tourism operators in Australia as well as one Sikh and one Hindu tourism operator in Pakistan. Comments from two Pakistani tourism operators confirmed that an exclusive ‘other’ spiritual tourism market segment existed in Pakistan. Based on their contact through their business operations with exclusive Hindu and Sikh spiritual tourists in Pakistan their comments highlighted needs and benefits desired by such spiritual tourists.

The research confirmed that family values and traditions were important to exclusive ‘others’. Using family values to motivate exclusive ‘other’ spiritual tourists is critical to relationship marketing strategy. The exclusively faithful can be motivated to send younger generations for exclusive spiritual tourism so that they can learn about and understand their spiritual backgrounds to ensure the continuation of family spirituality. For example, many Sikh families come to Pakistan, or send their young ones to visit and stay at the hostels, to learn and adopt Sikh spirituality and associated values (Klemm 2002).

When offering overseas spiritual tourism packages to ‘other’ exclusive spiritual tourists, operators should adopt a marketing strategy presenting the purity and perfection of their religion. Interviews reflected that there were various elements within each faith that could be used to supplement the particularised advertising message targeting exclusive ‘others’. Gender equality, animal rights and environmental protection were mentioned by exclusive ‘others’ as being particularly important in comments about their spirituality.

The concept of branding was first introduced to the world by Hinduism, according to STA28. He said that the Hindu symbols of Om (God) and the Swastika (similar to Hitler’s sign) had existed for thousands of years. He further commented that such signs initiated the concept of
using images and symbolism that had evolved into ‘branding’ in modern marketing. The Hindu tourism operator in Pakistan also suggested that using the name and blessing of the god or goddess to highlight the spirituality of a Hindu location in Pakistan was a successful branding tactic.

In addition to referring to particular elements important to their religion, symbols and names directly linked with their own religion fascinated the exclusive ‘other’ spiritual tourists. For example, although STA16 said that Jews did not ‘fancy any symbols’, she also talked about the *Star of David* as part of the identity of Jewish people, organisations and associations. She also mentioned that whenever she needed any services including tourism, she would search for a Jewish company or proprietor names which she thought was part of her loyalty to her Jewish faith and heritage. Thus, incorporating religious teachings, symbols and leaders into the advertising message forms the foundation of the branding strategy for exclusive ‘others’.

Based on comments of the exclusive ‘other’ spiritual tourists, the name of any company, person or spiritual tourism package should originate directly from their religion in order to be appealing for them. The significance of such suggestions was confirmed by the Sikh tourism operator who had found that mentioning the name of the religion; Sikhism, Sikh family values and identity, and, symbols and signs of Guru Nanak were useful in establishing the brand in minds of Sikh spiritual tourists. Sikhs also have devotion towards photos and icons of their religious leader Guru Nanak, which can also be used to symbolise Sikh traditions and spirituality in relationship marketing.

**6.4.1 Product strategies for exclusive ‘other’ spiritual tourists**

Similar to other exclusive segments, the strategy for relationship marketing to exclusive ‘other’ spiritual tourists requires paramount importance to be given to the creation of a product that presents core benefits expected by its consumers. Learning more about their own faith forms the core of a product that would attract the interest of exclusive ‘other’ spiritual tourists. The actual product, could be comprised of various temples, monasteries, archaeological sites, shrines or even geographical locations where exclusive ‘others’ learnt about, appreciated and understood the spiritual knowledge and wisdom of their faith. For example, the historical evidence of the presence of religious leaders such as Buddha and Guru Nanak and their symbols attract several exclusive ‘other’ spiritual tourists.
In Pakistan, various spiritual traditions are embedded in the local culture and geography of the country. There are many destinations within Pakistan valued by exclusive spiritual tourists affiliated with the Hindu, Buddhist and Sikh religions (Buehler 1997). Among several Hindu destinations, the most remarkable ones are:

- The Hinglaj Temple at LasBela, the Teerath-asthan (spiritual place) of Hinglaj Matajee (a Hindu goddess of peace and harmony),
- Hindu archaeological treasures of the Moen jo daro and Harrappa civilisations,
- Sun Temple in Multan, there since 325BC, also made famous by the visit from Alexander the Great (Wannell & Hasan 2008).

Significant Buddhist spiritual destinations are:

- The city of Taxila, 32 kilometres north of Islamabad, a historic centre of Hindu and Buddhist civilisations between the 6th century BC and the 5th century AD (Naqvi 2003; Allchin 1982),
- Swat valley, 100 miles North of Peshawar, with many Buddha relics and images including the giant statue of the fasting Buddha engraved on a limestone rock,
- The Takht-i-Bahi Buddhist monastery, in Mardan district 80 kilometres from Peshawar, is on a 152 meter high hill and was part of the ancient Buddhist Gandhara Kingdom ruling from the first to the seventh century AD (Huntington 1990).

Sikh spiritual destinations are:

- Nankana Sahib, the Grand Temple in Sheikhupura near Lahore where the founder of Sikhism, Guru Nanak, was born (Wannell & Hasan 2008),
- Panja Sahib Shrine complex in Hassanabdal, 25 kilometres from Islamabad, where Guru Nanak had his palm imprinted on a piece of rock (Singh & Narang 2004).

There are few destinations in Australia that could compete with those in other countries for the interest of exclusive ‘other’ spiritual tourists. However, this research implies that geographical isolation, the state of the world economy and politics affect spiritual tourists’ motivation to travel to distant destinations. Consequently in Australia, Buddhist societies have taken on the role of developing domestic products for their exclusive ‘other’ spiritual tourists. The product development strategy adopted by both the Buddhist Society of Victoria and the Monash Buddhist Society is in accord with the proposed design of a marketing strategy for exclusive ‘other’ spiritual tourism as informed by STA3.

The Victorian societies are working on reconciling various denominations of Buddhists in Australia by promoting various Buddhist events and seminars throughout the country. Attempting to inspire Buddhist friends to join in visiting various Buddhist Temples in
Australia is another part of their strategy. The Melbourne Thai Buddhist Temple in Box Hill was also seen as a viable once-a-week spiritual destination for STA3. She further stated that the Buddhist Society of Victoria was proposing to build strategic partnerships with local tourism operators to organise Buddhist retreats in Australia and expand existing spiritual tourism packages to Thailand, China and Tibet for Buddhist exclusive ‘others’.

The product strategy in relationship marketing for Hindu exclusive ‘others’ would be to offer branded products focusing exclusively on the Hindu religion, its teachings and sages. Satsanga was defined by STA28 as the ‘ultimate truth’, a gathering of people around the holy person who was an expert in Satsanga and who enlightened everyone else in the gathering. Facilitating access to Satsanga was described by STA28 as something considered revered by all Hindus. While visiting Hindu temples would be appealing to some exclusive Hindus, ashrams are also a spiritual tourist destination where profound spirituality and harmony is experienced by Hindus and non-Hindus. Organising visits to ashrams in Australia, most of which are safely and easily accessible to Hindus, is another area where Australian product relationship strategy needs to be focussed. Products or places that would help to achieve the goal of giving up worldly desires for the ultimate truth would be appealing for many Hindus; ‘the truth is in everyone but only some people could find it by giving up the materialistic world and looking into the self’ (STA28).

Although many Jews would aspire to live in Israel, some exclusive Jews may consider that ‘the holy place of the Jews is not really safe since it is always under threat from others [not specified]’ (STA16). Products designed to facilitate travel to destinations in the Jewish Holy Land may not have as great an appeal as was anticipated prior to this research, though this notion could not be established based on the interview with only one exclusive Jew. The research established that a female, accustomed to the independence enjoyed while living in America and Australia, could find the environment in Jerusalem restrictive (Digance 2003; Fleischer 2000).

Promoting products that facilitated visits to synagogues and Hebrew congregations, and their associated hostels would be attractive to exclusive Jews who had sufficient time and monetary resources. Developing domestic products is an approach that is strongly recommended as part of the relationship marketing strategy for exclusive Jews. Meanwhile,
health and safety issues would need to be considered while developing spiritual tourism products and packages when the destination is Jerusalem or Israel.

Events, as established earlier, are also included in the product development aspect of the relationship marketing strategy. An example of an exclusive spiritual tourism event would have been the annual *World Buddhist Summit*, which was designed to attract thousands of Buddhist monks, scholars and devotees, from around the world, travelling to a conference in Pakistan in 2007. However, global incidents including terrorism and wars on terror, prevented the conference proceeding. The viability of proposing the development of such events for exclusive ‘other’ spiritual tourists as part of the marketing strategy is open to question in the present global environment. Intangible spiritual tourism products and services, such as events and seminars, held in the current political and security turmoil are unlikely to be successful in attracting exclusive ‘other’ spiritual tourists to a new destination.

### 6.4.2 People strategies for exclusive ‘other’ spiritual tourists

This research has revealed the importance of the ‘people’ for all exclusive spiritual tourists. However, the exclusive ‘other’ Australian spiritual tourists were categorical in specifying that spiritual tourism could not be linked to any person who does not follow their religious path with devotion. They also expressed their understanding that many of their friends who shared similar ideologies or who belonged to the same exclusive category would have similar preferences. For example, STA3 agreed that the majority of Buddhists were flexible in their religious practices and they could mix their religion with Australian culture, but she and many of her friends kept a distance between their Buddhist faith and local customs. Whenever she, or her family, or friends, planned their own spiritual journey in Australia or overseas, they always tried to connect with all Buddhist stakeholders.

The survival of the Pakistani businesses servicing the exclusive Hindu and Sikh market segment was based on the employment of exclusive ‘people’. The two Pakistani tourism operators interviewed, agreed that their clients wanted to go on trips with people who shared their religious beliefs and had a good understanding of their spiritual customs and rituals. The reason that tourism operators did not offer regular, standardised packages for exclusive ‘others’ became apparent when knowledge about the necessity to employ exclusive ‘people’ and the size of the target market was combined. For example, being members of minority groups in Pakistan, it was difficult for operators in Pakistan to find people who would fit their
exclusive spiritual tourists’ ‘people’ requirement. Sometimes due to his other business commitments, the Hindu operator had to cancel his spiritual tours because his cousin was no longer prepared to undertake the spiritual tourism work: ‘I think he is not into this adventure, I go myself or I make no adventure with the Hindus and Buddhists’.

In Australia, finding exclusive ‘other’ providers is unlikely to be a challenge though the size of this exclusive ‘other’ market segment in Australia could be small. Judging from the study participants’ comments, accommodating the restriction on the religious affiliation of the people involved with spiritual tourism should not be arduous. The exclusive ‘other’ Australian spiritual tourists stated that there was no shortage of exclusive ‘other’ service providers in their communities in Australia. For example, finding Jews to be in charge of trips to Australian synagogues and Hebrew congregations was not difficult. STA16 had met and heard the historical details and modern accomplishments of the places from well learned and scholarly Jews. She explained that ‘even a good Christian cannot tell the authentic history of Jews in Australia’.

Likewise, she had been able to arrange all her food and accommodation with the local Jewish community or some foreign Jewish students backpacking and working casually in Australia. Demographic research supported the view of STA3 that Buddhist people, their temples, shops, cemeteries, food and organisations are found mainly in bigger cities where the rising Buddhist population of Australia congregates (ABS 2007). Similarly, STA28 declared that he could find committed Hindus in various fields of life such as travel, education, health, hospitality, entertainment and food in Australia.

Based on comments of exclusive ‘other’ spiritual tourists and tourism operators, an important part of the spiritual tourism marketing strategy is ensuring that the people involved in the development and delivery of spiritual tourism for exclusive ‘others’ are strongly affiliated with the religion of their target market. Developing partnerships with religious centres and organisations may be the solution for tourism operators in overcoming the challenge presented by the necessity to accommodate this requirement of exclusive ‘other’ spiritual tourists. Ensuring that the people involved in spiritual tourism for exclusive ‘others’ are strongly affiliated with the religion of the target market must be included in the spiritual tourism exclusive ‘other’ marketing strategy.
6.4.3 Communication strategies for exclusive ‘other’ spiritual tourists

In order to achieve advertising cost effectiveness, promotion tactics of the recommended marketing strategy need to be narrowly focussed on the targeted segment of the market (Scott 2008; Iyer, Soberman & Villas-Boas 2005). For example, there is no need to inform all Australian population of a particular Jewish, Buddhist or Hindu religious gathering, centre’s inauguration, or the location of a holy man/woman. Therefore, an efficient and effective means of disseminating the advertising message to the exclusive ‘others’ is through partnerships between operators and religious centres who will facilitate the circulation of the promotional material (Tilson 2005).

The word-of-mouth needs considerable attention since such sensitive and loyal tourists belonging to a small but significant segment make a lot of their travel decisions based on word-of-mouth recommendations (Oppermann 2000). Word-of-mouth promotion is a verbal communication between providers, independent experts, family and friends and the consumer (Ennew, Banerjee & Li 2000). Effective use by both the Sikh and Hindu tourism operators of this tactic in Pakistan suggested that this promotion tactic should be included in any exclusive ‘other’ spiritual tourism relationship marketing strategy. Research has suggested that when integrated into the marketing strategy, word-of-mouth would not only be consistent with the marketing concept but will also be beneficial to a business (Ennew, Banerjee & Li 2000). It is important to remember that simple incentives may not be sufficient to generate effective word-of-mouth recommendations; good relationships and service are more likely to generate such recommendations (Ennew, Banerjee & Li 2000; Oppermann 2000).

After analysing information from interviews with exclusive ‘other’ spiritual tourists and tourism operators, it has been concluded that in line with modern tourism marketing, best tools for delivering promotional messages to exclusive ‘others’ are the internet, or their exclusive ethnic newspapers or newsletters. The development of marketing strategies has experienced a significant change due to the diffusion of internet and surfacing of multi-dimensional web-based technology (Woerndl, Papagiannidis, Bourlakis & Li 2008; Barnett & Standing 2001). The promotion of spiritual tourism services cannot be successful without the regular usage by providers and consumers of this technology. Information propagated through internet technology needs to be updated regularly regarding changes of products’ prices.
Internet websites, rarely accessed by people outside their religion or even inclusive followers of their own religion, have been set up by exclusive ‘other’ groups. Websites include not only religious messages, but it also provides information about food, accommodation, travel and, above all, networking opportunities. Such websites are frequented by religious followers who find themselves different and apart from the general population. Exclusive ‘others’ discover their fellow individuals on websites and they prefer to socialise, professionally as well as personally, only with people who are exclusive ‘others’. Sometimes they find their life partners on such websites. Therefore, for tourism operators planning to target such niche groups, they need to select right websites to promote spiritual tourism products.

Email, SMS, twitter and other electronic communication tools are cost effective promotion tactics employed in viral marketing to trigger the spread of brand messages throughout a widespread network of buyers. Commercial open viral marketing is intention driven and aims to create interest in a product, service or organisation by making it clear who the organisation is or what product or service is being marketed (Woerndl, Papagiannidis, Bourlakis & Li 2008). Marketers actively use the strategy of viral marketing to encourage word-of-mouth referral aimed at advancing product adoption. This tactic would reduce promotion costs and improve the pace of adoption. In a challenging economic climate, using low cost promotion tools to narrowly target a relatively small market segment is an effective communication tactic.

There are newspapers and magazines that are published for various religious groups that can be used by tourism operators to promote spiritual tourism. For the sole purpose of effective promotion, partnerships between various stakeholders belonging to one religion could be established. For example, various Buddhist temples, religious centres, education institutions, social organisations and arts exhibitions could create a partnership and advertise their services as well as promote public relations. Spot target advertising in newspapers and travel magazines could also be used to deliver marketing messages to exclusive ‘other’ spiritual tourists at particularly important seasons, such as prior to the anniversary of Guru Nanak when many Sikhs travel to Pakistan. For example, Sikh newspapers are published in the Punjab province of India and travel magazines appear in other countries such as Canada and the UK. Collective advertising from spiritual tourism operators and their partners is also a cost effective promotional strategy.
6.4.4 Collaboration strategies for exclusive ‘other’ spiritual tourists

The exclusive ‘others’ spiritual tourism marketing strategy recommends the establishment of both horizontal as well as vertical partnerships (Augustyn & Knowles 2000). Partnerships are a key option in the strategic marketing of spiritual tourism in a limited market which has the potential to expand if better packaging and promotions could draw in more exclusive spiritual tourists. These partnerships, whether vertical or horizontal, will assist in using the right people at the right time. Partners need to have a clear understanding of the required background, training and selection of the people concerned in the partnership.

Promotional activities can be improved by the partnership participants since the stakeholders would each bring particular strengths to the partnership when preparing different promotional themes, messages, objectives and accessing the appropriate distribution channels involved in exclusive ‘others’ spiritual tourism. Different partners can act in different capacities to effectively deliver the products and services to the exclusive ‘others’ through different distribution systems. Vertical partnerships between religious groups and operators should be fruitful since existing spiritual tourism products or services could be improved by the lack of competition between the partners who could work co-operatively to satisfy their needs and their clients’ needs.

Religious centres, institutions, business groups and tourism operators need to co-operatively collaborate to pinpoint the actual products desired by their clients. If tourism operators, religious centres and other religious stakeholders do not communicate effectively with each other then they could possibly misread the needs and wants of their tourists. For example, STA3 explained that exclusive Buddhists wanted to join together in spiritual meditation classes but temples were organising family days and the family day environment was not conducive to meditation. However, developing vertical partnerships among companies catering for this market are a valuable strategic marketing tool since these types of partnerships would streamline business systems; partners could share their resources, cut costs and offer specialised packages to their customers (Augustyn & Knowles 2000).

Horizontal partnerships are necessary to support networking arrangements with the government of Pakistan since it is the responsibility of PTDC and the Ministry of Religious Affairs to maintain holy places; the Pakistani Government’s image would improve among overseas visitors to Pakistan if the partnership was successful. Horizontal partnerships in
Australia would require the tourism operators to liaise at the Federal and State level with the Australian Government Ministry of Tourism and Environment, Heritage & Tourism. The Australian Government could provide resources not available to small religious centres for specific public relations activities. These programs could include a Buddhist Week or a Hindu Week for example. Horizontal partnerships between the Australian Government and tourism operators would be designed to boost domestic spiritual tourism.

Partnerships with religious organisations and centres linked to Hinduism, Buddhism and Sikhism would authenticate products being offered and relationships between partners could be used as part of their promotional campaigns. Such partnerships would help tourism operators to convince the exclusive ‘other’ spiritual tourists that they are not only business orientated but also religiously devoted and involved in promoting and preserving their religions through spiritual tourism.

6.5 Conclusion of marketing strategies for exclusive spiritual tourism

In previous sections of this chapter, marketing strategies for three types of exclusive spiritual tourists were presented separately. The elements of relationship marketing were used to apply strategies to three major segments, Christians, Muslims and ‘others’, of the exclusive spiritual tourism market. Exclusive spiritual tourists with their focus on their own religion were observed to be similar in attitude to some religious tourists and pilgrims; hence promotion and packaging strategies already being applied to religious tourists and pilgrims could be adapted in the marketing strategies proposed for exclusive spiritual tourists. However, the existing religious tourism and pilgrimage marketing strategies have targeted potential tourists from a specific denominational fragment of a particular religion.

This thesis advocates that the time is right to shift the marketing to relationship marketing strategies for a wider audience consisting of religion rather than any denomination in three subgroups of exclusive spiritual tourists. This study suggests the consideration of various aspects of extant religious tourism and pilgrimage strategies to target all exclusive spiritual tourists affiliated with a particular religion. The marketing strategy for exclusive spiritual tourists affiliated with one particular religion, such as Christianity, had the objective of attracting exclusive Christian spiritual tourists to any Christian destinations or events.
It was acknowledged in these strategies that exclusive spiritual tourists were mostly motivated by faith and received inspiration from current and historic holy characters related to their religion. Exclusive spiritual tourists, in general, did not express sensitivity to costs involved in their spiritual tourism. All exclusive spiritual tourists preferred contracted and simple distribution channels. Preferred media channels were directly associated with their religion and internet was the most commonly used medium. It was observed in this study that internet, known as an agent of globalisation, did not really help to break down barriers among various religious groups.

Existing promotion tools and packages for religious tourists and pilgrims should be adapted to appeal to each of the three subsections of the exclusive spiritual tourism market. The people used in marketing and tourism processes, from the operator through to the tour guide, should be selected from each religious subsection of the target market population and trained to meet service needs of the particular segment of exclusive spiritual tourists. This chapter also suggested building stronger partnerships between religious centres, tourism operators and destination or event organisers for relationship marketing of spiritual tourism.
<table>
<thead>
<tr>
<th>Type of spiritual tourist</th>
<th>Product strategies</th>
<th>People strategies</th>
<th>Communication strategies</th>
<th>Collaboration strategies</th>
</tr>
</thead>
<tbody>
<tr>
<td>Inclusive spiritual tourists</td>
<td>Place and events linked to multi-faith and human development</td>
<td>Inclusive attitude towards religion and spirituality</td>
<td>Internet, Web2.0, TV programs &amp; documentaries, radio promotion, magazines about spirituality only</td>
<td>Social, humanist, welfare agencies, open minded and inclusive religious and government bodies and tourism operators</td>
</tr>
<tr>
<td>Exclusive Christian spiritual tourists</td>
<td>Places and events linked only to Christianity</td>
<td>All related people should be faithful, strong, proud, and practicing Christians</td>
<td>Christian websites, TV channels &amp; radio stations, holy books and magazines</td>
<td>Religious, sacred &amp; Church groups, Holy site/place &amp; events’ management, the public and private tourism operators</td>
</tr>
<tr>
<td>Exclusive Muslim spiritual tourists</td>
<td>Places and events linked only to Islam</td>
<td>All related people should be faithful, strong, proud, and practicing Muslims</td>
<td>Islamic websites, TV channels &amp; radio stations, Quran &amp; Hadees references, Sufi literature</td>
<td>Religious/Islamic centres, Madrassa &amp; mosque groups, Holy sites &amp; events’ management, the public &amp; private tourism operators</td>
</tr>
<tr>
<td>Exclusive other spiritual tourists</td>
<td>Places and events linked only to their specific faith</td>
<td>All related people should be faithful, strong, proud, and practicing followers of their faith</td>
<td>Specific religious websites, books and magazines</td>
<td>Religious, sacred &amp; worship centre groups, Holy site/place &amp; events’ management</td>
</tr>
</tbody>
</table>

Figure 6.1: Relationship marketing for four segments of spiritual tourists
Chapter 7: Conclusion and summary

7.0 Introduction

The last chapter of this thesis presents a summary of the study conducted and a discussion on its implications. Limitations of the study are highlighted with ideas about the future research direction. Market segmentation for positioning the product was the approach adopted to differentiate spiritual tourism from other types of special interest tourism. Segmentation of the spiritual tourism market was the foundation upon which the spiritual tourism relationship marketing has been developed in this study. The preceding chapter presented relationship marketing strategies for four segments of spiritual tourists identified from findings of this thesis. Recommended strategies adapted well-accepted business strategy theory to the recently emergent field of spiritual tourism.

7.1 Summary of the study

This study has emphasised that the concept of spirituality is an important aspect of today’s lifestyles in all regions of the world. Spirituality has been discussed as a multi-faith, cross-cultural, socially diverse and a human development oriented concept. The concept of spirituality can be marketed as a product from a social, human and business perspective. This thesis suggests that spirituality could be marketed as a product from a tourism perspective. The tourism perspective of spirituality highlights the evolution of spiritual tourism as a growing product in the tourism market. This exploratory study was able to arrive at a means of segmenting the spiritual tourism market by using semi-structured interviews to investigate, document and analyse characteristics and behaviour of spiritual tourists in Australia and Pakistan.

When this study on spiritual tourism commenced, there was a dearth of literature as well as industry approved information on spiritual tourism. To progress towards the aim of proposing marketing strategies for spiritual tourism, the product had to be specified and its position in the tourism market had to be established. The study of relevant tourism literature suggested that spiritual tourism could be classified as a subset of special interest and cultural tourism. Examination of the literature in related areas such as pilgrimage and religious tourism indicated that they were subsets of spiritual tourism, since it covered all their aspects and services. A conceptual framework was designed and presented in Figure 2.3, which
positioned spiritual tourism in the tourism industry, placing it as a subset of special interest and cultural tourism, with its major components consisting of pilgrimage, religious and non-religious spiritual tourism. Such a framework facilitated the development of marketing strategies for spiritual tourism.

To develop marketing strategies for spiritual tourism, the product had to be specified, hence the literature pertaining to cultural, religious and special interest tourism, pilgrimage and marketing was reviewed. Tourism literature reviewed contained a ‘special interest’ element so adopting a differentiated marketing strategy was considered. However the differentiated marketing strategy could not be applied from a competitive perspective since the product was new and tourism providers were limited. Utilising the marketing mix concept to develop a differentiated spiritual tourism strategy was not regarded as suitable since this approach is uni-dimensional and considered to be outdated by many marketing scholars.

Due to the recognition of the importance of interpersonal interaction between the buyer and seller of service products, the dominant logic in marketing since the 1980s has been relationship marketing. So the differentiation strategy proposed for spiritual tourism is underpinned by relationship marketing theory. Therefore, the study of relationship marketing strategies identified various elements that were critical for effective strategy application. The critical elements selected for applying a relationship marketing strategy for spiritual tourism were: products, people, communications and collaborations.

For successful application of relationship marketing strategies, the spiritual tourism product had to be positioned effectively for customers. Customers, or spiritual tourists had to be identified accurately, or else marketing strategies would be developed in a vacuum without knowing the target market. In order to identify spiritual tourists, a segmentation model was required. The literature on tourism segmentation was evaluated and a typology of spiritual tourists was developed. Two dimensions of the typology are shown in Figure 2.4 (a & b). However, when the data collection and analysis process commenced, it was noted that spiritual tourists could not be effectively segmented based on the typology.

Before a satisfactory means of segmenting the target market was ascertained, other criteria mentioned in the literature were considered. An analysis of the study data concluded that factors such as nationality, ethnicity, education, age, gender, marital status, destination, purpose of the travel, media preference, religious knowledge, financial background, or
particular events were unlikely to provide a suitable basis for segmenting the spiritual tourism market. Therefore, a non-demographic means of classification was sought to achieve depth in market segmentation for spiritual tourism.

The data analysis and triangulation pointed out various categories that emerged from the study. The category embedded with the characteristic of all spiritual tourists, being inclusive or exclusive, was a useful finding to develop a marketing strategy. All other categories that emerged from interviews with spiritual tourists in Australia and Pakistan were included by the category of inclusive and exclusive spiritual tourism. Based on the category of inclusive and exclusive spiritual tourism, all respondents in both countries were segmented into four groups of spiritual tourists: exclusive Christians, exclusive Muslims, exclusive others and inclusive spiritual tourists. This study’s findings related to unfolding of world events, highlighted in the popular media but not adequately emphasised by marketing or tourism sources, indicated a growing market for inclusive spiritual tourism. Hence, developing products for inclusive spiritual tourism is suggested to be more cost effective and marketable than for any of the exclusive spiritual tourist segments.

Both electronic and non-electronic media are accessed by inclusive spiritual tourists. Therefore, a wide range of promotion channels can be used to deliver the advertising message to the inclusive segment of the market. Of more importance than the choice of channel delivery is the content of the advertising message. A message of peace, human development and universal spirituality should be used to promote holy destinations and spiritual events to inclusive spiritual tourists. The people involved in the delivery of the tourism process should be inclusive by nature to facilitate and enhance tourists’ experience. Neither the role of faith nor knowledge in motivating inclusive spiritual tourists could be solely emphasised, but the research indicates that a combination of both should be used.

In addition to comprehensive and tailored destination packages, multi-faith events, festivals, seminars and conferences should be marketed as products targeting inclusive spiritual tourists. Spiritual tourism products need to provide the opportunity for spiritual tourists to travel as individuals or in groups, since inclusive travellers do not have any particular social preference for their travels. Similarly, the inclusive spiritual tourism relationship marketing strategy supports the development of extensive partnerships, not only among tourism operators, government departments and religious groups, but also among different religious
groups. If collaborations are built across diverse religious groups, centres and organisations, tourism operators should align with them.

The relationship marketing strategies targeting ‘exclusive’ spiritual tourists imply that the people factor is particularly important. Since the spiritual tourism product would only satisfy ‘exclusive’ spiritual tourists if ‘exclusive’ people were associated with the product design and delivery. These people included not only tourism operators, distributors, partners and advertisers, but also the people directly communicating with exclusive spiritual tourists. Relationship marketing strategies for exclusive spiritual tourists suggested that product branding, destinations or events should all be directly linked to the religious affiliation of exclusive spiritual tourists. For exclusive spiritual tourists, this thesis suggested complete packages covering all aspects of the journey, as well as personalised products designed for individual or groups.

Communications with exclusive spiritual tourists should emphasise religious values, messages, symbols and personalisation. Effective distribution required management of the distribution intermediaries by contracting the channels, intermediation, and adopting the role of tour wholesalers because of the size of exclusive population segments. The principal element for the future growth of the spiritual tourism industry was identified as the establishment of partnerships based on religious backgrounds. Tourism operators need to adopt relationship marketing by establishing and maintaining partnerships with religious groups, centres and organisations as well as with government related tourism departments.

7.2 Implications of the research

There are implications for theory and practice in this research, details of which are discussed in the following sections.

7.2.1 Implications for theory

This study re-defined the concepts of spiritual tourism and spiritual tourists that have been discussed too broadly in the extant literature. The generic nature of these definitions portrays limited confidence in their value for research into spiritual tourism. The sub-category labels used in the study were derived from actual words of interview participants in the sample population of spiritual tourists and definitions of categories were grounded in the research analysis. Although future research is needed to test the validity of these spiritual tourism
definitions, this study has contributed to spiritual tourism theory by developing the terminology.

Cultural differences had been found to be significant in previous research over a long period of time (Crotts 2004; Pritchard & Morgan 2001; Zeppell & Hall 1991; Hofstede 1983). Moreover, cultural differences have been reported and highlighted between Australia and Pakistan, the countries from which the participant sample was drawn (Franke, Hofstede & Bond 1991). However, the finding that there were strategically useful similarities with respect to attitudes to spiritual tourism across these two reportedly different cultures is a significant outcome from this empirical study. Therefore the study contributed to the theoretical understanding that spiritual tourism purchase decisions were not based on cultural differences.

As an exploratory study, this research has made a significant contribution to the general knowledge about spiritual tourism and development of relationship marketing strategies for this sector of the wider tourism industry. With a paucity of literature in the area of spiritual tourism, this research has opened a new area of research in tourism marketing.

**7.2.2 Implications for practice**

While the isolation of one spiritual tourism segmentation category was a valuable theoretical contribution to marketing theory, it was also established from the research findings that the exclusive segment in this study population could be further classified into three parts on the basis of religious affiliation. Providing tourism operators with the information that marketing strategies for exclusive spiritual tourists need to be based on religion had significant implications for practice. Presently, tourism operators do not have any specific guidelines or resources to help them to develop and implement marketing strategies for spiritual tourism. This thesis through its contribution to marketing theory, based on a relationship approach, could be used to provide a practical way for tourism businesses to evolve into marketing spirituality.

The study demonstrated that relationship marketing strategies for spiritual tourism can be developed using a segmentation technique that permits adaptation of these strategies across national and cultural boundaries. The observation that these strategies can be adapted globally is justified by the composition of the sample population.
A major contribution of this thesis is that it identifies that the extant literature on marketing has not examined a marketing strategy for any inclusive or exclusive religious groups. This thesis highlighted the new vital aim and presented theoretically sound and research driven relationship marketing strategies to market spiritual tourism to inclusive and exclusive religious groups.

7.3 Possible limitations of the research

There were several limitations of this research. Firstly, the lack of literature available on spiritual tourism and its marketing has led to not having a methodological construct or framework for marketing spirituality. As a result, this study relied heavily on borrowing the literature from parent disciplines of tourism and marketing. This enabled the study to clarify the concept of spiritual tourism and its perception as a marketable product. This has resulted in all findings of the study to be sample-based constructs rather than theory-based.

The necessity to source terminology from the research respondents’ words in their in-depth interviews is considered as the second limitation of this study. Respondents who did not completely understand a question may have inadvertently misrepresented their opinions and views. Attempts were made to address the possibility of misrepresentation. Probing clarification questions were used to minimise this possible problem. The qualitative methodology and critical realism paradigm guided the researcher’s relationship with participants. The researcher strove to observe participants’ responses accurately and impartially. Therefore, interactions between participants and the researcher may have caused some interviewer response bias. The limitation therefore is with the generalisability. The knowledge of this thesis is not applicable in a localised and contextualised manner.

The reluctance of some people to discuss religious and spiritual issues, which they considered personal and private, was recognised as another limitation on the sample composition in this study. In the current era of global terrorism and ‘wars on terror’, many people perceived it to be unsafe to explain their spiritual perspectives to the researcher. This reservation was possibly the reason why many early respondents did not allow their interviews to be taped and it was necessary to document the interviews by using written field notes.

Another limitation of this research is the observation that ‘spiritual tourism’ was an unknown term to many research respondents. In the methodology section, it was noted that maximum
attention was given to ensuring that all respondents understood the meaning of spirituality and spiritual tourism in a marketing context, as explored in this research. However, some response error may have occurred. As respondents became more familiar with ‘spirituality’ and ‘spiritual tourism’ terms, perceptions of participants and their understanding of the subject may have changed over time. To minimise this problem, the researcher tried to maintain regular contact with respondents in order to refine original responses with any additional information.

The final limitation is once again associated with the lack of generalisability of this study findings and conclusions due to its exploratory nature. Since spiritual tourists’ attitudes and behaviour are embedded in their culture and social settings, the relationship marketing strategy to attract them has to be customised. While utmost care was taken when using the qualitative data collection and the adoption of critical realism paradigm, there is a need to recognise the appropriateness of findings to limitations of applicability.

7.4 Recommendations for future research

Other data collection methodologies should be explored to investigate spiritual tourism for marketing spirituality. For example, a survey questionnaire would provide an alternative method of testing the spiritual tourist typology to further contribute to the tourism theory. A widely accepted spiritual tourist typology would increase practitioners’ confidence in strategy proposals and their applications. The efficacy of adapting proposed spiritual tourism relationship marketing strategies globally should be evaluated in further studies.

Quantitative confirmatory studies strive to obtain larger sample populations and a larger population would reduce the potential for sampling error and interviewer bias. In further research, when larger numbers of spiritual tourists become research respondents, quantitative methods could be used to examine the category and sub-category variables identified in this study. Such studies would establish links between spiritual tourism and broader tourism, consumer behaviour and other marketing disciplines. Drawing on findings of this research to develop research hypotheses tested statistically would also help establish links between antecedent variables and outcome behaviours. Theory development is likely to be the outcome of a confirmatory study of this type and managerial implications could be derived from consolidation of the spiritual tourism relationship marketing knowledge.
Use of extremities of the inclusive/exclusive continuum to segment the spiritual tourism market was a parsimonious segmentation method. The growth in the spiritual tourism market would call for a refinement of segments. A further study of indigenous spirituality linked to tourism in both countries could be studied to test all categories identified in this study especially inclusive/exclusive spiritual tourism. Moreover, the degree of inclusivity and exclusivity would be of interest to management and business practitioners. This study concluded that religion was interwoven with exclusive spiritual tourism marketing strategy. However, many inclusive spiritual tourists were also affiliated with religious organisations. Therefore, a more refined definition would provide exploration of antecedents of the inclusive/exclusive characteristics that has potential to contribute to a more comprehensive understanding of spiritual tourism market segmentation.

Exploration of strategic areas of opportunity within domestic and foreign spiritual tourism in countries other than Australia and Pakistan is also recommended. Further research would need to be conducted to see if rebranding or repositioning the product would expand the market. The branding and positioning methods that would distinguish spiritual tourism from other areas of special interest tourism in countries not involved in this study could be researched. Similarly, a future study could be conducted to investigate spiritual tourism as a tool for marketing religion, faith or any specific spiritual tradition.
7.5 A final concluding comment

This research has opened a new area of investigation in tourism and marketing. It is acknowledged that more research in the area needs to be undertaken. For example, confirmatory research is suggested before the terminology adopted in this study is widely accepted, in order to build the theory of tourism and marketing of spirituality. Variables influencing spiritual tourism consumers need to be explored further as the semi-structured, in-depth interview technique used in the study set boundaries that limited this study. As an aid to gaining more detailed information, confirmatory qualitative and quantitative research needs to be conducted with both spiritual tourism consumers and providers. However, several findings identified have potentially far reaching implications for relationship marketing strategy theory and practice.

A better understanding of spiritual tourism was essential for the development of appropriate relationship marketing strategies. Also of great significance was a demonstration that the market segmentation technique could be applied to develop spiritual tourism relationship marketing strategies. This could be adapted with further research to any population or location of spiritual tourists. This thesis recommends that spiritual tourism is the best way to strategise the marketing of pilgrimage or religious tourism. The recent canonisation of St. Mary the Lady of the Cross MacKillop witnessed more than 8000 Australians travelling to the Vatican, and many thousands travelling to various Catholic Centres within Australia. Media has reported the travellers as pilgrims, but based on this study they would legitimately be considered as spiritual tourists. With implications for marketing spirituality the commemoration of Mary MacKillop’s canonisation needs to be marketed not only as a Catholic nun, but as a humanitarian and activist for women rights and equal education for all. This would result in the number of spiritual tourists travelling to participate in the commemoration to be multiplied several times.
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Appendix I – The Research Process

Step 1: Literature review
Marketing, spirituality, tourism

Step 2: Pilot Study
Australia & Pakistan

Step 3: Questionnaire
Update & get clearance

Step 4: In-depth interviews
Spiritual tourists in 2 countries

Step 5: Data analysis
Cross-case content analysis

Step 6: Research findings
Spiritual tourist segments

Step 7: Conclusions
Solutions & implications

Source: Prepared for this study
Appendix II – Research Sampling

Sampling

Sampling has been defined in the following manner.

The process of sampling involves using a small number of items or parts of the population to make conclusions about the whole population. A sample is a subset or some part of a larger population. The purpose of sampling is to enable one to estimate some unknown characteristics of the population. A population is any complete group of entities that share some common set of characteristics (Zikmund 2000, p. 462).

There is a variety of sampling techniques available to researchers. For qualitative research three main types of sampling techniques are used: convenience, theoretical and judgement (also called purposive or purposeful) sampling (Lavallée 2007; Denzin & Lincoln 2005; Marshall 1996). Convenience sampling provides the greatest access to subjects and is frequently used when the researcher needs to save time, money and effort but convenience sampling sometimes compromises the quality of the data and its intellectual credibility (Marshall 1996). Theoretical sampling supports interpretative theories emerging from the data and permits identification of new samples with which to explore and illustrate the emerging theory (Marshall 1996). Judgement or purposeful sampling is the most popular technique used in qualitative research since the researcher can select the most knowledgeable, informative, objective and hence productive group of people for interviewing (Lavallée 2007). In this study participants were initially obtained using the judgement sampling method (identified as possessing the outlined attributes after initial meeting), but, as the study progressed, judgement sampling was supplemented with the snowballing technique to achieve diversity amongst the sample population.

Snowballing technique

Although judgement sampling, a non-probability sampling method, was used to identify the initial interview participants, the specific nature of the study topic suggested that the research participants could be hidden or subjects may be reluctant to participate due to the sensitivity of the research topic (Browne 2005). To supplement the initial sample of participants selected using judgement sampling, the snowballing sampling technique presented a way of providing
access to a hidden or reluctant group of potential respondents pinpointed from the information received from the primary respondents (Pires, Stanton & Cheek 2003). Consequently as the data collection progressed, judgment sampling was complemented by snowball sampling. Snowballing helped to recruit interview participants from the specific study population. The respondents obtained through snowballing were introduced to the researcher by other participants with actual accounts of their participation in spiritual tourism (Browne 2005).

Research on spiritual tourism faced the challenge of finding appropriate participants since some of the spiritual tourism population did not want to be seen as people who were talking about their spiritual and religious attitudes and practices. There may be sampling difficulties linked to any research issue that is thought to be very sensitive by the majority of the population (Faugier & Sargeant 1997). The discussion on spiritual and religious understanding is often considered private and outside the public realm of research (Mitroff & Denton 1999). Some participants may anticipate a loss of employment, harassment or even violence for taking part in a study on such sensitive matters (Browne 2005; Farquhar 1999; Mitroff & Denton 1999). To overcome these problems, snowball sampling seemed to be the most suitable approach for extending the initial group of participants.

Defining the methods of recruiting participants for the research study using snowball sampling is complex (Browne 2005). The literature rarely specified any particular methods for snowball sampling, though it has been mentioned in various research design sections of journal papers and textbooks (for example, Browne 2005; Pires, Stanton & Cheek 2003; Zikmund 2000). The researcher’s access to the sample population was facilitated by his spiritual practices and understanding.
Appendix III – Respondents for this research

*Australian spiritual tourists*

<table>
<thead>
<tr>
<th>Group &amp; Tourist</th>
<th>Characteristics</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Group I: Mainstream Australian Christians</strong></td>
<td></td>
</tr>
<tr>
<td>STA1</td>
<td>Young and single, a PhD candidate at a University in Sydney</td>
</tr>
<tr>
<td>STA2</td>
<td>Mature age with family and grand children, PhD candidate</td>
</tr>
<tr>
<td>STA7</td>
<td>Middle age with family, lecturer in Tourism at a University in Melbourne</td>
</tr>
<tr>
<td>STA12</td>
<td>Young, Senior Lecturer in Management, residing in Adelaide</td>
</tr>
<tr>
<td>STA16</td>
<td>Jewish American Lecturer, retired US military officer, residing in Canberra</td>
</tr>
<tr>
<td>STA23</td>
<td>Adjunct Associate Professor in Strategy &amp; Marketing</td>
</tr>
<tr>
<td><strong>Group II: Flexible Australian Christians</strong></td>
<td></td>
</tr>
<tr>
<td>STA8</td>
<td>Middle age with family, Lecturer at Griffith University, spiritual tourist to Santiago de Compostella in Spain</td>
</tr>
<tr>
<td>STA17</td>
<td>A middle age priest, spiritual tourist to Germany, Canada and Turkey</td>
</tr>
<tr>
<td>STA19</td>
<td>Middle age with family, Aboriginal leader and lecturer at Queensland University of Technology, Brisbane</td>
</tr>
<tr>
<td>STA20</td>
<td>Middle age with family, Aboriginal leader and Director in an Aboriginal Education Centre</td>
</tr>
<tr>
<td>STA21</td>
<td>Young and single minister and preacher of Eco-Faith in Adelaide</td>
</tr>
<tr>
<td>STA30</td>
<td>Organiser of multi-faith festivals in Australia</td>
</tr>
<tr>
<td><strong>Group III: Mainstream Australian Muslims</strong></td>
<td></td>
</tr>
<tr>
<td>STA13</td>
<td>Young with family, PhD candidate at a University in Sydney</td>
</tr>
<tr>
<td>STA</td>
<td>Description</td>
</tr>
<tr>
<td>-------</td>
<td>---------------------------------------------------------------------------------------------------------------------------------------------</td>
</tr>
<tr>
<td>STA14</td>
<td>Young with family, PhD candidate at a University in Sydney</td>
</tr>
<tr>
<td>STA15</td>
<td>Mature age and single, Lecturer in Finance Management</td>
</tr>
<tr>
<td>STA24</td>
<td>Young and single, Masters’ student at University of Queensland</td>
</tr>
<tr>
<td>STA27</td>
<td>Retired with family, businessman in Brisbane</td>
</tr>
<tr>
<td>STA31</td>
<td>Young and single, completed a Masters degree at the University of Queensland</td>
</tr>
<tr>
<td>STA32</td>
<td>Young with husband, house manager</td>
</tr>
<tr>
<td>STA33</td>
<td>Young with family, house manager</td>
</tr>
<tr>
<td>STA34</td>
<td></td>
</tr>
</tbody>
</table>

**Group IV: Flexible Australian Muslims**

<table>
<thead>
<tr>
<th>STA</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>STA4</td>
<td>Mature age with family, active in funds collection for mosques and organising Islamic seminars for the Australian public, has been to Hajj</td>
</tr>
<tr>
<td>STA5</td>
<td>Mature age with wife, a medical practitioner and active in progressing relationships between various Australian faiths, been to Mecca many times</td>
</tr>
<tr>
<td>STA9</td>
<td>Mature age with family, a medical specialist and active in the development of relationships between the mosque and other various Australian faiths, been to Mecca</td>
</tr>
<tr>
<td>STA18</td>
<td>Mature age with family, PhD from Al-Azhar University in Cairo, Imam in Brisbane and operates the Islamic College in Brisbane, extensive spiritual tourism experience</td>
</tr>
<tr>
<td>STA26</td>
<td>Young with family, imam in a mosque in Gold Coast, very active in organising and presenting at multi-faith gatherings, has been for Hajj</td>
</tr>
<tr>
<td>STA36</td>
<td>Mature age with family, a medical practitioner in Sydney, every year travels with his group to various cities within Australia as his ‘tableegh’</td>
</tr>
<tr>
<td>STA37</td>
<td>Mature age with family, former cricket coach and now a Sydney business man, active tableegh group member and travels to various Australia cities Pacific Islands, Korea, Japan and Taiwan</td>
</tr>
<tr>
<td>STA40</td>
<td>Mature age with family, IT professional and business man in Newcastle, as tableegh group member travelled to African countries, Bosnia and Albania</td>
</tr>
<tr>
<td>Identity</td>
<td>Description</td>
</tr>
<tr>
<td>----------</td>
<td>-------------</td>
</tr>
<tr>
<td>STA41</td>
<td>Young with family, business man in Melbourne, tableegh group member, every year travels with his group to various cities within Australia</td>
</tr>
</tbody>
</table>

**Group V: Australian converts to a new religion**

<table>
<thead>
<tr>
<th>Identity</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>STA25</td>
<td>Young and single, university student in Brisbane, converted to Buddhism from Catholicism, actively participates in multi-faith gatherings</td>
</tr>
<tr>
<td>STA28</td>
<td>Young and single, works in Brisbane, converted to Hinduism from Christianity, claimed to be a ‘yogi’ and travels with the group ‘Hare Krishna’ around Australia to pass on the message of Hinduism</td>
</tr>
<tr>
<td>STA29</td>
<td>Young and single, author living on the Sunshine Coast, converted to Islam from Christianity/Hinduism/Buddhism, travels to various national and international multi-faith gatherings</td>
</tr>
<tr>
<td>STA34</td>
<td>Young business woman with husband, converted to Islam from Buddhism, been to Umrah and visits multi-faith gatherings</td>
</tr>
<tr>
<td>STA35</td>
<td>Young with family, working in Queensland, converted to Islam from Catholicism, active in relationship building among various Australian faiths</td>
</tr>
<tr>
<td>STA38</td>
<td>Young with family, working on the Sunshine Coast, converted to Islam from Christianity and has travelled to many places to learn spiritual and cultural values of different people in Bali, Thailand and Japan</td>
</tr>
<tr>
<td>STA39</td>
<td>Young with family, born in Japan, residing in the Sunshine Coast, converted to Islam from Buddhism/Christianity, travelled to many places to learn spiritual and cultural values of different people in Bali and Thailand</td>
</tr>
</tbody>
</table>

**Group VI: Non-religious Australian Spiritual Tourists**

<table>
<thead>
<tr>
<th>Identity</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>STA3</td>
<td>Young and single Buddhist born in Thailand, PhD candidate at a University in Melbourne, not sure about religious identity though respects all religions, travels to various holy places and attends multi-faith gatherings</td>
</tr>
<tr>
<td>STA6</td>
<td>Young and single, born in Russia, PhD candidate at a University in Sydney, active in spiritual learning and training, respects all religions but does not want to be associated with any, travels for spiritual development</td>
</tr>
<tr>
<td>STA10</td>
<td>Middle age single lecturer, born in India, respects all religions but does not want to be associated with any, travels for spiritual development to any place that is holy for any group of people</td>
</tr>
<tr>
<td></td>
<td>Young engineer with family in Brisbane, born in Iran, Baha’i by faith but does not want to be associated with any religion, travels for spiritual development to any place that is holy for any group of people</td>
</tr>
<tr>
<td>---</td>
<td>---</td>
</tr>
<tr>
<td>STA22</td>
<td>Young with partner, born in USA as Jewish, a spiritual healer and enjoys spirituality by music, respects all religions but does not want to be associated with any, travels for spiritual development to any place that is holy for any group of people</td>
</tr>
</tbody>
</table>

**Pakistani spiritual tourists**

<table>
<thead>
<tr>
<th>Group &amp; Tourist</th>
<th>Characteristics</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Group I: Educated young professionals</strong></td>
<td></td>
</tr>
<tr>
<td>STP1</td>
<td>Young and single, IT professional. Has attended the ‘ijtima’ in Raiwind and visits the Sufi shrine in Lahore</td>
</tr>
<tr>
<td>STP2</td>
<td>Young and single, software engineer. Visits the Sufi shrine in Lahore</td>
</tr>
<tr>
<td>STP3</td>
<td>Young and married, HR manager. A high-involvement spiritual tourist. Visits various Sufi shrines in Pakistan</td>
</tr>
<tr>
<td>STP19</td>
<td>Young and single, Vice-Chairman of a private university. Came because of his interest in business with Australian universities. He has travelled to many countries and enjoys visiting local churches and temples for spiritual knowledge</td>
</tr>
<tr>
<td>STP20</td>
<td>Young and married, software business owner. When gets a chance he visits holy sites of other religions for spiritual understanding</td>
</tr>
<tr>
<td>STP24</td>
<td>Young and married mother; manages her own software export company. She went for Hajj twice, once with her father and then with her husband</td>
</tr>
<tr>
<td>STP25</td>
<td>Young and married, Major in the Pakistani Army. Was a high-involvement spiritual tourist and came for the interview. Visits various Sufi shrines in Pakistan and overseas</td>
</tr>
<tr>
<td><strong>Group II: Strictly religious spiritual tourists</strong></td>
<td></td>
</tr>
<tr>
<td>STP4</td>
<td>Young and married, open source specialist (IT). Travelled to many countries and went for Hajj</td>
</tr>
<tr>
<td>Code</td>
<td>Description</td>
</tr>
<tr>
<td>-------</td>
<td>-------------------------------------------------------------------------------------------------------</td>
</tr>
<tr>
<td>STP12</td>
<td>Middle age house-wife, blind now. She lived for a while in Dubai and went for Hajj</td>
</tr>
<tr>
<td>STP13</td>
<td>Middle age house-wife. She lived for a while in the UK and has been for Hajj and Umrah.</td>
</tr>
<tr>
<td>STP15</td>
<td>Middle age female doctor who lived and practised in the USA and recently moved back to Pakistan after her husband’s death. She performed Hajj and has been teaching Islamic faith practices to women</td>
</tr>
<tr>
<td>STP17</td>
<td>Middle age Methodist Priest in Pakistan. He strongly believed in religious identity and travelled to various churches and Christian gatherings in Pakistan as a spiritual tourist</td>
</tr>
<tr>
<td>STP21</td>
<td>Retired technician worked in Dubai all his life. Went for Hajj and Umrah. After his first Hajj he never went to any Sufi shrines as he lost the spiritual experience in shrines</td>
</tr>
<tr>
<td>STP22</td>
<td>Young married, IT professional working in Dubai. Went for spiritual tourism to Hajj, Ijtima and Taj Mahal, [any trip related to Islamic identity]</td>
</tr>
</tbody>
</table>

**Group III: Flexible and mature-age spiritual tourists**

<table>
<thead>
<tr>
<th>Code</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>STP5</td>
<td>Middle age and single, eye-specialist. Was a high-involvement spiritual tourist and came for the interview from another city. Travelled for Hajj many times and had a research and learning perspective in his spiritual tourism</td>
</tr>
<tr>
<td>STP7</td>
<td>Retired diplomat lived and worked in many countries. Supported inclusive spiritual tourism and also appreciated various religious sects that had different spiritual tourism destinations and perspectives</td>
</tr>
<tr>
<td>STP9</td>
<td>Middle aged, married, professor, PhD from Japan. Appreciated temples and spirituality in Japan. Recently joined a university in Saudi Arabia to be closer to Mecca and Medina</td>
</tr>
<tr>
<td>STP11</td>
<td>Retired high-school teacher, taught in Turkey, Abu-Dhabi and Singapore. Went for Hajj and Umrah. Visited various churches and temples in other countries</td>
</tr>
<tr>
<td>STP16</td>
<td>Middle age German consultant in Pakistan. Travelled to many countries and understood multi-faith spirituality, appreciated the role of religion in the everyday life of Pakistanis</td>
</tr>
<tr>
<td>STP18</td>
<td>Middle age Minister of Sports of Pakistan. An educationalist that has</td>
</tr>
</tbody>
</table>
travelled to many countries and also been for Hajj

| STP23 | Retired from high position in Ministry of Corruption, travelled many countries and always the secondary objective was growth of personal spirituality |

**Group IV: Flexible young professionals**

| STP6 | Young and married, IT professional. Travelled to many countries, respects all faiths and still learning Islam and is lazy in his religious practice |
| STP8 | Young and married, Chartered Accountant. Travelled to many countries and went with friends to Umrah, he likes the Western life-style and takes religion easy in daily life |
| STP10 | Young, single, lady. Officer in the Ministry of Railways, travelled to many countries, visited many holy destinations, likes to be a Muslim independent lady, considers that pilgrims are extremists and spiritual tourists are moderates |
| STP14 | Middle aged, single, business man in Dubai. Believes in Islam but too busy for the daily practice of his religion, spiritual tourism is for self-actualisation |
| STP26 | Young and married, property business owner, loves nature and so travels for nature. Went for Hajj and to various religious and natural sites in Pakistan, considers visiting any natural site as spiritual tourism |
Appendix IV – Interview Protocols

Information sheet:

Research Topic:

“Strategy development for effective marketing of spiritual tourism”

Principal Researcher: Muhammad Farooq HAQ

Principal Supervisor: Dr. Ho Yin Wong

Faculty of Arts, Business, Informatics & Education

*CQ University, Australia.

Objectives and purpose of the research:

- The overall research problem consists of developing better marketing strategies for spiritual tourism, with the strategies based upon spiritual tourists’ characteristics established on the basis of information obtained from interviews with the buyers of spiritual tourism in Australia and Pakistan.

- The purpose of this research is to assess the market and marketing of spiritual tourism, examine the characteristics of spiritual tourists in Australia and Pakistan, and, propose better marketing strategies for spiritual tourism.

- Spiritual tourism marketing strategies have the aim of attracting more tourists to engage in domestic and international spiritual tourism. The two countries, Australia and Pakistan, from which interview participants are selected are chosen because their cultural composition is perceived to be very different.
Benefits of the research:

- Presentation of better marketing strategies for spiritual tourism that could be implemented on a global level.
- Discovering a new frontier in tourism which has been around but not recognised.
- Building bridges between cultures by analysis of the cultural and social similarities that would promote spiritual tourism.

Please contact Central Queensland University's Office of Research (Tel 07 - 4923 2607) should there be any concerns about the nature and/or conduct of this research project.

*The data was collected for this research during the candidature at CQ University; the final thesis is being presented from Charles Darwin University.*
Consent Form for PhD Research

PhD Research Project:
“Strategy development for effective marketing of spiritual tourism”

Principal Researcher: Muhammad Farooq HAQ
Principal Supervisor: Dr. Ho Yin Wong
Faculty of Arts, Business, Informatics & Education
*CQ University, Australia

<table>
<thead>
<tr>
<th>Please put a ring around your chosen answer:</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1.  An Information Sheet has been provided to me; it provides details about the nature and purpose of the study.</td>
<td>Y</td>
<td>N</td>
</tr>
<tr>
<td>2. I understand that I can obtain a copy of the detailed research proposal should I desire.</td>
<td>Y</td>
<td>N</td>
</tr>
<tr>
<td>3. I understand that I have the right to withdraw from the project at any time – before, during and after the interview.</td>
<td>Y</td>
<td>N</td>
</tr>
<tr>
<td>4. I understand that this study is about spiritual tourism and not about anyone’s personal religious beliefs.</td>
<td>Y</td>
<td>N</td>
</tr>
<tr>
<td>5. I understand that any personal information provided by me in this interview will be highly confidential and the researcher will NOT reveal this information without my consent.</td>
<td>Y</td>
<td>N</td>
</tr>
<tr>
<td>6. I permit the researcher to disclose my identity in this research project.</td>
<td>Y</td>
<td>N</td>
</tr>
<tr>
<td>7. I wish a copy of a summary of the outcomes of the research to be provided to me at the addresses given below.</td>
<td>Y</td>
<td>N</td>
</tr>
</tbody>
</table>

Signature: ............................................................. Date: .........................

Name (please print): ..........................................................

Occupation ..................................................................................

Please provide your contact details if you wish to have a summary of the outcomes of the research provided to you:

Postal Address: .................................................................

E-mail: .................................@.................................................

THANKYOU SO MUCH FOR HELPING ME FOR THIS RESEARCH!

* The data was collected for this research during the candidature at CQ University; the final thesis is being presented from Charles Darwin University.
**Questionnaire for spiritual tourists**

1. (a) Could you please tell me if and how often you go for a trip during your holidays? 
   (opening question to know the attitude towards travelling)
   (b) Could you please briefly tell me something about the most memorable holidays 
   (with trips) you have taken? 
   (c) Would you please focus on why you went?

2. What are your main interests when travelling or on holidays, do you define and 
   specify them before your journey or realise during your trip? (to know the motivation 
   for travelling, if any)

3. Please could you elaborate more on why you travel and what are your various 
   objectives when you take a holiday, go on tour, or visit an event or a festival? 
   (screening and finding spiritual tourists from this question)

4. Did you ever go on a trip or holiday away from your usual atmosphere, even for a 
   day, where you went totally or mainly for spiritual enlightenment or other spiritual or 
   religious purpose? If yes, please tell me about it.

5. (a) What do you understand by the term “spiritual tourism”? 
   (b) In this research, we define spiritual tourism as “tourists visiting a place out of 
   their usual environment, with the intention of spiritual growth that could be religious 
   or experiential in nature, regardless of the main reason for travelling”. Do you 
   consider yourself as a spiritual tourist, and what are your comments about this 
   definition and the holidays, journeys, trips, events and festivals you have taken or 
   attended, or are planning to attend?

6. (a) What are the main advantages or influencing factors when you choose one 
   spiritual tourism destination or event over another? 
   (b) Who (relationship or expertise of the person) tend to be the main person to 
   motivate or influence you to travel?
   
   (c) Do you prefer to travel alone or with other people and groups, if other people and 
   groups then please identify those people or groups?
   
   (d) Do you seek i.e. assurance of any type from any person for travelling for spiritual 
   purpose and if so, who and why?
7. Did you ever find any unexpected spiritual experience in your other travelling? Please tell me about it.

8. (a) What unexpected spiritual experience did you have?
   (b) What expected spiritual experience did you hope for, but was missed and disappointed you?
   (c) Was there any missing information you would have liked to have, that would have helped your decision for spiritual tourism (and if so, what)?

9. Could you please elaborate upon which types of media from the following would influence you to take a spiritual event, course, journey, tour or festival:

<table>
<thead>
<tr>
<th>Media Type</th>
<th>Which</th>
<th>Why</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Print Media</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Newspapers, magazines, brochures &amp; other periodicals</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Broadcast Media</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>TV &amp; radio</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Electronic Media</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Internet, mobile messages</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Direct Mail</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Door-to-door delivery, postage</td>
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<td></td>
</tr>
<tr>
<td><strong>Outdoor Media</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Billboards, public-screens</td>
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</tr>
</tbody>
</table>

10. How would you convince someone (you know) to go for a similar spiritual trip like yourself?
سوال نامہ

(الف) کیا آپ نتائج ڈاکیومنٹس پر کرے گئے؟ اس کے بعد میں کسی بھی دوسرے دفتر کے دفاتر افراد سٹر کرے گئے پر اپ گے کے ناصر کا

(ب) کیا آپ اپنے کسی صبح گیر متین پر ڈاکیومنٹس پر حملہ اور پر پنچکر پر گی؟

(س) کیا آپ اپنی کوئی کرکے سفر کی براہری بھی پر مرکز دوہا نہیں؟

(ع) کیا دوسرے سفر کے ایک دفتر کے نتائج کی بجائے پر جیز گئے پر کر گئے بھی پر اپ گے کے ناصر کا دوہا نہیں?

(ج) جب آپ کے موقع پر پیکی فریم پر متین مشاہدے نہیں کی فضائی سفر کی میلئی تجربہ شن سفر کا پر کر گئے کر بیان کریں?

(ہ) اپنے کیا یہ کیا کے سفر کا فکر ہوگا؟ کرا کیا نہ کرا جہاں خواہش ممنوع ہوگا اور ہم کیا?

(الف) رومانی دوہا سے کیا عرادت?

(ب) اس کہوئی اور تذکرے پر زیر پر رومانی دوہا سے مراد ایک سفر کی بھی کا منصوبہ اس کر کر گئے بھی پر اپ گے رومانی نہیں

اسناد کے کہتے ہیں کہ اپنی اپنی تذکرے نہیں اور اسنوں کی نظر کر گئے بھی.
آپ نے چھٹکانے کے سفر کے بعد اپنے کرمندان تھے، آپ فورا کو کلی مضمون میں شدہ کر کے چیز میں چڑھا ہوئے تھے۔

کیا آپ اپنے سفر کو آپ کی مذہبی استعمالات کے لئے ہیں؟

دیکھیں کہ ہم بااختیار کہ سفر کا انتظام کر دیا گیا ہے۔ کہ کسی کی اپنی سفر کا انتظام کر دیا گیا ہے۔

آپ اپنے دوستان سے ملاقات کرنے کے لئے وقت کا فورا دعوت کیا جاتا ہے، اس کے انتظام میں کون کون سے شوق شاہ۔

(ب) آپ کے کرم کے انتظام کیا ہے کہ آپ اپنے شریک سفر کے بارہم بی Giovani کو سفر پر اہمیت دیں۔

(ہ) آپ کا کرم کی شکل سرگرمی کی طرف سے خاص پاسبندی ہے۔ آپ کی دیکھبھی کر کے اپنے کرمندان کا پاسبند ہوں گے۔

(د) آپ کا کرم کی شکل سرگرمی کی طرف سے خاص پاسبندی ہے۔ آپ کی دیکھبھی کر کے اپنے کرمندان کا پاسبند ہوں گے۔

(ب) آپ کا کرم کی شکل سرگرمی کی طرف سے خاص پاسبندی ہے۔ آپ کی دیکھبھی کر کے اپنے کرمندان کا پاسبند ہوں گے۔

(د) آپ کا کرم کی شکل سرگرمی کی طرف سے خاص پاسبندی ہے۔ آپ کی دیکھبھی کر کے اپنے کرمندان کا پاسبند ہوں گے۔
مندرجہ ذیل میں سے کئی مشاہدے آپکی ہوملینگ سری پر تجربہ طریقے سے اپناؤ کریں ہیں۔

کیسے کہا?

کیپ کی دھمکی یا پچھاڑ کو پہلے ایک شب کے بعد گر کر کچھ ہیں۔
پی-اچ-ڈی کی لگنے کے بعد

اس روزبہر، اور پاکستان کے مابین معاوضہ کا منصوبہ کرنا ہے۔ معاوضہ کا منصوبہ کرنا ہے۔

نیل کے جوہر

فائل کو خپور میں واقع ہے، اور

اس کا جواب ہے: کا کام۔

اگر افکس حدود کی مذہبی براعیہ کے دونوں معاوضہ کا منصوبہ دوسرے گھنے ہو تو ایک کاپی حاصل کرنا ہے۔

4. نیل کے جوہر کے سوہن سے پہلے، کوئی دوبارہ اس معاوضہ سے ان کا کام واقع ہے۔

5. نیل کے جوہر کے سوہن سے ان کا کام سیر سے ایک دوبارہ راکھ کرنا ہے۔

4. نیل کے جوہر کے سوہن سے ان کا کام سیر سے ایک دوبارہ راکھ کرنا ہے۔

نیل کے جوہر کے سوہن سے ان کا کام سیر سے ایک دوبارہ راکھ کرنا ہے۔

نیل کے جوہر کے سوہن سے ان کا کام سیر سے ایک دوبارہ راکھ کرنا ہے۔

نیل کے جوہر کے سوہن سے ان کا کام سیر سے ایک دوبارہ راکھ کرنا ہے۔
معلومات شبيه

تم توثيق كلاً من:

شيرونا أور وباكستان، ومن روحيان سفر، أو ما يعرف بـ "باكدوز" ككيان له خبرة عمل.

首相: مصطفى سليم

وزير: وين دين

شرينا، من الأفغانستان، ومن روحيان سفر، ككيان له خبرة عمل.

معلومات:

الشيرونا أور巴基斯坦، ومن روحيان سفر، أو ما يعرف بـ "باكدوز" ككيان له خبرة عمل.

معلومات أخرى:

شيرونا أور باكستان، ومن روحيان سفر، أو ما يعرف بـ "باكدوز" ككيان له خبرة عمل.

خريطة:

روحيان سفر، أو ما يعرف بـ "باكدوز" ككيان له خبرة عمل.

خريطة أخرى:

روحيان سفر، أو ما يعرف بـ "باكدوز" ككيان له خبرة عمل.
Appendix V – Ethical Clearance

MEMORANDUM

From the Office of Research

Secretary, Human Research Ethics Committee
Ph: 07 4923 2603
Fax: 07 4923 2600
Email: n.turner@cqu.edu.au
04 November 2004

Mr Muhammad Farooq Haq
Faculty of Business and Law
Building 34, *CQ University
Rockhampton, OLD 4702
Dear Mr Haq,

HUMAN RESEARCH ETHICS COMMITTEE APPROVAL FOR PROJECT H04/09-114,
STRATEGY DEVELOPMENT FOR EFFECTIVE MARKETING OF SPIRITUAL TOURISM

The Human Research Ethics Committee is an approved institutional ethics committee constituted in accord with guidelines formulated by the National Health and Medical Research Council (NHMRC) and governed by policies and procedures consistent with principles as contained in publications such as the joint Australian Vice-Chancellors’ Committee and NHMRC Statement and Guidelines on Research Practice.

On 02 November 2004 the Human Research Ethics Committee of Central Queensland University acknowledged your compliance to the conditions placed on your ethics approval for the research project Strategy Development for effective marketing of Spiritual Tourism (Project Number H04/09-114).

The period of ethics approval is 01 November 2004 to 01 March 2007. The approval number is H04/09-114.
The conditions of approval for this research project are that:

(a) you conduct the research project strictly in accordance with the proposal submitted and granted ethics approval, including any amendments required to be made to the proposal by the Human Research Ethics Committee;

(b) you report immediately anything which may warrant review of ethics approval of the project, including:
   (i) serious or unexpected adverse effects on participants;
   (ii) proposed changes in the protocol;
   (iii) unforeseen events that might affect continued ethical acceptability of the project;
   (A written report of any adverse occurrence or unforeseen event that might affect the continued ethical acceptability of the research project must be submitted to the Chair of the Human Research Ethics Committee by no later than the next working day after recognition of an adverse occurrence/event.)

(c) you provide the Human Research Ethics Committee with a written “Annual Report” by no later than 28 February each year and “Final Report” by no later than 30 April 2007;

(d) if the research project is discontinued, advise the Committee in writing within five (5) working days of the discontinuation;

(e) you make submission to the Human Research Ethics Committee for approval of any proposed variations or modifications to the approved project before making any such changes;

(f) you comply with each and all of the above conditions of approval and any additional conditions or any modification of conditions which may be made subsequently by the Human Research Ethics Committee.

Please note that failure to comply with the conditions of approval and the National Statement on Ethical Conduct in Research Involving Humans may result in withdrawal of approval for the project.

A copy of the reporting pro formas may be obtained from the Human Research Ethics Committee Secretary, Nicole Turner please contact at the telephone or email given on the first page.

You are required to advise the Secretary in writing within five (5) working days if this project does not proceed for any reason. In the event that you require an extension of ethics approval for this project, please make written application in advance of the end-date of this approval. The research cannot continue beyond the end date of approval unless the Committee has granted an extension of ethics approval. Extensions of approval cannot be granted retrospectively. Should you need an extension but not apply for this before the end-date of the approval then a full new application for approval must be submitted to the Secretary for the Committee to consider.

If you have any queries in relation to this approval or if you need any further information please contact the Secretary, Nicole Turner or myself.

Yours sincerely,

Associate Professor Ken Purnell
Chair, Human Research Ethics Committee

* The Ethical Clearance for this research was obtained during the candidature at CQ University; the final thesis is being presented from Charles Darwin University.
HUMAN RESEARCH ETHICS COMMITTEE

FINAL REPORT ON APPROVED RESEARCH

PROJECT INVOLVING HUMANS

Information Privacy Notice: The Human Research Ethics Committee of CQ University is collecting the information on this form to carry out its functions under the National Statement on Ethical Conduct in Human Research 2007. The Committee or University staff servicing the Committee must disclose some, or all of this information, to appropriate agencies, including the National Health and Medical Research Council.

It is a requirement of the National Statement on Ethical Conduct in Human Research that principal researchers for each approved research protocol report both annually and at the completion of the project to the Human Research Ethics Committee (HREC) on their research, including progress to date or outcome if completed; maintenance and security of records; compliance with the approved protocol; and compliance with any conditions of approval.

This proforma is to be used for reporting at the completion of the project to enable the Human Research Ethics Committee to monitor the ethical conduct of the research.

Please complete the following by inserting comments as appropriate in PLAIN ENGLISH or placing an X in the appropriate box.

<table>
<thead>
<tr>
<th>Name(s) of Principal Researcher</th>
<th>Muhammad Farooq Haq</th>
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<tbody>
<tr>
<td>Name(s) of Other Investigator</td>
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<tr>
<td>Name(s) of Supervisor</td>
<td>Dr Ho Yin Wong</td>
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<td>Adj. A/Prof John Jackson</td>
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<td>A/Prof Les Killion</td>
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<tr>
<td>Project Title</td>
<td>Strategy development for effective marketing of spiritual tourism</td>
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<tr>
<td>Project Number</td>
<td>H04/09-114</td>
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<tr>
<td>Date approved by HREC</td>
<td>04 Nov, 2004</td>
</tr>
<tr>
<td>Expiry date (if any) of HREC approval</td>
<td>30 March, 2009</td>
</tr>
</tbody>
</table>

Office Use Only

Project Number:

H04/09-114
Appendix VI – My Publications

Journal Articles


Conference Papers


Medhekar, A. & Haq, F. (2010), ‘Marketing Indian medical tourism to Muslim patients in an Islamic way’, refereed paper to be presented at First Conference on Islamic Marketing, University of Malaysia, Kuala Lumpur.


Haq, F., Jackson, J. & Wong, H. (2008), Marketing spiritual tourism: qualitative interviews with private tourism operators in Pakistan, refereed paper presented at Australia and New Zealand Academy of Marketing Conference (ANZMAC), Dec 2008, University of Western Sydney, Sydney, Australia.


Haq, F. & Jackson, J. (2006a), The recognition of marketing of spiritual tourism as a significant new area in leisure travel, refereed paper presented at Conference on Tourism - A Spiritual Dimension, April 2006, Lincoln, UK.


Book Chapters
