'Motivations, Experiences and Potential Impacts of Visitors to a Monastery in New Zealand: A Case Study'

by

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A Thesis submitted in partial fulfilment of the requirements

for the degree of

Master of Management Studies

at

The University of Waikato

2012

ABSTRACT

This thesis presents a case study of the potential impacts of pilgrimage and religious tourism in a Catholic context, with a focus on the perspectives of visitors and the host monastic community. The selected research site is the Tyburn Monastery, the only monastery and retreat centre in the Hamilton Catholic Diocese in New Zealand. The monastery is situated in the North Island near Rotorua, a tourist destination in New Zealand that is well known for its geo-thermal activity, adventure sports and promotion of the indigenous Maori culture. Specifically, this thesis studies visitors' motivations and experiences for visiting the monastery, and the potential impact these visitors have on the monastery and on the monastic community. To achieve this end, and adopting a mixed methods research approach, 22 semi-structured interviews were conducted with visitors who had been to the monastery, from which key themes were elicited, and also a questionnaire based study was conducted with 42 visitors to the monastery. The analysis sheds light on the profile of visitors, the activities in which the visitors participated, and also the visitors' motives and experiences for the visit. In-depth interviews were conducted with three of the monastic nuns to gain an insight into how visitors potentially impact their monastic life.

Most of the visitors were from Hamilton; they were mainly female visitors and over the age of 40 years; they were predominantly day visitors who used their own transport to get to the monastery as there is no public transport available. These visitors were mostly accompanied by family and friends. All the respondents in this study were Catholic. Findings of the qualitative interviews

elicited three key motivational themes which were: religious, personal and social motives. Furthermore, the quantitative data revealed the main motives for visiting the monastery were to 'spend time with God', 'to nurture your faith', 'and 'to pray'. Three key experiential themes emerged from the qualitative analysis through the respondents' narratives of their experiences at the monastery. These were, 'religious element' 'personal experience' and 'social setting element'. The monastery significantly influenced the visitors as they expressed that 'I felt a special spirituality at the monastery' to be a significant experience. The most popular activities at the monastery, as established from the quantitative analysis, included 'attending mass', 'reciting prayers' and 'meditating'. The visitors acknowledged that they were fortunate to be allowed into the monastery, were very satisfied with their visit, and would visit the monastery again.

Findings of the interview with three of the nuns at the monastery revealed that all visitors were welcome and are not treated as a burden; in contrast to findings that are perhaps argued in existing religious tourism literature. These findings thereby contribute to the existing scholarly knowledge of how Catholic cloistered monasteries are efficiently managed; this is because of the Benedictine rule that they follow, which lays out principles of governing or administrating and hospitality. The monastery is still new, and limited advertising is done through Catholic magazines and newsletters of the Hamilton dioceses. In spite of this, the monastery receives a number of day visitors, and their retreat rooms also have a high occupancy rate. Care has been taken to insure that visitor numbers do not cause any negative impacts on the monastery environment.

In addition, from this research, it can also be concluded that at this monastery there is gender equality, since all visitors are allowed to participate in all the activities of the monastery. This monastery is visited primarily for devotional reasons, as it has no cultural or historical significance unlike the ancient monasteries in Europe and China. The unique experience noted in this research was also because of the rural setting, which therefore could be used to attract international visitors. Essentially, the research findings will aid in the understanding of visitors' behaviour in relation to religious site management.

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CHAPTER 1   **INTRODUCTION**

This research examines the perspectives of visitors and nuns at a Catholic Cloistered monastery, 'the Tyburn Monastery', situated 25 kilometres away from Rotorua in New Zealand. This monastery was established in 2008, and is situated some distance away from the busy urban areas, in a beautiful tranquil serene rural area called Ngakuru. The location and accessibility of the monastery was of prime importance to the nuns in selecting the site for this monastery, since a key function of the monastery is to provide day visitors, retreat participants and overnight visitors with solitude and a place for reflection and contemplation. Most of these visitors were expected to be from the Hamilton Dioceses, which includes the Waikato, Bay of Plenty and King Country regions. There are no restrictions on who can visit the monastery, and all people are welcomed, no matter what their religion or background. The majority of visitors at the monastery however, are Catholic day-visitors. Retreat participants and overnight visitors can stay for a period of up to eight days, but in general the average stay is two days. The uniqueness of the monastery made it an attractive research subject to investigate why visitors choose to go to the monastery, their experiences, and also the impacts that these visitors have on the monastery and monastic life.

1.1 PURPOSE OF THE RESEARCH

The intention of this thesis is to study a recently constructed Catholic Cloistered monastery in New Zealand, with the objective of understanding and revealing how it faces the challenges of being not only a pilgrimage site, but also a retreat

centre for visitors. In particular, the thesis aims to reveal how visitors perceive their visit or stay at the monastery, as well as how the nuns extend their hospitality.

It is argued that the world is currently experiencing a religious revival, with a large number of people going on pilgrimages (Digance, 2002). Since this study intends to understand Catholic pilgrimage and tourism in the context of New Zealand, it was deemed appropriate to select one of the four major Catholic monasteries in New Zealand, which are the Southern Star Abbey at Kopua in Hawke's Bay; St Gerard's monastery at Wellington; St Thomas Apostolate Carmelite monastery at Auckland and the Tyburn monasteries at Auckland and Ngakuru (Rotorua). These are the only known Catholic monasteries of the country. However, being a multi-cultural society, New Zealand has not just Christian (Catholic) monasteries, but also Buddhist and a non-denomination monastery, which is a haven for people who are spiritually inclined.

Pilgrimages to traditional places of religious importance, or to religious locations which have been in existence since antiquity, have been one of the most important subjects in tourism research over the years, contributing to what is known as religious tourism. One of the most studied and analysed subjects in tourism are that of motivation in the choice of a tourist destination. Amongst studies of close relevance to the current research, Wong (2011) discusses the perceptions of monks and nuns (religious hosts) towards receiving visitors and tourism, but that research emphasised Buddhist monasteries in China. Andriotis (2009) studied the experiences of male visitors at Mt Athos. Shackley (1998) studied St Katherine's

historical and religious significance, and in 1999 she reported that as a result of the number of visitors, the monks had difficulty in maintaining their quality of life, and is therefore pessimistic about an ability to balance 'God and mammon'. Dubisch (1995) conducted a similar study at Tenos, and O'Gorman (2007) researched monasteries as a commercial home, and looked at the issues around commercialisation of these monastic destinations.

This present study of monasteries is situated within the broad realms of religious tourism and pilgrimages, within a Christian context. The intention of this thesis is to study the Tyburn monastery as a religious site and pilgrimage destination, and to reveal how it faces the potential challenges of visitors, and how it copes with tourism. There are many reasons for the selection of this topic for research, the most interesting of which was getting to know how visitors perceive their visit to a religious destination, i.e. the Tyburn Monastery, and to understand how religion influenced and affected tourists in their visit to this type of destination. This topic was interesting to research, not only for personal enrichment but also because the researcher also sees herself as a religious tourism consumer. Additional reasons for the selection of this research area were the proximity of the monastery to the researcher's location, as well as the fact that the monastery is new and is attracting a number of Catholic Church groups. Important questions therefore included whether the visitors were religious or not, and any additional motivations for visiting the monastery.

The researcher is herself a practicing Catholic who feels a personal commitment to developing a better understanding of Catholic pilgrimage within New Zealand.

The findings aim to offer an insight into how pilgrimage and tourism is understood from a Catholic view, and to contribute scholarly knowledge to this subject. In particular, the findings of this thesis will fill the research gaps in the existing literature on the subject of how Catholic Cloistered nuns in New Zealand feel about being involved in tourism and how they cope with it. In addition it will explore the types of visitors coming to the monastery, their motivations, their experiences and also the potential impact of their visit on the monastery.

In this thesis, the term 'Catholic' encompasses just the main-stream Catholic Church, not the Greek, Russian, and Romanian Orthodox and other Catholic-affiliated Christian denominations. The focus in this thesis is the monastic tradition that goes back to 300AD, a period in history when there was unity in the Christian Faith. The Orthodox and Catholic schism took place in 1000AD but the monastic way of life continues to be similar for both traditions. The Protestant reformation in 1500AD started differentiating between the terms Christian and Catholic. The term Catholic literally means Universal, and the word Roman is put in front since post-Protestant reformation times. For the purpose of this thesis therefore, the term Catholic is synonymous with the term Christian, and the researcher acknowledges the influence of her own faith on the subject of this research.

1.2 RESEARCH AIM

This study will explore why people visit the Tyburn monastery in New Zealand, will evaluate the visitors' motives and experiences from visiting this 21st Century

monastery, and will explore what impact these visits potentially have on the host monastic community.

1.3 THESIS STRUCTURE

The thesis is structured into six sections:

Chapter 1: This chapter introduces the topic area and the aims of the research. It highlights its intended contribution to knowledge and the originality of the work. It also outlines the structure of the thesis by giving a short overview of its other chapters. The intention of this thesis is to study a new Catholic Cloistered monastery in New Zealand, to reveal how it faces the challenges of being not only a pilgrimage site, but also a retreat centre. In particular, the thesis aims to reveal how visits /stays at the monastery potentially impact monastic life, as well as how the nuns extend their hospitality towards these visitors. For a study which intends to understand the impact of visitors at Catholic monasteries in a pilgrimage and tourism context in New Zealand, it was deemed appropriate to select one of the four Catholic monasteries in New Zealand. The Tyburn monastery was chosen as a case study for this research as it is the only monastery in the Hamilton Dioceses, and an important destination for Catholic visitors in New Zealand.

Chapter 2: This chapter contains the literature review which includes the concepts and definitions of religious tourism, pilgrimages, pilgrims' motivations and experiences, and impacts on tourism. Special reference is made in the literature review to Christian pilgrimages. It is important to note that this study is positioned within the pilgrimage and religious tourism, and not within retreats and spiritual

accommodation areas of research, as these generally are not religion oriented. The impact studies already conducted on religious tourism sites will be discussed in addition to elucidate potential impacts of visitation on the lives of those in the host monastic community.

Chapter 3: This chapter will provide background information on the Tyburn Monastery, its history and will also provide a brief introduction to Catholicism in New Zealand. This chapter will also include details on the various monasteries in New Zealand, and will identify deficiencies in research in this area in a New Zealand context. A brief discussion about the history of religion in New Zealand and the monastic order is also included.

Chapter 4: This chapter introduces the methodology used in the thesis research, describes and justifies the different research approaches and methods (qualitative and quantitative) that are employed for this research. The mixed method approach is adopted, and therefore a combination of quantitative and qualitative approaches is used in the research. This allowed flexibility to the researcher to explore research issues around daily life and experiences in the monastery, by observing and talking to the nuns at the monastery and visitors, both before and after their visit to the monastery. The process of the data collection was through 22 semi-structured interviews with visitors, and through questionnaires. Of the questionnaires, 200 were distributed to parishioners at Christian churches in Hamilton. Out of the 200, a total of 45 questionnaires were completed and returned, and 42 completed questionnaires were useable and analysed using the computer software SPSS. The quantitative data provided additional information

that supported the findings of the qualitative study of the visitor perceptions at the monasteries. Lastly, limitations of the thesis research are discussed, which also indicates potential improvements for future study.

Chapter 5: This chapter presents the analysis of the data and the interpretation of main findings that emerged from the research. Both quantitative and qualitative findings are presented and discussed. Findings of the research are discussed within the body of wider religious tourism literature.

Chapter 6: This last chapter presents the conclusion of the thesis and makes recommendations for future research. Specifically, the conclusion chapter provides a summary of the research findings located within existent literature, and draws out implications for the host monastic community, visitor management and scholarly understanding of tourism at Catholic monastic retreats.

CHAPTER 2   **LITERATURE REVIEW**

This chapter provides a review of the literature that has been published on religious tourism and pilgrimage, with a special reference to Christian pilgrimages. Specifically it will address the dichotomy between the terms 'pilgrim' and 'tourist', focusing on the motives and activities that lead people to visit sites of religious significance. This chapter will also discuss the possible impacts that a visitor has on a religious site as evidenced through previous research in this area.

2.1 RELIGIOUS TOURISM

Religious tourism is defined as 'that form of tourism whose participants are motivated in part or exclusively for religion reasons' (Rinschede, 1992, p 52). The term religious emerges as a result of the understanding of tourists' motivations. Religious tourism therefore involves visiting local, regional, national or international pilgrimage centres, attending religious ceremonies, conferences and celebrations, and all other religious oriented meetings that do not take place in the home environment (Rinschede, 1992). According to Hinnells (1984), the concept of religion revolves around a system of recognizable beliefs and practices that acknowledge the existence of a `superhuman' power that enables people to both address and transcend the problems of life. Religious tourism is therefore linked to this system through the behaviour and motives for visiting sites of religious significance.

Travel for religious reasons dates back to the Roman, Greek, Egyptian and Indus Valley civilizations, and is perhaps the oldest and most prevalent type of travel in human history (Jackowski & Smith, 1992; Rinschede, 1992; Timothy & Boyd, 2006). For thousands of years, people have been travelling to places considered sacred to meet or to worship concepts around Divinity (Coleman, 2004; Tirca, Stanciulescu, Chis & Bacila, 2010). Religion is important in people's lives, and indeed it has been argued that human beings have always had a need to believe in a superior entity (Timothy and Olsen, 2006). From the beginning of creation until modern times therefore, there have been several cults and beliefs relating to different Gods and superior forces, which were and are worshipped and venerated through statues, representations and buildings (Rojo, 2007). Ancient cultures have left us a legacy of different myths and beliefs, such as Machu Picchu in Peru, and Stonehenge in England, which are used for worship even today. This vast legacy explains why half of the world's population possess religious beliefs (Gan, Ma & Song, 2000; Zhang, Huang, Wang, Liu, Jie & Lai, 2007) and why travelling to a religious destination is important to many people.

Every year, millions of people are attracted to visit major religious destinations around the world (Jansen & Kühl, 2008), both ancient and modern in origin. Jackowski (2000) estimates that approximately 240 million people a year travel on pilgrimages, despite the fact that a majority of people actually live in a secular way (Rojo, 2007). According to the World Religious Travel Association, over 300 million travellers undertook journeys to sacred sites in 2007, and consequently the industry size was estimated at US$18 billion (Wright, 2007). The majority of

religious travelers emerge from the major religions, and identify themselves as Christians, Muslims, Hindus and Buddhist (Gan, Ma & Song, 2000). Religious tourism has clearly therefore experienced a huge growth in the past twenty years (D'Amore, 2007). Many other eminent scholars such as Bywaters (1994), Holmberg (1993), Olsen and Timothy (1999), Post, Pieper & Uden, (1998), Russell (1999), San Filippo (2001) and Singh (1998) have also confirmed the increasing trend of religious tourism.

2.1.1 REASONS FOR RELIGIOUS TOURISM

Vuconic (1996) suggests that people travel to religious destinations in search for truth, enlightenment or for an authentic experience with the Divine to satisfy their spiritual needs. Other researchers such as Belk (1985), Cushman (1990), Elgin and Mitchell (2003), Hartmann (1999), Lengfelder and Timothy (2000), Sharpley and Sundaram (2005) discuss reasons for the increase in this travel trend, and state that such travel is variously due to excessive materialism, secularism, stress, global warming, poverty, terrorism and personal life experiences, which have caused people to search for the "truth". Increase in fundamentalism (Friedland, 1999; Riesebrodt, 2000), better transport facilities (Griffin, 1994), hotel accommodation and other reasons have influenced the rapid development of such tourism in the 20th century, and also the fact that religion-motivated tourism is extremely important in many parts of the world (Terzidou, 2010). Lloyd (1998) supports that this as he claims that the growth in spiritual motivated travel and tourism has coincided in the modern era.

In many ways travel is now seen as an essential phenomenon of the human lifestyle (Ali, 2009) and religion can be an integral motive for undertaking such journeys (Rinschede, 1992,). As stated above, religious travel is not a new phenomenon (Timothy & Olsen, 2006), and in fact it is usually considered one of the oldest forms of tourism (Eliade, 1969; Fleischer, 2000; Kendall, 1970; Smith, 1992), and also as the prime reason for non-economic travel that existed before Christianity (Horner & Swarbooke, 1999). It is claimed that people have always been interested in making sense of their lives and of the world in which they live, and so they have looked to the sacred for meaning. Vukonic (1992, p. 90) states that "today, religion can be a personal belief, a degree of belief in one dogma or another...or in the meaning of the ritual" and the search for the meaning is seen to involve travel to sacred sites and taking part in rituals there. Therefore it can be seen that religion significantly affects the style of tourism, and religious tourism occurs because of the religious factor.

A person's religion has been characterised as the main factor that influences their behaviours as travellers, and this is reflected in their "visitation patterns" (Poria, Butler, & Airey, 2003). Therefore scholars have argued that modern patterns of consumption and journeys cannot be fully understood without considering religion (Mattila, Apostolopoulos, Sonmez, Yu & Sasidharan, 2001), Religion is an important motivator for travel, domestic and international (Bywater,1994; McKelvie, 2005; Russell, 1999), it may also influence migration (Park, 1994) and leisure activities (Hall, 2006). In present times, there are thousands of different holy places around the world that attract people, and these holy places have

different meanings, in terms of cultural, religious, mystic significance, for each group of people, depending on the aim of their trip (Rojo, 2007). It is also observed that people are travelling around the world to religious destinations but that such destinations may not always belong to, or be associated, with their specific religion (Digance, 2003). Reasons for a visit may therefore include such issues as the architecture and historical importance of the site, some of which has nothing to do with religion directly (Digance, 2003; Poria, Butler & Airey, 2003; Vukonić, 2002). Moreover, as religious journeys are becoming tied to other types of tourism, religious sites are being increasingly commoditised and packaged for a tourism audience (Olsen, 2006).

Religious tourism also has developed a close relationship with holiday and cultural tourism (Murray and Graham, 1997; Rinschede, 1992), and other aspects of tourism development, management and environmental protection (Murray & Graham, 1997; Rinschede, 1992; Shackley, 1999). Jigang and Yunmei (1996) note that, as compared with other kinds of tourism, religious tourism is characterised by a stable tourist market, high rate of repeated visits and continuous number of visitors. It is important to note that many new religious places and destinations are constantly appearing and are not always recognised by tourist authorities, and so therefore are not on any tourist map (Triantafillidou, Koritos, Chatzipanagiotou & Vassilikopoulou, 2009), yet attract a number of pilgrims and visitors.

Joppe, Martin and Waalen (2001) argue that there is a need to first clearly identify the wants of travellers to holy places and thereafter to provide facilities and

benefits, thereby leading to increased satisfaction of expectations and unforgettable experiences (Stone, 1999). While religious-oriented travel has been around since the first pilgrimages centuries ago, in recent years it is argued that it has developed into a much larger and more segmented market, with niches ranging from high-end religious travel, volunteer-oriented religious travel and to modern-day pilgrimages such as a visit to the Karmapa in Tibet (Kurlantzick, 2007). Thus religious tourism includes travel to a religious destination site (e.g. trip to the Holy Land), travel with a spiritual intent (e.g. Christian conference), or even leisure travel with a fellowship intent (e.g. Faith-based cruise).

Since religious tourism includes various activities as stated above, a number of studies from various fields have been conducted, including Post, Pieper and Uden's (1998) study on the different types of pilgrims and their different spiritual experiences at Santiago de Compostela; Baedcharoen's (2000) study which tries to understand residents' attitudes to the economic, social-cultural and physical impacts of tourism development at Buddhist temples in Thailand, and Santos (2002) who discusses the difference between pilgrims and tourists walking to Santiago de Compostela. Other notable studies include that of Pernecky (2004) who discusses the characteristics of the New Age traveller, their motivations, needs and opinions in New Zealand, and Collins-Kreiner's (2006) study on the effects of the declining number of tourists at the Christian sacred sites in the Galilee and Jerusalem. While the above research is specifically focused on the visitor and their characteristics and behaviour, there have been other studies conducted on the destination and perceptions, such as Al-Amin's (2002) paper

about religious tourism in Islamic Heritage which explains the different conceptions of religious tourism; Shinde's (2006) research on pilgrimage, tourism, and religious tourism at sacred sites in India; and Harahsheh, Morgan and Edward's (2007) research into the image of Jordan as a tourist destination by British and Swedish people.

The various characteristics of the religious tourists themselves have also been explored by researchers, some of whom note an affinity towards social and group tourism that involves travelling with believers of a similar age (Rinschede, 1992); while other researchers explore the variation in age and gender of tourists by location and religion (Murray and Graham, 1997). There is also a wide debate regarding the various tourist motivations along the dimensions of pious pilgrim-secular tourist and sacred pilgrimage-secular axis (Murray and Graham, 1997; Nolan and Nolan, 1989). This will be further discussed in section 2.3 in this study. Alecu (2011) suggests ways in which religious tourism can be studied; some of which are below, and it is suggested that religious travel can be essentially of two types: Mono-functional travel, where the sole purpose is religious and Plural-functional travel, where the religious purpose is combined with a cultural one. It is also suggested that religious tourism can be differentiated by the nature of the religious beliefs, such as Christian tourism - itself divided into Orthodox tourism, Catholic tourism, and Protestant tourism, Hindu tourism, Judaic tourism, Islamic tourism etc. Alternate differentiations can be on the tourist flow period which may be seasonal religious tourism that depends on main events like ceremonies, and festivals; weekly religious tourism, such as Sunday for Christians, Sabbath for

Jews etc.; and random religious tourism, which depends on available leisure time, spiritual motivation and financial situations. Another classification of religious tourism can be by the number of tourists and the method of organisation, such as organised or mass religious tourism; micro tourism, which is semi organised into small groups and at private initiatives; and individual religious tourism (Alecu, 2011).

Religious tourism seems to have gained attention not just from academic researchers on such issues as site management and pilgrims' behaviours (e.g. Bate, 1993; Collins-Kreiner & Kliot, 2000; Fisher & Sharone, 1994; Laushway, 2000; Peretz, 1988), but also has attracted the increasing attention of governments and tourism agencies. This is seen to be due to the economic potential of religious travel, because of the growing popularity of these sites with religious tourists. With sites of religious significance attracting millions of travellers every year (Jansen & Kühl, 2008), researchers from a variety of disciplines have studied the different aspects of the relationship between tourism and religion (e.g. Morinis ,1992; Olsen & Timothy,1999, 2002 ; Shackley, 2002; Stoddard & Morinis, 1997; Swatos & Tomasi, 2002; Timothy & Boyd, 2003; Turner & Turner, 1978; Vukonic, 1996). Another approach used to describe and define the questions around religious tourism is orientated around the concept of pilgrimages, especially in Christianity. Smith (1992) explains that the connection between pilgrimage and religious tourism is derived from the Latin word '*peregrinus*' which means foreigner, traveller, newcomer or stranger, and the term '*tourist,* is a

translation for the Latin origins '*tornus*' which means one who makes a journey and returns to the point of origin.

2.2 PILGRIMAGE

A pilgrimage is "a journey resulting from religious causes, externally to a holy site and internally for spiritual purposes and internal understanding" (Barber, 1993:1). Pilgrimages have existed as long as religion and religious tourism is synonymous with the word pilgrimage. It has been defied in terms of a 'journey to the divine' made for devotion or penitence to a 'holy place' (Sesana, 2006), and tourism, travel and pilgrimage are linked by their potential power to transform human lives (Plate, 2009).

A pilgrimage is considered the oldest form of tourism (Cohen, 1992; Digance, 2003; Mazza, 1999; Olsen & Timothy, 2006; Rinschede, 1992; Turner & Turner, 1979). Traditionally and historically, pilgrimage has been defined as a physical journey in search of truth, in search of what is sacred or holy (Vukonic 1996: 80). It is defined as a form of travel where people are drawn to sacred places "where divine power has suddenly burst forth" (Sallnow, 1987: 3). Tomsi (2003) expresses the opinion that to go on a pilgrimage meant leaving behind the worldly aspects of life so as to concentrate on the purity of one's faith, and therefore on returning from the pilgrimage a pilgrim is a step further on that path towards spirituality. Pilgrimages seem to be almost instinctive, or at least derived from behaviours now so engrained in our species that it's difficult to distinguish or differentiate.

Pilgrimage exists in most civilizations, being almost always integrated within religious practices and directed to concrete points, with marked itineraries, rituals and preferential dates (Ambrosio, 2009). Therefore pilgrimage can be seen as a journey motivated by religion, which plays a significant role in almost all world religions. The history of pilgrimage has been traced back to the time of the upper Palaeolithic cave paintings (Shackley, 2001), which suggests 'religious significance', as prehistoric pilgrimages were made to gives thanks for a successful hunt. Megalithic monuments too may have been places of religious significance that brought people together. In historic times pilgrimages were also practiced by the Mediterranean, Celtic and Germanic societies (Timothy & Olsen, 2006).

Therefore pilgrimages are visits made to a destination that are regarded as sacred (Bhardwaj, 1973; Stoddard 1966, 1994). The idea of pilgrimages can be traced back to the ancient times when local deities controlled man's movement (Timothy & Olsen (2006). Nature was a favourite controlling influence, with mountains (Fleming, 2004) and rivers being prominent phenomena visited and venerated. Over time and as civilizations developed, new concepts around pilgrimages were adopted. Examples of this include the Egyptians who journeyed to Sekket's shrine at Bubastis or to Ammon's oracle at Thebes; the Greeks, who sought counsel from Apollo at Delphi and for cures from Asclepius at Epidaurus; the Mexicans, who gathered at the huge temple of Quetzal; the Peruvians, who massed in sun-worship at Cuzco, and the Bolivians, who worshiped in Titicaca. Coleman (1998) states that the supreme Pan - Hellenic pilgrimages such as the great festival of

Zeus held at Olympia every four years from the 8th century B.C may actually be considered a form of pilgrimage, drawing a large number of pilgrims (Tomasi, 2003).

Morinis (1992) notes that a pilgrimage is born of desire and belief, the desire is for solution to problems of all kinds within the human situation, and the belief is that somewhere beyond the known world there exists a power that can make right the difficulties that appear so insoluble and intractable in the here and now. The beliefs, motives and forms of pilgrimage differ from culture to culture, each culture therefore fashions its own version of pilgrimage. Further, each pilgrim interprets their own cultural model of pilgrimage to suit their personal circumstances and beliefs (Norman, 2004). A pilgrimage is also a cultural practice and belief that has been documented since the institutionalisation of religions. For some followers, religious pilgrimage is mandatory, as in the case of Islam, where at least once during their lifetime Muslims have to go to Mecca. Jackowski (2000) estimates that Christians, Buddhist, Muslim and Hindu travellers still go on pilgrimages (Reader & Walter, 1993), such as travelling to visit such religious relics as the splinters of Jesus' cross, the bones of bodhisattvas, the gravesites of Sufi saints or to visit holy cities, mountains, and rivers that hold considerable power to attract pilgrims (Plate, 2009). Further discussion of the distinctiveness and nature of Christian pilgrimages which is most relevant to the thesis, is provided in a later sections.

2.2.1 IMPORTANT PILGRIMAGE SITES

According to Collins-Kreiner (2006), in the Christian religion, the areas of Jerusalem, Rome and Santiago de Compostela are the three most important places of pilgrimage. Lourdes in France is also considered to be one of the most important Christian Marian pilgrimage sites. For followers of Islam, Mecca and Medina are the places of pilgrimage; this is not just voluntarily but it is an obligation for every Muslim to go to Mecca on Hajj at least once in their life time (*Sahih Muslim,* 9). Mohammed is said to have bestowed the Hajj with magical consequences for those who perform it, and is is believed that those who go on the Hajj become sinless (Amari, 2004). For Judaism, the main site of pilgrimage for followers of the Jewish religion was the Temple of Jerusalem until it was destroyed in 70 AD, and now Jerusalem itself and the Wailing Wall are considered important places of pilgrimage.

In Buddhism, pilgrimage is common in both the Theravāda and Mahāyāna forms of the religion; the most important pilgrimage destinations are those which maintain strong associations with the presence of the Buddha and those that contain his relics. Such pilgrimage sites include the birthplace of Buddha at Kapilavastu in Nepal, and Buddha's tooth at Kandy in Śri Lankā. Other pilgrimage sites in China and Japan are the sacred mountains e.g. The Wu-Tai Mountain and Tai Mountain (Zhang et al., 2007) in China. For Hindus, the 'Char-dhams' or four sacred places of Badrinath, Dwarka, Puri and Rameshwaram are important religious destinations, and traditionally it was believed that if these places were visited clockwise and rituals performed, one would attain 'moksha' or release

from the suffering of life and death. The Kumbh Mela (Singh, 2001) is a religious event of the Hindus and has been described as the world's biggest-ever public event. Varanasi and Allahabad cities on the Ganga River (Gupta, 1999; Shinde, 2006) are equally important to the Hindus for 'spiritual cleansing'. For followers of the Sikh religion, although pilgrimages are not recommended, the Golden Temple at Amritsar, and the destinations of Anandpur Sahib and Hemkund Sahib are still visited by pilgrims wishing for favours and forgiveness (Jutla, 2002).

Since most of the literature on pilgrimages is written referencing traditions that pertain to religion in the West, it would be a presumption that most pilgrims are Christians. However Woodward (2004) states that it is not just Christianity that generates high levels of visitor activity, pointing out that more than two million Hindus take part in the Kumbh Mela, while hundreds of thousands of Buddhists travel to Kandy, Sri Lanka, every year to the Esala Perahara (Sacred Tooth Relic of the Lord Buddha), and some 2.5 million Muslims travel to the Holy City of Mecca each year to perform Hajj. These pilgrimages are seen to generate a considerable amount of revenue for the regions. For example, in 2003 the Hajj revenues were estimated at Saudi Riyal 5 billion (US$1.5 billion), which was a direct contribution to the Saudi Arabian economy (Arab News, 2003). Most religious destinations that have a magnetism to attract huge numbers have a central religious feature, for example, the 'Bom Jesu' cathedral at Goa in India attracts a number of Christian and other pilgrims because it holds the sacred relics of St Francis Xavier.

2.2.2 COMMON FEATURES OF PILGRIMAGES

Pilgrimage therefore is seen to involve three factors: a holy place; the ability to attract individuals or crowds to this place; and a specific aim, such as obtaining some spiritual or material benefit (Brandon, 1970: 501). Although every religion has its own pilgrimage destinations, either voluntarily or compulsory, most of these designations have common elements (Fadhlalla, 2000 cited in Rojo, 2007) as follows:

a. The significance of water at the site of a sacred place or shrine, such as at Lourdes and Gangotri. This is since water is believed to be a means of purification, for both ablution and for curing the sick.

b. A difficult journey where access to the sacred places requires the pilgrim to make a long and arduous journey, including jungles and deserts e.g. Santiago de Compestela and the Hajj.

c. Offerings of food, flowers, and small amounts of money or similar tokens, such as shaving of the hair on their heads at Tirupatti in India and offering flowers and incense at Pu Tao Shan in China.

d. Many pilgrimage sites are often ancient venerated temples and shrines rebuilt by newer faiths e.g. Jerusalem and Mathura.

e. Physical obeisance at the shrine, and in some cases on the road towards the shrine.

f. Pilgrimage on foot, exemplified by Medjugorje and Vrindavan.

g. A special type of clothing. This is often preserved as the pilgrim's shroud, in the Hajj pilgrims all dress in white, and traditionally Christian pilgrims wore a cape, wide brimmed hat and carried a staff.

h. Divine or supernatural energy that is believed to make objects left at a sacred place become cured or spiritually clean. This includes leaving replica human limbs or body parts in the petitions box (that need to be cured) at Fatima, and also at Hindu, Muslim and Christian shrines in India.

i. Mountains and isolated locations as places of worship, especially for the Hindu and Buddhist.

j. Night vigils at a sacred place.

k. Special significant times of the day and dates in the lunar calendar, specially the full moon, are considered more auspicious for pilgrimage e.g. The Kumbh Mela and the Marian Feasts.

l. Prohibition of certain foods during the pilgrimage e.g. observing vegetarianism is necessary on all Hindu pilgrimage, observance of strict rules on the Hajj are also mandatory.

m. Abstention from cutting the hair or nails, as well as celibacy during the pilgrimage e.g. Buddhist pilgrimages.

2.2.3 TRADITIONAL PILGRIMAGES

Initially pilgrim journeys were very long and dangerous, could take several years and were not considered as holidays (Blackwell, 2007). Normally therefore, ancient pilgrims used to travel in groups and spend the nights in monasteries (Rojo, 2007). Such pilgrimages involved extensive personal sacrifice more than just time and money, the route was undertaken usually by foot and most of these sites were around difficult geographical terrain (e.g. Compestela in Spain and Dandi in India). Pilgrims were expected to encounter risks and hardships during this arduous process and the difficulties of the journey were believed to enhance the pilgrim's inner spiritual fulfilment and religious experience, which was around seeking purification, spiritual and physical healing, and earning intrinsic rewards such as self-actualisation. The basic structure of the pilgrimages was generally the same - either individuals or groups on an arduous journey to a chosen place to ask God or divinity for assistance on a variety of concerns (Baumer, 1982).

There have been several different research approaches taken for the study of pilgrimage. The historical approach has been to study the change over time, like the distinctiveness of each pilgrimage, its embeddedness in the cultural context and the sponsoring religion. The sociological view, inspired by writings of Durkheim (1915), presupposes that pilgrimages reflect broader social processes, such as bolstering of social status and construction of collective identity. A phenomenological approach, guided by the writings of Eliade (1987), has identified pilgrimage's common features by theorising across religions and cultures. According to the most influential anthropological theory as developed by

Turner and Turner (1979), pilgrimage is a rite of passage: the pilgrim begins in the social structure, departs from it during the ritual and then returns transformed to society. Eade and Sallow (2004) formulated an approach with different levels and aspects, the political, cultural and behavioural, taking into account the tourist perspectives. However it is only recently that researchers have started to examine the effect of the visit on the visitors specifically (Maoz, 2006; Poria, Biran & Reichel 2006; Sharpley & Sundaram, 2005). Thus, pilgrimage has ceased to be investigated only from the religious perspective, and contemporary research is now increasingly addressing the complicated relationship between pilgrimage and tourism, including the economic, social, political, psychological, emotional and other aspects.

People are still going on traditional pilgrimages and Stoddard (1997) has classified these types of pilgrimages into three categories. The first category is based on length of journey, where the length of journey is divided into regional, national, and international. These are further divided into major journeys, which may involve visiting another country much beyond the pilgrim's circulation; minor regional and within-district journeys, that is within a 100 miles of the home, but beyond the pilgrim's range of circulation; and local journeys that are in the immediate vicinity within 10 miles of home within circulation but not visited regularly. Stoddard's second category is based on the frequency of pilgrimage, and events in this category are classified as frequent, annual and rare. Frequent are those destinations that receive a continuous stream of pilgrims; annual where there are visits once every 10-14 months; or rare where there is more than 14

months between pilgrimages. The third category is based on the pilgrimage route, which is categorised as convergence, prescribed circular and prescribed processional. The bases of this is if the route for the pilgrimage consists of just a quick made up route or whether the path prescribed is by the sacred texts and religious practices is either circular or processional.

Research by Cohen (1992) describes a typology of pilgrimage centres; formal and popular. In formal centres, serious religious activities are undertaken and the rituals at these centres are highly formalised and decorous, and are conducted in accordance with orthodox precepts e.g. The Ka'aba of Mecca, the Church of the Nativity in Bethlehem, and St. Peter's in Rome. The popular centres are those in which folklorist activities are emphasised, and where rituals are conducted in accordance with little local traditions. The Middle Ages in particular saw a lot of this type of religious travel; these pilgrimages were therefore a channel for the flow of people, ideas, and religious networks (Peon, 2009). Today however D'Amore (2007) notes that pilgrimage includes not just visiting ancient religious sites and modern practising holy places, such as cathedrals, synagogues and monasteries, but also encompasses religion-based cruises, leisure faith-fellowship vacations, religious rallies, retreats, monastery visits and guest stays, and faith-based camps, religious conferences and meetings.

 2.2.4 MODERN PILGRIMAGE

Pilgrimage in modern times is said to go beyond the personal transformation experience to become a more complex phenomenon, where different motivations

are seen to drive or motivate diverse categories of pilgrims to participate in more organised, commercialised and "tourist-ised" pilgrimages (Swatos & Tomasi, 2002; Turner & Turner, 1979; Vukonic, 1996). People are constantly finding new places that beckon them to visit, and which entice the pilgrim to pack a bag and voyage into the unknown (Plate, 2009).

It is also argued that the religious significance of pilgrimage has changed, and such journeys are transformed into a multifaceted journey of not just a religious nature, but which is also inclusive of activities such as visits to symbolic sites of nationalistic values and ideas (Guth, 1995; Zelinsky, 1990). Consequently modern pilgrimage sites are seen to include the disaster sites of Ground Zero and the Oklahoma bombing (Blasi, 2001; Foote, 1997), war memorials and cemeteries (Gough, 2000; Johnstone, 1994; Lloyd, 1998) and New Age sites (Attix, 2002; York, 2002). Other modern pilgrimage sites include places related to literary writers (Herbert, 2001), places associated with music and cinema stars such as Graceland, and Memphis (Alderman, 2002; Davidson, 1990) and also nostalgic tourist attractions such as Disney-World (Knight, 1999). Other more recent pilgrimage sites that have gained much academic limelight are sporting events (Gammon, 2004), genealogical trips (Kuzwell, 1995), shopping malls (Pahl, 2003) and cyber space (Kong, 2001).

In this modern, fast and e-world, Helland (2007) states that cyber or virtual pilgrimages (Heelas, 1998; Inoue, 2000; Kong, 2001; MacWilliams, 2002) are becoming popular because in this form, many pilgrimage sites are just a click of a button away. This instantaneous travel to a site is where people can take a

spiritual journey in solitude, invisibility and is seen as a relaxing form of travel where tourist remains in their comfort zone, where there are no crowds and where the destination is clean. Individuals are therefore using the World Wide Web or internet to take virtual tours of sacred temples, to undergo virtual pilgrimages, and even to have rituals conducted in real time in their most sacred temples and places. This new form of religious activity is having a significant impact, as most religious sites, pilgrimage routes and festivals now have their own web sites that offer the virtual pilgrim a vast number of experiences. This is a new dimension to the growing and developing context of religion on the Internet, one that is having significant impact on both real-world religious activity and on the contemporary notion of pilgrimage. In the rapidly developing world of computer-mediated communication, however, the full implications of this activity have yet to be determined (Helland, 2007).

2.2.5 CHRISTIAN PILGRIMAGE

Since this research is primarily focused on Christianity, it is important that there is a special focus on Christian pilgrimages. Although many references are made to Christian pilgrimages above, this section mainly discusses the history and the motives for these people to go on pilgrimages, and this is especially important since it is not religiously compulsory for a Christian to undertake such an endeavour.

Pilgrimage is an important part of spiritual life for many Christians (Vukonic, 1996). Christians see life itself as a journey, coming from God and returning to

God. The pilgrim in essence seeks to separate himself or herself from the everyday concerns of the world, and to spend time in the presence of God as they travel to a place of special meaning. Each year more than 200 million Christians embark on trips around the world. They visit places ranging from Mt. Sinai, where Moses is believed to have received the Ten Commandments from God, to Bethany-beyond-the-Jordan where John the Baptist baptized Jesus, and to Turkey and Greece where the apostle Paul preached the Good News (Stamenković, Plavša & Vujičić, 2009). In addition, Christians journey throughout Europe each year visiting the Vatican, the Reformation sites in Germany, and even C.S. Lewis's home '*The Kilns*' in England (Wright, 2008). It has been estimated that 700,000 Christian pilgrims travel to Israel every year (Reader, 2007), and the Holy Land tops the list as the most important Christian pilgrim destination.

The origin of Christian pilgrimages was the 1st A.D, but it was in the 2nd A.D that the veneration of Saints and relicts gained popularity, thus the true onset of pilgrimages. According to Schur (1992), there is evidence of pilgrims having been in the Holy Land since the second century. There are records from 190 AD of Melito, the Bishop of Sardis in Asia Minor, and from 220 AD of Origen from Alexandria, visiting holy places in Palestine. Scholars agree that the root of Christian pilgrimage to the Holy Land was the start of a Christian era of pilgrimage. This journey was encouraged by the Romans to be undertaken to authenticate sites of importance to Christian history. The Roman Queen Helena personally embarked on a journey to sites related to the life, death and resurrection of Jesus. The expansion of the Muslim Empire in the seventh century

constricted the flow of Christian pilgrims until the end of the 11th century, when the first Crusades (pilgrims who fought for the release of the Holy land) retook the Holy Land (Belhassen, 2008).

Eastern Mediterranean customs of pilgrimages influenced European culture for religious travel, and so pilgrimage played a vital role in influencing the history of Europe in the development of Art, Science, Literature and Philosophy (Nolan & Nolan, 1992). In the Middle Ages, a typical voyage from Western Europe to the Holy Land would have taken more than half a year. Schur (1992) cited narratives of pilgrims and noted that the driving force for their long, difficult and dangerous journeys was salvation or penance. In the 13th century, as the Muslims control the Holy Land, many pilgrims started visiting Rome and Christian pilgrimages therefore became organised and popular from the 12th and 13th centuries (Peon, 2009). In 1860, Thomas Cook inaugurated the first organised tour to the Holy Land and now pilgrimages are a common activity (Swatos & Tomasi, 2002), because of sufficient means of transportation and accommodation to handle the thousands of tourists (Smyrk, 1973).

Pilgrims journeyed in search of penitence, purification, expiation and redemption. According to Nolan and Nolan (1999) Christian pilgrimages are deeply rooted in older traditions of journeying to sacred places, and it is seen that some of the earlier European pagan sites are now Christian Pilgrimage sites. Christian pilgrimage is not a unified phenomenon: There are observed notable differences between the Protestants and the Catholics in their needs and behaviours as tourists. Ginsburg (1995) found differences in Catholic and Protestant pilgrim

behaviour at the Holy Land; these were mostly in their activities, motivations and expectations. It was stated that every Catholic group had to attend Mass at least once a day in Church, and also their spiritual leader was the primary source for giving these pilgrims all needed information.

Fleischer and Nitzav (1995) analysed pilgrim tours offered in the brochures of seven large travel agencies in Europe specialising in pilgrimage tourism. There were three types of tours that they observed: the Classic tour, the Catholic tour, and the Protestant tour. The typical Catholic tour adheres strictly to the sacred sites that are mentioned in the Bible and allocates substantial time to prayer and other spiritual experiences. In the Judeo-Christian tradition God usually chose to speak through charismatic prophets and holy men at 'charismatic places' like mountains, caves and deserts. Today many of these places have become important shrines and pilgrimage destinations; often attracting large numbers of tourists. In the Christian East, famous shrines are usually surrounded by stunning, even sublime, natural sceneries of which they are deemed to be a harmonious part (Mpalatsoukas, cited in Dora, 2011).

Among Catholics, pilgrimages are a common occurrence and the Church has encouraged the going on pilgrimages by the faithful. In the middle ages, Christians were encouraged to go on pilgrimages as they were given 'indulgences', or the privilege to enter heaven, if a journey was undertaken. The Crusaders were another type of Christian pilgrim, fighting a holy war to release the Holy Land from the Muslims. The missionaries were 'pilgrims' in search of heathens to convert to Christianity. The Church appointed St. James the Greater as

the patron of pilgrims, St. Christopher as the patron of travellers and St. Frances of Rome as the patroness of drivers of automobiles, and these were some of the ways adopted by the Church to stimulate pilgrimages. Monasteries were built on pilgrim routes, to give accommodation and food to the pilgrims and over time the route was kept clean and resurfaced. As such in Christianity, pilgrimage is not mandatory, but is suggested and encouraged. The Catholic Church, for instance, encourages believers to go on pilgrimages. Pope John Paul II was a metaphor for a pilgrim, and was called "the travelling Pope" (Ambrosio, 2007). He visited 66 countries in his tenure as the Pope of the Catholic Church, and encouraged Catholics to travel, especially to places of Marian pilgrimages such as Fatima and Medjugorje.

Historically, the pilgrims were given a special blessing (Vukonic, 1996) on their departure, and from then on the pilgrim wore a smock like cape, a broad-brimmed hat, a scrip across the body for money, foods and souvenirs, a staff in hand and maybe also a banner, crosses or a music instrument. The ritual blessing of pilgrims is practiced even today in certain Catholic churches. Once at their destinations, pilgrims left votive offerings, such as coins, jewels, and tokens shaped like parts of the body that had been healed or that were in need of healing, and then returned home. Therefore, pilgrimage is seen as a complex reality which consists of three successive stages: departure, the journey itself and the arrival, associated with worshipping at the place chosen (Stavrou, 2000). On the journey the pilgrim was welcomed into towns and given a place to stay. Over time, and with new improvements in transport and travel, these journeys became easier and

faster, and the transition was made from staying at monasteries and convents with minimum comforts to guest homes and hotels, and thus leisure was introduced into a pilgrimage. Collecting of souvenirs during pilgrimages is a common occurrence; most people have souvenirs to remind them of a memorable vacation, concert, wedding or journey.

As noted above, for the Christian pilgrim the most important place to visit is the Holy Land, followed by Rome, and then it is a matter of other personal preferences like Marian sites or places where saints are venerated. The reasons for visits to the Holy Land by traditional pilgrims are reportedly connected with rituals and motives, such as vows to God, prayers for Christians, feeling God's love, connecting with God, belief, spiritual peace (Collins-Kreiner & Kliot, 2000). Other motives are found to be lighting candles, having objects blessed, and participating in mass (Bar & Cohen-Hattab, 2003: 138).

According to Shani, Rivera and Severt (2009), Christian pilgrimage can be considered as an attempt to follow the footsteps of Christ. People chose different walks, places and diverse landscapes that Jesus or his followers could have seen. In doing this, pilgrims have the feeling that they are following the Bible more closely. For such people, there are several reasons to go on a sacred journey, for example, to show their love to God, to get near something that is really sacred, to show God their gratitude, to ask for pardon or to beg for a miracle. Daniel, the Patriarch of the Romanian Orthodox Church (2000), states that the reasons of pilgrimage as: to visit places where God showed his love and work to his people; or to increase their prayer and spiritual life; or for thanksgiving; or penance; or a

desire to receive God's help. Fundamentally, Christian pilgrimage are of three types, the Biblical sites in the Old and the New Testament; tombs or relics of the martyrs or of the saints; and holy places where famous monks spent their lives.

2.3 PILGRIMS OR TOURISTS

Pilgrimage has become an important source for tourism (Gatrell & Collins-Kreiner, 2006) and it is a journey, or movement of the traveller or group of travellers away from home to sacred sites, usually with a specific, sacred goal in mind (Coleman, 2004). Nowadays, it is not just the common features in pilgrimage, but also, the quantity of faith (a strong religious belief or a weak religious belief), and personal reasons that affect the characteristics of pilgrims of different religions. According to Coleman (2004), the difference between tourism and pilgrimage is simple, tourism can be defined as a leisure activity, but pilgrimage is a sacred journey. However, pilgrims are often treated as tourists, because in their religious trips they have essentially the same needs and requirements as non-devoted pilgrims, and equally often visit typical tourist places like museums, cafes or shops.

Cohen (1992) and Smith (1992) refer to a pilgrim as a 'religious traveller' and the tourist as a 'vacationer' because of their motives. Vizjak (2009) considers pilgrims as an important group of travellers who represent a growing force in the tourist industry in economic and financial terms, and who are therefore better classified as religious tourists. Coleman (1992) claims that pilgrims sometimes wander continuously without a fixed destination, but the journey invariably

involves spiritual development and transformation of the person. Smith (1992), in identifying the pilgrim as a religious traveller and the tourist as a vacationer, states that this is a culturally constructed polarity that veils the traveller's motives, and is often used as the contemporary differentiator between the two. Shinde (2007) suggests that the pilgrim is defined in terms of a person driven by a strong religious or spiritual motivation to undertake a long journey on foot, which establishes a sense of renunciation of worldly matters. On arrival at the sacred site, the pilgrim generally performs prescribed rituals, thereby fulfilling the purpose for which such a travel is taken. Such a pilgrim is motivated by deep seated personal faith. Therefore it can be seen that a pilgrim is endowed by an extraordinary link with the divine. The pilgrim goes on a pilgrimage to invoke and to welcome the Holy Spirit or to communicate with God, with the eventual goal of establishing with God a pact of salvation. Therefore a pilgrim is on a journey in search of truth, or in search of what is sacred and holy. And for such pilgrims, expressions of prayer are important, which could also be through rites and rituals. In the case of Christian pilgrimages, people are observed to go to pilgrimage sites for different reasons - to show their love to God, to get near something that is really sacred, to show God their gratitude, to ask for pardon or to beg for a miracle (Post et al, 1998). It is suggest that their motivations would be totally different if they were tourists, in which case they would rather focus on completely diverse aspects, such as visiting a place which seems interesting or has a fascinating historical background, to admire something attractive, to make a holiday more exciting, to experiment, to change the well-known routine of life so something

new can happen, to satisfy curiosity and also to perhaps merely to keep up with a modern trend for making such trips (Post et al, 1998).

Researchers have long debated what constitutes the difference between a pilgrim and a tourist. Recognising that the experiences of the pilgrim often include non-spiritual activities and historical records are replete with accounts of the earthly pleasures enjoyed by medieval Christian pilgrims, and that the experiences of the tourist are sometimes spiritual in nature, Turner and Turner (1978: 20) declare that "a tourist is half a pilgrim, if a pilgrim is half a tourist". Cohen (1979, 1992) seeks to identify the conditions under which tourist behaviour approximates pilgrimage by proposing a typology of tourists. Cohen recognises in the typologies of experimental tourist and the existential tourist those travellers on a non-religious pilgrimage, who nevertheless are seeking deep meaning and answers to questions of existence outside their societies. A number of writers portray the distinction between pilgrims and tourists as a continuum, with the pious pilgrim representing one pole and the profane tourist the other pole (Collins-Kreiner & Kliot, 2000; Smith, 1992). Current thinking has moved on from use of such a continuum with its assumption of a dichotomy of 'ideal types' (Collins-Kreiner, 2010; Olsen, 2010). Instead, current research seeks to understand the complexity of multiple and varied motives, expectations and experiences of visitors to pilgrimage sites (Winter, 2009). In the following figure, Smith (1992) develops a scale differentiating the pious pilgrim with the secular tourist, with the different types of pilgrims and tourists categories in between these two ends of the spectrum:

```
   Pilgrimage              Religious Tourism                    Tourism

        A           B            C           D              E

<-------------------------------------------------------------------------.--------->

      Sacred          Faith / Profane Knowledge-Based            Secular
```

A: Pious Pilgrim
B: Pilgrim > Tourist
C: Pilgrim = Tourist
D: Pilgrim < Tourist
E: Secular Tourist

SCALE PILGRIM/TOURIST
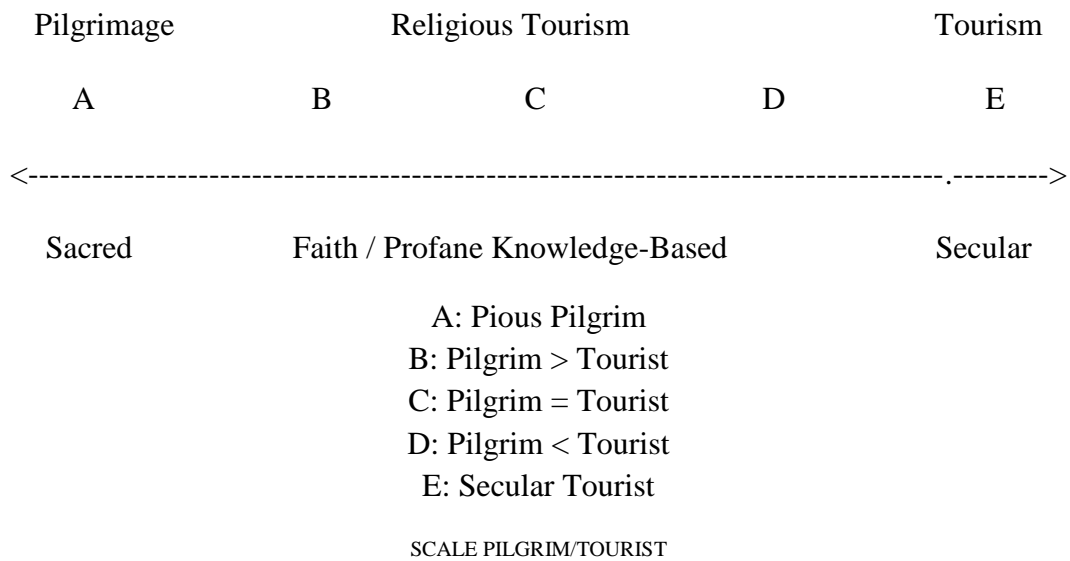
(SOURCE: SMITH, 1992, P. 4)

In this figure Smith (1992:4) divides the differences between pilgrim and tourists into five different groups. The first is the Pious Pilgrim (Rojo, 2007) who is strongly motivated by religious beliefs. The next category is the pilgrim motivated in large part by the faith. Then is the pilgrim motivated by the faith, but also with interest in visiting cultural sites and with additional motivations, not just religious motivations. The fourth category is the pilgrim motivated by cultural reasons, with interest in getting to know the religious tradition of the destination, and the final category is the secular tourist who has no religious influence at all when choosing the tourist destination. Therefore a traditional pilgrim is one who has travelled away from home and familiar surroundings in search of a new spiritual experience, rejuvenation and renewal and a tourist is a secular traveller who spends time in leisure and pleasure.

According to Horner & Swarbrooke (1999), cathedrals and churches are becoming an important attraction even for non-religious tourists. Now, due to the growing pressures of life, many non-believers are observed to be undertaking short trips to religious establishments for relaxation and for spiritual enlightenment. This is seen when, for example, visits to the Orthodox monasteries in Mount Athos in Greece for short periods, free of charge, which is permitted providing visitors abide by the regime of the Monastery (Horner & Swarbrooke 1999).

Olsen (2010) believes that the debates over the similarities and differences between pilgrims and tourists has arisen because many scholars have actually lost sight of the fact that the subjects of comparison are the pilgrim, who was actually the historical pious, aesthetic Christian pilgrim from the Middle Ages who travelled for penitential reasons, and the tourist, who seeks to escape ordinary life and gaze upon, rather than interact, with cultures and communities as objects to collect (Olsen, 2010). The difference can then be analysed by examining their motives. CTO (2006) suggests that pilgrims not only enjoy the final destination, but also experience the route, while tourists are only concerned with the destination. Despite academic attempts to distinguish differences between pilgrims and secular visitors, some researchers (e.g. Nolan & Nolan, 1992) argue that although visitors behave differently, it is difficult to classify them into the dichotomy of pilgrims and tourists.

Terms such as tour, itinerary, comfort and knowledgeable guide are generally used to describe a tourist experience. Many researches taking this approach try to

establish criteria to differentiate between pilgrims and tourists. Almost all of them conclude that in some cases demarcation lines between tourists and pilgrims do not exist and thus they are indistinguishable (Fleischer, 2000). Turnbull (1981) views the pilgrim and tourist as travellers who seek different benefits from their travels. As the pilgrim seeks to gain a sense of belonging to a religious or spiritual heritage (religious traveller), the tourist travels for hedonistic purposes (secular traveller). Turner and Turner (1978) state that, "a tourist is half a pilgrim, if a pilgrim is half a tourist", just like pilgrimage and tourism are organised, bureaucratized and uses the same infrastructure mediated by travel agencies. They also state that pilgrims have the element of "*communitas*", which they describe as the feeling of brotherhood, which is an important factor. However Eade (1992) and Idinopulos (1996) disagree with this view. Thus Smith (1992) claims, that both the tourists and the pilgrim need discretionary income, leisure time and permissive sanctions to travel. She also argues that society tends to accept certain behaviour from a pilgrim, but will disapprove of it among tourists (Collins-Kreiner, 2010).

Cohen's (1992) work on Thai Buddhist shrines points out that there are two factors that can determine the pilgrim tourist association: the distance of the shrine from home, where the pilgrim becomes more of a tourist with increasing distances; and the religious affiliation of the tourist - pilgrim, which holds that if the visiting individual is not a Buddhist, then he is a travelling tourist. According to Fleischer (2000) pilgrims are a distinguishable market segment from the other tourists in their attributes, patterns of behaviour and expenditures. He found that

pilgrims were older and of a lower economic status than other tourists. They come for a relatively short visit; they cover many sites, with considerable emphasis on holy and historical sites. The pilgrims know what to expect at the destination because their major source of information is personal rather than commercial. Few studies have drawn attention to the composition of pilgrimage groups, and in sites of Catholic pilgrimage it appears that the majority tend to be female (Rinschede, 1990), and in the case of Islamic pilgrimage to Mecca the majority appear to be male (Leiper, 1994; Long, 1979). Morinis (1984) describes pilgrimage in the Hindu tradition and describes differing gender issues, while Ryan and Gu (2008) describe personal reactions and the role of reflexivity in creating understandings of a Buddhist Festival from a secular perspective.

Fladmark (1998) observed that pilgrim–tourists travel to ancient holy places and religious sites such as mosques and shrines were because of religious motives, others are motivated by a number of non-religious motives, which include a desire for adventure, discovery of something different and cultural enrichment. Even someone primarily motivated by religious belief is not entirely immune to motives of leisure and simple curiosity as well as a quest towards greater understanding and a search for the sacred and the transcendent (Shuo, Ryan & Liu, 2009). Bremer (2004) noted how both tourists and pilgrims create distinct spaces from space, can shift easily from the role of tourist to devoted pilgrim and vice-versa in an articulation of identities. He further noted how in both roles there exists a process of aestheticisation of the world, and search for authenticities. Pilgrims' often like to share their space with others (like friends, families or other tourists),

thus Ryan and Gu (2007); Trauer and Ryan (2005) note that the quality of experience is enhanced through this shared experience. Though this travel they search for greater meaning in life, thereby understanding more about themselves and seeking spiritual growth (Sharpley & Sundaram, 2005; Timothy & Conover, 2006).

Despite the differences in the motivation and experiences of the visitor, religious tourism emphasises the interdependent nature of the two actors and the social construction of a site as simultaneously sacred and secular (Poria et al, 2004). Thus, the exact manner in which places and space are constructed as secular or sacred in both space and time varies from site to site. Importantly for this thesis, by studying the similarities and differences between pilgrimage and tourism, the complexities of tourist motivations and behaviour can be revealed (Norman, 2004). Other researchers (e.g. de Sousa, 1993; Jackson and Hudman, 1995; Jackowski, 2000) note that distinctions between people present at sacred sites can be carried out based on their motives, expectations and experiences (Winter, 2009).

2.4 MOTIVES FOR PILGRIMAGE

A study of the literature reveals insight into the characteristics and behaviour of pilgrims. Pilgrims differ in terms of the attributes of the participants, such as their age, life stage, gender, family status, occupation, income, and religious affiliation. Pilgrimages are often undertaken by an individual, with or without family or friends accompanying, where the purpose of devotion is for the person's own self.

A group pilgrimage is when a family or parish community goes to the pilgrimage shrine to give thanks collectively, but also with individual requests. A religious tour group seeks both the comfort of others and the cost benefits of travelling in a group.

Pilgrims undertake a journey of pilgrimage with strong expectations that they will have an extraordinary even a likely life-changing experience (Digance, 2003; Turner, 1973; 1978). The pilgrim seeks to touch the sacred by physically visiting those locations with deep religious values (Digance, 2003; Eliade, 1959, 1964; Morinis, 1992; Smith, 1992). Many pilgrims seek an encounter with the divine (Ambrosio, 2007; Digance, 2003; Turner, 1973; 1978). The religious pilgrimage is therefore often a spiritual quest and existential search for meaning (Cohen, 1992; Devereux & Carnegie, 2006; Digance, 2003; Turner, 1973). However, religious pilgrims are also seen to have other motives for their journeys, for many, the pilgrimage is a culturally-prescribed social obligation, on occasions a rite de passage (Ambrosio, 2007; Cohen, 1992; Morinis, 1992; Smith, 1992; Turner & Turner, 1978). Further, the pilgrim may also be motivated to undertake the journey to gain religious merit or penitence for their sins (Cohen, 1992; Digance, 2003; Tomasi, 2002; Turner, 1973). Other pilgrims are seen to seek healing from illness or resolution of their worldly problems (Morinis, 1992; Smith, 1992; Tomasi, 2002; Turner, 1973). Finally, some scholars hold that religious pilgrims also go for the adventure or to escape, or for a chance to experience worldly pleasures denied them at home (Digance, 2003; Smith, 1992; Tomasi, 2002).

Collins-Kreiner and Kliot (2000) observe a number of motives amongst religious pilgrims, including that of seeking to experience the sacred places where Jesus walked, understanding one's spiritual being, and seeking to strengthen one's faith. Shuo, Gu and Ryan (2009), observed that, in the study of visitors to the Da-Lin Temple in Taiwan, the essentially tourist motives, such as sightseeing and the seeking of friendship, exist alongside purely religious motives, such as seeking to experience a holy atmosphere and seeking to strengthen one's beliefs by being close to God. Despite this, there remains much to be to learnt about traveller motives while on pilgrimages (Shuo, Gu & Ryan, 2009; Shackley, 2003). The socially-prescribed meaning that a visitor actually attaches to a sacred site is ultimately what makes the pilgrimage experience meaningful (Belhassen, Caton, & Stewart, 2008; Bremer, 2006; Cohen, 1992; McKenna & Ward, 2007; Turner & Turner, 1978; West, 2008). Similarly Collins-Kreiner (2010, p 444) observes "No place is intrinsically sacred". Belhassen, Carton and Stewart (2008) present a model of the experience of religious authenticity at pilgrimage sites as the interplay of beliefs about the site, the site itself, and activities undertaken at the site.

Characteristics of 'religious tourists' have been explored, with researchers noting an affinity towards social and group tourism, which involves travelling with believers of a similar age (Rinschede, 1992). Other researchers have studied the varying age and gender profiles by location and religion (Murray & Graham, 1997) and initiated a debate regarding the various tourist motivations along a pious pilgrim-secular tourist/sacred pilgrimage-secular dimensions, as noted

above (Murray & Graham, 1997; Nolan & Nolan, 1989). They too have discussed the embracing of experiential, existential (pilgrims especially), diversionary, recreational and experimental modes of tourism (Cohen, 1979). Of particular importance is the discussion concerning the existence of conflict, and its management, between different socio-spatial practices of pilgrims and tourists (Gatrell & Collins-Kreiner, 2006).

Academic researchers and philosophers have always been interested in reasons for peoples' travel (de-Botton, 2002). Now research also focuses on travel as a medium for self-discovery (Goeldner & Ritchie, 2009; Leed, 1991), and travel is seen to have restorative powers, acting as an antidote to the stress and monotony of daily human life (Crompton, 1979; Krippendorf, 1987). Thus the study of why people travel is basically that domain of research which delves into the tourist motivation aspects of human behaviour (Beh & Bruyere, 2007; Boo & Jones, 2009) and human satisfaction (Crompton, 1979; Iso-Ahola, 1980; Pearce, 1993). Therefore it is generally acknowledged that tourist motivation is multi-faceted, and that tourists have multiple motives for travelling, even within a single journey (Bowen & Clarke, 2009; Pearce, 1993; Ryan, 2002; Uriely, Yonay, & Simchai, 2002).

When the primary motive for each traveller, domestic or international, is religion (Bywater, 1994; McKelvie, 2005; Russell, 1999) then they have been categorised as those who travel to request a favour or a miracle, those who offer thanks, fulfil a vow, express penitence, meet an obligation, and seek to gain merit and salvation. On another level, Reader (2007) suggests that pilgrimages today are

undertaken not just since such sacred sites have become more accessible with better transport, accommodation and hospitality (Terzidou, 2010), but also because such travel helps them deal with their identity, because of the encouragement provided by religious authorities, and also because it provides new avenues for finding meaning in life, the possibility of encountering the spiritual and the miraculous on a personal level. Now people are travelling to sacred destinations not only driven by religious and spiritual motivations or to experience the sacred and traditional meaning of another religion, but also for nostalgic reasons, educational purposes, out of mere curiosity and looking for genuine experiences, either regarding the religious representatives or the pilgrims participating in various rites, either experiencing "a sense of the place" or a sacred environment (Shackley, 2002).

Since pilgrimage involves movement, this physical movement of persons from one place to another is observed to be motivated by the need "to obtain some religious or material benefit," (Jindel, 1976). The magnitude of movement to a sacred place varies and could be mass movement or an individual pilgrimage, with most movement at a sacred destination during a special occasion (Stoddard, 1997). People, who can sometimes also belong to other religions or denominations not directly connected with the sacred site, often visit not entirely with a religious objective, but also for nostalgic reasons, with an educational purpose or out of mere curiosity. Other such visits are connected with holiday making or with journeys undertaken for social and cultural reasons (Nolan & Nolan, 1992). Olsen and Guleke (2004) states, that the types of motivations are

complex. As some people travel in order to maintain an identity, others to satisfy feelings of nostalgia, or to experience the transcendent and to fulfil the teachings of particular faiths for example, the Hajj for devout Muslims. Timothy and Olsen (2006) discuss that though the quest for understanding is an important part of a pilgrimage, the motivation of acquiring knowledge has increased (Rojo, 2007). Thus the motivations for pilgrimage are vast and diverse; however something all the visitors have in common is the desire to travel and to experience something new and different.

2.5 ACTIVITIES, OUTCOMES AND EXPERIENCES OF A PILGRIMAGE.

Pilgrimage places are visited by different people coming from different regions, and the pilgrims and participants experience the feeling of religiosity (Chiş & Ţîrca, 2009). Tourists visiting sacred places are looking for genuine experiences regarding the religious tradition (Stănciulescu, Chis, Bacilia & Ţîrca, 2010). Chaline (2002: 67) notes that the act of travelling to a certain place in the world makes travellers feel happier and more alive. What is often anticipated in travelling to these destinations is not holiness or divine visions, but something even more miraculous – the opportunity to feel different from the way the visitors feel at home (Smith & Kelly, 2006). Besides these spiritual changes, modern pilgrims are also observed to take home souvenirs of their journey, which may include artefacts ranging from rosaries and statues of saints to bottles of holy water, candles, postcards, t-shirts, books, badge or an ampulla, a certificate of completion of the pilgrimage from the pilgrimage authorities or even a trinket

from the gift shop (Brown, Johnson, Thomas, 1992) . Devotees recall and extend the sacred journey by wearing or carrying mementos, giving them to loved ones or by placing them in the home, thereby 'sacralising' their homes and linking them with the pilgrimage site (Pavicic, 2007).

The nature of experience offered by a sacred site to its visitors is seen to be highly complex, particularly since it is largely intangible and may include elements such as nostalgia, a closeness to God, a religious atmosphere and the spiritual merit of a visit, on which it is stated to be impossible to put a monetary value (Shackley, 2001). Therefore most pilgrims experience a temporary or permanent change in the outlook of their lives and their relationship to the sacred, and to God. These sites offer tangible reminders for pilgrims to take back home, including spiritual changes such as 'transformation', 'enlightenment', 'life-changing events' or 'consciousness-changing events' (Belhassen, 2009). Visitors at sacred sites seek authentic experiences, whether through watching religious leaders and pilgrims perform rituals or by experiencing a site's "sense of place" or sacred atmosphere (Shackley 2001, 2002).

MacCannell (1976) advocates viewing tourism as a search for meaningful experience and has inspired some ground breaking work in this area of research. Graburn's (1989, 2001) study of the tourists' experience analyses tourism in the context of a secular ritual. Turner and Turner's (1978) considerable work on developing an understanding of the nexus of tourism and pilgrimage experiences, and also Eade and Sallnow (2000) critique of the Turnerian approach, has produced many valuable insights on the experience of pilgrimage. Coleman and

Elsner (1995) acknowledged the Turners' work in this area, and illustrated the benefits that can be gained by employing a broad interdisciplinary perspective to the study of pilgrimage. Research on understanding of the psychological and social experiences of individuals and the special characteristics of pilgrimage groups (e.g. Badone & Roseman, 2004; Collins-Kreiner & Kliot, 2000) are some of the examinations conducted on pilgrims' experiences.

According to Cohen's (1979) typology, to better understand the perceptions and expectations associated with tourism, no general type of tourist exists and instead there are five modes of tourism which co-exist:

a) Experiential, which is defined around a quest for authenticity beyond the spatiality and temporality of everyday life.

b) Existential, which is seen as a journey to an external and elective spiritual site beyond the mainstream of a traveller's native experience.

c) Diversionary, or an escape from the ordinary.

d) Recreational, which is entertainment centred travel that emphasizes the restorative capacity of travel.

e) Experimental, which is that travel, intended to be out of the ordinary, unique, and "alternative".

Beyond the issue of pilgrimage as an obligation, the pilgrim's experience is spiritual and even ritualistic. MacCannell (1973) controversially claimed that tourism is 'the pilgrimage of modern man'. Authors like Cohen (1979), Timothy

& Olsen (2006) and Vukonic (2002) claim that the pilgrims and tourists have a shared quest for authenticity, and that therefore the rigid dichotomies between pilgrims and tourists seem "no longer tenable in the shifting world of postmodern travel" (Badone & Roseman, 2004: 2).

The visitor motivation to a sacred destination can be complex and multi-dimensional (Dora, 2011). As Shackley (2001, p. xviii) explains that, 'Some are seeking a life-changing experience, others merely somewhere to while away an afternoon. Some wish to worship, others to marvel or just to explore'. Thus scholars like Griffin (1994), Rinschede (1992), Nolan and Nolan (1989, 1992) and others have noted that in contemporary religious tourism in Western Europe, holiday and cultural tourism are connected and hardly distinguishable.

Turner and Smith (cited in Collins-Kreiner & Gatrell, 2006) state that from the tourism industry perspective there is no difference between tourist and pilgrim. Turner notes that during the liminal condition, individuals experience behavioural changes and become distinctively sociable and affable. This sense of comradeship was termed ''*communitas*'' by Turner and is explained by the liminal conditions that pilgrims experience during their sacred journeys.

2.6 VISITOR IMPACTS ON RELIGIOUS SITES AND THEIR HOST COMMUNITIES

The effects and impacts visitors may have on religious sites and the host community can be differentiated by positive and negative impacts. According to Woodward, (2004) as tourism of all kinds has grown, so has the pressure on these

sites. As such, religious tourism can have a similar impact as other forms of tourism, like job creation, population growth and infrastructure development (Terzidou, Stylidisu, & Szivas, 2008), and so such pilgrimage and religious tourism are important segments of international tourism (Williams, 1998). Local Governments are actively promoting community beliefs and traditions, such as the Kumbh Mela in India (Jutla, 2002), and in this they are not just targeting international and national tourists, but also targeting local and rural low to middle income populations. It must be considered, however, that tourism has both positive and negative impacts on the local community (UNEP, 2002). Tourism can be a significant part of a local economy as it can create business and employment opportunities, thereby encouraging support for and preservation of assets, but conversely and at the same time it can also destroy the local businesses, when people from different regions start coming to invest or claim a stake in the economy.

Most studies that specifically measure the impacts of religious tourism have a similar opinion, that sacred destinations are affected by the flow of religious tourists visiting the site (Collins-Kreiner & Gatrell 2006; Din, 1989; Shinde, 2003; Walpole & Goodwin, 2000; Vukonic, 1996). Measuring the impacts of tourism is a difficult task, especially since the environment and human activities are constantly changing in time and space. Researchers like Andereck, Valentine, Knopf and Vogt (2005); Ap and Crompton (1998); Brongham and Butler (1981); Wall and Mathieson (2006), have analysed tourism impacts and suggest that it involves economic, environmental, social and cultural aspects. Brougham &

Butler (1981) state that comparison before and after the visit to a site is needed, so that the tourism impacts of the destination could be identified appropriately. He further states that the impact of tourism is affected by different types of tourists' desires, expectations and motivations. According to Cohen (1979), the tourist's characteristics (i.e. age, gender, education level, etc.) also impacts tourism. In her study, Wong (2011) states that Cohen's typology of tourist experience and Pearce's leisure ladder are among other useful factors that can be used to analyse tourism impacts on a local community. Wall and Mathieson (2006: 90) identified factors that can be used to decide whether the economic impacts are positive or negative. These factors are mainly the facilities and tourists' attraction, the tourist expenditures, the economic development, the interconnectivity between the economic sectors and tourist expenditures, adjustments made due to the seasonality of tourist demand, type and pattern of travel arrangements, and the size of the economic base of the site.

2.6.1 POSITIVE IMPACTS

Pilgrimage sites and communities located on the pilgrimage route have provided a market for religious tourism for a long time (Shackley, 2006; Vukonic, 2002). These religious sites have become tourist attractions, serving the variety of visitors from devoted worshippers to general tourists (Cohen, 1998). Therefore, sacred sites have been transformed into cultural and educational tourist attractions, making those religious visitors who actually come to worship, pray, or meditate into a minority (Shackley, 2001). These large numbers of visitors bring economic growth due to foreign exchange earnings, more income and

employment opportunities (Wall & Mathieson, 2006). Examples of research into this economic growth include Crain (1996) who describes the development of the El Rocio shrine in Spain as a strategy to resolve unemployment in a rural Europe, Mack (1998) who describes the functioning of temples in India as economic centres where the entire town's income is generated by tourism, and Vamosh (1995) who states that the growth of the tourism industry in the Holy Land has helped many people ranging from relic-vendors to restaurateurs, and has filled the coffers of the Church. Additional benefits are seen in terms of providing employment for the host community (Evans, 1998) in areas such as souvenir shops, travel agencies, hotels (Ambrosio & Pereira, 2007) and hospitals. Even the sale of religious souvenir items, like sacred water (Maseeh, 2002), icons and candles (Evans, 1998) or other religious figures (Dubish, 1995) has been observed to have been encouraged by the growth in tourism. Thus Haralambopoulos and Pizam (1996) state that the positive economic impacts in a community can be seen by an increased personal income, improved quality of living and improved work attitude (Andereck et al, 2005). Development of the infrastructure to support tourism like better roads, water, electricity, and others that include accommodation, transport, health and waste management is also noted to be facilitated. The positive impact that tourism has on the environment can be achieved by sustainable tourism practices which Ap and Crompton (1998) note are by helping to protect and preserve the environment at the destination, and also improving its image. Murphy (1991) also stated that the development of the socio cultural well-being of the community which includes self-esteem (community's

pride, identity) and community cohesion, and preservation of local culture (Besculides, Lee & McCormick, 2002; Johnson, 1986) may increase. Tourism also brings people together and generates a better understanding of different cultures by experiencing another culture (Lea, 1988). The extent to which this is known to have positive impacts on the host monastic community, however, has rarely been examined. One notable exception to this is the study at Pu-Tuo in China by Wong (2011) who noted the positive welcoming and supportive attitude of the monks and nuns receiving visitors at the site.

2.6.2 NEGATIVE IMPACTS

Commercialisation also causes environmental degradation and deterioration of the sites, and increases the maintenance cost (Levi & Kocher, 2009). In addition, many critics argue that the presence of masses of local and foreign visitors in sacred sites disturbs their 'holy atmosphere' (Vukonic, 2002) or 'spirit of place' (Shackley, 2001) and religious rituals can be disrupted by the presence of tourists. Inappropriate tourist behaviour and commercialization near a heritage religious site can lead to the decrease in popularity of the site (McKercher & du Cros, 2002). An additional problem at religious sites is disturbance to religious services and ceremonies, like excessive visitor talking and moving, inappropriate clothing and the taking of photographs within the religious site. Reportedly these effects may be due to the conflict at religious sites between pilgrims and tourists (Gatrell & Collins-Kreiner, 2006). Overcrowding, increased crime rates (Wall & Mathieson, 2006) like theft, removal of items or pilferage, vandalism, accidental and intentional damage and decay, as also pollution have been cited as problems

from such visitors. Destruction of natural resources has been noted to take place, like destruction of vegetation and soil; reduced water and air quality; break down in ecosystem balance and extinction of wildlife (Wall & Mathieson, 2006). There is seen to be a risk of loss of local language, culture and cuisine. It is seen that when tourists bring in their own unique tourist behaviours (e.g. consumption pattern, dress code, lifestyles, cultural changes, etc.) residents struggle to cope with it. To satisfy tourists there is often a need to increase facilities like local cuisine, accommodation facilities, entertainment wherein there is a risk of loss of 'authenticity' and each destination is no longer unique (Dogan, 1989). Murphy (1991) points out that the quality of community life can be reduced by the above stated reasons.

Recently health and safety has been an issue concerning tourism. Although tourism could provide "better access to health facilities" for the residents, it could also lead to the spread of infectious diseases e.g. the SARS virus in 2003. Andereck, Valentine, Knopf and Vogt (2005) suggest an increase in the cost of living due to an increase in tourism is not beneficial especially to a newly developed destination. El-Bakry (2003) notes that the Hajj trip for Muslims gave rise to a black market for the exchange rate of the Saudi riyal. The improvements in accessibility and availability of transportation in Vrindavan, a popular Hindu pilgrimage centre in India, have replaced the traditional form of "pilgrimage on foot" (Jackson & Davis, 2000; Shinde, 2006, 2007; Timothy & Olsen, 2006;). Shinde (2007) also points to the fact that due to the expansion of pilgrimage travel, many tourist enterprises like hotels and tour operators have emerged near

popular temples, thus diminishing the sacred atmosphere. Crain (1992) notes, that transformation from local religious rituals to national festivals, as is in the case of the Andalusian pilgrimage, has created problems for the locals. Mass tourism can lead to tensions as residents often have to struggle for a place on public transportation or beaches (Jurowski, 1994; Keogh, 1990; Korca, 1996).

These negative impacts can be mitigated by an appropriate and efficient management system that is supported by the local community. Donations are encouraged to help cover the cost of maintenance and preservation (Olsen, 2006). Providing interpretation can reduce some of the negative impacts of tourism (Coccossis, 2005), like reducing congestion and crowding by making visitors aware of alternative sites to visit. When appropriate tourist behaviours are explained, the negative impacts are seen to be far less (Levi & Kocher, 2009). Wall and Mathieson (2006: 210) also listed a number of techniques to manage visitors by regulating access, visitation numbers and behaviour. They suggest undertaking market research and marketing by monitoring visitors; implementing education programmes and facilities; and also encouraging and assisting volunteers. Other things to consider are the visitors' level of interest or familiarity with the heritage site, and whether or not visitors have a personal connection with the heritage site or the culture of the host community, the visitors' level of fatigue, and the visitors' motives for visiting, principally for education or for recreational, social, or other motives. It must be noted that Shackley (2001) divided visitors into two types - the first are those who seek a religious experience, the second are motivated to visit a world religious heritage site'. This latter group that exists are

interested maybe for the architecture or other features that interest (Francis, Williams, Annis & Robbins, 2008; Gasson & Winter, 1994; Voase, 2007). Thus management must be able to satisfy the needs of all types of the visitors' multiple uses (Nolan & Nolan, 1992) at religious sites. In his study on churches, Pearce (1999) discusses the problems caused by conflicting visitor motives. He suggests that signs and brochures in multiple languages encourage appropriate behaviour among different types of visitors. Shackley (2001) similarly suggests that signs that request the observance of silence, the removal of hats for men and restricted movements during services also work well. Suggestions made by Petrillo (2003) are that protection, restoration, management, enhancement, cultural activities and promotion are required for the religious site to be an asset.

Many sacred sites are poorly managed and suffer from financial distress (Shackley, 2002). This is in part due to a reliance on organisational structures largely unaffected by modern management trends and education (Olsen, 2006). Collectively, the market complexities and inadequate management structures along with site-specific challenges further increase the difficulty of maximising the tourists' experience. The limited funds due to the challenge of collecting donations and the growing tourist appeal are also factors that affect the experience. Site management can charge for entry to a religious site, and the advantages of this are manifold; firstly, it reduces demand, thus retaining or restoring a sense of serenity and peace to the place. Secondly, it covers the expense of services rendered to a visitor at the site without using religious funds. Lowering the number of tourists considerably reduces the negative impacts,

thereby resulting a more friendly interaction between visitors and the host community (Allen, Long, Perdue & Kieselbach 1988; Akis, Peristianis, & Warner, 1996 ; Butler, 1975, 1980; Cohen, 1972; Dogan, 1989; Gursoy, Jurowski & Uysal, (2002); Jurowski, 1994; Murphy, 1981; Page, Brunt, Busby, & Connell, 2001; Smith, 1989;). There can also be many constraints while undertaking a pilgrimage like poor health (Hall & Williams, 2002), lack of time (due to commitments at work) or insufficient income, and social constraints such as intra-family disapproval (Holden, 2005). From an Eastern world view, further constraint can be taking care of ageing parents (Hsu, Cai & Wong, 2007), and also women, widows or single people tend to not travel due to a lack of a travelling companion (Hall & Williams, 2002). Further countries can impose problems and constraints for travellers (Yang 2004), as in the case of Taiwanese going to Mainland China.

2.7 IMPACTS ON MONASTERIES

Academic research on pilgrimage and religious tourism in the context of monasteries within New Zealand has not been conducted before, although many previous research studies have examined monasteries in Europe (Greece, Bulgaria, Romania), Asia (China, India, Thailand) and Africa (Egypt and Syria). As such this thesis therefore fills an important gap in current knowledge. The study of the impacts of tourism on the monastery and their host community, and the studies on the motivations and experiences of visitors to monasteries, has recently gained interest among researchers as the management of the sites are important not just to the visitors who are interested in the religious, cultural and

historical importance, but from the owners of the site and the other people who benefit from the site. As such, much of the previous literature has focused on the impacts of tourism at monasteries, the motivations of visitors and to a lesser extent, the perceptions of monastic hosts. These areas of study will be discussed further below. Shackley's (1998) study on the visitors' motivation at St Catharine's monastery where 80% of the visitors are day visitors, Stoyanova's (2009) study of visitors' at the Rila monastery, Andriotis's (2009) research on the experiences of male visitors at on the monastery at Mt Athos are some of the important contributions to this research. Ouellette, Kaplan and Kaplan's (2005) study on motivation of male guests stays in a Benedictine monastery, and also O'Gorman and Lynch's (2008) study on subject of monastic hospitality are also important. McKenzie and Ryan (2004) discussed the impacts of tourism in a western Australian Benedictine monastery, while Suntikul (2008) researched monks and how they perceived tourism in Luang Prabang. The most recent study is of Cora Wong's (2011) research in China on the perceptions of religious hosts towards tourism development at the Pu Tuo Shan Monastery. This considerable research interest in monasteries in the tourism literature shows that monasteries are now becoming vibrant places of visitation, and thus the appropriate management of these sites is vital.

Ţîrca, Stănciulescu, Chiş and Băcilă (2008) conducted a study on the visitor experience at Romanian religious sites, where an understanding of the behavioural characteristics and motivations of the religious sites' visitors are gained through the monks and nuns' perceptions, and the study area consisted of 151 monasteries

in 24 countries. The results found were that the majority of the visitors went to the monastery for religious reason like: 'to feel close to God'; 'it is a sacred peace' and 'for guidance'. The factors that determine the monasteries' fame were noted primarily as: 'beauty of the place/natural landscape where the monastery is built' and 'special beauty/architecture of the monastic settlement' followed by 'life of monks'. The peoples' main spiritual motives to travel to the monastery were; 'to pray for various needs', 'for silence and peace', and 'for guidance'. The monks' expectations concerning the behaviour of the visitors were mainly: 'to pray' and 'to participate in religious services.' In this study the visitors were both pilgrims and tourists, with the majority of people visiting for religious motives. The intention of visitors and the monastic order was high, yet there was no significant difficulty in managing the visitors.

Myra Shackley's (1998) paper "A golden calf in sacred space?: the future of St Katherine's Monastery", Mount Sinai (Egypt), studies the pressure that tourism is having on the monastic life, despite efforts to limit visiting hours and access. Her observations were that the monastery functions as a centre of scholarship and a destination for pilgrimage, a refuge for the spiritually distressed and a home for an active monastic community. The major factor affecting this experience is undoubtedly congestion, as only 1000 people are allowed per day only from 9 am-12 pm and only certain parts of the monastery are open to the public, while there is also a lack of appropriate services available to the visitors. Due to the heavy tourist presence at this site, there were measures taken to protect the monastic community, but these are proved inadequate and the management are looking at

other ways to improve visitor satisfaction because the monks' privacy is of importance. Therefore this study shows how visitors impact the monastery mainly negatively; physically because large numbers cause stress on the site; environmentally, as the resources are stretched and pollution caused by the vehicles; and socially, disturbing the monks by showing a lack of respect at the religious site.

Dr. Wantanee Suntikul's (2008) study on the 'Impact of Tourism on the Monks of Luang Prabang' explores the effects of tourists on the values and practices of the monks, and how these changes have affected the spirit of the place. Tourists are attracted to Luang Prabang mostly because of the relaxed lifestyle, friendly people, and peaceful and beautiful landscape. However, the tourism industry poses a threat to traditional ways of life and skills, people are observed to leave their traditional occupations to take jobs in the lucrative tourism industry. Further, some of the old residents have left/ sold their properties for use as guesthouses, restaurants or other businesses. In this way the revenue from the locals has decreased for the monastery. The festivals and events at the monastery are seen to be made to suit the tourist and not on the proper religious dates, and also the local people are losing their traditions and culture is getting diluted. Thus the negative impacts include diminishing income from alms, the intrusion of tourists into temple life, and the petty crime, drug use, consuming alcohol and sex among the novices. On a positive note the residents have benefited due to the increase in economic activities. The results showed that the monks were neither pleased nor

overly concerned about the tourists since most show respect to them and the temple.

Cora Wong's PhD thesis (2011) on *Buddhism and Tourism at Pu-Tuo-Shan, China* is on the perceptions of monks and nuns towards tourism development, and how they cope with challenges created by tourists. The visitors at this monastery were both religious visitors and leisure tourists, as Pu-Tuo is one of the Four Buddhist Sacred Mountains of China to which believers visit, and it appeals to the non-religious tourists because of its natural beauty and historical buildings. The main motive for the visit was: 'to making wishes and thanking the Bodhisattva' and not 'unearthing their Buddha-hood'. The negative effects were: burning many incense sticks, candles and paper offerings inside the monasteries, thus destroying the clean atmosphere, and creating a potential fire hazard. Some literature describes tourism as detrimental to the sanctity of religious/sacred places and is perceived negatively by the religious hosts (Digance, 2003; Din, 1989) but this is not so at this site.

Andriotis's (2009) research on the experiences of male visitors at the monastery at Mt Athos reveals that the visitors were overwhelmed by the spirituality of the place and the byzantine architecture; also that the history and rituals increased their cultural experience, the interaction with the monks helped gain knowledge and personal growth, the beauty of the place increased their experience and interaction with other visitors also helped to gain a satisfactory experience. Ouellette, Kaplan and Kaplan (2005) studied the experiences of male guests on religious retreats at a Benedictine monastery. Some of the motives for going on

the retreat were 'getting away from stressful lifestyle' and 'the desire for a spiritual experience', thus faith prayer and a spiritual quest were the intrinsic reasons for the retreat. The findings were that the visitor experienced an awe-inspiring spiritually rich experience, enhanced by the serene and beautiful settings of the monastery. There was also a high level of satisfaction that the visitors attained from the visit.

O'Gorman and Lynch's (2008) study focuses on the hospitality phenomenon as it contributes to insights on the monastic lifestyle. If it can be studied under commercial home, the study concluded that it could be categorised as a commercial home, but better as a retreat house. Therefore this contributes towards the understanding of the nature of religious accommodation, where the guests stay in the monastery because they are motivated by their monastic vocation. Also within existing literature, Ryan and McKenzie (2004) studied the perceptions and experiences of tourists at New Norcia, a heritage and cultural town with a heavy religious presence. The tourist experiences an opportunity to rest and relax in the unique rural lifestyle where education, culture and environment along with the historical background of the place play an important part in the tourists' experience.

SUMMARY

A review of published literature denotes a significant amount of literature on the pilgrim-tourist dichotomy with reference to religious sites and destinations. Motivations and experiences of visitors at religious tourism sites have also been

researched and explored. Tourism literature also covers the positive and negative impacts of tourism on the host community. A review of the relevant literature reveals there is now an increase in interest in monasteries as tourist destinations. This thesis research is thus of value to tourism literature as it addresses the motivation and experiences of visitors to a 21st century Catholic Cloistered monastery in New Zealand. The monastery used as a case study for this thesis will be overviewed in Chapter Three prior to discussing the research methods employed in Chapter Four.

CHAPTER 3   STUDY CONTEXT

The previous chapter identified pilgrimages as journeys to sacred destinations for religious reasons. In particular it addressed the specific nature of Christian pilgrimages and identified the lack of religious tourism research in New Zealand. Catholics like to undertake pilgrimages and visit sacred sites as it strengthens their faith and they may gain indulgences for their sins. The popular domestic pilgrimage in the North Island of New Zealand is to St Mary's Church, Motuti, a sacred destination where Bishop Pompallier, who was the first Catholic Bishop of New Zealand, is buried. Some Catholics also journey along the route undertaken by the first missionaries as a source of inspiration; others use monasteries as a sacred destination or as a retreat centre. In order to address the aim of this thesis, this study examines the case study of visits to the Tyburn monastery in Rotorua, with a focus on the motivations and experiences of visitors, and the potential impacts these visits have on the monastic society. This chapter provides a background on the development of the Tyburn monastery and the history of Christianity in New Zealand, focussing especially on pilgrimages and monasteries within New Zealand.

When it comes to religious tourism and pilgrimages within New Zealand there is a research deficit. For example, a study conducted on domestic visitors in 2009 did not even mention religious travel (Statistics New Zealand, 2006). This lack of research in the area of the nature of tourism to monasteries in New Zealand was the inspiration to delve into the research and seek to understand who visits Catholic monasteries in New Zealand. As such this thesis aims to evaluate the

visitors' motives and experiences as they visit this 21st Century monastery, and to examine what impact these visits potentially have on the host monastic community.

3.1 HISTORY OF CHRISTIAN MONASTERIES

Religion has a notable history in New Zealand. The indigenous people of New Zealand are the Maori, and religious practices and worship formed an integral part of their daily lives (Lineham, 2005). The Maori are strongly spiritually orientated, are deeply concerned with obtaining the help of the Gods and Spirits in daily life, and all crucial events were associated with '*tapu*' or the sacred, and with death. The missionary movement in New Zealand was believed to have been initiated by the Rev. Samuel Marsden in 1814. In general, English missionaries made no attempt to understand Maori beliefs, but introduced and imposed Christianity on the local population. Many Maori also converted to Christianity during the 'Muster wars' when Maori tribes fought each other, and captured prisoners were forced into Christianity in imitation of their conquerors. There was also an increased growth in the number of the European settlers in New Zealand between 1840s and 1850s, and many Christian communities came into being as a result of such migration. New Zealand is a relatively new country, is seen to be strongly influenced by the Secular Age and the religious character of New Zealand reflects this secularism. Because of the common associations accompanying the word "religion", many people no longer regard themselves as religious (Geering, 1982), and are seen to be turning their backs on institutionalised religion. New Zealand society has undergone profound social changes in the past one hundred and fifty

years. Family structure, class structure, mobility and leisure have all been transformed, and materialism has been a prime factor that determines the behaviour of most people (Ryan & Mo, 2002).

3.2 THE NEW ZEALAND CATHOLICS

The Irish Catholics were amongst the early settlers in New Zealand. Pope Gregory XVI gave formal permission for priests and religious to go to New Zealand, and so in 1836 the French Bishop Pompallier, along with three Marist companions, arrived in New Zealand. In 1840, it is believed that there were around 500 Catholics in New Zealand. At present, it is estimated that there are 500,000 Catholics in New Zealand, approximately one eighth of the population. This figure is based on the people who identified themselves as Catholic in the 2006 Census. The census also revealed that Catholic numbers had grown by 23,000 (4.7%) since the previous census (NZ Catholic Bishops conference 2010).

The early Catholic Church in New Zealand was established mainly by the European settlers, most of them Irish, who brought their Catholic faith with them into the country. Today the Catholics of New Zealand are not only of European lineage but there is a diverse range of ethnicities represented in this Catholic population. The background ethnicities of New Zealand Catholics include Maori, English, Irish, Scottish, French, Italian, Polish, German, Croatian, Dutch, Portuguese, Indian, Pacific Island, Korean, Chinese and Filipino.

Many religious orders also established themselves in New Zealand, for example the 'Sisters of Mercy' who came and who looked after the health care and education in Auckland. Others like the Christian Brothers, the Dominican nuns and the sisters of St Joseph of Nazareth started schools and colleges encouraging Christian values. The Carmelites in Christchurch and Cistercians in Hawkes Bay also established monasteries and retreat centres in those areas. The Catholic Community in New Zealand is structured into six regions called dioceses, which are made up of parishes for effective pastoral care. These are the Diocese of Dunedin, Diocese of Wellington, Diocese of Auckland, Diocese of Christchurch, Diocese of Palmerton North and Diocese of Hamilton. Each of these dioceses are guided by a Bishop, who in turn gets guidance from the Pope in Rome.

The Diocese of Hamilton was established in 1980 under the guidance of Bishop Edward Gaines, and the present bishop is Denise Browne. The Catholics of the Hamilton Diocese are a multi-cultural community. For the spiritual development and enrichment of this diocese, Bishop Browne invited the Sisters of the Sacred Heart to open a monastery and retreat centre in the area and in May 2008 the Monastery and Retreat centre was inaugurated at Rotorua (Ngakuru). This was the second monastery of the Tyburn nuns in New Zealand; the other monastery is in Auckland.

3.3 CATHOLIC PILGRIMAGE SITES IN NEW ZEALAND

The Christian missionaries brought in organised religion into New Zealand, and with organised and instutionalised religion came the notion of sacred sites and

pilgrimages. For the Catholics it was important to have a sacred site, which they make religious pilgrimages to and where they can attain indulgences. Catholic shrines worldwide include historical sites associated with Jesus, the Virgin Mary, and various saints; the locations of relics associated with Christ or a saint; and the sites of visions, miracles or miraculous statues. Since there were no relics in New Zealand and the need to have a sacred site arose, in 2002 a delegation of Catholics brought back the remains of the first Bishop Pompallier from France to New Zealand. His remains were re-interned at St Mary's church at Motuti, in the remote Hokianga area of northern New Zealand. Bishop Pompallier's ornately carved casket is raised for public viewing on four days each year: April 20, the date of the re-interment; August 15, the feast of the Assumption; December 8, the feast of the Immaculate Conception; and December 21, the date of the bishop's death. It is also raised by special arrangement for a pilgrimage group. Today many local and international pilgrims visit the shrine.

Unlike other places, sacred sites within New Zealand are not ancient and historical, but are new and have contemporary designs. Due to the lack of historical and miraculous sites, man-made institutions like churches, monasteries and journeys of the Marist missionaries are significant. For the New Zealand pilgrim, travelling to Rome and places associated with the life of Jesus and Marian pilgrimages are expensive and a long distance away. With the increase in air travel, Catholics have a chance to travel to these international religious destinations, but Christian leaders have now recognised the need for religious destinations within dioceses, where people can go to enhance their spirituality.

Since 2001, Patricia Parsons of 'Mir Pilgrimages' offers people organised trips to not just the international Christian religious destinations, but also domestic pilgrimages within New Zealand. Thus the religious heritage of New Zealand could be said to be as new as the land itself, given that New Zealand is a newly discovered nation (AD 1756).

3.4 THE IMPORTANCE OF MONASTERIES IN NEW ZEALAND

New Zealand has a large immigrant population from China, India, the Middle East, South-east Asia and Africa. The religious profile of New Zealand has changed from being predominantly Christian, as immigrants have brought their customs, culture and religion with them thus contributing to this change. Today Churches and 'Marae' compete for visibility with Buddhist, Hindu, Sikh temples and Muslim Mosques. Not surprisingly therefore, as in contemporary western countries like Australia, Canada and the United States of America, not everyone conforms to the same world views or religious beliefs. New Zealand has never been a society where everyone was expected to adhere to the same system of belief. Consequently there is a multiplicity, complexity and variety of world-views and religions in New Zealand, which has been due to migration, transnationalism, intercultural relationships and globalisation. Many people are also reportedly adopting alternative spiritual and natural lifestyles (Holloway, 2002).

For the spiritually inclined, the need for a space where they can be at peace and seek oneness with the supreme-being is essential and acknowledged by the

religious leaders. Thus monasteries were encouraged not just to house the monks but encourage retreats for the lay people. Typically, monasteries are residences constructed for monks and nuns to stay in, to pray and to work in service of their God. No other religion has these distinctive places of residence for their religious, as the religions like Islam, Hinduism and Judaism all encourage their religious leaders to marry. Conversely, the time of the Pagans, Greek and Roman Gods, men and women alike give up worldly pleasures for the service of the supreme one or God, to attain a connection with Him; and some call it 'Spiritual Salvation/Enlightenment' (Willson, 2010).

The rationale for monasticism was essentially the desire to remove oneself from ordinary cares and preoccupations of the world, by taking a lifelong vow of poverty, chastity and obedience, in order to give oneself wholly to God's service. These included prayer, meditation and worship and other peculiar to their Order like preaching, teaching, pastoral work, missionary activities charities and care for the sick and those 'condemned' by society (for example, the physically and mentally handicapped). In New Zealand there are established Buddhist and Christian monasteries, and the number of monasteries is slowly increasing. The Serbian Orthodox church had a monastery in New Zealand, which however closed due to the lack of clergy. The Holy Archangels monastery in Levin north of Wellington was established in 2009, and continues to serve the community. There are a few Catholic Monasteries in New Zealand, the most popular being the Southern Star Abbey at Hawkes Bay, run by the Cistercians monks, which provides basic services to the visitors who come to stay normally for a silent

retreat. The Carmelites have a monastery at Auckland known as the St Thomas Apostle Carmelite monastery. The Redemptorist priests built a three story Gothic structure in 1932 to house their monks in Wellington, which is now a heritage site, St Gerard's monastery. There are two monasteries managed by Benedictine nuns of the Tyburn monastery, one of which is the subject of this thesis. There are also many Buddhist monasteries, and most of the Buddhist monasteries in New Zealand are relatively new. The Chinese gold miners brought Buddhism with them in 1865 when they arrived in Otago to work in the gold fields (Kemp, 2005). These miners practiced Confucianism, Buddhism, Taoism, as well as Animism and Spiritualism (Ritchie,1986: 66) privately. Buddhism grew in New Zealand with the arrival of Chinese and East -Asian immigrants in mid-1980s. Today there are about five Buddhist monasteries in New Zealand managed by different Buddhist communities. The *Bodhinyanarama* monastery is located near Wellington, run by the Thai Theravada Buddhist community. It provides services like residence for those undertaking a monastic lifestyle and community celebrations on religious festivals, gatherings and retreats. The Karma Choeling monastery was established in 1976 at Kaukapakapa (Auckland). This monastery is spiritually guided by Tibetan Buddhist lamas, who encourages retreats and provide accommodation and facilities for the visitor. This monastery has a 25 foot tall Buddha statue and two 'Stupas' (a mound like structure containing Buddhist relics). It was visited by the Dalai Lama in 1992 and has eminent monks visiting from around the world. This organisation has a second monastery in Christchurch; the Vimutti Buddhist monastery was started in 2000 in Auckland, managed by the

Theravada Buddhist monks of the Thai forest traditions. The Sammapatiaadrama monastery situated at Hawkes Bay is the most recent Buddhist monastery. As with most monasteries, the monasteries in New Zealand are visited for or as places of pilgrimages, as discussed in section 3.2 above.

3.5 THE ROLE OF MONASTERIES IN CHRISTIANITY

Historically, the history of Christian monasteries provides considerable insight into their relevance among religious communities. The Christian community was persecuted after the death of Jesus and many fled to nearby countries and practiced their new found belief. Some wandered into the wilderness (desert) and lived in solitude, among the wild. This is cited as the first evidence of Christian monasticism, and these people are known as the 'desert Christians' (Harmless, 2004). Over time and due to a number of reasons, including protection against wild animals, lack of regular food water and shelter, these people started to live in groups or communities with a leader and learnt from him. Some of these religious leaders were St Anthony, St Pachomius, St Basil, St Martin of Tours and St Patrick, and each of these major religious leaders contributed immensely to the building of monasteries in Europe, Asia and Africa. These monasteries soon gained the patronage of royalty, as the popularity of Christianity spread through Europe. They then became powerhouses in their own rights, influencing politics, science, architecture and art. They served as collectors of written works, art and crafts, and also became important centres of education, culture art and music. Copying and illustrating of manuscripts was encouraged at monasteries (Beales, 2003) for example the monastery's library at Saint Catherine contains more than

3,000 manuscripts in different languages. Monasteries also had distinguishing architecture, built on steep slopes with a magnificent view and decorated with ornaments and figures; the walls were often covered with icons and frescoes, plates and wood carvings, and the floors had mosaics and ceramic tiles. The best example of this is the Rila monastery a World Heritage Site since 1983, which is one of the 164 monasteries in Bulgaria (Mourato, Kontoleon, & Danchev, 2009). Monasteries also became 'dumping grounds' for the sick and the unwanted and a safe place for widows and orphans. Monasteries were encouraged to engage in commercial activity like the selling of commodities and services (Shackley, 2001). According to O'Gorman (2009, p13) "monasteries operate at the commercial level, for example: they provide conference facilities; apiaries; brewing and distilling; public commercial restaurants; stained glass window manufacturing; printing and publishing; illumination and illustration; farming and agriculture", so that the monks are not totally dependent on donations, for the running of the monastery.

Christian monasteries prospered between the 8th to the 12th centuries, when monasteries became an essential part of society, acting also to unify liturgical practice and clarify doctrinal disputes. Since they were the central storehouses as well as the producers of knowledge, they attracted many of the best people in society. Over time the clergy became very powerful and monasteries lost their grandeur and attraction. But recently, it is noticed that people have increasingly started visiting these monasteries for various reasons, be they religious, historical or cultural (Shackley, 1998; Ţîrca, Stănciulescu, Chiş & Băcilă, 2008; Wong,

2011). To attract visitors, some monasteries have now set up museums, libraries and painting workshops. Others have created Ecumenical Centres that host theological seminars and conferences attended by clergymen, teachers, theology pupils and students, as well as average people (Vorzsak, 2009). Many monastic orders have established their own guesthouses where a limited number of believers can be accommodated and spend time at the monastery, but they are expected to obey the rules and not disturb the monastic activities.

3.6 CATHOLIC MONASTIC ORDERS

Within the Catholic Church there are many religious orders (i.e. a group of men or women – a congregation who have committed their life to God by taking the vow of chastity, obeisance and poverty), and each order has a distinct and different vocation. A "contemplative religious order" is a congregation in which solitude, prayer, hard work and spiritual readings are a major part of life for the religious as they sought God, thus their primarily function is to pray. A "cloistered order" is a religious congregation that lives in hiding or seclusion, from the materialistic world, to allow maximum time for prayer and for the glory of God. Today in the western Christian monastic orders there are a number of religious orders such as the Jesuits, Salesians, Dominicans, Franciscans, Carmelites, Oblates of Mary Immaculate and the Congregation of Holy Cross, each with their own distinct objective like teaching or looking after the underprivileged or preaching, etc.

From its earliest days, the monastic life also drew women adherents. Female monasteries have contributed to the development of society as much as male run

monasteries. Almost every male religious order had its counterpart in some sort of a sisterhood, even to the extent of the modifications and reforms. An example of a renowned Benedictine nun is Hildegard of Bingen, who was variously an author, composer, physician, and consultant to religious leaders and royalty. Monastic life is strictly governed by rules, and within the Christian domain there are two important rules; the rule of St Basil (Eastern monasticism) and the rule of St Benedict (Western monasticism). The Rule of Benedict is approximately 9,000 words long, written in the style of "wisdom literature" (Tredget, 2002). It consists of a Prologue and 73 chapters, the rule demonstrates knowledge of human behaviour and organisational structures, and it also indicates an understanding of how individuals can flourish and grow in community. St Benedict envisaged that his community would be socially inclusive (Tredget, 2002). Today there are about 1,400 communities of Benedictine and Cistercian men and women who live under this rule. Besides these, there are thousands of 'lay' people who also follow as much of the rule as they can in the midst of their busy lives (Chittister, 1992). Over the centuries the rule has adapted to suit modern needs, local conditions and different cultures.

The biggest need that Christian Benedictine monasteries serve to accomplish for their guests is spiritual nourishment. Traditionally monasteries provided accommodation for guests, travellers, pilgrims, the sick and the poor (Fry, 1981). They were the main sources of refuge before inns and hotels. However, more importantly they provided a 'spiritual hospitality' within places where people came to be spiritually healed and strengthened. In short, for the religiously

inclined the need for spiritual direction has led to the search for a place where people can find a connection with God (a sacred place or while undertaking a pilgrimage), and this is an important reason for visiting a monastery.

3.7 BACKGROUND OF THE TYBURN MONASTERY

The Tyburn Nuns, as they are commonly known, are the congregation of Sacred Heart of Jesus of Montmartre founded in 1898 at Paris. They are a cloistered contemplative community of Benedictine nuns, who live by the ancient monastic Rule of St. Benedict. Their main objective is to work for the coming of the Kingdom of God. These nuns have a strict timetable centred on prayer, and hospitality is one of the Benedictine rules that they choose to emphasise. The first Monastery was established in London by the Founder of the Order, Marie Adele Garnier, and the Tyburn nuns get their name from the infamous place where Catholics were hanged during the English Reformation. They have subsequently established ten Tyburn Monasteries around the world, out of which two are in New Zealand, near Auckland and Rotorua. The Tyburn monastery near Auckland was established in 1999 and that near Rotorua in 2008, under the Diocese of Hamilton, and both were established to encourage spiritual growth of the Catholic people.

The Tyburn Monastery, the case study for this thesis, is actually located in Ngakuru, 25 km away from Rotorua, which is itself a well-known cultural and adventure tourist destination well known for its geo-thermal activity. The monastery is situated within the Waikite Valley. The Tyburn Monastery is in the

north island of New Zealand, among the scenic mountains, and built overlooking a lake. It is hidden among the hills and valleys; and the entire property has been developed with the help of volunteers, who have planted an orchard, a rose garden and many trees on the property.

Besides this enriching of the flora and fauna of the monastic property, a hill was also designed to replicate Mt Calvary (the western name of place 'Golgotha' where Jesus was crucified) (as shown in the photo below), where visitors can recite the 'Stations of the Cross' (a prayer in remembrance of the suffering of Jesus before he was crucified). This is done while climbing the hill, which has a Cross on the top which can be seen from a considerable distance. The view from the top of this hill is spectacular, and conducive to contemplate the glory of God.

FIGURE 1: PHOTO 1 - MOUNT CALVARY

(Source: Researcher's Own Photograph)

There is also an outdoor altar that has been carved on the hillside, so on special occasions Mass can be held out in the open. The monastery also houses a chapel, a noviciate, a guesthouse, a dining area for visitors and a cottage for the resident Priest, along with living quarters for the nuns. Unlike the design of the medieval monastery this monastery is a contemporary and modern in structure (Photo 2 shows a picture of the monastery layout). Monastic hospitality is available in the form of private and group retreats, parish meetings; shared liturgy and Eucharistic adoration at the monastery.

FIGURE 2: PHOTO 2 - LAYOUT OF THE TYBURN MONASTERY

(Source: Researcher's Own Photograph)

Groups of visitors are regularly invited though advertisements in the diocese magazine and in the parish newsletters. All special events are published and advertised in the same forums. The nuns also send out a letters on special occasions like Easter and Christmas to people on their mailing list, thereby maintaining strong communication and contact with their community. Since the Tyburn monastery is relatively new and there is no media exposure except within the Catholic Church, the present visitors are observed to be mainly Catholics, although there are no actual restrictions on who can visit the monastery. The nuns welcome all people, and they show no difference to whether the visitor is a Catholic or not. Many of the Catholic schools take their students to the monastery on day trips. The monastery also has certain days on which day visitors are encouraged to visit the monastery and join the nuns in the prayers. The Tyburn Monastery has eleven en suite rooms which can be booked for a small set fee (see Photo 3). The nuns serve lunch and an evening meal to all resident guests (if there are dietary requirement they are met). Visitors are also welcome to prepare their breakfasts in the two small kitchenettes, and have tea and coffee whenever they want. The rooms at the Monastery have beautiful views of Lake Ohakuri.

FIGURE 3: PHOTO 3 - ACCOMMODATION AT THE MONASTERY

(Source: Researcher's Own Photograph)

It has lovely gardens including a prayer garden, which is situated within a rose garden (Photo 4). There are lots of wonderful walks including one up a very steep hill, which is called Calvary Hill and which has a very large cross at the top of it. Students from John Paul College have also installed pottery plaques depicting the story of The Passion of Christ all the way up to the cross at the top of the hill. Visitors are also invited to join in the celebration of the 'Divine Office' (a set of prayers that are recited at a certain time each day –liturgy of the hour) and 'Holy Mass', with the nuns.

FIGURE 4: PHOTO 4 - THE ROSARY GARDENS

(Source: Researcher's Own Photograph)

Visitors are invited to participate in all prayers with the nuns, and allowed to wander around the property except to the private quarters of the nuns. The nuns have seen to it that they have not intruded on the environment, minimum amount of construction had been done and development of the property is done in a way to maintain the rural setting and magnificent landscape of the area. Eco friendly and environmentally sustainable measures are used in the maintenance and management of the monastery such as the use of solar heating and lighting, sensor lights, waste disposable and water recycling etc. The nuns grow their own fruit and vegetables, and a neighbour regularly gives them fish from the lake. The nuns live on donations made by visitors. To help further their earning at the monastery there is a corner cabinet (Photo 5 below) with some jams, fruit preserves, hand

cream, souvenirs and the famous Benedictine ointment. All this can be purchased for a price noted on the article. Although the monastery is not a commercial organisation, it tries its best to meet its own costs.

FIGURE 5: PHOTO 5 - SALE OF ITEMS MADE BY THE NUNS

(Source: Researcher's Own Photograph)

For the construction of the property local labour was employed, since it is such a small establishment it does not require outside help, but when required the village community is always ready to help. Because of the small size it has relatively no congestion of traffic or impact on roads. The impact of the monastery on the environment and residents of the village will be of potential concern in the future, when the demand for accommodation increases.

SUMMARY

In this chapter the focus was on the study area which is the Tyburn monastery, as it draws a number of visitors since it is the only monastery in the Hamilton Diocese. It is a Catholic pilgrimage destination in New Zealand and also has a retreat centre. It has no historical, architectural or cultural background, yet just being a religious place makes it a well visited site. The objective of this thesis is to find out the type of people who visit the monastery, their motives, activities and experiences and outcomes. The research will also explore the potential impacts that these visits have on the monastic order.

CHAPTER 4   **METHODS**

This thesis employs a mixed-methodology approach consisting of qualitative and quantitative tools to explore the motivations and experiences of visitors at a Catholic Monastery in New Zealand, and the potential impacts of visitations as perceived by the host monastic community. This chapter will explain and justify the specific components of the mixed-methodology approach selected, in terms of appropriateness in meeting the research aims. The approach had a qualitative method component through semi-structured interviews, and a quantitative method component comprising of a questionnaire containing contingent valuation based questions; it was designed to delve into visitors' motivations and experiences in a particular case; 'The Tyburn Monastery', near Rotorua. The following subsections will justify, and explain in detail, the use of a case study approach and the components of the mixed method approach, along with the appropriateness, reliability and validity of the data analysis techniques used in the research process.

4.1: RATIONALE FOR A CASE STUDY APPROACH.

This research uses a case study approach for understanding the perspectives of visitors and hosts at the Tyburn monastery. As explained in chapter three, this Monastery allows visitors in limited numbers; either as day visitors or visitors who would like to stay overnight for a duration of 2-8 days depending on vacancies and room availability. The 'case study' method of research has been successfully used across a variety of disciplines, especially in the social sciences

including psychology, anthropology and sociology. The case study method is popular because of the information rich, inter-related nature of the case study methodology (Beeton, 2005). This method simplifies the understanding of a complex issue or object, and can extend experience, or add strength to what is already known through previous research. A case study therefore emphasises the detailed contextual analysis of a limited number of events or conditions and their relationships (Shifique & Mahmood 2010). Yin (1984, p.23) defines the case study research method as "an empirical inquiry that investigates a contemporary phenomenon within its real-life context; when the boundaries between phenomenon and context are not clearly evident; and in which multiple sources of evidence are used". It is an appropriate methodological approach, as it allows for research to be based on a practical real-life situation (Willson, 2006). Thus it allows for real-world influences, such as the complexities of consumer behaviour to be captured in the results of the research. Furthermore, this method is adopted in this research since previous studies that have examined the impact of tourism have also successfully used a case study approach (for example Shackley, 2001; Sizer, 1999), and these studies were able to present in-depth results and discussions that were pertinent to real-world scenarios.

Examples of case studies used in tourism research include work by Craik (1991), Harris and Leiper (1995), Murphy (1991), Rapoport and Rapoport (1975) and Singh and Singh (1999). In a study conducted by Xiao and Smith (2006), it was shown that approximately 76 journal articles using a case study approach were published in the top four leading tourism journals during the period between 2000

to 2005, therefore it can be seen that this is an accepted and useful method in tourism research. Relevant recent studies on religious tourism that have adopted this case study approach include Ambrosio and Pereira's (2007) study on Christian and Catholic pilgrimage sites; Morpeth's (2007) study on Ancient and Modern pilgrimages; Aktas and Ekin's (2007) research on the importance and the role of faith tourism as an alternative tourism; Rashid's (2007) discussion on Islamic pilgrimages and the market need for travel insurance; and De Pinho and De Pinho's (2007) study on Fatima (cited in Raj & Morpeth, 2007). Besides these important contributions to research, case studies have also been done by Shackley (2003) on the management of visitors at sacred sites, and Shinde (2003) uses the case study method to examine environmental issues at two religious sites in India - Vrindavan and Tirupati.

The increase in literature on the case study methodology (e.g. Hamel, 1992; Platt, 1992; Stake, 2000), and specific research on monasteries using this method, such as Shackley's (1998) impact study on the St. Katherine monastery and Mourato, Kontoleon and Danchev's (2002) restoration research on the Rila monastery in Bulgaria, demonstrates how tourism research on pilgrimages has used this method to obtain an in-depth view on certain specific areas of interest at these important pilgrimage sites. This is also demonstrated by Collins-Kreiner (2006), Coleman (2004) and Mitchell (2004), all of whom studied visitors at contested secular Christian sites. Jha's book (1995) '*Pilgrimages: concepts, themes, issues and methodology*' - where pilgrim demographics such as literacy, place of residence, educational qualifications and profession were explored, along with the purpose

of visit, routine at pilgrimage and accommodation - is also an important precursor to this present research. Case studies have also been successfully used when the geographical area of the study is small, or in reference to a municipal, local area or site specific research subject (Xiao & Smith, 2006). In addition, on a wider scale tourism impacts and host–guest relations studies too have been successfully accomplished using this methodology. Given this background and well-established practice, it was deemed desirable and appropriate to use this method for the present research.

The present study focuses on the Tyburn monastery near Rotorua, New Zealand. As indicated in chapter 3, this Catholic cloistered monastery is relatively new, fairly small, belongs to a predominant religious organisation (Roman Catholic) and is situated in a rural, hard to find area. The Tyburn Monastery was evaluated as being the most suitable for this study, after an evaluation of the other possible options. There are only three Catholic Benedictine Monastic Orders in New Zealand; (1) The Southern Star Abbey in Hawkes Bay, which is run by the Cistercians Monks; (2) St Joseph's Apostolate in both Auckland and Christchurch, which is run by the Carmelite Nuns; and (3) The Tyburn Monastery, which is run by the Sisters of the Sacred Heart of Jesus. The Southern Star Abbey was deemed not suitable for this particular study since this monastery is situated in the Palmerston North Catholic Diocese and so was logistically too far from the researcher's geographic study area. Furthermore it would be difficult to develop the necessary rapport with the monastic monks who run that monastery. Another major consideration was that the researcher specifically wanted the study to be on

the perceptions of visitors on a monastery run by nuns, since most of the existing academic monastic literature is on Catholic monasteries run by monks, such as the research by Luduen (2008), Ouellette, Kaplan and Kaplan (2005), O'Gorman (2002), Shackley (1999) and Stoyanova (2006). The St. Joseph's Apostolate was also not considered suitable since, even though it is a cloistered monastery run by nuns, visitors are not permitted within the limits of the nuns' residence. The nuns do not have any interaction with the outside world; they have shut themselves behind a wall and so there would be limited potential impact by visitors. Further, geographically, this monastery was also not located in an accessible Diocese.

Since the study area needed to be within the Hamilton Catholic Diocese, the Tyburn Monastery was deemed the most suitable as it is run by nuns and it lies within the relevant research area, thereby making the necessary rapport possible. The nuns gave permission for this study to be conducted within certain parameters including, the request that the monastery be called 'The Monastery' rather than the 'Tyburn Monastery' in reporting of results and also kept out of the thesis title. Further conditions were that the study should not bring negative publicity to the monastery, the respect and sanctity of the monastery should be maintained, and visitors should not be disturbed on their visit.

In more specific terms, the decision to investigate the research subject of this thesis was influenced by the researcher's personal desire to gain an in-depth understanding of how Catholic cloistered nuns find ways to cope with the potential challenges created by visitors and tourist activities to their monastic life. As such, because of the importance of the Tyburn monasteries within the Catholic

Diocese of Hamilton, a case study approach was considered pertinent. This research is not, however, a comparative case study between different monasteries in New Zealand, as such a comparative study would require a different visitor sample and a larger data sample of these monasteries. In New Zealand, monasteries are not considered to be tourist attractions, unlike the monasteries in Europe which are major tourist destinations, such as the Moldovita Monastery in Romania, Agios Nikolaos and Dafni monasteries in Greece, or even the Shaolin and Longxing monasteries in China. Contrasting this, the monasteries in New Zealand have a definite sense of being uniquely used for religious activities, in particular for religious visits (pilgrimages) and retreats.

Historically it is argued that much tourism research has been centred on positivist paradigms (Jennings, 2001). The positivist tradition is affected by an ontological belief that 'there exists a reality out there, driven by immutable natural laws and that the role of science is to discover the 'true' nature of how it truly works' (Guba, 1990). Many studies on tourism and religious experience have adopted a positivist methodology approach (e.g. Cohen 2003; Fleisher 2000), but increasingly many researchers have begun to question 'why' tourism phenomena are occurring and, as such, more qualitative based methodology approaches based on the interpretive paradigm are being adopted. These approaches are considered more suitable as it is argued that qualitative methods generally are more effective at being able to pry deeply into 'the deeper meanings people attribute to tourism and tourism experiences, events and phenomena' (Jennings, 2001, p.55). In order to achieve the research aims and to adequately address the research questions

therefore, a mixed-method approach combining qualitative and quantitative methods was considered. This method is justified below.

4.2 RATIONALE FOR A MIXED-METHOD APPROACH.

Mixed methods research is formally defined as 'the class of research where the researcher mixes or combines quantitative and qualitative research techniques, methods, approaches, concepts or language into a single study' (Johnson & Onwuegbuzie, 2004, p. 17). Its logic of inquiry includes the use of induction (or discovery of patterns), deduction (testing of theories and hypotheses), and abduction (uncovering and relying on the best of a set of explanations) for understanding one's results (de Waal, 2001).

Researchers like Creswell (2003); Greene, Caracelli and Graham (1989); Johnson and Christensen (2004); Johnson and Onwuegbuzie, 2004; Tashakkori and Teddlie (1998, 2003) have all included mixed methods research in their studies. However work still continues regarding its philosophical positions, designs, data analysis, validity strategies, mixing and integration procedures, and rationales, among other things. During research design, comprehensive and rigorous data collection was deemed essential to allow the research aims to be met and to allow for the deeper analysis of visitors' motivations and experiences. Therefore, the mixed-method approach consisting of a structured questionnaire and semi-structured interviews was utilised. As Uriely (2005) suggests, the research should be open and less restrictive but also flexible and creative, therefore a mixed method approach is apt. In this research investigation, the quantitative approach

used was though a questionnaire survey (Haralambopoulos & Pizam 1996; Milman & Pizam, 1988), because in most of the tourism research to date, results have been supported by statistical information (Jennings, 2001). It was also believed that statistical information was of strategic importance and hence was deemed to be useful for this study. The qualitative approach (Goodson & Philmore, 2004; Walle, 1997; was adopted through semi-structured interview, which were designed to capture the subtleties and subjectivity of the study (Creswell & Clark 2007). The advocates of this method in tourism research include Kim and Agrusa (2005); McIntosh and Prentice (1999); Otto and Ritchie (1996); Pritchard and Havitz (2005) and these researchers assert that the mixed method approach yields richer data through in-depth insight as well as generalisation of findings.

4.3 QUALITATIVE RESEARCH

This subsection outlines the qualitative research design and methods of analysis. Section 4.3.1 provides the justification for choosing interviews as the method of data collection in this methodology. This is followed by a description of the questions that visitors were asked. Thereafter the basis for the choice of the relevant sample size is discussed, and finally the form of data analysis undertaken for this research is discussed and justified. Qualitative research is stated as being capable of generating completely rich and detailed data while it leaves the perspective of the participants intact, thereby providing a context for their behaviour (Stern, 2004). In qualitative techniques, this is valuable since "meaning of context is the most important framework being sought" (Harvey & Myers,

1995, p.17). Qualitative research is said to adopt an interpretive, naturalistic approach, and such researchers 'study things in their natural settings, attempting to make sense of, or interpret, phenomena in terms of the meanings people bring to them' (Denzin & Lincoln, 2005, p. 3). This is an apt approach as an attempt is made to create a holistic picture of a complex and culturally distinct social group in a natural, real life setting. Qualitative researchers use participant observations (Akbar, 1984; Douglas, 1976), unstructured and semi-structured interviews (Kumar, 1996; McIntosh & Prentice, 1999; Schanzel & McIntosh, 2000), case studies (Robson, 2002; Veal, 2006), secondary analysis of diaries (Reime & Hawkins, 1979), letters, autobiographies, newspapers, documents (Hodder, 2000) and photographs (Collier & Collier, 1986; Hockings, 1995) as sources for data collection. Qualitative research explores the subjective meaning through which people interpret the world and the different ways through which reality is constructed. In this method, so-called 'soft' data is collected which is not easily replicable, and is subjective (Denzin & Lincoln, 2003).

4.3.1 METHOD OF DATA COLLECTION - SEMI STRUCTURED INTERVIEWS

According to Lincoln and Guba (1985), semi-structured interviews, along with participant observation or document analysis, are favoured tools in an interpretive paradigm. In this study therefore semi-structured interviews were used as one of the primary methods for data collection. The use of this type of interview relies on the ability of the visitor to recall and to articulate the salient dimensions of their encounters and experiences during their visit (McIntosh, 1998). At the root

of in-depth semi-structured interviewing is an interest in understanding the motives and experiences of people, and the meaning that such experiences have to them. For the collection of the qualitative data, the flexible approach of semi-structured interviews was used, mainly because this research authorises participants to express in a thorough way the basic inspirations that guide a particular action (Berent, 1996), even for very sensitive and inner matters (Robson and Foster, 1989) like religion. In doing this participants were promised confidentiality, and they were informed that the data would be used only for the purpose of this study. Twenty-two semi-structured interviews were conducted, and this is the same method that researchers such as Vidyarthi, Jha and Saraswati (1979) and Naidu (1985) used to find out the reasons or motives that underline pilgrimage movement.

In semi-structured interviews, a set of questions are established in advance, but the interviewer is free to modify the question order, or leave out questions which seem inappropriate with a particular interviewee, or to include additional questions (Robson, 2002). A semi-structured interviewing style is recommended when attempting to explore subjective elements such as tourists' experiences as "the flexibility granted to tourism researchers, through semi-structured interviews, can be regarded as an asset because it gives a chance to react to individual circumstances and, as such, extremely rich information can be collected" (Kumar, 1996, p.109). The purpose of adopting this type of interview structure was therefore to allow a rich source of information and a number of key themes to be collected, which would contribute to understanding the perspectives of visitors

and nuns at a Catholic cloistered monastery. It is appropriate to use this method because it allows flexibility in terms of exploring through probes and themes presented by the respondents, which otherwise could be missed (McIntosh & Prentice, 1999; Schanzel & McIntosh, 2000). Spradley and McCurdy (1972) and Jennings (2001) also suggest that interviews should start with holistic contextual questions in order to make interviewees comfortable, and to set the context for the interview.

To put the interviewee at ease, the researcher's first question sought to identify the profile of visitors, based on demographics like age, gender, ethnic background, religious background, occupation, income and family status, among other things. The researcher's subsequent questions were to identify the motivations that led to the visit to the Monastery, the repetition of visits and the dimensions that visitors encounter, such as positive and negative experiences. The final question was how visitors perceive themselves at the monasteries. To gain a better understanding of the interviewees' perceptions probing questions were used, for example , '*What exactly did you mean when you mentioned that to went there because it is peaceful?*' or '*What specifically did you do when you arrived at monastery*?' or '*Can you please tell me more about your experience?*', to unlock their deeper motives and experiences. It was important to also respect the respondent's privacy, as respondents tended to be quite closed on their responses especially with regard to personal motives for going to the monastery and experiences at the monastery. This is perhaps distinct from other studies of religious experiences like Willson's (2010) research on spirituality and tourist experiences of tourist.

However it is noted that it is not always easy to uncover deeper motives despite the use of probing questions (Patton 1980).

Given the nature of the study, it is considered appropriate to conduct interviews in an environment conducive to full participation by the respondents, which would minimise constrained answers and establish rapport (Gordon, 1969). While recognising the convenience of the respondents, the interviews were conducted at a time and place most suitable to them (the respondents) so that there would be ample time for the interview, and the respondent would be able to engage in the research. Consequently, respondents were interviewed at the local church and at convenient cafés in Hamilton. The respondents were chosen through snowball sampling (Heckathorn, 1997, 2002), and a discussion of the sampling procedures utilised is detailed in Section 4.3.4. The respondents were given an information sheet that outlined the nature of the study, and then consent was sought for their participation. The nuns were interviewed at the monastery. Permission was given to interview only three of the five nuns at the monastery; however, the researcher had the opportunity to interact with all the five nuns in the course of her visits to the monastery.

The visitors who were interviewed had all visited the monastery in a time period of between five days to two months before the interview was conducted. They were therefore able to recall their experiences in full, as it was still fresh in their minds, and were also in a position to give complete details of their visits. Hence data collected is not based on partial experiences. The interviews lasted around 30 minutes on average. Due to the fact the respondents were not known to the

researcher, and the interview involved discussion of one's personal 'religion', the researcher was presented with several constraints. Some of this revolved around reluctance of respondents to share deeply felt opinions and facts with a relative stranger, and also the time required to build a rapport with the respondents. The semi-structured interview was limited to sets of broad questions derived from the literature review relating to visitors' perceptions on pilgrimage and monasteries. The questions were basically semi-structured to allow for themes to emerge from the respondents themselves and to allow comparable themes to be asked of all respondents. With regard to the interviews with the nuns, the questions were framed so as to find out the potential impact visitors have on the monastery and on the monastic life.

The interviews were all individually conducted. This was designed to allow the researcher to pay close attention to what every respondent shared in the interviews, and also to be able to digitally record the interview so all details were obtained and nothing was missed. Five of the respondents wanted to read through their interview transcripts for validity; the others were given the opportunity to do so, but expressed the opinion that they were happy to trust the researcher. Additional considerations were the protection of the informants' privacy, and the creation of a more comfortable atmosphere in which they could share their views. The adoption of individual interviews rather than group interviews, or the use of focus group discussions, was also due to the consideration of religion, which is a very personal topic for many individuals. Thus, group interviews were not deemed appropriate.

4.3.2 SAMPLE SIZE FOR QUALITATIVE INTERVIEWS

According to this method, sample sizes of 20-25 are generally believed to be sufficient for exploratory studies of this nature and for key themes to be developed. McIntosh and Prentice (1999) and McIntosh and Siggs (2005) have used this method of semi-structured interviews in tourist experience studies with comparable sample size. Furthermore, it was felt that rich and relevant information was uncovered adequately since the sample size was terminated at the point of redundancy; that is when it was felt that no real new or different information was forthcoming in the interviews. Consequently, a sample of 22 respondents was achieved in this study.

Only three nuns were interviewed as permission was granted to them only to participate in the study, as they are members of a cloistered order. The semi-structured interviews of the visitors were conducted between March and August 2010 in Hamilton and the nuns were interviewed at their Monastery near Rotorua. All interviews were conducted by the researcher herself for consistency of style and further exploration of themes. These interviews were all digitally recorded with the permission of the respondents. All the digitally recorded interviews were transcribed and subjected to qualitative content analysis (Krippenorff, 1980; Holsti, 1969).

4.3.3 SAMPLING METHODOLOGY FOR QUALITATIVE INTERVIEWS

The sampling methods selected for a research methodology are highly important, as they can affect the external validity, or general assessment of the results

(Robson, 2002). With qualitative sampling in particular, it is stated to be vital to develop a sound sampling methodology, as there are many complexities involved in qualitative research design, which if not addressed can cause confusion and misleading results (Marshall & Rossman, 1995). The discussion below will justify the use of the sampling techniques for the semi-structured interviews.

The method of collection of data for the interviews was the snowball sampling method; wherein one informant generated information of another likely informant and then on to a third and so on (McCall & Simmons, 1969). The snowball method was perceived as a useful non-probability, purposive form of sampling as it can be distinguished from haphazard, accidental or convenience sampling, and was therefore adopted. Adequate lists and consequently sample frames for visitors to the Monastery are not readily available, therefore snowball sampling was considered to be the most effective technique to obtain a purposive sample of visitors who had been recently to the monastery. Furthermore, it was the specific request of the nuns that visitors not be disturbed during their visit, thereby precluding on-site convenience sampling. All interview respondents were domestic visitors; this was maybe because of the use of this sampling method. This is reflective of the general composition of visitors, i.e. mostly domestic, although through personal communication with the nuns and wider catholic network, the researcher was informed that international visitors do also visit the monastery albeit in limited numbers.

The start of the referral chain in this case was with one of the parishioners of a Catholic church in Hamilton, who was contacted through the Parish telephone

book, which is freely available to be used by all parishioners. This particular potential participant was therefore contacted, and this led to uncovering several more potential study participants. The researcher followed up these contacts with a telephone conversation by introducing herself and explaining this research. Before interviewing the potential respondents the researcher gave them an information sheet and consent form to sign. All the potential participants readily agreed to be interviewed. Those who then participated in the study often gave a further contact, and in this way a total of 22 visitors were interviewed. The recruitment of participants ended at 22 interviews when the researcher felt that a level of saturation had been reached in responses, as the researcher started noticing repetition in the responses of the interviewees after the 20th interview (Creswell, 2003; Patton 2002; Silverman, 2005).

A researcher needs to build trust with the interviewees on the basis of honesty and promise of confidentiality, whenever the need arises. The respondents will also evaluate "if the researcher is trustworthy" during the process of interactions (Fetterman, 1989, p.132). Time and patience are needed in order to gain a deep level of trust and go beyond the 'on guard' level of the respondents (Ryan & Martin, 2001). Previous studies suggest that repeat visits and/or long duration of stay in the research area where the researched participants live may help the researcher build trust (Fetterman, 1989; Van Maanen 1988). The researcher used the Catholic network to establish a familiarity with the respondents. When the researcher went to the monastery on the first visit, after she had gained permission from the nuns to conduct the research on the monastery, she was introduced to the

nuns by members of the church community, who were known to the nuns. On subsequent trips the nuns were familiar with the researcher, as the nuns freely chatted and laughed with the researcher. In general terms this was important as the nuns are not allowed much interaction with visitors except on select and special occasions

4.3.4 ANALYSIS OF THE QUALITATIVE DATA - CONTENT ANALYSIS

Content analysis was carried out on the semi-structured interviews, as it was perceived to be appropriate in terms of eliciting common findings pertinent to the research aims. Content analysis, "involves determining the importance of certain features or characteristics in a text, and then carrying out a search for them in the text" (Hay, 200, p.125). Importantly, because all interviews with respondents had been fully transcribed from the digital recordings for accuracy, content analysis allowed for results to be shaped from respondents themselves, which as previously discussed, was important for inductive analysis i.e. to reveal their experiences as described by them in their own words (McIntosh, 1998). Indeed, content analysis is advocated when using behavioural studies, as it can determine dominant themes that are meaningful to tourists (Groves & Timothy, 2001). Additionally, it is appropriate to analyse data collected through interviews using standard content analysis procedures, as this permits the development of themes through the use of appropriate coding (Kassarjian, 1977). Furthermore, Carney (1972) argues that content analysis 'cries out' to be used when heavy study of a particular group is required.

Content analysis therefore requires examination of the data for recurrent instances of some kind, which are then grouped together by a manual coding system (Wilkinson, 2003). The coding system applied in this research involved key quotes pertinent to the research aims first being highlighted manually, and then, on a second review of the data, being grouped together into common themes, which were developed from quotes provided from respondents. All quotes common to a theme were then further analysed, in order to develop the theme, and the components of it that were mentioned by respondents. It was felt that a manual method of content analysis was preferable compared to the use of a computer program, as it allowed for the researcher to immerse herself in the data, and develop an in-depth understanding of the common and most themes emerging from the data. Ideally, more than one researcher would carry out content analysis, so that no themes are missed (Patton, 1980). However, data was analysed multiple times by the researcher, and it was felt that because the data had been collected and transcribed solely by the researcher, she was sufficiently close to the data, and thus familiar with the emerging consistent themes. Indeed, Carney (1972) argues that the more familiar a researcher is with their data, the deeper they will be able to see the implications of their findings. From the content analysis, a number of themes pertinent to the thesis aims were uncovered. It was felt that results should emerge from the data respondents themselves provided, and thus a number of snippets from quotes pertinent to the results are entwined throughout the discussion of the common themes. Frequencies of response were used to identify similar themes or expressions from the data that describes the visitors'

motivations and experiences, as they expressed themselves in their own words (Patton, 1980). The focus on individual's motivations and experiences means that every care has been taken to preserve the meaning of personal narratives. Consequently, there is an emphasis on the use-specific narratives, rather than statistics, to illustrate albeit common themes. The common themes emerging from the data will be discussed in chapter 5.

4.4 QUANTATIVE RESEARCH

Quantitative research is stated to have its main focus on the issues of deduction (Denzin & Lincoln, 1998), confirmation, theory/hypothesis testing (Hoepfl, 1997), explanation, prediction, standardised data collection (Patton, 2001) and statistical analysis (Winter, 2000). In quantitative research, data is collected in numerical form (measurements) for analysis, e.g. duration/scores/counts of incidents/rating or scales. The data is collected in a controlled or naturalistic environment. It is associated with the realistic epistemology; the approach to knowledge that maintains that the real world exists and can be measured. Therefore, quantitative methods focus on the strict quantification of observations (data) and on careful control of empirical variables; it stresses the measurement and analysis of causal relationships between variables (Ponterotto, 2005).

4.4.1 METHOD OF DATA COLLECTION - QUESTIONNAIRE

There are no scientific principles that guarantee an optimal or ideal questionnaire, but various authors such as Churchill (1979), Jennings (2001) and Neuman (2006) have presented broad guidelines to assist researchers in designing questionnaires.

The essential outcome of this process should be a survey instrument that maximises reliability and demonstrates face, content, criterion and construct validity (Neuman, 2006). Most importantly, the questionnaire needs to collect data that fulfils the aim of the study (Jennings, 2001). Much of what is written about questionnaire design is about the development of appropriate scales to measure specified constructs. While criticisms abound with respect to this process, it is widely accepted that Churchill's (1979) approach is reliable and valid. Churchill (1979) suggests eight steps namely: specify the domain of the construct, generate sample of items, collect data, purify measure, collect data again, assess reliability, assess validity, and develop norms, which is only applicable to multi-item measures.

A questionnaire is a data instrument that each respondent fills out as part of participating in a research study (Johnson & Christensen, 2004; Teddlie & Tashakkori, 2003). The questionnaire is structured around a scale, like the Likert scale. The Likert scale is commonly used because it is easy for the researcher to construct and administer and also suitable for the respondent to understand. The questionnaire used in this study was constructed using opinion measures from other studies of a similar nature, such as Wong's (2011) study on monasteries and focused on the visitors' motivations, experiences (activities) and perceptions of their visit on the monastic community. The questionnaire sought to provide quantitative support to the themes that emerged through the semi-structured interviews. The opinion statements were tested using seven-point Likert scales, ranging from 1 (strongly agree, or very interested) to 7 (strongly disagree, or very

disinterested). The Likert scale is advocated by Yoon, Gursoy and Chen (2001) as it is easy to use by respondents, and tends to encourage respondents to 'select the option' which can be otherwise be a problem to describe (Fink, 1995). According to Malhotra (2004) traditional guidelines suggest that the appropriate number of categories should be seven plus or minus two: between five and nine. As noticed that greater the number of scale categories, the finer the discrimination among stimulus objects is possible, but too many categories can cause the respondents to get confused. Therefore the researcher chose a 7 point Likert scale, which is not too small or large a category, so as to get potentially accurate results without making it difficult for the respondents to articulate their responses.

The advantages of a questionnaire include the fact that respondents can complete the questionnaire at their own pace and at a time that is convenient to them, as the needs of the respondents should be a guiding priority (Bradburn, Sudman & Wansink, 2004). However, the main potential disadvantage of a questionnaire is that the respondent may not understand the language of every questionnaire item, consequently resulting in a partially completed questionnaire (Dillman, 2000; Jennings, 2001). The choice of a questionnaire as an appropriate method of data collection remains dependent on a number of factors, such as type of population, question form, question content, response rate, costs, available facilities, and duration of data collection (Aaker, Kumar & Day, 1998). Given the length of the questionnaire and budget constraints, a self-completion survey was chosen as it offered participants the option of completing the questionnaire at a time most convenient to them.

The introductory rubric at the top of each questionnaire indicated that completed questionnaires should be returned by placing them in the box provided. However, this method of administration of questionnaires has certain limitations. For example, the researcher can never be sure whether the questionnaire was completed by visitor concerned, or whether a judgement was made by the responding party as to who would be an appropriate target, based on gender, age, ethnicity, etc. The respondent was also unable to seek clarification if the need arose, which may result in partially completed or non-completed questionnaires. This issue could have been sorted, if the researcher had been present at the church to address any issues the respondents might have had, which has been explained earlier. Such a method of data collection tends to lead to a lower response rate (Jennings, 2001). Therefore, based on a literature review and the qualitative research findings previously described, a two-page questionnaire with multiple sections on motives, experiences and demographic information was designed. The survey instrument was printed in English, as appropriate to the target sample. Questions were predominantly designed based on previous similar studies (e.g. Wong, 2011). However, in the pilot testing, the wording of some of the questions was changed at the request of the nuns specifically; for example the phase 'impact of tourism on monasteries' was replaced with 'perceptions of visitors at a monastery', to avoid sensitivity or concerns with this phrase.

4.4.2 SAMPLE SIZE FOR THE QUANTITATIVE QUESTIONNAIRES.

The choice of an appropriate sample size is dependent on a number of issues, such as the type of sample, the homogeneity of the population, the degree of accuracy

required, the number of variables examined simultaneously in data analysis, time, budget and personnel available for a study (Churchill & Iacobucci, 2005: Neuman, 2006). In tourism research, the accessibility of the population is another critical factor (Jennings, 2001), given that tourists are a very mobile population and are often pressed for time. Then, each of these factors has to be weighed against each other to determine the optimal sample size. Two alternate ways of estimating sample size have been proposed in the literature. First, is to make assumptions about the population and use statistical equations in random sampling processes, and the second is to use the rule of thumb that is based on past experience with samples that have met the requirements of the statistical methods to be used (Neuman, 2006). Given that a non-probability method is employed in this study, the rule of thumb approach is favoured. Neuman (2006) suggests that for a population of 100,000 or more, researchers should sample 1% of the population.

Since the Catholic population of Hamilton Diocese is 39,600 (Cheney, 2005), and approximately half this number live within Hamilton City (therefore 19,800 people) and 1% of that is 198. Based on this analysis, 200 self-completing questionnaires were distributed in June 2010 in Catholic churches around Hamilton, New Zealand. Instructions on how to complete the questionnaire, where to return it, approximate length of time of completion, rights of respondents, how the information collected will be used and contact details of the researcher and her supervisor were clearly given. These questionnaires were placed in the foyer of the churches and a collection response box was placed near

the questionnaires, where the respondents' self-completed questionnaires could be returned. The completed questionnaires were collected on the two successive Mondays of that month, so that the respondents had enough time to return the questionnaires on Sundays after Mass. Also, the survey instrument included instructions for respondents to use the blank space at the bottom of the last sheet for any comments that they might wish to share with the researcher. It is important to note that the nuns did not allow placing of the questionnaires at the monastery, because they thought it would cause a distraction for the visitors who come to get away from materialism to spend some time with God.

4.4.3 ANALYSIS OF THE QUANTITATIVE DATA

The useable 42 questionnaires that were obtained were coded and entered onto an Excel spread sheet and then imported into SPSS, where various techniques were employed to statistically analyse the data. For instance, males were inputted as '1' while females were inputted as '2'. Ideally, there would be no missing data (Youngman, 1979). However, in the case of missed questions or sections, a '0' was inputted, which is the usual method used for missing data (Robson, 2002). Once the data was inputted, it was 'cleaned', through the use of the computer program Statistical Package for the Social Science's (SPSS) descriptive statistics, which allowed for any errors in data entry to be determined. SPSS was then used to analyse the data, as it is an effective software system for data management and analysis (Nicotera, 1995). A descriptive analysis and factor analysis were believed to be pertinent in allowing the research aims to be met through data analysis, and as such it was felt the use of SPSS to analyse the questionnaire data

would provide strong statistical support to the findings of the semi-structured interviews and also provide the validation required from quantitative analysis determined as employed in previous tourism studies (Hurmerinta-Peltomäki, 2006; Simpson, 2009; Piboonrungroj, 2009). As previously discussed, the generalisation of quantitative analysis can complement the richness of qualitative research, and this was an important reason for selecting a mixed-methodology approach.

4.5 LIMITATIONS OF THE RESEARCH

One of the main shortcomings of this thesis, as an explorative case study, is the limited ability to generalise its findings to other monasteries or religious sites. In this research only visitors at a single monastery were interviewed and therefore the data provided case-study specific findings only. An additional limitation of this research is that all the respondents were Catholic, so the data sample was biased to the extent that the Monastery itself is a religious place only receiving predominantly Catholic visitors. The conclusions cannot therefore be generalised to visitors of other faiths. Furthermore, this study includes only domestic visitors to the monastery, not international visitors, whose motives and experiences may be different. The reason for this maybe because of the choice of the method used snowball sampling, as alluded to above. Due to the relative short time frame and limited accessibility for conducting this masters research, the questionnaire sample size was relatively small as the Monastery is relatively new, and most of the publicity is through Catholic circulated magazines and newsletters. This too is a disadvantage as the number of regular church goers in New Zealand is fairly

low. Even though efforts were made to maximise the questionnaire response rate, three months of circulation of the questionnaire did not yield greater results. As such, care should be taken in generalising the findings of the questionnaire given the small sample size.

As alluded to earlier, in pilot testing, a problem that arose that was eventually amicably solved was that some of the questionnaire respondents (devout Catholics) took offence to the title of the research which initially was 'Impact of Tourism Monasteries in New Zealand', A case study of the Tyburn monastery'. Some potential respondents objected to the term tourism being associated with the Monastery. After some discussion, the research was given permission to continue by the nuns, but the research was instructed and permitted to use the name of the monastery discreetly, so not to cause any further offence to these individuals. As such the title was suitably rephrased as 'Motivations, Experiences and Potential Impacts of Visitors to a Monastery in New Zealand: A Case Study.' The researcher also published an apology in various Catholic newsletters following the misunderstanding. Whilst this sensitivity was overcome successfully, it does draw attention to the potential sensitivity of the term "tourism" within religious communities and hence, this may be an important consideration for future religious tourism researchers. Despite this limitation, the finding of this exploratory study hopefully shed some light on and contributes to research on public visitations to monasteries in New Zealand. Although in the current research the data was collected after the respondents had returned from their visit to the monastery, it would be interesting to observe first-hand the feelings that visitors

experience before, during, as well as after the trip. Perhaps, for example, the respondents had expectations and experiences that they had forgotten, and which such research may uncover.

4.6 ETHICAL CONSIDERATIONS

This research was reviewed and approved by the University of Waikato's WMS Human Research Ethics Committee. Participation from respondents was voluntary. Interview participants were given information on an 'information sheet' prior to data collection, explaining the research and that all participation was voluntary, so they could withdraw their comments from the research at any time, and request a summary of results when they were available. Information related to ethical issues was also provided in the questionnaire rubric. Personal information from interview respondents, such as their name or address, was not asked for. As participation was voluntary, it was important to respect respondents' confidentiality. All recorded interviews were labelled anonymously with titles such as 'Interview A' and during transcripts, all respondents were given codes. Furthermore, in data analysis, all data was treated in aggregate form only. All information contained on the computer was password protected and only accessible to the researcher. All written information was stored in a locked cupboard and at the end of the research all information will be destroyed.

4.7 PRESENTATION OF RESULTS

The results of the research undertaken at the monastery are presented in chapter 5. The results first show the profile of the visitors found through both qualitative and quantitative data collection, and a comparison is drawn between the findings of these methods. The qualitative data was analysed using content analysis, and results are presented using frequency of responses 'N' and quotes from the interviewees (identified by their individual visitor code). The quantitative survey used SPSS though which results are presented using percentages, mean scores and tables of frequencies. The results from the interviews with the nuns are presented in quotes (identified by their individual code) to elaborate their narratives in relation to hosting visitors at the monastery.

SUMMARY

This chapter determines the use of mixed-methodology consisting of semi-structured interviews and a questionnaire. Building on previous published research, this approach was considered to be appropriate for the study of visitors' motivations and experiences at the monasteries. A mixed-methodology approach was selected to negate the deficiencies of each single method and to facilitate rich examination of visitors' motivations and experiences at the monastery. In particular, the questionnaire provided statistical validation of the interviews, while the semi-structured interviews eliciting the subjective nature of visitors' motives and experiences, which cannot be achieved from a questionnaire alone.

CHAPTER 5   **FINDINGS**

To meet the aims of this thesis, this chapter presents a profile of visitors who took part in this thesis research at the Tyburn monastery, their motivations and experiences, as well as the nuns' perceptions of visitors. The findings of this study will help to understand the potential impacts that visitors have on a monastery.

5.1 QUALITATIVE RESEARCH FINDINGS

Findings of the in-depth interviews and structured survey of the visitors at the monastery are divided into three sub sections (1) a profile of the visitors to the monastery involved in the study; (2) an outline and discussion on the motivations reported by the visitors; and (3) visitors' activities and experiences at the monastery. The next section then discusses the potential impact of visitors on the monastery, presenting the views of both the visitors and of the nuns at the monastery. In this first section the findings of the qualitative research results are based on a sample of 22 visitors. The section begins with a brief description of the demographic profile of the participants. Thereafter, the results and the findings using content analysis are discussed and the relevant implications are drawn.

5.1.1 VISITORS PROFILE

In order to achieve a background of the sample group, at the end of each interview the respondents were asked for information about themselves so as to develop a profile of the type of visitors that visit the monastery. The demographic

characteristics of the sample were as follows: gender, age, educational qualifications, profession, income level, family status, and ethnicity. The demographic characteristics of the 22 visitor respondents interviewed are described below. The majority of visitors interviewed were aged over 40 years, although it was brought to the knowledge of the researcher (in personal conversation with the nuns) that students from a few of the nearby schools and colleges had visited this monastery. Specifically, there were four respondents who identified themselves in the age bracket 21-40 years; nine of the respondents were between the age of 41-60 years; and eight respondents indicated that they were 61 years and over. It was seen as important to identify age information, as age differences may show a possibility for visitor's behaviour (Dodd and Bigotte, 1997; Nichols, 1998;Silverman, 1995) There was a wide range of age found among the questionnaire respondents, from under 20 years to over 60 years (see Table 2). With reference to age, those between '41-60 years' (38.1%) formed the largest group and those between the age of '61 yrs. or above' years (28.6%) were the second largest group. One of the main reasons is because older people are more likely to be more religious or spiritual, while younger people, work long hours and constantly battle family issues and are more materialistic, therefore have no time for religion. The '21-40 years' accounted for only 23.8% of the questionnaire respondents, and those 'below 20 years' were 7.1%. In short, the majority of the visitors who participated in this study were between the ages of 40-60 years.

TABLE 1: VISITORS PROFILE

Demographics	Quantitative - Questionnaire		Qualitative - Interview	
Gender	N	%	N	%
Male	14	33.3	6	27.2
Female	27	64.3	16	72.7
Age				
Less than 20 years	3	7.1	0	0
21-40 years	10	23.8	4	22.5
41-60 years	16	38.1	9	40.9
61 years or above	12	28.6	8	36.6
Occupation				
Student	6	14.3	0	0
Semi-skilled worker	3	7.1	0	0
Skilled manual worker	4	9.5	0	0
Retired	9	21.4	5	22.7
Administrator	3	7.1	3	13.6
Home carer	5	11.9	3	13.6
Professional	7	16.7	6	27.2
Currently Unemployed	4	9.5	5	22.5
Education				
A post graduate qualification	11	26.2	6	27.2
A degree or equivalent	11	26.2	6	27.2
Post school qualification	6	14.3	4	22.5
School leaving qualifications	12	28.6	6	27.2
Income				
Below average	11	26.2	5	22.5
Average	23	54.8	15	68.1
Above average	6	14.3	2	9.0

The age profile of the studied sample is consistent with the overall social demographic characteristics of today's New Zealand society where 32% of the population fall in this age category. In pilgrimage studies, it was found that majority of the pilgrims to the holy land were above the age of 40 (Fleisher, 2000), and the same result was also noted in the study by Ouellette, Kaplan and Kaplan (2005) on the visitors to the Canadian Benedictine monastery. Therefore the results show that visitors over the age of 40 seem to be most likely to visit the monastery. Essentially the gender ratio was not equal; there were more female respondents (16 female as compared to six males). In the questionnaire survey there were 42 respondents, and their gender too indicated that there are more female respondents (64.3%) than male respondents (33.3%) . There are various reasons for the gender ratio to differ. Historically, a woman's world is seen to revolve around her home, and religion was a part of the women's culture in which she could freely participate (Anderson and Young 2010). Many studies on religious behaviour show that women are more religious than men, express faith more, are more likely to participate in worship services, and are more likely to say they are religious (Sharma, Vincett and Aune, 2008). In general there is a greater female dominance in religion. Rinschede (1992) suggests that this is exemplified by the great domination of females at most Catholic pilgrimage sites dedicated to the Virgin Mary, as well as church attendance in Western Europe and North America. In Aslan and Andriotis's (2009) research to the religious island of Tinos there was observed to be a predominance of females visitors, since it is most common among Orthodox Christians for women to represent and connect their

families to the spiritual world (Dubisch, 1995). Shuo, Ryan and Liu (2009) in their research at the Da-Lin Holy Temple in China also found a predominance of female visitors. In contrast there is a dominance of men within Muslim and Hindu pilgrimages (Long, 1979; Morinis, 1984), because of a lower perceived social status of women in their society (Long, 1979). A similarity in the greater number of women to men was found in Wong's study (2011) of the Pu-Tuo Shan monastery in China. Her suggestion was that the number of women to men was greater because the number of women who practice Buddhism may be more. The predominance of the female visitor in the Tyburn Monastery could also be because the monastery is run by nuns which may attract women, also the fact that the monastery actually allows women to enter unlike the monasteries in Greece and Romania which allow only male visitors (e.g. Mt Athos and Abbaye Saint-Benoi Canada). Thus within Christian monastic literature there are different results. However this conclusion is only speculative as there is no formal record of the number of Catholic women in New Zealand.

Information obtained about the interviewed visitors' occupation was as follows; five were retired individuals, three were administrators at a major health organisation, four were home carers, six were professionals from different fields associated with religion and four of the respondents were currently unemployed mainly due to health reasons. From the questionnaire survey the following results were obtained (see Table 2); the retired respondents formed the largest group (21.4%), as often noticed this group has a disposable income, and in their leisure time they look for something non materialistic to do, such as visiting a religious

site. The 'business professional' (16.7%), 'the students' (14.3%), 'home carers' (11.9%), 'the skilled' and 'the unemployed' had similar numbers (9.5%) and 'the semi-skilled' and 'the administrators' contributed to equal groups (7.1%). The rate of unemployment does not reflect the fact that the world economy and the New Zealand economy are experiencing economic recession during the time of this thesis, and in fact the most recent New Zealand Statistics (2006) show a 5% unemployment level which is the same as the findings in this thesis. Most of the respondents were retired, or managers and professional, this is similar to the results in Ouellette, Kaplan and Kaplan's (2005) monastic study. Among the interviewed respondents, there were six respondents with a post graduate qualification, eight with a degree or equivalent qualification, five had only had a post school qualification and the remaining three possessed a school leaving qualification. The respondents who indicated their education qualifications in the questionnaire survey, revealed equal amounts of visitors who had either 'a school leaving qualification' (28.6%), 'a post graduate degree' (26.2%) or 'a degree or equivalent certificate' (26.2%) and a minority (14.3 %) 'a post school certificate'. These findings reveal a moderate education level among the study respondents. This is perhaps not surprising as New Zealand falls in the top 10 countries in the world with respect to enrolment rates at the primary, secondary, and tertiary levels of education (Legatum Prosperity index 2011). In monastic research by Ouellette, Kaplan and Kaplan (2005), similar results were noted, that is, a high level of education was noted among the visitors, as most had more than just a basic school leaving certificate. Findings of the income level were that most respondents

interviewed (15 out of 22) described their income level as 'average', while five confirmed themselves as 'low income earners' and two described their income level to be 'high'. Most of the questionnaire respondents indicated their income as 'an average income' (54.8%), while 14.3% had 'an above average income' and (26.2%) indicated 'a below average income'. These income levels are defined by the national standards of New Zealand, where the average income of an individual is around $ 23,000 according to New Zealand Statistics (2006), and 43% of the people are in this wage bracket. Similar findings were noticed in Ouellette, Kaplan and Kaplan's (2005) and Blackwell's (2007) study where the income level of the visitors at the monastery was reportedly described as 'an average income'. From the interviews, the respondent's further personal details were obtained to give a more in depth insight into their narratives. In relation to the family status of the interviewed visitors; 12 out of the 22 were married and the other 10 preferred to identify themselves as single. Comparatively, 33% of the New Zealand population have not married (NZ Statistics, 2006). Of the 10 single respondents, six indicated that they were members of a religious order (see Table 3). Similar results were found in the Ouellette, Kaplan and Kaplan (2005) research. The majority of day visitors to the monastery were first time visitors. The majority of the interviewed respondents (15 of the 22) were day visitors; only six respondents had spent one night or more at the monastery. Among these visitors it was found that 13 respondents had visited the monastery more than once; while for eight it was their first trip. All the 22 respondents expressed that

they were going to visit the monastery again and in their own way would inform others of the monastery.

TABLE 2: DETAILED PROFILE AND INFORMATION OF THE VISITORS (INTERVIEWED)

Visitor Code	Age	Gender	Occupation	Education Qualification	Family status	Income	Days spent	No of visits	Ethnicity	Visited in
A	54	f	Unemployed	Degree	F	Low	1	4	Euro	group
B	70	f	Retired	Degree	F	A	1	3	Maori	group
C	61	f	Unemployed	Degree	F	A	3	3	NZ -p	alone
D	28	f	Home carer	Post School	F	A	3	3	NZ-p	group
E	43	m	Unemployed	Post school	Single	Low	5	5	NZ -p	alone
F	72	f	Home carer	School	F	Low	1	3	Maori	group
G	75	f	Retired	School	Single	Low	1	2	Maori	group
H	70	f	Retired	Post School	F	A	1	1	NZ-p	group
I	83	f	Home carer	School	F	A	1	5	NZ-p	group
J	40	f	Unemployed	Post School	Single	Low	1	1	NZ-p	group
K	26	m	Administrator	PG Degree	Single	High	2	5	Euro	alone
L	42	m	Professional religious	PG Degree	Single	A	1	2	Nz-p	alone
M	45	m	Professional religious	PG Degree	Single	A	1	2	Filipino	group
N	43	m	Professional religious	Degree	Single	A	1	2	Korean	group
O	50	m	Professional religious	Degree	Single	A	1	2	Indian	group
P	80	f	Retired-religious	Degree	Single	A	1	1	NZ-p	group
Q	75	f	Retired-religious	Degree	Single	A	8	1	NZ-p	alone
R	29	f	Professional	PG Degree	F	High	1	1	Filipino	group
S	55	f	Administrator	Post School	F	A	1	1	Indian	group
T	28	f	Home carer	Degree	F	A	1	1	Indian	group
U	43	f	Professional	PG Degree	F	A	2	1	Euro	group
V	42	f	Administrator	Degree	F	A	2	1	Indian	group

Most visitors identified their nationality as 'New Zealanders' but all came from different ethnic backgrounds. All the respondents have lived in New Zealand for at least ten years. The respondents were all domestic visitors. There were no international visitors interviewed, as mentioned in section 4.3.2. Essentially, ten out of the 22 identified their ethnicity as 'New Zealander - Pakeha', while another three identified themselves as 'Maori', two stated that they were European, four

were Indian, two were Filipino and one of the respondents was Korean. Essentially, there is a mixture of ethnicities included in this study, and the majority identify their ethnicity in relative terms to the country from which their ancestors came from originally (see Table 2).

All the interviewed respondents were Catholic. Only one claimed that she was not currently practicing; for the other 21, religion was a major part of their lifestyle. They visited the monastery because it is run by the Catholic Church and promoted to the Catholics to visit. Most of the respondents (16 out of 22) learned of the existence of the monastery through the Catholics Diocesan Magazines and Parish newsletters, while the other seven respondents heard of the monastery through other people who had been to the monastery. In Fleisher's (2000) and also in Ouellette, Kaplan and Kaplan's (2005) research to the holy land and to a Canadian monastery, it was found to be the recommendations of others that had most influenced the visit.

Of the 22 respondents, 17 visited to the monastery with another person or in a group, and five travelled to the monastery alone (see Table 2). In the study by Rojo (2007) on 'Santiago Compestela' similar results are found, where most tourists come with family and friends. Most pilgrimage studies show these results, as pilgrims find comfort and security in groups; and they also seek convenience and cost advantage of travelling together (Cohen, 1973). All the respondents had used their own transport, as public transport is available only to Rotorua. This is not surprising because from Rotorua to Ngakuru where the monastery is located is around 25 km. and there is no public transport, so visitors are required to use their

private vehicles (see chapter 4). This is similar to the visitor study on monasteries by Ouellette, Kaplan and Kaplan (2005) where the visitors travelled to the monastery by their own means.

The monastery has only been in existence for the last three years and it has no historical background, significant or outstanding architectural beauty or grandeur, or cultural significance like the ancient monasteries in Europe, Asia and China; yet this monastery attracts a number of visitors. There is also evidence that the type of visitors, attracted to this monastery are those who indicated moderate or high levels of religiosity, unlike other pilgrimage studies where sacred space is shared by pilgrims and tourists (Cohen, 1992; Collins – Kreiner & Gatrell, 2006; Shackley, 1998). Another important finding was the time of visitation, both the day and overnight visitors came to the monastery during Advent and Lent (a time for penance, alms giving and prayer in the Christian calendar). The researcher was informed of this by the nuns and this was confirmed by the interview respondents. Catholics also believe that going to the monastery is a pilgrimage to gain indulgences. Most religious visitors prefer to visit a sacred place during festivals and times associated with the religion, like the Muslims who go to Mecca during Ramadan, and the Christians who visit the Holy Land during Christmas and Easter.

In summary, from the qualitative and quantitative analysis the following can be concluded; that the type of visitors who visit the Tyburn monastery are mainly women and the majority of the visitors are above the age of 40 years. All visitors to the Monastery have more than the minimum basic level of education and their

income is at an average level. The findings do not reflect the world and country's economic recession, as the level of unemployment is low. These findings are most similar to the profile of visitors at other religious sites where, especially among the Catholics the women participants are in the majority (Rinschede, 1992). The visitors all identified themselves as Catholics and the majority came in groups. This is a similar feature among studies of pilgrims found in Rinschede's (1992) work on Forms of Religious Tourism where he notes that majority of pilgrims at Lourdes, Fatima and Loreto (Marian Sites in Europe) in the United States, Canada, Mexico and West Bengal in India, all travel to their respective religious sites in small groups. He further notes that in the Christian religions, pilgrimage groups are often organized by the parishes, diocese, youth groups, schools, or senior clubs. It was also stated that the visitors to the above sites organise their own transport. Although religious sites can be visited throughout the year, seasonal patterns are noticed (Rinschede, 1992) like the periods centred on Church days (like feast days, and times of penance – Lent and Advent, and others such dates set by the church administration). Thus, the socio-professional profile of visitors in this study shows a well-educated and professional qualified visitor profile, which is similar to certain sites in India where only the Brahmins were allowed to visit (Bhardwaj, 1973; Morinis, 1984), but in comparison to sites like Lourdes where the population of visitors are from a rural background, it is different. It is also to be noted that all the participants in this research were domestic visitors. The following section provides key findings and discussion in

relation to the motives behind visits to the Tyburn monastery, as reported by the interviewees and questionnaire respondents.

5.2 MOTIVES FOR VISITS TO THE MONASTERY

As stated in chapter 2, motivation is the driving force that exists in all individuals and that commits people to a certain course of action. As indicated in chapter 4, content analysis (Patton, 1980) was used to identify the frequent themes emerging from the data. The identified themes are illustrated below with respondents' quotes to justify these themes. Among the motives reported for visiting the monastery, the first and foremost was "religious motivation". That is, the religious significance of the monastery drew them to visit it. The second most commonly reported motive was "personal motives", involving the search for peace, curiosity and escape from personal crises. The third most common motive was for "social reasons". However it should be noted that the visitors had not just one motive; some of the visitors had multiple motives for visiting the monastery. As such, the interviews revealed the multiple and complexity of monastery visitors' motives. Table 3 shows the number of visitors that indicated these motives.

TABLE 3: MOTIVES: THEMES AND SUB THEMES FROM INTERVIEWEES WHO VISITED THE MONASTERY

Motivational Themes	n	Sub Themes	n
Religious	18	For Prayer Ambiance of prayer	7
		Communicating with God through prayer	3
		For Devotional Activities	4
		For a Religious Retreat	4
Personal	12	For Peace	3
		For Curiosity	4
		In Personal crises	5
Social	11	For a Gathering	3
		For an Event organised by the monastery	8

5.2.(A)   RELIGIOUS MOTIVES

Travel for religious purposes is deeply rooted in human history. These travels to sacred sites include taking part in rites and rituals at the sites. Today taking part in religious festivals, events and pilgrimages to sacred sites are becoming common occurrences. Rinschede (1992, p. 52) explains that, "....in this type of tourism, participants are motivated either exclusively or in part for religious reasons." Therefore not surprisingly, a major motivational theme which emerged from the interviews was that of 'religious motives' for visiting the monastery. Religion, in this case study, is confirmed as a reason for mobility or travel (Fleischer, 2000; Smith 1992). In fact all the 22 interview respondents visited the monastery because of a religious connection; that is, they all belonged to the same religion as

the monastery (Catholic). Din (1989) found that a difference between the religion of the host and the guest may influence the service supplied to the guest, as is the case of Muslim countries, but that is not applicable in this case. This monastery is being advertised and information is regularly posted in Catholic diocese magazine and parish newsletters. Also regular visitors of the monastery encourage others to visit and many church groups use the monastery as their venue for a spiritual day out. Therefore the majority of interview respondents visited the monastery for religious and spiritual reasons (see Table 3), this is mainly because of the great importance given to the religion of the place. Similar results are noted with Hajj, where the majority of Muslim visitors went for spiritual reasons (Collins-Kreiner, 2010).

In this study 21 of the 22 interviewed respondents expressed the fact that religion was the main reason for their visit. This motive was found to have three distinct dimensions; the first of these was: 'To Pray', where the visitor reported that they went to the monastery because they wanted to pray. There are two sub themes that were clear from the interviewees as the reasons to pray; firstly the visitors associated the monastery with prayer, and secondly because they knew it was a place steeped in religion, therefore they would be able to communicate better with God through prayer. The second dimension associated with religious motivation was; 'For a Devotional activity'; that is, the visitor went to the monastery to perform a set of activities that are important to their religion, such as, to attend mass, reconciliation (go for confession), among others. The third religious reason was 'to go on Retreat'; this monastery allows visitors to stay overnight and

experience religiosity while participating in the religious activities offered. These dimensions are perhaps not surprising as religious activities are embedded in unique histories, have distinctive beliefs and distinctive practices, are supported by sacred texts, narratives, divine revelations and writings, and have distinctive styles of worship and rituals (Finke, 2003). The three dimensions of religious motivation expressed by interview respondents are elaborated below.

5.2.(A).1   TO PRAY

A majority of the interviewed respondents (18 of the 22 in this study) expressed their religious motive in terms of a desire to visit the monastery which was basically "To Pray". To these respondents 'speaking to God', 'communicating with God' and 'praying to the Almighty' were reported as important. While discussing prayer, it can be noted that monasteries are religiously significant places, there are where holy people, or people who dedicate their lives to the work of God, reside. This section will discuss the prayer motive of the respondents who visited the monastery.

The religious motive that most visitors expressed for visiting the monastery was to pray, and prayer can be categorised as: to request a favour or miracle, to offer thanks, to fulfil a vow, to express penitence, to meet an obligation, and to gain merit and salvation. Indeed, as previously discussed in Chapter 2, religion can form a significant part of visitors' motivations (Bywater, 1994; McKelvie, 2005; Russell, 1999). Furthermore, it is argued that a person turns to prayer for different reasons, such as asking for favours, in thanksgiving for favours granted, in times

of crisis, etc (Ouellette, Kaplan and Kaplan, 2005). Even though a person goes to the monastery to pray, the respondents in this study were found to pray for different reasons, as discussed below. Analysis of the interviews found that the theme of 'prayer' can be subdivided into two themes, 'Ambiance of Prayer' and 'Communication with God through prayer '.

5.2.(A).1a   AMBIANCE OF PRAYER

Traditionally, religiously motivated travel coincided with pilgrimages usually undertaken for motives such as visiting a site where a miracle took place or where one is expected to occur in the future, fulfilling a commandment or religious requirement, obtaining forgiveness for sins, praying and seeking a cure for illness (Timothy & Boyd, 2003); thus to a site where pray and worship is practiced. Seven of the respondents said that they went to the monastery to pray. As one respondent (visitor S) said, "***Monasteries are associated with a feeling of well-being, spiritual peace, prayerfulness. I needed a place to find God and restart my religious journey, where better than at the monastery***." Another respondent (visitor I) said,

> *"We went to the monastery as we had heard it was peaceful and had a prayerful atmosphere that was just the type of place needed for our next prayer meeting. Occasionally our prayer group chooses a location other than our local church to go to, and since none of us had been to the monastery, we decided that our meeting was at the Tyburn monastery at Ngakuru."*

Also referring to prayer, another respondent (visitor P) said,

> *"I have been to many retreats at different places like the Southern Cross Abbey, St Francis and the Tyburn monastery at Auckland, so*

when I read about the monastery at Ngakuru, I just had to go there. It was the prayerful nature of a monastery that just drew me to it."

And yet another respondent (visitor H) said,

"It was discussed at one of our meetings that the Catholic religion is like human body, where we are the hands or the feet, and the religious are the important organ. It was suggested that the nuns at the monastery, because they are a 'contemplative' order, were the heart of the church, so we decided to visit the monastery. We went to a place steeped in holiness."

Other reported descriptions of the 'ambiance of prayer' as a reason for their visit included the following:

"I thought it was a good place for reflection, prayer, silence and it is out of the ordinary, because you are not doing the thing you usually do, which you can get lost in." (Visitor B).

"We wanted to go on a day retreat, so I choose the monastery as I heard it was a beautiful and wonderful place, peaceful and a good environment for meditating or praying, so we would be encouraged to pray and reflect on our live" (Visitor N).

From the above narrations of the visitors to the monastery it can be concluded that a motive for going to the monastery was to pray, and that the ambiance of the monastery provoked a sense of prayer among the visitors that encouraged them to visit the monastery**.**

5.2.(A).1b   COMMUNICATE WITH GOD THROUGH PRAYER

Many people feel a calling to embark on a pilgrimage as a means to delve deeper in spiritual matters. It also enriches their spirituality. Talking to God about ones' personal matters is often an activity that motivates people to go to a religious place. This may include common Christian prayers such as the Litany and the

Rosary which are learnt and chanted mainly out of memory. While people make their prayers too at this time, often it is just a flow of open thoughts at that particular time. Three of the respondents explained that communicating to God through prayer was the motive behind their visit, like visitor R, who said,

> *"I went to the monastery, because when I was in the Philippines, as a child we used to go for retreats to a monastery regularly, a habit cultivated by my family and reinforced by my school. So when I heard of this monastery, I was drawn towards it. Monasteries are holy places, we believe it's a house of God; I went there to spend time in a holy environment, to speak to the Lord and seek his blessings."*

Other respondents described how they communicated *"I just want to get away and spent time talking to Jesus, who is Lord and saviour"* (visitor E) and, *"I needed a place where could just be myself alone and have no fear and spend the day speaking to the Lord without any distractions"* (visitor F).

The findings of these two sub themes - ambience of prayer and to communicate with God through prayer - are similar to the findings in Shackley's (2002) study of Cathedrals where she notes that the experiences offered by these holy places are closeness to God, a prayerful and religious atmosphere and gaining of spiritual merit among others. Clearly, the visitors in this study who went to the monastery were motivated by these reasons.

The respondents visited the monastery because it is associated with their religion, Catholicism, and a monastery is generally regarded as a place where religiosity can be experienced, and where one can be close to God. Similarly, a predominant reason why people go on pilgrimages is to develop a closer relationship with God. Holy locations tend to inspire a sense of awe in those who visit them as Singh

(2002) notes; religious travel involves interacting with and revering towards a religious centre. Emotions and thoughts can clear and crystallize so that the divine can more easily be recognised. Similar to the findings noted here, cultivating a relationship with the sacred is the central theme and benefit of travelling on pilgrimages.

5.2.(A).2   FOR DEVOTIONAL ACTIVITIES

Beyond prayers, pilgrims may perform rituals such as circling the shrines during the Hajj (Viswanathan, 1996). In addition to formal activities, the pilgrim experience includes a range of formal and informal pilgrim community activities (Healy, 2002; Holt-Fortin, 1998) or devotional activities. These devotional activities are practiced by an individual or in a group. They include activities like meditation, readings from Scripture, the Eucharist, the Liturgy and other pilgrimage practices associated with their religion. Lawson and McCauley (1990) suggest that a ritual is a form of prayer and a form of devotional activity. 'A pilgrimage is not just a journey; it involves the confrontation of travellers with rituals, holy objects and sacred architecture . . .' (Coleman and Elsner, 1995: 6). This was another factor that motivated visitors in this study to go to the monastery and to involve themselves in the devotional activities there. Such devotional activities are performed with the desire of attaining salvation to help a man to achieve growth and progress in this world (Sam Veda).

According to Ron (2009), Christian travellers of various denominations and cultural backgrounds travel at least once and often several times, in their lifetimes

to various destinations associated with their religion, carrying out practices, rites and other religious-oriented activities. Religion destinations may attract visitors on an emotional, intellectual, and or spiritual level (Haahti & Yavas, 2005). Four of the respondents noted that they went to the monastery to perform a ritual. As one respondent (visitor A) explained,

> *"Originally, I went to the monastery to have a look but mostly for the adoration and the divine office, and to seek a quiet time with the Lord maybe deepen time with Him, so to try to find some enlightenment and direction."*

Another (visitor K) respondent said,

> *"I belong to the Young Adults group; the group was called '72' which is named after a verse from the Gospel of Luke 10:1-2 where the Lord sends out the 72 others. Maybe 10 – 20 of us meet on a regular basis at the Cathedral to learn more about the Catholic faith. We had heard about the monastery from others, and decided to go up to the monastery to attend Mass and have lunch there".*

Visitor G reported, "*We went in a group to the monastery to spend the whole day in prayer to attending mass, reciting the rosary, say the Stations of the Cross and join the nuns for prayers*." And (visitor U) said,

> *"When we were children we were told that to go to a holy place we would get 'indulgences' for our sins, that what encouraged me to take a group and go to the monastery. We attended mass and then went for confession."*

Activities like praying, lighting candles and worship are among some of the common activities associated with pilgrimages. Thus the devotion activities that were attached to this monastery (mass, confession etc.) were motives for going to the monastery (Jansen and Kuhl, 2008).

5.2.(A).3   TO GO ON A RELIGIOUS RETREAT

A retreat is a special time (like a day, weekend, or month) taken out from a busy life, and this time is devoted to developing a closer relationship with God through prayer, penance, spiritual reading, and worship. Retreats are most common for church believers and those groups who seek rest and connection with God beyond what is offered at the local church. The monasteries have always been peaceful retreats for scholars, and were the chief centres of Christian piety and learning. Many monasteries today provide facilities for visitors to stay of a few days, so as to rejuvenate or experience a religious lifestyle. These retreat houses are attracting a number of visitors and help to generate revenue for the monastery (Shackley, 2002).

Four of the respondents expressed that they went to the monastery because they wanted to do a silent retreat. As visitor D explained*, " I just had it in my head to go for retreat and spent quiet time with the Lord".* Another respondent (Visitor C*)* said*, "My daughter's religious group had booked the entire monastery for a retreat, and I wanted to know more about the group she was in and so I went along for the retreat*". Visitor V similarly explained the need for a silent retreat, "*friends of mine invited me to go on a retreat at the monastery, and so I joined them for an overnight silent retreat*." Another female respondent (visitor Q) said,

> *"There are only a few places in New Zealand where we can go to make our annual retreat, which is usually for 8-10 days. Another nun from the Assumption order, who was living across the road, had not made her retreat either, and in conversation we decided to go to the monastery. So she called the Tyburn Monastery and made arrangements for us to go and make our retreat."*

From the above findings it can be concluded that all the visitors who had visited the monastery went because the monastery was associated to their religion, and the majority indicated that religion was the primary motive for their visit. As discussed above, the religious reasons for the visit were divided into three sub themes: to pray, for devotional activities and to go for a retreat. All these three sub themes are associated with religion and have strong religious connections to the Christian religion. Studies by Collins-Kreiner and Gatrell, (2006); Jansen and Ku hl, (2008); Rinschede (1992), Smith,(1992); Singh (2005) all show that there is a distinct type of visitor who visit religious places motivated mainly by religion; 'the pilgrim'. Although the majority of the visitors in this study indicated religious reasons as a primary motive for visiting the monastery, this is similar to Ţîrca , Stănciulescu, Chiş, Băcilă's (2010) study on monasteries, where a high percentage of visitors went to monasteries to pray. From the above study it was also concluded that Romanian Orthodox believers use monasteries as pilgrimage places or the places to which they make a journey to. However in this study it was also revealed that visitors went to the monastery for personal and social reasons. The personal reasons for visiting the monastery are discussed below.

5.2.(B)   PERSONAL MOTIVES

12 of the 22 respondents also expressed that, besides the religious reasons, there was a personal reason for going to the monastery. Crompton (1977) suggests tourists need to escape, relax, to gain relief of physical and mental tensions for a typical sun lust vacation; this can also be a reason for visiting religious destinations i.e. spiritual recreation. Therefore besides religious reasons,

respondents also reported personal reasons for visiting a monastery; these visits were for their own specific needs, intrinsic to the values of the individual. Importantly, monasteries serve as a haven of peace and solace; as such they attract people who were all Catholics and mostly all the visitors were practicing their religion. The monastery served as a very personal space and thus it was important to find out what the monastery meant to these visitors. Hunter-Jones and Morpeth (1996) suggest that escape from everyday life was a reason for going on a pilgrimage; this can be explained below, where visitors felt a deep personal attraction for visiting the monastery. The personal motives indicated by the respondents in this study included: going to the monastery for peace, for curiosity and out of personal crises.

5.2.(B).1   FOR PEACE

No matter what the original reasoning was behind a pilgrimage, personal transformation is often a positive effect. Pilgrimages offer rest and renewal which can lead to discovery of them self. The old is left behind and new visions of the future are illuminated. If healing, forgiveness or divine guidance has been given, this can be a powerful catalyst for change within the individual. Also Rinschede (1992) found that religious buildings are spaces are where tourists can develop their faith and find peace.

Three of the 22 respondents expressed that they had been motivated by the fact that a monastery is a place where you can be at peace. It is a place filled with silence that encourages prayer. As visitor C said, "*I just needed a day out,*

somewhere peaceful and relaxing". Other respondents reported, "*I wanted to experience the calm and silence of the monastic atmosphere*" (visitor L) and "*We always associate the monasteries with peace and that is why I went to monastery*" (visitor O). "Escaping of routine or stressful environments "(Iso-Ahola ,1983, p. 55) is seen as a motivational reason for going on a leisure trip. This is a similar finding to those in this study where visitors go to the   monastery to seek peace. In Ţîrca , Stănciulescu, Chiş, Băcilă's (2010) study on monasteries, similarly it was found that visitors went to the monastery for silence and peace.

5.2.(B).2   FOR CURIOSITY

In the case of the Tyburn monastery, it was likely that the visitors' faith had rendered the new monastery into a 'must see' destination for them. Four of the respondents said they were curious to know about the monastery, and one of these four respondents was a non-practicing 'Catholic'. Mostly their interest in the new monastery stemmed from their curiosity as described by them. A female respondent (visitor J) said,

> *"I was told by Mother about the scenic location of the monastery at Ngakuru and how the nuns whom I had met at the Bombay hills monastery were developing a new monastery and, it was so interesting that when she asked me to drive a group of her friends to the monastery, I readily agreed to go and see what was happening there."*

Visitor T explained, "I *have never been to a monastery and when I was invited by a group of ladies, I jumped at the offer for I wanted to know first-hand just what happens at a monastery and experience it.*"   Another visitor (visitor M) reported, "*We were driving along past Rotorua and I saw the board at the side of*

the road indicating the Tyburn monastery so I decided to go and see the place and say some prayers." As another respondent (visitor B) expressed her desire to visit the monastery as, *"I just wanted to see what a New Zealand monastery looked like, I have read so much on monasteries in the west, but never had a chance to visit them, so when I heard of this monastery I just had to go and see it."*

Curiosity is an important travel motivation. According to Crompton (1979), curiosity is a synonym of novelty, and a search for new experiences, which results from actually seeing something rather than simply vicariously knowing about it. A sense of "ought to see" initiates the selection of a destination. Curiosity was similarly a non-religious motive for visiting the monasteries in the study of Romanian monasteries by Ţîrca, Stănciulescu, Chiş, Băcilă (2010).

5.2.(B).3 OUT OF PERSONAL CRISIS

Five of the visitors reported that they went to the monastery to pray in times of extreme personal crisis. This theme is associated with personal meaning, and is a way to deal with a person's problems (Reader, 2007). As visitor E explained,

> *"I went to the monastery because I was having a major breakdown in my life, I had just returned from Europe, where I had spent 10 years, living well, but on my return I experienced loneliness and poverty which was driving me insane. Every door I knocked on for help was shut".*

Other respondents explained, *"I go to the monastery whenever I feel depressed, either because of work or family pressures. I drive there at any time, just take*

the day off from whatever and spend the day at the monastery. It helps clear the mind, and I have always found a solution to my **problem"** (visitor K), and "*I go to the monastery and spend time there whenever I am hurt emotionally"* (visitor D)*.*

Similarly, visitors A and V said, "*The pressure of my daily life was getting to me, I wanted to get out of that rat race and get refocused, so when I heard of the monastery I thought that is where I need to go"*, and also "*Pressures at work were killing me and I just needed time away from work and family, thus I went and spent the day at the monastery which was refreshing- I need to do it more of***ten".**

Many people seek guidance for a specific issue when they voyage on a pilgrimage. When the mundane world is left behind, the ability to listen and receive guidance from God is made easier. Making a commitment to let go of problems and to fervently seek the answers from the spiritual realm can often lead to divine guidance. Often the personal crisis motive is powerful; Stoyanova (2008) commented that 20% of visitors to the Rila monastery in Bulgaria confessed that the reason for their visit was too personal to share.

As discussed above, the motive for going to the monastery was primarily for religious reasons, and secondly for personal reasons, but it was also found that in this study that the social element for going to the monastery was also present, this will be discussed below with narratives from the interviewees to validate the same.

5.2.(C) SOCIAL MOTIVES

Of the 22 interviewed respondents who had visited the Tyburn monastery, 11 of the respondents explained that their visit to the monastery was socially motivated. This theme was further divided into two sub themes; such as when a specific group organises a day of prayer at the monastery, and the second was an event organised by the monastery**.** Authors such as Crompton (1977) point to this 'facilitating of social interaction', and also Backman, Backman, Uysal and Sunshine (1995), Lee, Lee and Wicks (2004) and Schneider and Backman (1996) have all explained that the motive for travel includes socialising. Alongside personal and religious motivations, social factors also helped to create the context in which people were motivated to visit the monastery.

5.2.(C).1   SPECIFIC GROUP ORGANISE A DAY OF PRAYER AT THE MONASTERY

Monasteries often provide facilities so that social religious events can be held. Many Catholic local and parish groups organise a day or an overnight retreat at the monastery. Three of the respondents suggested this as another motive for visiting the monastery. As a respondent (visitor T) said, "***Our Legion of Mary group members decided to go for the day".*** Another respondent (visitor N) said, ***"Our ethnic group wanted to have a day of prayer, so it was organised to the monastery***" and visitor H stated***, "I belonged to the Catholic Women's League and it was the venue for one of our 'day out meeting".*** This is a very common

feature especially among Christians. Christian pilgrims move towards the centre: for them a pilgrimage is a communion with God and they like it when others join in their journey (Cavnaugh, 2008).

5.2.(C).2.   EVENTS ORGANISED BY THE MONASTERY

Specific gatherings are often organised by the nuns at the Tyburn monastery such as: the opening of the monastery, inauguration of the rosary garden, blessing of the statue of 'Mary', rededication of the chapel and celebrations of 'Holy days'. These are held at the monastery, and many respondents indicated that this motive was a strong reason for visiting the monastery. These events have had varying numbers of participants, for e.g. the inauguration of the monastery was attended by 1000 people, but subsequently the other events that have been held have had an average attendance of 100 people. Eight of the respondents indicated that they went to the monastery because they would be able to interact with other people at the monastery.

As a respondent (visitor I) said**, "As our prayer group was going for the opening of the monastery. I too went; it was a strong feeling of togetherness."** Another female respondent (visitor L) said, "*We went to celebrate the opening of the monastery and to show our support to the nun.*" Yet another respondent (visitor O) said, "*I went there for the blessing of the cross at the monastery,*"

Another female respondent (visitor B) said,

> *"We went down for the opening of the Rosary garden and that was lovely. We had prayed Joyful decade of the Rosary. We organised a*

group of regulars to go for the rededication of the chapel at the monastery, I also went for that."

And respondent (visitor L) said,

"I first visited the monastery recently when they had a special dedication to, and blessing of, the statue of the Blessed Virgin Mary that was being installed at an outside area."

Findings with the interviewed respondents showed that the monastery played an important social role, as it facilitates gatherings and organises events. Gatherings are social events in which a group of people like family and friends, religious, social or ethnic groups' get-together to do something special (like praying). This is not a surprising finding, given that Catholicism is a social religion and involves people of all ages joining in worship. At a religious festival or event, both the spiritual, and social/familiar dimension (Umbelino, 1999 cited in Santos, 2000) are seen as strong motivators for participation. This is similar with the findings of this thesis where, although the primary motives for visiting the monastery were religious reasons, the visitors are also found to have visited the monastery for social reasons.

The above analysis reveals that visits to the Tyburn monastery were made for various reasons, the most significant being religious motivations where prayer, rituals and going on retreats were important. The visitors also had personal motives for going to the monastery, including the need for peace, curiosity and out of personal crises. The third common motive was social gatherings, which was categorised into two groups, gatherings or events organised by the nuns at the monastery, which is similar to a festive celebrations at holy places or church. The

other type of gathering was a small gathering of maximum 10 people organised by a local or parish religious group.

It is important to note that these motives were not singular in form; respondents often mentioned a combination of at least two of the above stated motives for visiting the monastery. From the above results it has been determined that visitors to the monastery are going to the monastery mainly for religious reasons. Surprisingly, given previous literature (Shackley, 2003 and Wong, 2011) there appears to be no cultural or historical motives involved in visits to the Tyburn monastery.

Analysis of the questionnaire also revealed visitors' responses to the main motives for visiting the monastery; Table 4 shows the findings. The most important spiritual motives identified that made people visit the monastery was '***To spend time with God'*** (n=24, 60% was extremely important). The other motive ***'To nurture your faith'*** *was* expressed as 'extremely important' by 18 of the 42 respondents (46.2%) (see Table 5). 16 of the 42 respondents (40%) expressed '***To pray'*** that was an 'extremely important' reason and '***To seek peace'*** *was* yet another factor that followed, showing that 11 respondents of the 42 (28.9%) respectively found this reason for visiting the monastery as 'extremely important'. Since *'To spend time with God', 'To nurture your faith', 'To pray' and 'To seek peace'* had the highest mean scores in comparison to the other reasons, this indicates that the majority of the respondents felt that these were important reasons for visiting the monastery. But this cannot be considered absolute, as most of the time the motives are complementary and not exclusive. In other religious

research studies on motivation, similar trends can be noticed, in that people going on pilgrimage / visiting holy sites often do so as they want '*to spend time with God'* (Collins – Kreiner , 2006).

TABLE 4: RESPONDENT'S LEVEL OF INTEREST IN MOTIVES OF VISITING THE MONASTERY

Motives		extremely important	very important	of some importance	important	little importance	Minor importance	of no importance
To spend time with God	n	24	9	4	2	0	1	0
	%	60	22.5	10	5		2.5	
To nurture your faith	n	18	8	5	6	1	1	0
	%	46.2	20.5	12.8	15.4	2.6	2.6	
To pray	n	16	9	7	8	0	0	0
	%	40	22.5	17.5	20			
To seek peace	n	11	13	9	3	2	0	0
	%	28.9	23.7	23.7	7.9	5.3		

From the qualitative and quantitative analysis, it can be concluded that the main reason for the visit to the monastery was for religious reasons, and this is a similar finding to the studies on pilgrimages by Rinschede, (1992); Singh, (2005); Smith, (1992) among others. Also similar findings were uncovered in monasteries studied by Țîrca, Stănciulescu, Chiş, Băcilă (2010). This perhaps confirms that religious visits to a Catholic monastery can be characterised more as 'pilgrims' than secular tourists in terms of their motives on religious factors.

5.3   EXPERIENCES AT THE MONASTERY

Just as the visitors' motivations were analysed above, the following discussion will be on the reported experiences of the visitors at the monastery. To gain an insight into the experiences of the visitors at the monastery, it was essential to

know the type of activities offered at the monastery. Being a new monastery, it has very little in common with the medieval European, Asian and Chinese monasteries which are as famous for their historical, architectural and educational splendour as they are for their religious fervour. The nature of experience offered by a sacred site to its visitors is highly complex, particularly since it is largely intangible and may include elements such as nostalgia, a closeness to God, the religious atmosphere and the spiritual merit of a visit, on which it is impossible to put a monetary value (Shackley, 2001). The Tyburn monastery has its own special aspects, which will be discussed below. People visit monasteries for different reasons, take part in different activities and behave differently; therefore their experiences are never the same (Andriotis, 2009). From the interviews with the visitor respondents, the following three themes were revealed from their narratives, which were: 'religious experience' 'personal experience' and 'the setting lent an element of experience'. Within these themes there were sub themes which will be discussed below.

TABLE 5: MAJOR THEMES AND CATEGORIES FOR EXPERIENCES

Themes	N	Sub Themes	n
Religious	21	Religious Belonging	21
		Religious Connectedness (Closeness to God)	8
Personal	10	Nostalgia	3
		Peacefulness	7
Setting	14	Landscape	6
		Social element	3
		Hospitality	5

5.3.(A)   RELIGIOUS MOTIVES

Dubisch (1995) states that there are certain religious places which are believed to generate a kind of magnetism on peoples' consciousness. This magnetic power can be experienced at the Tyburn monastery, as the monastery attracts a number of Catholic religious visitors who come to the monastery mainly for religious reasons. Vukonić (1996) suggests that since religion provides people with free time to reflect, think, and contemplate their lives, many visitors go to a monastery to experience this. Analysis of the interviews revealed two sub-themes that constituted the theme 'religious experiences' (see Table 5). It is argued that through the visitors' experiences at the Tyburn monastery, a number of respondents were able to religiously reflect upon their lives through prayer and reflection evoked by the holy atmosphere at the monastery. As Shackley (2002) suggests, tourists visiting sacred places are looking for genuine experiences either regarding the religious representatives or the pilgrims participating in various rites, either experiencing a sense of the place or a sacred environment.

The visitors at the monastery took part in most of the prayer services available and also prayed on their own or with friends. Some visitors experienced a personal transformation or self-actualisation. Thus, this theme of religious experience was experienced by 21 respondents. The theme was sub divided into two further themes; religious belongingness (N=21) and closeness to God (N=8) the religious

atmosphere. Eight of the interviewed respondents mentioned that they experienced a strong connection with God at the monastery.

5.3.(A).1   RELIGIOUS BELONGING

The feeling of belonging or connectedness is an experience illustrated by Belhassen, Caton and Steward (2008) in a study of Christian visitors to the Holy Land, where it is stated that "pilgrims are attached to sacred places because of the role such places play in their religious belief systems and identities." This is exemplified by the role Mecca plays in the identity of Muslims and the holy land for the Christian. Andriotis (2009) noted in his study that most orthodox believers who visited the monastery at Mt Athos experienced a spiritual emotion, and the inner journey was important for their visit as they came because of their 'devotion to God.'

This was expressed by 21 of the 22 respondents in this study; some of their narratives are reported as follows. Visitor A said, ***"It was a magnificent experience to be at the monastery with the nuns and all the others, attending mass and praising and singing to the Lord, I was filled by the Holy Spirit."*** Visitor B said, "***The whole experience was wonderful, we Christians are so lucky to have such a wonderful place to go to, and to experience the Glorifying of God."*** Another visitor (F) said, "***Being at the monastery and seeing so many people praying at the same time was simply extraordinary."*** Yet another one (visitor H) said, ***"I cannot express what I felt at the monastery, it was all so overwhelming –especially the presence of God."***

A few of the visitors expressed that ***"I could feel the presence of God at the monastery, especially at Benediction"***. Other visitors (S) said ***"it was an awesome and spiritually moving experience"***. Visitor (R) said, ***"Being able to join in the prayers with the nuns was wonderful."*** And visitors (M and L) said ***"It was such a Catholic atmosphere, the mass, reconciliation, the divine office, the stations of the cross and the Rosary ."***

Thus, from the responses of the visitors to the monastery as stated above, it was found that these experiences are similar to the experiences of pious visitors to religious sites related to their beliefs (Andriotis, 2009). Religious belongingness is a bonding that is experienced between the visitor and the religious site. As expected, the visitors at the monastery experienced a great religiosity, as most of the visitors being Catholic were specially drawn to monastery as they felt a religious belongingness. This kind of experience was similar to the study by Beeho and Prentice (1997), where tourists who visited New Lanark in Scotland felt a strong connection with the village. Besides a religious belonging, the visitors to these religious sites also experience what other religious visitors have experienced, that is "closeness to God".

5.3.(A).2   RELIGIOUS CONNECTEDNESS OR CLOSENESS TO GOD

A pilgrimage is a mystical journey, of getting close to God through prayer and reconciliation. This closeness to God can also be termed 'religious atmosphere', it is created through the visitors' interactions with the physical and social spaces; thus, Tacey (2000, pg17) sees it as a desire for connectedness, relating to "an

invisible sacred presence." The atmosphere is the idea related to the 'feel' or affective dimension of the experience. Eight of the respondents felt that the Tyburn monastery was a special place and they experienced a special holiness there, this kind of emotion is not unusual while studying the experiences of visitors at religious sites, even though these sites attract a number of visitors for various reasons. Because of the religious presence, visitors may turn from being tourist pilgrims (Nolan and Nolan, 1992) , and there will always be a percentage of visitors at these sites that have come just for religious reasons (Cohen 1979; Vukonić, 1996).

These responses highlighted that the visitors felt a religious element in their visit to the monastery, and this element was a near proximity to a spiritual presence or closeness to God. As one such respondent (visitor B) said, *"I felt something special at the monastery; it was as though God was everywhere."* Another respondent (visitor R) said, **"We** *could feel the holiness in the air as we entered the monastery gates.*" And another respondent (visitor S) said**,**

> *"We were lost, tired and grumpy, after three hours of driving around in circles, trying to find the monastery, just as we were going to head back for Hamilton, we saw a sign for the monastery. As soon as we turned on from Dod's road to God's road we were filled with some kind of joy, we felt a great holiness".*

A respondent (visitor O) said *"At the monastery I felt on a spiritual high, there is something special there."* Another respondent (visitor F) said*, "I felt the same holy feeling at the monastery as when I went on the pilgrimage to Fatima".* One more respondent (visitor A) said**,** *"I felt a strong spiritual presence there''.* Another respondent (visitor C) said, *"It was an inspiration to see so many people*

praying at the same in different areas of the monastery, it made you feel as though this was indeed a sacred place". Yet another (visitor V) said *"the monastery is a special place, I felt as though I was in heaven, surrounded by the holiness."*

From previous theological literature on connectedness with God, Meraviglia (1999, p.19) states that connectedness with God involved "encompassing both the relationship of the divine to the world and the human response to God." Willson (2010) states that since connectedness is subjective and personal in nature, it is influenced by a number of factors like self, others and God or these factors individually. He further goes onto add that a devout Christian for example, is highly likely to view their relationship with God as being a vital part of their spiritual life, while others may not feel the same to their religion but to the land, their ancestors, their planet, community, church, social group, family, friends, work, sport, etc.

Thus in this study of visitors to the monastery, a similar connectedness is experienced as the visitors state that they feel a close connection to God. The religious elements of the visitors' experiences, as discussed above, are religious belongingness and religious connectedness. The experiences of the visitors who had visited the monastery were found not just to be religious experiences, but there was also a personal experience. This was a similar experience found with the visitors to Mt Athos in Andriotis' (2009) study in which the visitors express that their visit had nothing to do with a travel experience, but rather was connected with devotedness to God.

5.3.(B) PERSONAL EXPERIENCE

Though analysis of the interviews, it was found that two sub themes constituted the theme 'personal' experiences. This section argues that through their experiences at the monastery, visitors' memories of the past, thus, nostalgia or 'remembering the past' was a strong personal emotion felt. Also at the monastery a number of people were able to reflect upon their life through reminiscences evoked by their perceived belongingness / familiarity with the monastery. The third theme within the personal experience was 'peacefulness'.

Of the 22 respondents, ten felt a strong personal experience; these experiences were not solitude experience as most expressed that their experiences encompassed a variety of religious and personal factors. These personal experiences of the visitors were not in any order of preference, but were a significant element; the element of nostalgia is discussed below followed by the other two elements.

5.3.(B).1   NOSTALGIA

Nostalgia was experienced by three of the interviewed respondents, who quoted,

> *"The singing of the nuns was so angelic, the Psalms were all chanted in the ancient Gregorian style, something you never hear today, it reminded of my childhood and especially my mother in Ireland, she would regularly take us to the nearby monastery for Feast Masses, which was ever so often"* (visitor U).

Another respondent (visitor R) said,

"The nuns were all in their habits, doing the chores and for prayers they would put on a cowl, this reminded me of the Philippines, where you still see the religious nuns wearing the 'habit', and even the location of the monasteries, being far away from the hustling, crowded city, just like the monastery we use to go to for retreats as children during Lent."

Another respondent (visitor A) said, *"The hills, the lake, the scattered houses, the muddy road, cattle and all, brought back of memories, when were kids".* As such it was argued that it was not just the monastery, but also the nuns and the location of the monastery that invoked this experience of nostalgia.

Nostalgia is an emotion experienced by almost all people and is stimulated through personal meaning (Goulding, 1999). Memories of the past were significant, as three of the respondents mentioned the monastery reminded them of a time in the past it brought back pleasant memories, mostly which were forgotten. However, this study has similar results to Willson's (2006) study on heritage buildings at Hawkes Bay, where the visitors were between the ages of 30 to 55 years. Another finding was that all the respondents were women who had an average income, and these three women had a strong respectful feeling towards the monastery and the nuns. Nostalgia can claim to be a personal experience because it allows people to create an idealised version of the past, and possibly to fill a gap in the present (Tannock, 1995). Thus, nostalgia is a strong personal experience expressed by visitors to the Tyburn monastery; another such experience is the feeling of peacefulness.

5.3.(B).2   PEACEFULNESS

The second personal experience noted by the visitors at the Monastery was peacefulness. Seven of the 22 respondents described the experience as peaceful at the monastery; this personal emotion of 'peace' is that which refreshes the body and mind. As visitor C said, "*I felt calm at the monastery; it is a place that rejuvenates you spiritually and physically, the peace at the monastery, I have never experienced anything like this before.*" Another respondent (visitor I) said, "*It was so peaceful there soon I felt energised and ready to take on the world again.*" Another respondent (visitor H) said, "*I felt a sense of calm, as soon as we reached the monastery, the silence just makes you unwind .*" Another respondent (visitor T) described, "*The monastery was so quiet, if you said a word in your normal voice it seemed like it you were shouting, the silence was deafening, it took me some time to feel at ease as I am not used to quiet, it was so peaceful there I long to go* back .*"* Another respondent (visitor G) said, "*The silence is something special there.*" Yet another respondent (visitor D) said,

> *"I felt at peace, it was so serene and there was something special in the air. It just made you joyous, whether up on Calvary hill, or at the garden or having tea with the rest of the group even though there were so many people around it were peaceful."*

One more respondent (visitor P) said, "*The silence that I experience at the monastery is something most beautiful, I returned feeling peaceful.*" In religious tourism literature today attention is being given to personal experiences as its

importance is necessary for effective management of the site. Meethan (1996) suggests that now when people travel, they are increasingly moving away from demand for mass-marketed tourism experiences, towards the desire for more personalised, individualised experiences. Also Timothy (1997) states that the most valued and memorable experiences are those that people attribute a personal meaning to. The personal and emotional experiences that were important to the respondents in this study were nostalgia and peacefulness. Rinschede (1992) found that religious buildings are spaces where tourists can develop their faith and find peace. It is not unusual to find peace and calm at a monastery since there is a sense of reverence attached to such places. Furthermore, monasteries are situated far away from towns and cities; this has a dual reason: to detach from the materialistic world and experience pure religiosity and secondly, to be away from the noise and pollution, thereby reducing distractions. The experiences of the visitors at the monastery were classified as religious and personal experiences, but there was another complex experience that was expressed by the respondents which is the unique setting of the monastery.

5.3.(C)   SETTING OF THE MONASTERY

Findings of the interviews revealed the setting of the monastery has three dimensions to it as brought up by the visitor; the natural or landscape, the hospitality and the social setting. 14 of the 22 respondents experienced either or all of these experiences, which were encouraged by the setting of the monastery. Therefore the setting of the monastery enhanced the experience for 14 of the respondents', the landscape was a special experience for six, the hospitality was

mentioned by five of the visitor respondents and three of the respondents mentioned a social experience.

5.3.(C).1   LANDSCAPE

Visitor L said**, "*For me personally it was a very moving experience because the setting itself was very beautiful. It was good for me to be able to get away from the usual routine that I follow and from my normal work environment, to something different.*"** Another respondent (visitor D) said**, "*The beautiful natural surroundings of the monastery were something I will never forget, it just added to the grandeur of the monastery.*"** and also **"*After dinner I would sit and enjoying the beautiful view of the hills, lake and valley and give thanks for the beautiful time spent at the monastery, it was an amazing to be at the monastery,*"** reported visitor Q.

Visitor V explained **"*One night as I was enjoying the peaceful and calm atmosphere, sitting and overlooking the beautiful gardens, a bird flapped its wings just above me, it was like the pictures of the Holy Spirit you see in books. That is something I will never forget, a spiritual blessing".** Visitor N and visitor M noted that **"*We always associate holiness with silence and heights. At the monastery surrounded by the beautiful mountains, I felt I was on holy ground,*"** and **"*the monastery is set among the hills, the whole calm scene around the monastery is so perfect, it makes you rejoice and praise the Lord.*"** In areas of natural beauty, such as alpine or coastal settings, as well as in spiritual retreat centres, Conradson (cited in Dora, 2011) observes, people may find themselves

lost for words. This arrest of speech, where human volubility is disrupted, typically reflects on both a sensory and cognitive overwhelming and a heightened consciousness of the present moment. Further, landscape usually remains a contour, or rather, a backdrop to pilgrims' experience (Andriotis, 2009; Coleman & Elsner, 2003; Gothoni, 1998). Within monastic research, the setting of the monastery, especially the visual landscape has an experience that was similar to this research as well. This is similar to the study of Ţîrca, Stănciulescu, Chiş & Băcilă (2010) where 'beauty of the place/natural landscape where the monastery is built' was an important factor for the fame of the monasteries. In Andriotis (2009) study on monastic experiences it was the beauty of the place that heightened the experience for the visitor. Besides the landscape beauty that enhanced the experience of the visitor at the Tyburn monastery, hospitality was another of the factors that was revealed in the theme of 'setting'.

5.3.(C).2   HOSPITALITY OFFERED BY THE NUNS

Visitor T said, *"The nuns made us feel quite comfortable, it was all new for us and we did not know what to do, a nun came and showed us around and then invited us for a very nice meal, they were so generous."* Another respondent (visitor V) said, *"The rooms at the monastery are so luxurious and the nun was so polite it all made me feel as though I was royalty".* Visitor U and visitor E said, *"We arrived around lunch as we got lost finding the place, the nuns were so generous they gave us a hot meal",* and *"Whenever I have been to the monastery the nuns have always given us tea and some delicious cake or muffins, they are so generous ."* And visitor J said, *"even though they live of*

donations, they are so generous with their hospitality, the joyfulness on the faces of the nuns makes you feel so happy."

This theme was a part of the settings, because hospitality is a major characteristic of the monastery. "Making God the ultimate host", the Rule of Benedict makes it clear that the nuns are to host, responsible for meeting and welcoming the guests at the monastery and offering them services like, food, accommodation and spiritual guidance. Thus, the experiences involved in monastic hospitality can be understood through the provision of hospitality and acts of hospitableness. Hospitality is a service that is provided at monasteries. O'Gorman (2008) explains in depth how monasteries extend their services to visitors. This is a similar finding to that in this research, where the nuns extend their hospitality to all visitors, thus making the visit to the monastery special as it was an additional valued experience. This was also found among visitors at Mt Athos who were allowed to participate with the religious community at Mt Athos: however these were only men who had come to spend than a day at the monastery. In this thesis, the visitors were mostly day visitors who had come to the monastery to attend an open day at the monastery. Day visitors who had organised their own trip and stayed overnight were greeted by a 'Guest Mother', who would show them around and organise their refreshments, therefore there was limited exposure to the nuns. The visitors at Mt Athos were allowed to work with the monks and eat in the same refractory too, but this was not so at the Tyburn monastery; the nuns have their own private quarters, and no lay person is allowed to enter except under certain

circumstances. Silence and solitude to gain inner peace is what the nuns at monastery practice and aim to impart to visitors.

5.3.(C).3   SOCIAL ELEMENT

The interviewees also mentioned a special personal connection with other visitors at the monastery which leads to a communal feeling; this was encouraged by the many prayer activities that take place at the monastery. Three of the respondents expressed this communal element very explicitly. As one respondent (visitor I) said,

> *"To my delight I was able to speak to two of the mothers, they were so friendly, always smiling. At mass we were altogether, but after mass they served morning tea, when everyone was served, the nuns came around and spoke to the people who had come for the inauguration."*

Another respondent (visitor B) said, "*It was wonderful to be able to not just do the religious activities with the nuns, speaking to them was so easy, they are so simple and truthful and direct."* Another respondent (visitor O) said,

> *"I was not sure of even being able to see the nuns, as they are a cloistered order, but to my surprise, as I arrived I saw the beautiful nuns, in their ceremonial 'habits', greeting everybody. It was so special to be able to be around the nuns and so many religious people".*

This experience was repeatedly noticed by the researcher; this element was one of the most commonly noticed factors, as many of the visitors came to the monastery in groups. This experience at a social level was invoked reported to a sense of togetherness. This was put under the theme of setting as most pilgrimages and

religious sites are places where usually there are many people; the WTO estimates 1 million people travel to religious destinations every year. Within research done on monasteries, it is noticed that within monasteries there are number of visitors from the pilgrim to the secular tourist; they all visit these sites for various reasons, and they have a shared experience. From the questionnaire survey, the visitors identified their experience as, '*I felt a special spirituality at the monastery*', 23 of the 42 (54 %) respondents 'strongly agreed with the experience (see Table 6), and a total of 97 % of the visitors considering it an important experience. Thus from the above it can be concluded that a majority of the visitors had a religious experience at the monastery. This is similar to the results of the qualitative analysis that shows that the religious experience was a dominating experience among the visitors at the Tyburn Monastery. The other experience that was indicated by the questionnaire respondents was '*I achieve what I went for*' with 16 of the 42 (38 %) respondents strongly agreeing with this experience. 97% (n=40) of the visitors agreed at different levels, that they achieved something at the monastery. Although ample space was given in the questionnaire to indicate some of their personal experiences, not a single respondent made a comment. As noted in Stoyanova's (2009) study, visitors did not like to mention the reason for their visit; it was too personal to share. Similarly, people while discussing religion on a personal level like to keep their answers general, without disclosing too much information. This research finding is similar to Willson's 2010 finding that exploring an individual's spirituality is difficult since it is something which stretches the emotional thresholds of the researcher and the person interviewed.

Therefore it is not just issues around the creation of rapport and trust that need to be considered, but there are also significant ethical considerations in conducting such research (Willson, 2010).

TABLE 6: RESPONDENTS LEVEL OF AGREEMENT ON EXPERIENCES OF VISITING THE MONASTERY

Experiences		strongly agree	most agree	generally agree	agree	some agreement	minor agreement	totally disagree
I felt a special spirituality at the monastery	n	23	9	7	12	0	0	1
	%	54.8	21.4	16.7	4.8	0	0	2.4
I achieved what I went for	n	16	9	12	3	0	0	1
	%	40	22.5	30	5	0	0	2

Thus, it can be concluded in this thesis from the qualitative and the quantitative analysis that the visitors' to the monastery experienced a strong religious and personal element. However because of the extensiveness of the details gained from the interviewees, another experience that emerged was that evoked by the setting experience. There were activities at the monastery which were important factors that led to the religious, personal and setting element of the experiences of the visitors at the monastery, which will be discussed below.

5.4 VISITORS' ACTIVITIES

There are a number of activities that visitors may undertake at the monastery. In the questionnaire survey, these were listed so as to find out the importance of the

activities, which would help to find out more about the experiences at the monastery.

TABLE 7: RESPONDENTS LEVEL OF IMPORTANCE ON ACTIVITIES AT THE MONASTERY

Activity		extremely important	very important	of some importance	important	little importance	minor importance	of no importance
To attend mass	n	22	9	4	3	2	1	0
	%	53.7	22.0	9.8	7.3	4.9	2.4	0
To spend the whole day in silent prayer	n	5	13	3	3	7	2	5
	%	13.2	34.2	7.9	7.9	18.4	5.3	13.2
To pray in the gardens	n	4	2	14	10	6	1	3
	%	10	5	35	25	15	2.5	7.5
To recite holy prayers	n	6	8	10	8	0	5	2
	%	15.4	20.4	25.6	20.5	0	12.8	5.1
To mediate and visualize	n	9	6	15	4	5	0	0
	%	23.1	15.4	38.5	10.3	12.8	0	0
To learn about the religion	n	5	1	7	9	7	2	5
	%	13.5	2.7	18.9	24.3	18.9	5.4	2.7
To interact with the nuns	n	2	2	10	7	11	6	3
	%	4.9	4.9	24	17	26.8	14.6	7.3

The activity that was considered most important was 'To attend mass' since it had the highest percentage of agreement (53.7%); 22 of the 41 respondents expressed that this was an 'extremely important' activity (see Table 7); altogether 85% of the visitors considered it an important activity. The respondents indicated that activities at the monastery like 'To mediate and visualize' were important; indeed the maximum number of visitors indicated that it was important, of some importance, very important or extremely important (87%). 'To recite holy

prayers' was another such activity with a religious element, 80% of the respondents indicated that it was important to them; their level of importance ranging from extremely important to just important. Two activities of the lowest importance were '*To learn about the religion'* indicated by 5%. Another reason was *'To interact with the nuns religion'* indicated by 2% *'*. The reason for this could potentially be the fact that, since all the respondents had an average standard of education and maturity, they understood the fact that they were visiting a cloistered monastery, and not just any religious organisation; moreover they were aware that interaction with the nuns was limited.

To be able to interact with the nuns and participate in all the activities was something that many visitors did not expect, especially as the nuns belonged to a cloistered order wherein they are to have limited access to the materialistic world. Some of the visitors were able to interact with the nuns; some more than others; this was especially true for those who went to the monastery on special occasions organised by the nuns, like the inauguration of the Gardens, Mt Calvary, and the Chapel among other feast days. Although the visitors who went on a retreat, spent time a longer time at the monastery, their interaction was not much. This maybe because they went to the monastery to reflect and pray and not for social reasons; most retreats are mainly silent. From the above findings of the visits to the monastery it can be concluded that all the activities at the monastery were religiously orientated. There are two reasons for this: firstly, not surprisingly, this could be the case because it is a religious monastery, it is essentially biased towards religion and serves as a religious place. Secondly, being a new monastery

that has no historical and cultural significance unlike the ancient monasteries in China (Wong 2011) and Asia (Shackley, 1998, 2002) the monastery is not visited for its cultural and historical significance, but rather as a contemporary place of worship.

5.5 MONASTIC VIEWS OF VISITORS

Monasteries are all different, and the hospitality relationship within the case study monastery exists on two levels, that is, there are day visitors who do not stay, and there are those who stay in a separate guesthouse at the monastery. To find out how the presence of potential visitors' impact the monastery and the monastic life of the nuns, in depth interviews was conducted and digitally recorded with three of the nuns at the monastery. These nuns are referred to as 'Mother'. Table 8 shows the profile of the nuns at the monastery.

TABLE 8: PROFILE OF NUNS AT THE MONASTERY

Code	Age	Education qualification	Length of time as a nun
Nun A	82	school	Over 50 years
Nun B	37	university	15 years
Nun C	35	university	10 years

All three of the nuns at the monastery expressed the opinion that they were very happy for visitors to come to their monastery. They also said that they learn from experiences and are exposed to certain visitors depending upon their capability as decided by the 'Mother Prioress'. As such, the nuns do not think that visitors

affect their monastic life. Firstly because, ***"Hospitality and welcoming of the guests is a very important part of the Benedictine spirituality, 'guests are treated as Christ himself' this is what Benedict said. So greeting and meeting visitors is a part of their religious duty"*** - this was mentioned by all the nuns interviewed. This is very similar to the various monastic hospitality research conducted by Wong (2011) and Suntikul (2008) on the Buddhist monks, or O'Gorman and Lynch (2008) and Ryan and McKenzie (2004) on Christian monks, where majority of the monks at the various monasteries were happy to receive visitors. The research by O'Gorman and Lynch (2008) and by Ryan and McKenzie (2004) is closely related to this study, as the monasteries studied by the above authors followed the same Benedictine rule, so most of the organisational structure, the activities and the principle of allowing guests/visitors in the monastery were alike. Secondly, the monastery has strict rules on interaction with visitors. As nun A said,

> ***"We have got things organised. And that is the thing about the Benedictines' hospitality where the whole community isn't involved personally, but they are involved only in the sense that they are there 'backing' the prayer, and they are there to share the liturgy with the people. We don't actually get involved with the people, but in the Benedict law it says 'if you meet a guest in the garden you just greet them and pass on, you don't get involved'. Being in contact personally with the guests helps neither them nor you."***

This is similar to Wong (2011) and Ţîrca, Stănciulescu, Chiş & Băcilă's (2010) studies where the monks help and guide the visitor when they are approached by a visitor with a personal problem. Most religious sites encourage the visitor to spend maximum time in prayer either individually or in groups, and also through

participation in rituals. Thirdly, and as nun B explained, "***Every nun has her own employment, [job to do at the monastery] like looking after the gardens and property is the job of one, another is in charge of the cooking, another has to clean the retreat centre and do the laundry.***" The nuns are well organised; their entire day revolves mainly around prayer, like the 'Seven Divine Office' plus Mass and adoration. Besides this, they have a silent hour of reflection and spiritual readings and reflection. The jobs assigned to them are to be done in between prayers and in the time assigned for work. Fourthly, only those who are actually involved with the retreat centre meet the visitors. There is one Mother who is in charge of the visitors, but if there is a strongly felt need, only then does the Mother Prioress meet with the visitors and address their concerns. All the nuns expressed the same notion that the visitors who come to the monastery respect the holiness of the place and maintain the quietness and peace, even if they did not know what to do at the monastery.

Most of the nuns at this monastery are young, because the Mother General chooses them from their youth, because they needed to be physically able to withstand the difficulties and hardships and to be strong in a new establishment. In contrast in Ireland the community has mostly senior nuns because it is an old monastery and the visitors at the monastery are the regular visitors. In all the other Tyburn monasteries around the world (there are ten Tyburn monasteries situated in different countries around the world), there is a mixture of age of older sisters and younger sisters. However, because the case study monastery is new, most of the nuns are young. For the nuns, a negative experience is a challenge. As one of

the Mothers' (nun C) said, "*We don't take too much notice of it, as we are witness to truth*." Another Mother (nun B) said "We *learn to handle the situation or ignore it. What is important is common sense and direct answers, this helps us every time. It is a challenge sometimes but it all comes down to experience*." Similar findings to Wong (2011) whereby the more senior Buddhist monks held a much more positive and confident attitude towards receiving visitors

The nuns were pleased by the number of people who visited the monastery, a special mention was made to the fact that at their inauguration there were 1000 people, it was an encouragement for them to see so many people. The nuns respect the fact that different people come for different reasons, and some don't know what to do; people are taken care of by the nuns. All the visitors after spending a day at the monastery express to the nuns that they will return, as they appreciated the parameters laid by the monastery and what it stood for. As nun A said,

> *"The fact that now the world has become such a busy place, people don't get, or give, as much time as they used to for prayer. It is therefore even more essential now that they have a place to go to, when they require it, where they can spend more time in the presence of the Lord and refocus on the real values of life and what is more important, the church and religion, or the material world."*

The monastery is the only Catholic retreat centre in the Hamilton dioceses; religious and lay people can come here for their retreat. A lot of people do not know quiet and solitude but there is a lot that they can do at the monastery. Anyone can visit the monastery; they are all welcomed; what is important for the nuns are what these visitors take back with them spiritually or on a personal level.

The nuns make no distinction made between visitors to the site, everyone whether Catholic or not is treated the same, and the same rules if any apply to all. This is in contrast to the study of pilgrims and tourists at the Bahai centre (Gatrell and Collins-Kreiner, 2006) where there are separate places for tourists and pilgrims. It is the same with the Hajj; only Muslims are allowed to go on the pilgrimage. However this finding is similar to that found in Christian and Buddhist monasteries around the world which are being visited by people of different beliefs and has been noted in studies by Shackley (1998); Ryan and McKenzie (2004) and Wong (2011).

The nuns at the monastery welcome all visitors, religious tourists or pilgrims, who are perceived as being different from ordinary tourists but similar to the nuns themselves. Nevertheless, it is apparent that the nuns do not necessarily prefer religious tourists to ordinary tourists, as the spiritual benefits are seen as more important than the social costs of religious tourism. Increased tourist numbers would be welcome by the nuns as number growth is regarded as a vehicle towards religious and spiritual development of society as similarly found in the Buddhist case Wong (2011). To maintain the quiet and solitude atmosphere of the monastery, a maximum number (40) of visitors are welcome at a time to the monastery, but on occasions they have received larger groups. When the nuns are informed of a visit by a group, the group size is to be mentioned, as the nuns prefer small groups. This is similar to Shackley's study (1998) at St Katharine's monastery where there is a restriction on the number of visitors per day. Visitors are not forced but invited to participate in all prayers with the nuns, and allowed

to wander around the property except to the private quarters of the nuns. This is also similar to Shackley's study at Mt Sinai and Andriotis's (2009) study on monasteries at Mt Athos, where the visitor was allowed to roam freely in areas permitted.

The monastery is situated 25 km. away from the tourist town of Rotorua in a remote rural area. The scenic area around the monastery is beautiful, with hills and valleys; and there is a lake opposite the monastery. In previous studies on monasteries, the setting of the monastery was considered an important factor for motivation and to enhance the visitor experience (e.g. Andriotis, 2009; Ouellette, Kaplan and Kaplan, 2005). Since this is a new monastery, the nuns have taken all necessary measures to ensure that there is minimum damage to the environment. The construction of the monastery was done with consideration for the rural setting; therefore simple single storied structures predominate. Eco friendly and environmentally sustainable measures are used in the maintenance and management of the monastery, like use of solar heating and lighting, sensor lights, waste disposable and water recycling etc. The nuns also grow their own fruit and vegetables and they occasionally get fish from the lake.

Most ancient Christian monasteries were not just the learning centres, but have been known to manufacture cheese, wine and other products for commercial use (O'Gorman, 2006), and in addition they also provide guesthouses for accommodating the visitor (Ryan and McKenzie, 2004). Indeed the nuns in this case study live on donations made by visitors. To help further their earning at the monastery there is a corner cabinet with some jams, fruit preserves, hand cream,

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souvenirs and the famous Benedictine ointment. All this can be purchases for a price noted on the article. Although the monastery is not a commercial organisation, it tries its best to meet costs. Although most visitors thought it important to give a donation at the monastery, very few reported that they actually did leave a donation. This may be due to the non-availability of funds since the majority of the respondents came from an average income group: most of them declared themselves as retired. However, many of the respondents reported that they bought souvenirs from the corner table. This is similar to when a tourist goes on holidays; they generally return with souvenirs that are remembrances of the journey (Brown, Johnson, Thomas, 1992).

An important finding of this case study is that visitors are not seen by the nuns to cause social problems such as crime, alcoholism, pollution and traffic congestion, which researchers (e.g. Shackley, 1998) have found in studies of heritage sites. This is probably because the monastery is still being developed and is, in relative terms of size, a small monastery. As regard to the impact of religious tourism, enriching the local economy is questionable as the monastery is new and the infrastructure facilities are built to accommodate only a limited number of visitors at a given period of time. They do not employ anyone at the moment at the monastery; all work is done by the nuns and volunteers. As such the potential impacts found in this case study were minimal in respect of the effect on monastic life or on the monastic environment.

SUMMARY

The analysis of data collected from the interviews and the questionnaire about the visitors concluded that most of the visitors who visited the monastery were predominantly religiously motivated, but personal and social experiences were also recorded. Most expressed the desire to visit the monastery satisfactory since most expressed to visit the monastery again, and inform others of the monastery. Quite importantly, it appears from the findings of this thesis that the impact that visitors have on the monastery are not noticeable. The following chapter will discuss the conclusion and implications of this research and provide recommendations for future research.

CHAPTER 6   CONCLUSIONS & RECOMMENDATIONS

This thesis has sought to address the lack of attention in the tourism literature to the potential impact of tourism on a modern Catholic monastery in New Zealand and on its monastic order. The research examined the motivations and experiences of these visitors to the monastery, and the perspectives of the nuns, to determine the possible impact on monastic life. The chapter concludes with recommendations for further research in this area.

Similar to previous studies on religious tourism, this research used the case study method, which was adopted along with mixed methods to achieve the thesis aim. Specifically, this research combines semi-structured interviews with a questionnaire. The questionnaire was utilised to support the qualitative methods, while the rich narratives of the interviews were used to gain an understanding of the subjective nature of visitors' motives and experiences from their visit to the Tyburn monastery near Rotorua. Findings of the 22 interviews conducted with the visitors to the monastery revealed three key themes for the motivation of the visitor; namely, 'religious motivation' 'personal motivation' and 'social motivation'. Although there were three motivational themes for visiting the monastery, the primary theme was for religious purposes. The quantitative analysis of 42 questionnaire respondents showed a similar result; that religion was the main reason for the visit (e.g. Eade, 1992; Kreiner & Kliot, 2000; Shackley, 2001; Sizer, 1999).

After further investigation it was found that most of the visitors have a strong religious belief. Thus the results suggest that the monastery is visited by mainly religious visitors and that the motivation to choose this destination is strongly bound with the religion of the visitor. It must be noted that the majority of visitors at the monastery are females, they come in small groups, usually with family or friends or members of their local prayer group. Visitors travel by their own transport. The majority of visitors are between the age of 40-60 years with a basic education and an average income, the age group of the visitors was therefore senior people. These visitors were mainly Catholic and all lived within the Hamilton Dioceses. The main motive for the visit to the monastery was to pray and to spend a day with God: this was confirmed by findings of both the interviewed respondents and the survey respondents. Visitors came to participate in activities such as attending Mass. The day-visitors mainly came on an organised trip (either by themselves or by the monastery). Although the visitors who stayed for more than a day at the monastery came with another person, they did their own prayers and meditation, besides attending the divine office with the nuns. From the research, the findings that emerged are that the men mainly went for the events organised by the nuns, while more women visited the monastery as a group to pray. The findings indicate that the visitors are not searching for fun and adventurous experiences, but just want to spend time with God. This could be attributed to the nature of religion, which associates monasteries with being a holy place.

In relation to the experiences gained by tourists from visiting the monastery, this study suggests that the visitor experience at this religious site is complex and multifaceted. The experiences by the visitor are observed to be comprised of three elements, 'religious experience',' personal experience' and 'the settings element'. This included the sub themes of 'gaining insight', 'partaking in a particular type of religious experience', 'interacting with fellow visitors,' 'the encounter with nuns at the monastery', and also 'reflection', 'nostalgia' and 'personal growth'. The location or setting of the monastery is seen to enhance the experiences at the monastery. From the interviewees' narratives, a very strong 'religious element' emerged from the experience reported by the visitors, which was similarly supported by the questionnaire respondents.

Motivation is recognised as one of the best indicators for intention to visit (Mansfeld 1992) and for tourist behaviour (Sirakaya and Woodside, 2005). It also serves as a means of classifying visitors (Timothy and Boyd, 2003) between tourists and pilgrims. This research concludes that since most of the visitors were religiously motivated and gained a religious experience from their visit, that they can be classified as religious tourists or pilgrims. "Pilgrims travel for healing and also for deepening and strengthening of faith" (Shackley, 2001, p.120). Previous research notes that tourists who travel in the "existential mode" are similar to pure pilgrims, while those who travel in the "recreational mode" are akin to pure tourists (Cohen, 1979). "The pilgrim and the 'pilgrim-tourist' peregrinate towards their socio-cultural centre, while the traveller and the 'traveller-tourist' move in the opposite direction" (Kreiner & Kliot, 2000, p. 65). For this reason, the visitors

in this study can be called pilgrims. From the findings of the motivations and experiences of the visitors, it can be concluded that the visitors to the Tyburn monastery are, according to Smith's scale (as shown in chapter 2) of pious pilgrim to secular tourist, somewhere between the groups A and B i.e. pilgrim and religious tourists as demonstrated by Smith (1992).

To find out the potential impact of tourism on the monastic order, three nuns of the monastery were interviewed, and their narratives were collected. This research approach allows the informants to share how they feel about visitors according to their personal understanding and using their own words (Ezzy, 2002; Patton, 2002). It was found that the nuns do not consider visitors as a hindrance to their monastic life, since spiritual hospitality is one of their rules. There are no negative impacts that have been found in this study; this may be because of the fact that the monastery is new and small. The monastery is governed by the rule of St Benedict, which is an efficient management practice followed by many religious orders. The findings reveal that although the monastery is new and development is still being undertaken, the number of visitors is still small. The nuns on their part are doing their best to have as many visitors as possible, by advertising in the Catholic magazines and sending out invitations through letters. The nuns welcome all types of visitors, and want as many people as possible to take advantage of the religious fervour of the place.

The significance of these findings is that they potentially reveal unique experiences of the visitor at Catholic contemporary monasteries in New Zealand. The fact that the Tyburn monastery is relatively new seems to have an important

effect on the visitation that happens there for three reasons. Firstly, there is a gender equality, i.e. both male and female visitors are allowed visit and to participate in all activities at the monastery, unlike other Christian monasteries studied such as Ouellette, Kaplan and Kaplan's (2005) visit to Abbaye Saint-Benoi in Canada and Andriotis's (2009) visit to Mt Athos where only males are allowed. Although in O'Gorman and MacPhee's (2006) study of the Pluscarden Abbey in Scotland it was observed that women are allowed, they have separate accommodation, and are not allowed to eat with the monks, whereas the male visitors are allowed to do so. In the Tyburn monastery, there are rooms for guests and all guests eat together.

A second unique fact of the Tyburn case study is that, the visitor specifically comes for devotional purposes. Thus, the visitors experience conceptually is more akin to religious practice than tourism. This is unlike visitors to ancient monasteries where there generally is a mix of religious tourists and secular tourists, for example as confirmed by Shackley's (1998) study on St Katharine's monastery at Mt Sinai and Wong's (2011) study on Pu Tuo Shan monastery in China where visitors came for cultural and religious reasons.

Thirdly, the rural setting of the monastery adds to the uniqueness of the visitor experience, as the monastery is located at a tranquil village; findings of the thesis research showed that this adds to the ambiance of the monastery. Most ancient monasteries were built away from towns and cities but due to over population, cities have developed near these monasteries and also arguably many of the monasteries in Europe and China are now important tourist destinations and have

thus lost their serene ambiance. The monastery in this study therefore has a locational advantage that could be used to potentially attract many more international tourists if well publicised.

A further conclusion of this thesis is that the use of the case study approach can adequately support an exploration of the contexts of religious hospitality and the uniqueness of religious settings in relation to the motivations and experiences of visitors. This method is thus a recommended method to adopt in a study of this nature, especially to gain depth of understanding from a particular case study. In addition, whilst the thesis posits the researcher's own religious position within the thesis and her influence on the research, it could be questioned whether researchers 'have to be of the same faith' as the case study they are investigating. This opens the possibility for further scholarly dialogue concerning appropriate research epistemology within the study of religious tourism; e.g. Wong (2011) questions whether she would have achieved the same conclusions in her study of tourism at the Buddhist monastic community of Pu-Tuo Shan, China, if she had not been a devout Buddhist herself.

The mixed methods approach was also helpful in this research as the results of the qualitative analysis could be substantiated with the quantitative results to see if the results were similar. Thus this thesis supports the further need for mixed method research and in particular, inductive interpretive research both for gaining depth insight eliciting visitors' and nuns' narratives and for the effective establishment of rapport and trust between respondent and researcher especially as this rapport may involve the understanding and sharing of religious beliefs, as noted above.

The findings in this thesis could be used both by the tourism industry and for further research on religious tourism; specifically on the pilgrimage destination (monasteries) and its implications in the study of religious tourism and visitors' behaviour. After the analysis of the data, the findings revealed a low response from non-religious visitors (or those with a weak religious belief) at the Catholic monastery. Therefore, it is recommended that further research at another pilgrimage site or another religious destination is conducted, in order to compare the results and substantiate these conclusions as found among predominantly religious visitors. This would make it possible to verify if there is an interest in these sites and what kinds of visitors visit such sites. As the present case study has been done on a monastery using only factors concerning Christianity, it is strongly recommended that research also be conducted on religious sites from other religions, especially since there are a growing number of Buddhist monasteries in New Zealand (explained in chapter 3).

Furthermore, since only visitors at a single monastery were interviewed in this study, it is recommended that further research is conducted within this monastery itself, and also that interviews be conducted with those people in charge of the different monasteries within New Zealand to shed further light on this case study. Some of the people who could be interviewed include the monks at Southern Cross monastery at Hawkes Bay, the lay people that help with the services provided at the monastery, travel agents such as Mir pilgrimages, the various catholic organisations that regularly go to monasteries for their day retreats and also religious /spiritual leaders who have helped or interacted with visitors at these

places. This site can be also be promoted to international tourists and Catholic groups by travel agents, as a contemporary monastic experience given the uniqueness of the visitor experience found at the Tyburn monastery noted above.

Clearly, there is also a need for additional scholarly research to obtain a deeper understanding about the nature of monasteries, and to examine particularly whether they face similar challenges to other religious tourist sites and festival destinations. Also the type of service offered to a visitor, transforming their lives spiritually, fundraising, volunteer and means of increasing headcounts could also be avenues of further research. In this study, visitors' behaviour and experiences and their motivations at a single monastery were explored, and also the nuns' perceptions towards the potential impact of visitors were looked into. To build on this, a comparative in-depth study could be conducted. Specifically, since there is a significant lack of literature on religious tourism (Collins-Kreiser, 2006), the comparative research could be beneficial for those who want to gain a better understanding about religious tourism, pilgrimage, monasteries and visitors behaviour especially within a New Zealand or a New Zealand Catholic perspective. As mentioned above, one of the most obvious extensions of this work would be to further develop the ideas that this exploratory study has uncovered. For example, researchers could examine whether the findings in this thesis apply to pilgrims from other religious faiths as well. Also, in the current research, the data was collected after the respondents had returned from their visit to the monastery. However, it would be interesting to observe first-hand the feelings that pilgrims experience before, during, and after the trip. Perhaps the respondents had

expectations and experiences that they have forgotten, for example, which could provide further valuable insights into their experiences. In addition, in this research only domestic visitors were surveyed and interviewed; there were no international visitors interviewed, but the monastery does get international visitors (as the researcher found out through casual conversations with visitors). Since there was no database maintained and therefore no means of contacting such international visitors during the research process, this could be another future research endeavour.

In a conceptual sense, it would be interesting to deconstruct notions of 'hosting' and 'hospitality' in the context of monastery visits and in the context of the host's spiritual faith. Do different faiths share similar attitudes towards hosting visitors and providing guest hospitality? Although O'Gorman sheds some light on this it would also be interesting from a research perspective to explore deeper the experiences of visitors and host in different monastic contexts; for example, if they have differing motivations, is this reflected in their relative 'insider' or 'outsider' status when visiting a monastery? Do monastic hosts from different religious faiths hold similar attitudes towards the hosting of visitors at the monastery?

From the findings of this thesis in relation to visitors motives and experiences, this thesis agrees with Willson (2010), that there is a need to further explore the subjective aspects of religious tourism; notably, how religious visits can reflect sensitive personal motivations such as emotional hurt and times of personal crises; (Willson (2010) refers to these as Life Defining Moments); and how these

subjective experiences interplay with religion during a monastery visit. More specifically, conclusions of this thesis posit the idea that religious travel and personal experiences of nostalgia could also be a focus of future research, given the precursory findings identified in this thesis that have highlighted the uniqueness of visiting this Catholic monastery in New Zealand, and the relative importance of personal impacts on tourist behaviour in the monastic community. Further research however is warranted to build on this case study insight generated here

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