CHAPTER – II
REVIEW OF LITERATURE

2.1 Introduction

Hunziker and Krapf, in 1941, defined tourism as "the sum of the phenomena and relationships arising from the travel and stay of non-residents, in so far as they do not lead to permanent residence and are not connected with any earning activity" (Leiper, 1979).

In 1976, Tourism Society of England defined it as "Tourism is the temporary, short-term movement of people to destination outside the places where they normally live and work and their activities during the stay at each destination. It includes movements for all purposes."

Cohen (1979), however, argued against the tendency to over generalize, to propose universal models and to conceive the dynamics of tourism as a unilinear process. Instead, the author favored a multiplicity of types, different typologies and a multilinear approach to the dynamics of tourism.

Leiper (1979) proposed a framework for the general study of tourism that could be applicable for several sectors like academic research, education, business and government arenas of tourism by using economic, technical and holistic approaches.

In 1981, International Association of Scientific Experts in Tourism defined Tourism in terms of particular activities selected by choice and undertaken outside the home environment (Wheeler, 1995).

Hamilton-Smith (1987), in an earlier work, proposed a conceptual framework relating tourism to humane leisure. Today, tourism has attained the status of the highest revenue earner industry for many countries. This service sector industry has become a real threat for the core manufacturing sector industries in the recent times. Consequently, research interest in the area has also been increasing considerably.

2.2 Reviews

Spirituality has become an important area of sociological and business research (Holman 2011). Spirituality has become an increasingly significant area in social, health and business research (Haq et al., 2008).

According to William Stringfellow (Politics of Spirituality), Spiritual maturity or spiritual fulfillment necessarily involves the whole person – body, mind and soul, place, relationships
– in connection with the whole of creation throughout the era of time. Spirituality encompasses the whole person in the totality of existence in the world, not some fragment or scrap or incident of a person. Travels to spiritual places have recorded a phenomenal increase in the recent years. Believe in spirituality has caused people to travel since long even with poor travelling and communication infrastructures. However, scientific study on marketing aspects of spiritual tourism is very limited. Most of the studies are case-based or demographic. A brief review of literatures appeared in five leading international journals (Annals of Tourism Research, Applied Geography, International Journal of Tourism Research, International Journal of Contemporary Hospitality Management, and Journal Management, Spirituality and Management) and few International Conference Proceedings since the year 1992 have been presented in the following subsection. Since late nineties people are increasingly turning towards spirituality for various personal and social reasons. People are seeking spiritual solutions for the exhaustion brought about by their lifestyle that has become more commercial and individualistic (Blomfield 2009).

The increasing interest in spirituality has affected a number of industries around the world where it has been marketed as a social phenomenon, for personal well-being or as a self-actualisation product (Brownstein 2008).

Tourism is one of the industries which have been impacted by the trend towards spirituality (Sharpley & Jepson 2011).

Smith and Kelly (2006) define spiritual tourism as one “that provides the visitor with activities and/or treatments aimed at developing, maintaining and improving the body, mind and spirit”. Ali-Knight defines spiritual tourism similarly as “involving travelling to a destination to engage in the practice of yoga and related activities that enhance physical, mental or spiritual well-being”.

To date, however, little work has been undertaken to explore this position (Sharpley and Sundaram 2005). It has been long recognized that a variable relationship exists between the institutions of spirituality and tourism.

Research proves that conceptual discussions of leisure or tourism often have spiritual overtones or link leisure with spirituality (Doohan, 1990).

Conceptual discussions of leisure and tourism have made references to spirituality however there is a rarity of theoretical reflection and empirical study on how these two concepts may be related (Heintzman, 2002).
Smith (1992a) refers to as the ‘mission in guest’. At one extreme it is prescribed as sacred pilgrimage, a journey drove by faith, religion and spiritual fulfillment; at the other extreme it is prescribed as a tourist who may seek to satisfy some personal or spiritual need through tourism. Between these two points can be found different forms and intensities of spiritual tourism are motivated to a greater or lesser extent by religious or, conversely, cultural or knowledge-based needs. As Smith (1992a) puts it, some religious tourists may be ‘more pilgrim than tourist’, whereas others may be ‘more tourist than pilgrim’.

Aggarwal (2008) explains that Spirituality means having understanding with deep, often religious, feelings and beliefs, including a person's sense of peace, purpose, connection to others, and beliefs about the meaning of life. The essence of spirituality is inner feeling through love. Spirituality is one word which puts a human being on the highest pedestal of life. Spirituality is living life as it was meant to be not as we may have desired or wanted living it. It is a certain fact that only the true seekers of Spirituality become the masters of their destiny. Knowingly or unknowingly many people who have a materialistic goal in life travel the path of Spirituality and become successful in life. These highly acclaimed individuals unknowingly tread the path of pure Spirituality and achieved the goal of their life. Spirituality in other terms means that before we ask God the Almighty for material riches to be bestowed upon us we need to compensate by giving something equivalent or more back to the community. In terms of Spirituality we are not supposed to get anything unless we promise to do something in return in the system of God.

‘Spirituality’ section of the Matador Network website states: “Whereas religion describes a shared system of beliefs and participation in typically public worship, spirituality is personal, describing one’s inner path and the practices that enable a person to discover the essence of his or her being.” Sarah MacDonald’s memoir Holy Cow! presents as close to the ideal-type of various spiritual tourist experiences as she experiments, heals, searches, and discovers herself through the religious traditions of India. Similarly, in Elizabeth Gilbert’s Eat, Pray, Love, we find the protagonist spending three months in India to ‘find her spirituality,’ engaging in religious practices she has little social or cultural connection to.

What confusion that exists over the term ‘spiritual tourism’ seems to be, in fact, largely a scholarly creation. Scholarly use of the term has been much less consistent. Donn Tilson, for example, refers to “religious-spiritual tourism” in an article on the Camino de Santiago. While joining the terms ‘religious’ and ‘spiritual’ does little to explain how we might position
such tourists sociologically, it does serve to remind us that in certain contexts (such as the Camino de Santiago), religious tourism and spiritual tourism take place alongside each other. Tilson, however, typically uses the term to describe what other authors describe as ‘religious tourism, and includes such explicitly institutionally religious phenomena as fairs and saints’ days, and locations such as the Vatican or Lourdes, and leaves the ‘spiritual’ part of his term unexplained.

Vinnie Jauhari and Gunjan Sanjeev provide a somewhat cursory survey of the business opportunity offered to India by cultural and spiritual tourism, and Kanika Gupta and Anju Gulla explore the use of internet technologies by a shrine in India. Both articles, however, inadequately describe what ‘spiritual tourism’ actually refers to, and both problematically conflate it with religious tourism. Indeed, this is an all too common occurrence in the academic analysis of spiritual tourism. David Geary’s article, for example, which like many others uses the term ‘spiritual tourism’ in the title, discusses the urban planning and heritage politics surrounding the recent re-development of the area around the Mahabodhi Temple in Bodhgaya.

Similar to other writers, Geary’s use of the term ‘spiritual tourism’ is uncritical, lacking any sort of explanation or delimitation, and the term is employed as a synonym for ‘pilgrimage’ or ‘religious tourism.’

One of the most prolific authors to employ the spiritual tourism label has been Farooq Haq, typically examining the economic factors that arise from spiritual tourism phenomena. In the context of the Islamic Hajj, Haq and John Jackson describe a spiritual tourist as “someone who visits a specific place out of his/her usual environment, with the intention of spiritual meaning and/or growth, without overt religious compulsion, which could be religious, non-religious, sacred or experiential in nature, but within the Divine context, regardless of the main reason for travelling.”

Melanie Smith discusses “holistic or spiritual tourists” as those searching for “an authentic sense of self” in which “[t]he tourists own self thus becomes the object of the tourist gaze, rather than any external attractions or activities.”

In the research by Alex Norman, spiritual tourism worked toward the notion that it was “tourism characterized by an intentional search for spiritual benefit that coincides with religious practices.” He further gave a model which shows Spiritual tourism in relation to
religion and pilgrimage traditions as follows:

Source: Adopted from Alex Norman (2012). The Varieties of the Spiritual Tourist Experience.

According to Norman, Spiritual tourism is classified by the identity and meaning-making projects of individuals. He stresses upon the idea that spiritual tourism could take place within pilgrimage traditions, and could resemble religious tourism. He further characterizes that there is a certain reappearance of particular behavior in the phenomena of spiritual tourism which can be roughly grouped together under five headings which bring together experiences based on frequencies of recurrences. The purpose is to provide a scholarly direction that will direct towards empirical frameworks, rather than abstract conceptual frameworks. Thus, the varieties of spiritual tourist experiences give us useful vision as to how meaning and identity projects can be undertaken in travel, through a variety of practices.

The following types present a summary of the ideas and research.

- **Spiritual Tourism as Healing**

According to Norman, this type refers to tourist experiences that are directed towards those practices which help them correct elements of everyday life perceived as problematic. Among this type we will find tourists valuing and examining the status of relationships. Such tourists use this time away from their home in engaging themselves with the religious practices in order to analyse themselves similar to the way of counselling. This may be in the form of psychological, as has been reported for ashram stays and meditation retreats, which is the main focus of the present research. This type will also include those tourists who are focused on ‘wellness’ in which physical wellbeing is closely related and associated with psychological health. According to Smith, wellness or holistic tourism should be included in
the study of spiritual tourism, and there are other sources that clearly establish that the spiritual projects are ones focused on repair or maintenance of self. Spiritual tourists engaged in this type will illustrate the experience of travel as one primarily focused towards healing. In explicitly labelled ‘wellness tourism,’ Melanie Smith and Catherine Kelly note the extent to which spirituality is articulated as central to the experience, (Smith and Kelly, ‘Wellness Tourism).

- **Spiritual Tourism as Experiment**

According to Norman, this type involves tourists who try to find a way out of their problematic life by trying out different alternatives in order to review their present life. Unlike the tourists seeking healing or wellness, experimental spiritual tourists seek experiences that offer substitutes. Spiritual tourists see choice and choosing positively. Indeed, as Campbell points out, such movement is taken as evidence of progression. Erik Cohen’s experimental type of tourist offers a clear theoretical parallel, and in practice we are likely to find experimental spiritual tourists seeing truth in many, if not all, forms of religious praxis.

Richard Sharpley and Priya Sundaram noted the variation expressed by ashram tourists at Auroville, perhaps enhanced by the accidental nature of their discovery of the location, (Richard Sharpley and Priya Sundaram) ‘Tourism: A Sacred Journey? The Case of Ashram Tourism, India,’ International Journal of Tourism Research, vol. 7, no. 3 (2005), pp. 161-171. Similarly, both Norman and Strauss also noted experimentation by tourists in Rishikesh attending yoga courses and ashram retreats, (Norman, Spiritual Tourism; Sarah Strauss, ‘Re-orienting Yoga: Transnational Flows from an Indian Center,’ Unpublished PhD Dissertation (University of Pennsylvania, 1997)) So-called backpacking tourists also offer useful examples of this experimentation.

- **Spiritual Tourism as Quest**

According to Norman, this type of tourism sees the experience conceived as a quest for personal discovery or knowledge; the act of finding in and of itself as a spiritual experience. If there were a single ideal form of spiritual tourist experience, this would be it, and certainly in the vernacular this is how the term seems to be understood. Here we find numerous examples in the popular literature in which the act of travel itself becomes a spiritual experience. For example, MacDonald’s Holy Cow! follows the author’s search for meaning through the religious practices and beliefs of India, (Macdonald, Holy Cow!) Robert Pirsig’s famous meditation on knowledge and meaning illustrates the way travel is articulated as a
journey not only to a place, but as a search to discover a new self, (Robert Pirsig, *Zen and the Art of Motorcycle Maintenance: An Inquiry into Values* (London: Random House, 2011)). Even popular philosopher Alain de Botton notes the search for meaning as core to the authentic tourist experience. This also fits with what Singh and Singh call ‘wanderlusters’ who are “on a constant itinerary of discoveries” in which travel itself becomes the medium of the spiritual experience.

This type of spiritual tourist experience can be understood as part of Anthony Giddens’ reflexive project of the self that seeks the elusive self-knowledge. Further, in so far as the experience is conceived as a ‘search,’ there is a corresponding pressure for something to be ‘found’; something Giddens characterises as “the capacity to keep a particular narrative going,” rather than in any particular behaviour or social setting. Tourism theorists such as Dean MacCannell and Nelson Graburn have noted the quest for authenticity or the sacred as central to modern tourism, and while problematic when applied universally, for spiritual tourism of this type it works well. Accordingly, numerous scholars have referenced tourist experiences of the quest for authenticity or self in what we can identify as spiritual tourism. Thus, Hodge notes his own search for the self and re-enchantedment in spiritual tourism, while Coats highlights the identity formation outcomes sought by New Age spiritual tourists as an objective, rather than an inevitable outcome. Similarly, the Camino de Santiago seems to demand of its pilgrims, both somatically and mythologically, a quest narrative; it is almost inconceivable, amongst pilgrims, that one could be walking the route without a spiritual/psychological goal in mind.

- **Spiritual Tourism as Retreat**

According to Norman, in this type of spiritual tourism we find the experience characterized as one of escape from the everyday, or of sacred time or ritual renewal. Often this form is linked with wellness, but not necessarily so, as we can find tourists often seeking socio-geographic escape rather than emotional or psychological repair, even though the language used to describe the after-effects may turn out to be similar. That is, while the experience of travel is one of temporary release from certain bonds and expectations, used as such as ‘time for the self,’ it is not necessarily characterized as healing. We can therefore expect a range of touristic practices that do not look ‘spiritual’ to be nonetheless articulated in the language of self and meaning. Here we will also find the variants of tourism as ‘recreation’ thrown up by the slow tourism movement; the retreat in these cases being away from the manic cycle and
pace of Western urban life. We will also find tourists of this type ‘retreating’ from a world busy with expectations and obligations. Further, my own research also noted the ‘career break’ aspect of pilgrimage along the Camino de Santiago expressed by many spiritual tourists. With this type of spiritual tourism, the travel experience can also be conceived as sanctuary from a troublesome world (rather than a troublesome self of the ‘healing’ variety). As such, we will find retreat spiritual tourists alongside healing spiritual tourists at such places as meditation retreats, health spas, and eco-tourism journeys. Research has begun to demonstrate this aspect. Fly-fishing, for example, recently received a treatment as a religious practice in which communing with nature enables the fisherman to perceive great personal insights; something not possible in normal life. Similarly, Yamini Narayan and Jim MacBeth’s examination of repeat 4WD tourists notes the way the ‘sacralised space’ of the Australian desert is experienced as surrender to an awesome and powerful natural world.

• Spiritual Tourism as Collective

According to Norman, while rare as an experiential phenomenon on its own, at least in certain areas, the incidence of spiritual tourist experiences as being part of a collective are more than simply noteworthy. Again, the Camino de Santiago provides a useful example of this type of spiritual tourism, where one goes to participate in part because it is the ‘done’ thing, because others have done it, and because, while there, one will have experiences with others of like persuasion. Other locations also have an element of trend or fashion to the experience of spiritual tourists. Glastonbury is noteworthy for its ability to draw large numbers of spiritual tourists interested in simply being at the location with others. With this type of spiritual tourism, we should be careful not to divorce the notion of image, particularly in tracing the threads of motivation, of the ‘push’ and ‘pull,’ that lead a tourist to a place and an experience. Motivations, however, are not the focus of this paper, the varieties of experience are.

With this type of spiritual tourist, Emile Durkheim’s notion of collective effervescence offers some explanation to this type of phenomenon; however, we should be careful to note the “chain of memory” that Danielle Hervieu-Léger argues cements the historical continuity of such places or traditions. Thus we find that the famous Jackson Square, in New Orleans, has become known as a tourist destination for those interested in occult practices and New Age ephemera. While possibly as much a ‘curiosity’ as part of a genuine project of self-improvement, it seems that spiritual tourists make their way there because of the popularity
of the place and what it offers. Other spiritual tourist ‘hub’ locations, such as Rishikesh, similarly draw a certain amount of patronage simply because that is where one goes if one wants a spiritual holiday. While it may seem contradictory to seek experiences with others as part of a self-oriented project, a number of contemporary theories of self-spirituality argue that this is articulated as integral to wider human potential and progression. Where this is the case, we should expect to find spiritual tourists seeking their fellows to pursue the project of world-saving through self-actualization.

2.3 Tourist and Tourists’ Characteristics

The World Tourism Organization (WTO) defines tourists as people "traveling to and staying in places outside their usual environment for not more than one consecutive year for leisure, business and other purposes". The characteristics of tourists are important factors when the researcher analyzes tourists’ satisfaction with cultural/heritage destinations. Therefore, socioeconomic, demographic, and behavioral indicators are commonly used in tourism research to profile tourists by age, gender, income, marital status, occupations, education or ethnic background.

Light (1996) compared the characteristics of tourists visiting a heritage site in South Wales. In this study, tourists’ experiences are important attributes related to satisfaction with the destination and in motivating tourists to revisit.

Lee (1999) examined the demographic variables of tourists in his tourism research.

2.4 Tourist Satisfaction / Customer Satisfaction

A number of theoretical approaches have been utilized to explain the relationship between disconfirmation and satisfaction (Oliver R., 1980). Many theories have been used to understand the process through which customers form satisfaction judgments. The theories can be broadly classified under three groups: Expectancy disconfirmation, Equity, and Attribution. Still again there are a number of theories surrounding the satisfaction and service paradigm (Adee Athiyaman, 2004). The expectancy disconfirmation theory suggests that consumers form satisfaction judgments by evaluating actual product/service. Four psychological theories were identified by Anderson that can be used to explain the impact of expectancy or satisfaction: Assimilation, Contrast, Generalised Negativity, and Assimilation-Contrast (Anderson, R.E. (1973)).

2.4.1 Measurement of Satisfaction

The heart of the satisfaction process is the comparison of what was expected with the product
or service’s performance – this process has traditionally been described as the ‘confirmation / disconfirmation’ process (Vavra, T.G., 1997). First, customers would form expectations prior to purchasing a product or service. Second, consumption of or experience with the product or service produces a level of perceived quality that is influenced by expectations (Oliver, 1980). If perceived performance is only slightly less than expected performance, assimilation will occur, perceived performance will be adjusted upward to equal expectations. If perceived performance lags expectations substantially, contrast will occur, and the shortfall in the perceived performance will be exaggerated (Vavra, T.G. 1997).

![The Satisfaction Function](image)

**Fig. 2.1 The Satisfaction Function (Anderson, Eugene W., & Sullivan, Mary W. (1993)).**

Fig.2.1 shows the satisfaction function between perceived quality and expectations. Performance exceeds expectations, satisfaction increases, but at a decreasing rate. As perceived performance falls short of expectations, the disconfirmation is more. Satisfaction can be determined by subjective (e.g. customer needs, emotions) and objective factors (e.g. product and service features). Applying to the hospitality industry, there have been numerous studies that examine attributes that travelers may find important regarding customer satisfaction. Service quality and customer satisfaction are distinct concepts, although they are closely related (Ivanka, A.H., Suzana, M., Sanja Raspor). Atkinson (1988) found out that cleanliness, security, value for money and courtesy of staff determine customer satisfaction. Knutson (1988) revealed that room cleanliness and comfort, convenience of location, prompt service, safety and security, and friendliness of employees are important. A study conducted by Akan (1995) claimed that the vital factors are the behavior of employees, cleanliness and timeliness. On the other hand the study by Choi and Chu (2001) concluded that staff quality, room qualities, and value are the top three hotel factors that determine travelers’ satisfaction.

### 2.4.2 Various Theories of Tourist Satisfaction

Consistency theories suggest that when the expectations and the actual product performance
do not match the tourist will feel some degree of tension. In order to relieve this tension the tourist will make adjustments either in expectations or in the perceptions of the product’s actual performance.

a. **Assimilation Theory** - It is based on Festinger’s (1957) dissonance theory. Dissonance theory posits that consumers make some kind of cognitive comparison between expectations about the product and the perceived product performance. This view of the consumer post-usage evaluation was introduced into the satisfaction literature in the form of assimilation theory (Peyton, R.M., Pitts, S., and Kamery, H.R., 2003). According to Anderson (1973), consumers seek to avoid dissonance by adjusting perceptions about a given product to bring it more in line with expectations. Consumers can also reduce the tension resulting from a discrepancy between expectations and product performance either by distorting expectations so that they coincide with perceived product performance or by raising the level of satisfaction by minimizing the relative importance of the disconfirmation experienced.

**Assimilation Theory - Criticism**

Payton et al (2003) argues that Assimilation theory has a number of shortcomings. First, the approach assumes that there is a relationship between expectation and satisfaction but does not specify how disconfirmation of an expectation leads to either satisfaction or dissatisfaction (Peyton, R.M., Pitts, S., and Kamery, H.R. (2003)). Second, the theory also assumes that consumers are motivated enough to adjust either their expectations or their perceptions about the performance of the product (Forman, 1986). A number of researchers have found that controlling for actual product performance can lead to a positive relationship between expectation and satisfaction (Olson, J. & Dover, P. 1979). Therefore, it would appear that dissatisfaction could never occur unless the evaluative processes were to begin with negative consumer expectations (Bitner, 1987)

b. **Contrast Theory** – It was first introduced by Hovland, Harvey and Sherif (1987). Dawes et al (1972) define contrast theory as the tendency to magnify the discrepancy between one’s own attitudes and the attitudes represented by opinion statements. Contrast theory presents an alternative view of the consumer post-usage evaluation process than was presented in assimilation theory in that post-usage evaluations lead to results in opposite predictions for the effects of expectations on satisfaction (Cardozo, R. (1965)). While assimilation theory posits that consumers will seek to minimize the discrepancy between expectation and performance, contrast theory holds that a surprise effect occurs leading to
the discrepancy being magnified or exaggerated (Reginald M. Peyton, Sarah Pitts, & Rob H. Kamery (2003)). According to the contrast theory, any discrepancy of experience from expectations will be exaggerated in the direction of discrepancy. **Contrast Theory – Criticism**

Several studies in the marketing literature have offered some support for this theory (Oliver H.M. Yau & Hanming You (1994)). The contrast theory of customer satisfaction predicts customer reaction instead of reducing dissonance; the consumer will magnify the difference between expectation and the performance of the product/service (Ibid.p.17).

c. **Assimilation-Contrast Theory** - It was introduced by Anderson (1973) in the context of post-exposure product performance based on Sherif and Hovland’s (1961) discussion of assimilation and contrast effect. Assimilation-contrast theory suggests that if performance is within a customer’s latitude (range) of acceptance, even though it may fall short of expectation, the discrepancy will be disregarded – assimilation will operate and the performance will be deemed as acceptable. If performance falls within the latitude of rejection, contrast will prevail and the difference will be exaggerated, the produce/service deemed unacceptable (Vavra, T.G. (1997)). The assimilation-contrast theory has been proposed as yet another way to explain the relationships among the variables in the disconfirmation model (Hovland, C., O. Harvey & M. Sherif (1957)). This theory is a combination of both the assimilation and the contrast theories. “This paradigm posits that satisfaction is a function of the magnitude of the discrepancy between expected and perceived performance. As with assimilation theory, the consumers will tend to assimilate or adjust differences in perceptions about product performance to bring it in line with prior expectations but only if the discrepancy is relatively small (Reginald M. Peyton, Sarah Pitts, & Rob H. Kamery (2003)). Assimilation-contrast theory attempts illustrate that both the assimilation and the contrast theory paradigms have applicability in the study of customer satisfaction (Ibid. p.43).
Assimilation-Contrast theory suggests that if performance is within a customer’s latitude (range) of acceptance, even though it may fall short of expectation the discrepancy will be disregarded – assimilation will operate and the performance will be deemed as acceptable. If performance falls within the latitude of rejection (no matter how close to expectation), contrast will prevail and the difference will be exaggerated, the product deemed unacceptable (Terry G. Vavra (1997)).

**Assimilation-Contrast Theory – Criticism**

Anderson (1973) argues that Cardozo’s (1965) attempt at reconciling the two earlier theories was methodologically flawed. The attempts by various researchers to test this theory empirically have brought out mixed results. Olson and Dover (1979) and Anderson (1973) found some evidence to support the assimilation theory approach. In discussing both of these studies, however, Oliver (1980a) argues that only measured expectations and assumed that there were perceptual differences between disconfirmation or satisfaction.

d. **Negativity Theory** –

This theory developed by Carlsmith and Aronson (1963) suggests that any discrepancy of performance from expectations will disrupt the individual, producing ‘negative energy’. Negative theory has its foundations in the disconfirmation process. Negative theory states that when expectations are strongly held, consumers will respond negatively to any disconfirmation. “Accordingly dissatisfaction will occur if perceived performance is less than expectations or if perceived performance exceeds expectations.
(Carlsmith, J. & Aronson, E. (1963)). This theory developed by Carlsmith and Aronson (1963) suggests that any discrepancy of performance from expectations will disrupt the individual, producing “negative energy.” Affective feelings toward a product or service will be inversely related to the magnitude of the discrepancy.

e. **Disconfirmation Theory** argues that ‘satisfaction is related to the size and direction of the disconfirmation experience that occurs as a result of comparing service performance against expectations’ (Ekinci Y. & Sirakaya E. (2004)). Szymanski and Henard found in the meta-analysis that the disconfirmation paradigm is the best predictor of customer satisfaction. Ekinci et al (2004) cites Oliver’s updated definition on the disconfirmation theory, which states “Satisfaction is the guest’s fulfillment response. It is a judgement that a product or service feature, or the product or service itself, provided (or is providing) a pleasurable level of consumption-related fulfillment, including levels of under- or over-fulfilment” (Ekinci Y. & Sirakaya E. (2004).

![Disconfirmation Theory Model](image)

Mattila, A & O’Neill, J.W. (2003) discuss that “Amongst the most popular satisfaction theories is the disconfirmation theory, which argues that satisfaction is related to the size and direction of the disconfirmation experience that occurs as a result of comparing service performance against expectations. Basically, satisfaction is the result of direct experiences with products or services, and it occurs by comparing perceptions against a standard (e.g. expectations). Research also indicates that how the service was delivered is more important than the outcome of the service process, and dis-satisfaction towards
the service often simply occurs when guest’s perceptions do not meet their expectations (Mattila A. & O’Neill J.W. (2003)).

f. **Cognitive Dissonance Theory** - It is an uncomfortable feeling caused by holding two contradictory ideas simultaneously. The theory of cognitive dissonance proposes that people have a motivational drive to reduce dissonance by changing their attitudes, beliefs, and behaviors, or by justifying or rationalizing them (Festinger, L. (1957)). The phenomenon of cognitive dissonance, originally stated by Festinger in 1957, has been quickly adopted by consumer behavior research. “Described as a psychologically uncomfortable state that arises from the existence of contradictory (dissonant, non-fitting) relations among cognitive elements (Festinger 1957) cognitive dissonance revealed high exploratory power in explaining the state of discomfort buyers are often in after they made a purchase (Thomas Salzberger & Monika Koller).


**Dissonance Reduction**

**Fig.2.4.Cognitive Dissonance**


**Cognitive Dissonance Theory – Criticism**

Although cognitive dissonance is a well-established construct in consumer behavior research, applications are relatively scarce in current marketing research projects. The reasons are: First, dissonance is often as merely a transitory phenomenon. Second, problems of measurement as well as difficulties in administering data collection often get in the way of empirically addressing cognitive dissonance (Ibid).

g. **Adaptation-level Theory** - It is another theory, which is consistent with expectation and
disconfirmation effects on satisfaction. This theory was originated by Helsen in 1964 and applied to customer satisfaction by Oliver. Helsen (1964) simply put his theory as follows: “it posits that one perceives stimuli only in relation to an adapted standard. The standard is a function of perceptions of the stimulus itself, the context, and psychological and physiological characteristics of the organism. Once created, the ‘adaptation level’ serves to sustain subsequent evaluations in that positive and negative deviations will remain in the general vicinity of one’s original position. Only large impacts on the adaptation level will change the final tone of the subject’s evaluation”.

**Adaptation-level Theory - Criticism**
This theory is gaining acceptance, as it is able to explain some counterintuitive predictions made by assimilation-contrast theories. (Oliver 1977)

![Fig.2.5. Expectation and disconfirmation effects on satisfaction consistent with adaptation-level theory.](image)

Source: Oliver (1981, p.28)

**h. Opponent-process Theory**- This was originally a theory of motivation reformulated by Solomon and Corbit, which has been adapted from the basic physiological phenomena known as homeostasis (Oliver H.M. Yau & Hanming You (1994)). The onset of the opponent process totally dependent on the effect of the primary process, in which an emotional state is initiated by a known stimulus (Oliver 1981). If the initial stimulus is eliminated to reduce completely or partially the primary process effect, the opponent process will continue to operate at a decaying rate determined by inertia factors. Homeostasis assumes that many hedonic, affective or emotional states, being away from neutrality and exceeding a threshold level of hedonic feelings, are automatically opposed by central nervous system mechanisms, which reduce the intensity of the feelings, both pleasant and aversive, to some constant level. (Solomon
Fig. 2.6. Operation of Opponent-process phenomena as applied to customer satisfaction and its determinants.

Source: Oliver (1981, p.31).

Opponent-process Theory – Criticism

The opponent process is purely an internal drive, which causes satisfaction/dissatisfaction to decay to a new or original level. Therefore, the degree to which satisfaction is achieved depends upon the magnitude of disconfirmation as well as upon the strength of the opponent process (Ibid., p.20).

i. Equity Theory - This theory is built upon the argument that a “man’s rewards in exchange with others should be proportional to his investments” (Oliver, R.L. & J.E. Swan (1989a)). An early recognition of this theory first came out of research by Stouffer and his colleagues in military administration. They referred to ‘relative deprivation’ (equity) as the reaction to an imbalance or disparity between what an individual perceives to be the actuality and what he believes should be the case, especially where his own situation is concerned (Oliver H.M. Yau & Hanming You (1994)). In other words, the equity concept suggests that the ratio of outcomes to inputs should be constant across participants in an exchange. As applied to customer satisfaction research, satisfaction is thought to exist when the customer believes that his outcomes to input ratio is equal to that of the exchange person (Adee Athiyaman (2004)).

Equity Theory – Criticism

In the handful of studies that have examined the effect of equity on customer satisfaction, equity appears to have a moderate effect on customer satisfaction and post-purchase communication behavior (Oliver, R.L. & J.E. Swan (1989b)).

j. Dissonance Theory - A decidedly different outcome is offered by applying Festinger’s Theory of Cognitive dissonance. Applying Festinger’s ideas to affirmation and disconfirmation of expectation in satisfaction work, one concludes that customers might
try to eliminate any dissonant experiences (situations in which they have committed to an apparently inferior product or service) (Festinger, Leon (1957)). Dissonance theory would predict that a customer experiencing lower performance than expected, if psychologically invested in the product or service, would mentally work to minimize the discrepancy. This may be done either by lowering expectations (after the fact) or, in the case of subjective disconfirmation, positively increasing the perception of performance (Terry G. Vavra (1997)).

k. **Hypothesis Testing Theory** - A two-step model for satisfaction generation was suggested by Deighton (1983). “First, Deighton hypothesizes, pre-purchase information (largely advertising) plays a substantial role in creating expectations about the products customers will acquire and use. Customers use their experience with product/service to test their expectations. Second, Deighton believes, customers will tend to attempt to confirm (rather than disconfirm) their expectations. Vavra, T.G. (1997) argues that this theory suggests customers are biased to positively confirm their product/service experiences, which is an admittedly optimistic view of customers, but it makes the management of evidence an extremely important marketing tool (Ibid.p.47)

l. **Cue Utilization Theory** - “Cue utilization theory argues that products or services consist of several arrays of cues that serves as surrogate indicators of product or service quality. There are both intrinsic and extrinsic cues to help guests determine quality, where the intrinsic cues provide information on the physical attributes of the product or service, whereas extrinsic cues are product related to provide information such as brand and price” (Reimer A. & Kuehn R. (2005))

m. **Stimulus-organism-response Theory** - The concept behind this theory is that “one of the basic frameworks that help to understand how behaviour is impacted by the physical environment is the stimulus organism-response theory, which in a hospitality environment states that the physical environment acts as a stimulus, guests are organisms that respond to stimulus, and the behaviour directed towards the environment by guests is a direct response to the stimulus” (Mattila A. (1999))

<table>
<thead>
<tr>
<th>Theory</th>
<th>Product/Service Experience</th>
<th>Effect on Perceived Product Service Performance</th>
<th>Moderating Conditions</th>
<th>Effect</th>
</tr>
</thead>
</table>

**Table 2.1 – Comparison of Various Theories of Customer Satisfaction**

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<table>
<thead>
<tr>
<th>Contrast</th>
<th>Positive confirmation</th>
<th>Perceived Performance enhanced</th>
<th>Performance difference exaggerated</th>
</tr>
</thead>
<tbody>
<tr>
<td>Negative disconfirmation</td>
<td>Perceived performance lowered</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Assimilation / Contrast</th>
<th>Small confirmation or Disconfirmation</th>
<th>Large confirmation or Disconfirmation</th>
<th>Perceived performance assimilated toward expectations. Perceived performance contrasted against expectations</th>
<th>Purchase is ego-involved</th>
<th>Purchase made under conditions of ambiguity</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
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<td></td>
<td>Performance difference exaggerated</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Dissonance</th>
<th>Negative disconfirmation</th>
<th>Perceived performance modified to fit with expectations</th>
<th>Purchase made under conditions of ambiguity</th>
<th>Less modification</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>Generalized Negativity</th>
<th>Either confirmation or disconfirmation</th>
<th>Perceived product performance lowered</th>
<th>Purchase is ego involved, high commitment and interest</th>
<th>More modification</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>Hypothesis Testing</th>
<th>Either confirmation or disconfirmation</th>
<th>Perceived performance modified to fit expectations</th>
<th>Purchase made under conditions of ambiguity</th>
<th>More modification</th>
</tr>
</thead>
</table>

### 2.4.3 Models of Customer satisfaction Measurement

Organizations analyse customer satisfaction with various customer satisfaction models. Different models clarify different theories of customer satisfaction.

**a. SERVQUAL**

The SERVQUAL instrument has been widely applied in a variety of service industries, including tourism and hospitality. The instrument was used to measure hotel employee quality as well (Yoo, D.K. & Park, J.A. (2007)). Parasuraman, Zeithamal and Berry (1988) built a 22-item instrument called SERVQUAL for measuring consumer perceptions of service quality. SERVQUAL addresses many elements of service quality divided into the dimensions of tangibles, reliability, responsiveness, assurance, and empathy (Parasuraman, A., Valarie, A. Zeithamal, and Leonard L. Berry (1988)). A number of researchers have applied the SERVQUAL model to measure service quality in the hospitality industry, with modified constructs to suit specific hospitality situations (Saleh, F. and Ryan, C (1992)). The most widely accepted conceptualization of the customer satisfaction concept is the expectancy disconfirmation theory (Barsky, J.D. (1992)). “The theory was developed by Oliver (1980), who proposed that satisfaction
Satisfaction (positive disconfirmation) occurs when product or service is better than expected. On the other hand, a performance worse than expected results with dissatisfaction (negative disconfirmation)” (Ivanka, A.H., Suzana, M., Sanja Raspor). In order to improve the validity of hotel guest satisfaction measurement practice Barsky and Huxley (1992) proposed a new sampling procedure that is “Quality Sample”. It reduces non-responsive bias by offering incentives for completing the questionnaires. The components of their questionnaire are based on disconfirmation paradigm and expectancy-value theory. In this manner guests can indicate whether service was above or below their expectations and whether they considered a particular service important or not. Schall (2003) discusses the issues of question clarity, scaling, validity, survey timing, question order, and sample size. “According to the SERVQUAL model, service quality can be measured by identifying the gaps between customers’ expectations of the service to be rendered and their perceptions of the actual performance of service. SERVQUAL is based on five dimensions of service:

1. **Tangibility**: Tangibility refers to the physical characteristics associated with the service encounter (Mohsin Asad; Ryan Chris (2005)).

2. **Reliability**: The service provider’s ability to provide accurate and dependable services; consistently performing the service right. The physical surroundings represented by objects (for example, interior design) and subjects (for example, the appearance of employees).

3. **Responsiveness**: A firm’s willingness to assist its customers by providing fast and efficient service performances; the willingness that employees exhibit to promptly and efficiently solve customer requests and problems.

4. **Assurance**: Diverse features that provide confidence to customers (such as the firm’s specific service knowledge polite and trustworthy behaviour from employees).

5. **Empathy**: The service firm’s readiness to provide each customer with personal service” (Halil Nadiri and Kashif Hussain (2005)).
SERVQUAL Criticism – Though SERVQUAL has been generally robust as a measure of service quality, the instrument has been criticised on conceptual and methodological grounds (Rooma Roshnee Ramsaran-Fowdar (2007)). The main criticism of SERVQUAL has focused on the use of expectation as a comparison standard (Teas, K.R. (1994)). It has been argued that expectation is dynamic in nature, and that it can therefore change according to customers’ experiences and consumption situations (Halil Nadiri and Kashif Hussain (2005)). One of the main problems mentioned in the literature is the applicability of the five SERVQUAL dimensions to different service settings and replication studies done by other investigators failed to support the five-dimensional factor structure as was obtained by Parasuraman et al. in their development of SERVQUAL”.

b. Kano Model - The Kano model is a theory developed in the 80’s by Professor Noriaki Kano and his colleagues of Tokyo Rika University. The Kano et al (1996) model of customer satisfaction classifies attributes based on how they are perceived by customers and their effect on customer satisfaction (Kano, N., N. Seraku, et al (1996)). The model is based on three types of attributes viz. (1) basic or expected attributes, (2) performance or spoken attributes, and (3) surprise and delight attributes.
The performance or spoken attributes are the expressed expectations of the customer. The basic or expected attributes are as the meaning implies the basic attributes without any major significance of worth mentioning. The third one, the surprise and delight attributes are those, which are beyond the customers’ expectations. Kano model measures satisfaction against customer perceptions of attribute performance (Edvardsson, B., A. Gustafsson, et al. (2000)); grades the customer requirements and determines the levels of satisfaction (Bilsen Bilgili & Sevtap Ünal (2008)). The underlying assumption behind Kano’s method is that the customer satisfaction is not always proportional to how fully functional the product or service is or in other words, higher quality does not necessarily lead to higher satisfaction for all product attributes or services requirements. In his model, Kano (Kano, 1984) distinguishes between three types of basic requirements, which influence customer satisfaction. They are:

(1) Must be requirements – If these requirements are not fulfilled, the customer will be extremely dissatisfied. On the other hand, as the customer takes these requirements for granted, their fulfilment will not increase his satisfaction;

(2) One-dimensional Requirement – One dimensional requirements are usually explicitly demanded by the customer – the higher the level of fulfilment, the higher the customer’s satisfaction and vice versa.

(3) Attractive Requirement – These requirements are the product/service criteria which have the greatest influence on how satisfied a customer will be with a
given product” (Ibid.p.36). The additional attributes, which Kano mentions, are:

Indifferent attributes, Questionable attributes, and Reverse attributes.

c. ACSI Methodology The American Customer Satisfaction Index (ACSI) was launched in 1994. The American Customer Satisfaction Index uses customer interviews as input to a multi-equation econometric model developed at the University of Michigan’s Ross School of Business. The ACSI model is a cause-and-effect model with indices for drivers of satisfaction on the left side (customer expectations, perceived quality, and perceived value), satisfaction (ACSI) in the centre, and outcomes of satisfaction on the right side (customer complaints and customer loyalty, including customer retention and price tolerance). The ACSI was based on a model originally implemented in 1989 in Sweden called the ‘Swedish Customer Satisfaction Barometer (SCSB). The ACSI uses two interrelated and complementary methods to measure and analyze customer satisfaction: customer interviewing and econometric modeling (Barbara Everitt Bryant & Claes Fornell (2005)).

![Diagram of ACSI Model](www.theacsi.org)

Fig.2.9. ACSI Model (Source: ACSI Methodology, www.theacsi.org)

Vavra, T.G. (2007) views that the ACSI initiative has at least three primary objectives:

(1) “Measurement: to quantify the quality of economic output based on subjective consumer input;

(2) Contribution: to provide a conceptual framework for understanding how service and product quality relate to economic indicators

(3) Forecasting: to provide an indicator of future economic variability by measuring the intangible value of the buyer-seller relationship”.

The ACSI survey process involves collecting data at the individual customer level.
Casual sequence begins with customer expectations and perceived quality measures, as shown in the Fig.7, which are presumed to affect, in order, perceived value and customer satisfaction. “Customer satisfaction, as measured by the ACSI index, has two antecedents: customer complaints, and ultimately, customer loyalty.

d. HOTELZOT - (A modified version of SERVQUAL)

The conceptual model HOTELZOT measures the zone of tolerance in hotel service by incorporating two levels of expectations – desired and adequate. Desired expectations represent the level of hotel service that a customer hopes to receive – a blend of what a customer believes ‘can be’ and ‘should be’ offered. This differs from Parasuraman et al’s (1988) conceptualization, which referred only to what the service ‘should be’. Adequate expectations represent a lower level of expectations. They relate to what a hotel customer deems as ‘acceptable’ level of performance. Desired expectations are deemed to remain relatively stable over time, whereas adequate performance expectations might vary with time (Halir Nadiri & Kashif Hussain (2005)). The zone of tolerance can be defined as “the extent to which customers recognize and are willing to accept heterogeneity” (Zeithaml, V.A. Berry, L.L.O. and Parasuraman, A. (1993))

e. SERVPERF - The performance based service quality (SERVPERF) was identified by Cronin and Taylor (1992). Cronin and Taylor proposed the SERVPERF instrument, which is a more concise performance-based scale; an alternative to the SERVQUAL model (Paula A, Cauchick Miguel; Mácia Terra da Silva; Elias L. Chiosini, and Klaus Schützer). The perceived quality model postulates that an individual’s perception of the quality is only a function of its performance. Cronin et al. (1994) continue to debate between the effectiveness of SERVQUAL and SERVPERF for assessing service quality. The authors remained unconvinced of both, that including customer expectations in measures of service quality is a position to be supported, and that SERVPERF scale provides a useful tool for measuring overall service quality. Moreover, Lee et al (2000) empirically compare SERVQUAL (performance minus expectations) with performance-only model (SERVPERF). The authors also conclude that the results from the latter appeared to be superior to the former. It has been acknowledged that such approach limits the explanatory power of service-quality measurement.
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