Journey of the self: the rise of spiritual tourism

An analysis for the potential of spiritual tourism at Bali

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An analysis for the potential of spiritual tourism at Bali

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I hereby declare that this thesis is wholly of Agnetha Schaar. Any other contributors or sources have either been referenced in the prescribed manner or are listed in the acknowledgements together with the nature and the scope of their contribution.

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PREFACE

During my previous education in tourism and travel trade, I decided that I wanted to study for a bachelor degree in tourism. After the open day at the NHTV, where I got enthusiastic about the International Tourism Management and Consultancy course, I chose to register myself to broaden my horizon.

In September 2005, I started the Bachelor study in International Tourism Management and Consultancy at the NHTV Breda University of Applied Sciences, which turned out to be a course with different opportunities which helped me to find out where my interests lie and on which topic I wanted to further specialise myself.

Communication and marketing have drawn my attention from the beginning. I have been able to specialise myself on both topics during my ITMC course, and especially in my last year.

I would like to express my gratitude to the Balinese people which have cooperated with this thesis. I am especially grateful to Dhaman Hurry, my guide during my fieldwork in Bali for helping me to find information and for having me brought in contact with the local community.

I want to thank Theo de Haan of the NHTV Breda University of Applied Sciences, whose feedback, supervision, guidance and creative input for this thesis period have been valuable. By sharing his critical opinion about spirituality in Bali and his knowledge about the island, he helped me to lift this thesis to a higher level.

Finally, I would like to thank the people who encouraged me during this half year to reach my goal: my family, closest friends and boyfriend. I thank my parents who made it possible to follow up my dream. Thank my friends and boyfriend for their patience, their feedback and motivation during this sometimes difficult period.

Well here I am, about to graduate on bachelor level, to end a lovely and informative period in my life and to take a new step in life, to an unknown destination.
EXECUTIVE SUMMARY

Spirituality in tourism is a phenomenon that appears in conceptual discussions of leisure in the 20th century. In the 21st century there is more interest for spirituality than ever before, people do not depend on a religion anymore, and seek for other ways in life to answer the questions they have. Knowing that spiritual holidays to India are a success, one might wonder why spiritual holidays to Bali are not yet offered. Offering these kind of holidays might bring new business opportunities within the Balinese tourism sector.

This issue has been researched in Bali and focussed is on the local perspective on spirituality in combination with tourism. It describes both spirituality and spiritual tourism. The current situation is analysed and will elaborate in scenarios that can be occur after introducing spiritual tourism at Bali. The result of this thesis are significant for the Balinese tourism sector.

“The overall goal of the thesis is to find out whether there is a potential for spiritual tourism at Bali?”

In order to reach the goal, several research questions have been formulated. The primary research question is set to analyse the spiritual tourism market with its different needs & wants, to analyse the way how spirituality find connection with the local community. Looking at the effects that can appear, which makes it able to create different scenarios for future opportunities in order to find out the possibilities to realise spiritual tourism on Bali.

Together with the primary research question, the following sub-questions are formulated:

- What means spirituality in the tourism sector?
- Which existing niche markets can be related to spiritual tourism?
- Which foreign tourists visit Bali and are they an interesting group for spiritual tourism?
- What are the characteristics of a potential spiritual tourist?
- What does the spiritual tourist expect for products?
- How do the Balinese, local and business, think about developing spiritual tourism?
- What belongs to spirituality according to the Balinese people?
- To which extend can spiritual tourism will be a success at Bali?
- What is offered to the tourists at Bali?
- What can be offered to the tourists at Bali?
- How can spiritual tourism be developed at Bali?
- Which future scenarios are possible at Bali?

These questions all had the purpose to reach to goal of this thesis, which is recommend to the Balinese minister of tourism and culture.

In order to produce this thesis and to answer the above research questions, several working methods are used. The research can be divided into three parts: desk research, field research in Bali and combining the information in order to complete this thesis. Firstly, literature is studied in order to get a clear picture about spirituality in general and what it means in the touristic sector. Also, discussions on the forum “Mijn Spiritualiteit” were read to find out what spiritual interested persons, keeps busy in daily life. In the three weeks of fieldwork the opinion of the Balinese people about the subjects spirituality and spiritual tourism where discovered via in-depth interviews. With the help of a local guide different spiritual related touristic products where visited. The government tourism office in Denpasar gave useful information about statistics.
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PRESENTING TO YOU AN
INTRODUCTION TO THE RESEARCH
CHAPTER 1  INTRODUCTION

This thesis contains the outcome of a research that has been conducted as a graduation thesis for the bachelor study in International Tourism Management and Consultancy at the NHTV University of Applied Sciences, in Breda, the Netherlands.

The topic, "spiritual tourism" at Bali, is chosen, based on the knowledge that the Indonesian government sees high potential in developing Bali as a spiritual destination. The goal of this thesis is to obtain useful information about the potential, which can be used by the minister of culture and tourism.

1.1 RELEVANCE OF THE SUBJECT

It has been observed by various authors that spirituality in general has recently become an important subject of research and business area (Cimino & Lattin, 1999; Konz & Ryan, 1999; Hill, 2002; Pesut, 2003). The interest in spirituality has affected a number of industries around the world (Mitroff & Denton, 1999) including the tourist sector. Spiritual tourism is an upcoming trend, which enhances the growth of tourism in this modern era (Lloyd, 1998). Even though many people see their spiritual holiday as an opportunity to revitalise, and become "one" with their body and mind by rewinding from their hectic lives. The question of this thesis is also to find out, to what extend spiritual tourism is really spiritual?

Destinations like India and Thailand1 have been working with the concept of spiritual tourism over the past years. A real hype can be identified in attracting the "spiritual tourist" to destinations where one can be whole with themselves again. Bali has followed this new trend closely, but up to now it has not been a part of it. After several disasters in the beginning of the 21th century, the Indonesian government is looking for a "new" type of tourism which can be developed in harmony with the countries religion and believes.

In the hunt for information about spirituality, it proved that up to today, researchers who wrote about spirituality integrated it in religious motivated tourism such as pilgrimage. It is also somewhat integrated in cultural motivated tourism as spirituality is part of the Balinese culture. Three weeks of fieldwork proved that spirituality is an important key factor in wellness tourism. The three niche markets; religion, culture and wellness were not researched by the writer as there is already a lot of research done on these subjects which can be used.

Charlotte Joko Beck, a zen2 teacher and the author of the book "Everyday Zen". She wrote about spirituality and stated the follow thing: "A lot of what is counted to spirituality as to do with positive thinking. Looking with a positive view at the world and consider the world as good and loving. Be thankful for what you have and what life brings you. Be positive over and towards yourself; accept yourself, and say yes to yourself".

Psychologist Bert Hendriks says: "Speaking about spirituality starts when there is contact with your spirit, your own intuition, your “higher conscience”. Being happy is not at the foreground, but being yourself is, being authentic.”

These are just some examples. Everybody has their own interpretation about the concept spirituality. The writers’ own definition of spirituality is: “Spirituality is a journey where an individual is looking for its inner self. In the broadest sense of the word a person can chose for the superficial experience of spirituality, which means participate in yoga sessions or take a massage to clear the mind. A person can also chose for the “pure” spiritual experience, which means live your

---

1 Health and Wellness tourism, global, August 2004, Case studies.
2 Japanese Buddhism.
Looking at this definition it shows that spirituality can be part of an existing niche market; wellness tourism. Wellness can be described as the balanced state of a healthy body and mind, which included spiritual elements to become “one” with their body and mind. In the diagram below the principal elements of wellness are summarised. Here is shown that the core element is self-responsibility and that the elements around it will help the tourist to find their balance.

![Elements of Wellness Diagram](image)

FIGURE 1 ELEMENTS OF WELLNESS BY MULLER AND LANZ-KAUFMANN, 2001

Looking at the elements of wellness, wellness tourism can be categorised in pampering and “pure” wellness. Pampering involves delivering an experience that makes tourists feel good, like beauty care. "Pure" wellness involves helping healthy tourists staying fit, both physically and mentally, like teach them how to relieve stress via for example meditation or give them a massage. Wellness can be seen as a kind of self-discovery lifestyle in an era of increases stress.

Under the niche market, wellness, the spa industry is growing. Research conducted by Intelligent Spas, an independent research firm specialising in tracking the spa industry outside of North America. Some key findings about the spa industry in Indonesia in 2001/2002 show that, 3,000 employees worked in the sector. They received over one million visits and from those visitors, 80% where international ones. According to the travel industry association, TIA, around 40% of the United States residents going to spas now are looking for a spiritual experiences. Organisations see an opportunity in this trend by providing their guests spiritual retreats encompassing massages, yoga lessons etc. Other operators go even a step further and build their spa experience on sacred sites, for example the Mandarin Oriental in Prague, which constructed its spa within a 12th century monastery.

An important question at the moment is if there is a possibility of implementing a spiritual concept in tourism on Bali, which will assure a sustainable growth of this "booming" market. The market size will need to be researched, and the intentions of the local suppliers will need to be mapped. The aspects of spirituality will need to be linked to tourists affection with religion and wellness. Any kind of "religious-ritual" (Kregting & Brents, 2003) will be an important part of this as well, as religious activities like going to church and praying to God are seen as spiritual, but maybe not what the tourist is looking for.
In order to reach the goal which has been set above. A main research question has been formulated. This research question is formulated below, together with the sub-questions:

“The primary main research question is: analysing the spiritual tourism market with its different needs & wants and analyse the way how spirituality find connection with the local community. Looking at the effects that can appear, which makes it able to create different scenarios for future opportunities in order to find out the possibilities to realise spiritual tourism on Bali.”

To find out the answer to the main question, different sub questions must be answered:

- What means spirituality in the tourism sector?
- Which existing niche markets can be related to spiritual tourism?
- Which foreign tourists visit Bali and are they an interesting group for spiritual tourism?
- What are the characteristics of a potential spiritual tourist?
- What does the spiritual tourist expect for products?
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- How can spiritual tourism be developed at Bali?
- Which future scenarios are possible at Bali?

1.3 METHODOLOGY

Taking into account that this research should provide information about a relatively new and unknown group of tourists, in-depth interviews are necessary, to gain more specific information. For this thesis, it is useful to find out what the motivations, thoughts, believes and values of the Balinese are. It is also of great importance to gain more knowledge of the spiritual tourist. Keeping in mind that this group of tourists is large and divers, it is necessary to find other sources than literature. This to find out more about the spiritual tourist. A tool that is been used is the internet, reading and participate at a spiritual related forum provided more knowledge about what spiritual interested persons keeps busy. The last tool used is an online questionnaire that is distributed under a group that consists out of different ages, to find out how potential
tourists think about spirituality linked with holiday. In chapter 3 an extensive explanation of the research methodology is given.

1.4 LIMITATIONS
During this thesis, several limitations have been encountered. One of the limitations was the limited availability of literature on spiritual tourism. Books were either about spirituality or tourism but they did not make a link between both subjects. Several studies have been read for this thesis. These studies have been linked with pilgrimage, wellness/holistic tourism or New Age tourism. Another limitation was, that there was limited in-depth information available about the spiritual tourist. It seems like such kind of studies have not yet been conducted.

In the hunt for tourism suppliers who offer a spiritual composed tour, it became clear that a few tour operators in The Netherlands offer spiritual holidays to a foreign country. These organisations have their own interpretation about what spirituality means, and offer different kind of activities to their costumers. As expected, none of the tourism suppliers offer a spiritual tour to Bali. One reason could be the many threats and happenings of the past years which have resulted in a fearful situation and maybe to the under development spiritual tourism product.

The foreign tour operators offer more spiritual holidays than the Dutch tour operators and some organisation like Barbara Ann, offer spiritual tours to Bali. It is possible to book spiritual packages directly by the accommodation in Bali. It is also possible to book a spiritual holiday via yoga schools who offer yoga holidays to Bali.

1.5 THESIS STRUCTURE
The structure of this paper is guided by the research question and its sub-questions. In the first chapter the topic is presented to the reader and the primary goal, to determine how spiritual tourism can be implemented at Bali, is set. This first chapter will be an introduction to the rest of the thesis. In chapter 2, the reader can find background information about Bali and how spirituality at Bali comes to life. The third chapter gives a description of the methodology which forms the foundation of the profile of the potential target market, the fourth chapter.

Obviously, all the chapters will lead to the conclusion and recommendations, which is the final part of this thesis.

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Figure 2 Thesis structure
GETTING FAMILIAR WITH THE ISLAND OF THE GODS BALI, INDONESIA
This chapter addresses the history of Bali, the different cultural influences and the evolution of tourism on the island. This part of the thesis is important in order to create a better understanding about the island, its inhabitants and their traditions.

2.1 INTRODUCTION

Bali is an island in Indonesia; Indonesia is an island group in the Asian Pacific, South-East Asia.

2.1.1 INDONESIA

Indonesia is, after China, India and the USA, the fourth most highly populated country in the world. Geographically, the Indonesian Archipelago is grouped into four regions (Hobart; Ramseyer; Leemann, 1996):

- The Greater Sunda Islands (Sumatra, Java, Madura, Borneo and Sulawesi)
- The Lesser Sunda Islands including the islands from Bali to Timor (Bali, Lombok, Sumbawa, Sumba, Flores, Alor, Sawu, Roti, Timor et al.)
- The Moluccas, comprising all the islands between Irian Jaya and Sulawesi (Halmarhera, Ternate, Tidore, Buru, Seram, Ambon, Banda et al.)
- The western part of New Guinea with its surrounding islands

The culture of Indonesia is rich influenced by different cultures do its history, for instance; Indian influences come from the period of the earliest centuries. Arabic expressions have been included as a result of Islamisation from the late thirteenth century onwards at the time of Arab trade activities in coastal cities. From the sixteenth century, the colonial era, onwards the Portuguese and later Dutch language were incorporated. Today pieces can be found from an colonisation.

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3 The people of South-East Asia and the Pacific, The peoples of Bali by A. Hobart; U. Ramseyer; A. Leenmann, 1996.
2.1.2 BALI

Also known as the “Island of the Gods” or as the “Island of Thousand Temples”, Bali is located off the eastern most tip of Indonesia’s most densely populated island, Java. An estimated that 95% of the Balinese inhabitants are Hindu, a religion that has flourished even though Indonesia is a predominantly Muslim country. Bali is the 7th largest island of Indonesia, with a surface at 5600km² (140km from west to east and 80km from north to south), which makes the island highly populated with an average of 500 inhabitants per km².

The capital of Bali is Denpasar, located about 10km northeast of the main touristic area Kuta in the south of Bali. Kuta is also the place where Dutch Captain Cornelis de Houtman and his crew set up their camp in 1597. The Dutch controlled the import and export to the island and the rest of Indonesia for over 300 years and Bali was, for a relatively short period of time, part of the Dutch Colony (Vickers 1989).

2.1.3 INDIAN INFLUENCES

Between the first and fifth century, a series a small local commercial stated developed on the South-East Asian mainland and the Malay Archipelago, and later in the Indonesian archipelago. The first signs of local potentates of these new commercial states orientating themselves towards the style of the Indian Kings appear in East Borneo and West Java between ad400-500 in the form of inscriptions in an early southern Indian Pallava writing. Therefore, Indianisation (Bellwood,1985:98) cannot actually be said to have set in until several centuries after the trade routes sailed by both Indonesian and Indian ships had been established. It originated in Java circa the 10th century, when a Maharaja mixed Siwa Hinduism and Mahayana Buddhism, both transported from India. Called “Siwa Buddha”, it also incorporated many elements of Java’s native shamanism. The unique spiritual culture it created reached its Javanese zenith in the mighty Majapahit Empire. Unfortunately Sumatra and the rest of Java converted to the Islam and removed the Majapahits. In 1478, the Royal Court made an exodus to Bali, which was part of their empire. Until today this is the most successful retreat in history, in Bali the culture

http://indonesia-tourism.com
flourished liked a lotus. Even though the rest of Indonesia became Muslim, Bali remained Hinduism and still is, intensely unique.

2.1.3.1 BALINESE HINDUISM

The official name of Balinese Hinduism is Agama Hindu or Hindu Dharma. Agama means “religion”. Dharma\(^5\) is the organisation that governs the universe as a whole, the relationship to every other part. This part is not easy and it is the core value of Hinduism. A Hindu feels that everything he does must be in harmony with his karma/dharma. Hinduism was founded on the belief that there is an order in this world, and that universe is not random. What Hinduism seeks in the equilibrium, is a balance between these two forces of tendencies. Order is personified as the gods, *dewa* and *dewi*. A god is called “Dewa” and a goddess is called a “Dewi”.

The Balinese religion uses the Indian Hindu pantheon, though they have adapted their own history, character and unique needs. This pantheon is a package of immortals reflecting Hinduism’s rich vision of spiritual life. The essential Dewa and Dewi are composed of two balanced trinities, called Tri and Murtis: the male group of Brahma, Wisnu and Siwa. Their female consorts and counterparts are Saraswati, Dewi Sri and Durga. The point of a pantheon is a way of personalising the relationship to the Divine.

The Balinese concept comes from the Hindu religion, better known as *tri hita karana*\(^6\). This exists out of three elements; God, nature and the human being (figure 5). Humans are perceived as negative as they consume the sources provide by earth. That is way on the opposite site the element nature is standing. This element is perceived as positive as the human being gets energy from it. Nature provides food and from natural products they make medicines. God is the highest “goal” they can reach. The Balinese base their lifestyle on those three elements. The Balinese make an offer each day, and in the “offering” they give something they used back to nature. That is why they offer candy, rice or money. They believe that they have to give something back to remain in balance. Balance is the keyword of spirituality at Bali.

![Figure 5: Tri Hita Karana](http://www.balistarisland.com/Bali-Information/Balinese-Concept.htm)

### 2.1.3.2 BALINESE RITUALS

Hindu Balinese should endeavour to maintain the harmony of the whole system, hence the role of rituals. Bali enjoys a rich culture, its history recorded in legends and preserved in its religion and the people adherence to the traditions of their ancestors. Temples can be find everywhere on Bali, Hindu Bali celebrates its rituals in a celebratory way. Balinese Hindus have much kind of celebrations, some are sacred days, but Nyepi is, perhaps the most important of the island’s religious days and the prohibitions are taken seriously, particularly in villages outside of Bali’s southern tourist belt. From a religious and philosophy point of view, Nyepi is meant to be a day

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\(^5\) Dharma = in the present context dharma means traditional duties, according to one’s class, profession or status.

\(^6\) [http://www.balistarisland.com/Bali-Information/Balinese-Concept.htm](http://www.balistarisland.com/Bali-Information/Balinese-Concept.htm)
of self introspection to decide on values, e.g. humanity. Love, patience, kindness etc., that should be kept forever, see appendix 1.

### 2.1.4 SPIRITUALITY

Spirituality is what makes Bali, Bali. In fact, the “Island of the Gods” has the last intact and still dominant spiritual culture in the world. It is demise and has been predicted by Westerners the entire 20th century – yet as the millennium approaches, it remarkably remains vital and strong. The Balinese are masters in maintaining their traditions and traditional values, which are all founded on the exotic mix of their spiritual culture. Being a self-supplying island certainly helps but basically the inhabitants of Bali value their spiritual cultural and the “fullness of life” it provides. The spiritual culture is mostly inherited from India, but the basic elements of Balinese life are a product of their native environment.

The geographical situation of Bali plays an important role in spirituality, according to the Balinese people (K. Shiartha, 5th of March, 2008). They strongly believe that the geographic situation plays a very important role. Bali is situated close to the equator. Through their geographical situation, the island is perfectly in balance. At the island, it is 12 hours light and 12 hours dark, which makes it easier to find balance in your daily life.

Around our world, other planets flow. The sun/moon is in the centre and Bali lies under those planets. If one would make circles from the outside planets until the inside planet, it would see that all energy from all the planets come together in the middle (figure 6). The horizontal line is the equator, Bali lies on the so cold harmony line. All the energy comes equal together at Bali, the centre peace. This is the theory of the Balinese selves and it is not scientific proved.

![Geographical Situation According the Balinese](image.png)

**FIGURE 6**: GEOGRAPHICAL SITUATION ACCORDING THE BALINESE

### 2.1.5 TOURISM DEVELOPMENT

The first tourists discovered Bali in the last decades of the Dutch colonial era⁷. At that moment Bali was in the exploration phase where a small number of visitors discovered Bali. In 1924 The Royal Package Navigation Company, the KPM (Koninklijke Paketvaart Maatschappij) brought along the first tourists together with the opening of a weekly service also passing Bulebeng (the port serving Singaraja). In that year the Tourists Bureau reported that 213 tourists visited Bali and these tourists stayed at the government rest houses (pasanggrahan). In 1928 the first hotel

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⁷ Bali: environment, economy & culture, chapter 5; Forces for change: tourism.
was opened by KPM called the Bali Hotel, in Denpasar. In 1929 the Tourist Bureau reported that 1428 tourists had visited the hotel that year. In 1930 there were 100 tourists a month, and by 1940 it had already increased to 250 tourists per month. This growth can be explained by the air traffic connection between Surabaya and Bali, starting in 1933, but also through the opening of the daily ferry connection from East-Java (Banyuwangi) to West-Bali (Gilimanuk). In 1938, the opening of the airport in Tuban took place. From this time on, it allowed three weekly flights to the island.

At the end of 1930 scholars and artists where asked to create an image for Bali as feminine and cultural which they could use for promotion. Their work was of great influence (Picard, 1996):
- Their work is used to popularise the areas Sanur, Kuta and Ubud where they lived and which are nowadays the main tourism areas.
- Their paintings, photographs, films and writings created the image of Bali, a paradise, an image that the promotional services of the emerging tourist industry quickly relayed.
- The “community” of foreigners caused a decisive energy to the renewal of Balinese arts.

Between 1950 and 1965 Bali had landed in the consolidation phase due to the second world war and the political struggles between the National Party and the Communist Party. In 1963 the largest hotel of Bali was build in Sanur, called the Bali Beach Hotel. It was financed by Japanese war reparation funds. The hotel is currently called the Inna Grand Bali Beach. It was the first five-star hotel at Bali which opened in 1966. In 1960, Sanur became the tourist spot of Bali. 1963 was a negative year for the Indonesian tourism industry. Mount Agung erupted and together with the political tensions the image of Bali was harmed. On 30 September 1965, Bali’s image became internationally known as safe and stable. On this day the nationalists and the army killed around 100.000 communists which caused a rapid increase of tourism. Not only the development of large hotels in Sanur started to grow, also the smaller and cheaper typical Balinese hotels found their way on the tourism market. The small Balinese hotels where a big success partly because of their beautiful gardens.

In 1968, President Suharto introduced the “new order” era. A five-year national economic development plan. Trough this plan international tourism has been increased significant. The day of the inauguration of Ngurah Rai International Airport on August 1st in 1969, is seen as the date of the resumption of Bali’s tourism. A development plan for tourism, known as Bali Tourism Study, was completed in 1971. This plan was undertaken by the SCETO, a consortium of French consultants and sponsored by the International Bank for Reconstruction and Development and the United Nations Development Program. The major outcome of this study was that Bali needed a location with luxury hotels, a conference centre, golf courses and other exclusive touristic facilities. Nusa Dua was from now on a fact (SCETO, 1971). In 1973, Kuta started developing its middle-class accommodation thanks to the more frequent use of Ngurah Rai International Airport, which caused a new boost in tourism arrivals. Among these tourists new segment groups appeared the hippies and the surfers. At the end of the seventies the hippies and surfers where mostly replaced by the young bachelors, who preferred drinking, music and commercialisation.

Other tourist destinations that were development for tourism in the past years were Lovina (Love Indonesia), Ubud, Tanjung Benoa and Candi Dasa. In 1989, hundred of hotels where situated in Bali and 400.000 tourists arriving per year, which grew up to one million in the 1990’s. It looked like the success of Bali could not end as tourists arrivals counted 1,5 million just before the bomb at 12 October 2002. After this crisis, Bali was hit by SARS in 2003, Bali was not direct hit by the Aceh tsunami at the 26th of December 2004 but tourists stayed away and by an other bomb on 1 October 2005. Bali landed trough all those crisis’s directly in the decline
face. Tourists where afraid to travel to Bali. Nowadays Indonesia and Bali are busy with promotion and it seems to work because the arrivals rice year by year. Bali has managed to climb up to the rejuvenation stage, 2007 was a good year for tourism. The employees of the government tourism office in Denpasar believe that 2008 will even be a better year for tourism. In the first quarter Bali reached 446.553 foreign arrivals, that's +24.48% more than in the first quarter 2007 (Bali Discovery Tours, 26/4/2008). If current growth rates are sustained through the remainder of 2008, the arrivals will top 2 million for this year.

![Tourism development Bali](image)

**FIGURE 7 TOURISM DEVELOPMENT FIGURE**

### 2.2 CHAPTER SUMMARY

This chapter has examined the history and the main cultural influence which created the Hindu Bali culture as it is known today. It shows that the influence from India helped them developing an inherent culture and believe, which they strongly keep in touch until today. The Balinese community well understood that it is important to keep their own culture with their traditions. This can been seen as their “unique selling point”, tourists come to Bali to experience their culture with their different bank holidays.

It also examined the development phases since the discovery of the island Bali, as a tourist destination. Bali developed itself from a small unknown destination to a well known destination where tourists come to from all over the world. Through looking at the historical phases it shows that Bali is a destination that recovered from different disasters, such as the political struggles between the National Party and the Communist Party or more recent the bombs.

The next chapter will deal with the different research techniques that are been used to discover the needs and wants of the spiritual tourist.
May I ask you a question?
METHODOLOGY

In this chapter, the different research methodologies will be discussed. Both desk and field research are discussed, including the way how they can be conducted and how they have been conducted in this thesis.

What is research? The sociologist Nobert Elias, (1986, p. 20) defined research as: "The aim, as far as I can see, is the same as in all sciences. Put simply and cursorily, the aim is to make known something previously unknown to human beings. It is to advance human knowledge, to make it more certain or better fitting ... The aim is ... discovery".

3.1 DESK RESEARCH

The introduction of this paper included a short description of the research methodology used. There are three types of research; descriptive research, explanatory research and evaluative research. The process of finding out – at its simplest, therefore, research might just describe what exists. The human knowledge needs some proof and therefore looks for information with the facts that explain why things are as they are. In the last phase, evaluating, judging the success or value of policies or programmes. For this thesis the descriptive research is applied as it is necessary to obtain more knowledge about the subject; spirituality in common and specific for Bali. Also the explanatory research is applied to obtain more knowledge about spirituality as a trend. In-depth interviews, an online questionnaire and participate in a spiritual forum were methods used to discover the information needed to fulfil this thesis with success. To find out which information is needed a closer look is taken at the tourism framework:

![Tourism Framework Diagram](image)

**FIGURE 8 TOURISM FRAMEWORK, A.J. VEAL, 2005**

At a destination, tourists have to deal with different actors; the local community, with different organisations and with services, facilities and attractions. Those elements together form a simple inter-disciplinary model, this means that subfield of research does not fit neatly into any particular discipline are involved.

To understand the elements people, organisation and service, facilities and attractions. The following academic disciplines must be understood; sociology, geography, economics, psychology and social psychology, history and anthropology, political science and psychology.
Sociology is concerned with the explaining and understanding of social behaviour – in particular the behaviour of groups, classes or people. Sociology must be understood for the elements; people and organisation. Making theoretical sense of ‘fun, pleasure and entertainment’ has proved a difficult task for social scientists. The different theories show that it is important to understand the tourists and their behaviour. Due to the fact how you can approach them, to find out how the future development will go etc.

A typology of tourists is given by Cohen (1984). He divided sociological research in tourism into four classifications of tourists: the organised mass tourist, highly dependent on the "environmental bubble", the individual mass tourist, who is more autonomous and free than the previous group, the explorer, who seeks new areas but sometimes needs to be comforted by means at accommodation and the drifter, who avoids any kind of ‘tourists establishment’.

Geography is the basis in the interaction between the human parts of the system and the environment. What is the relationship between where people live, their access to leisure facilities and their patterns of leisure participation? How far are tourists prepared to travel to use facilities like ‘green’ areas as national parks or tourism sites, which therefore establish the area that the facilities serve (Cowling et al., 1983). To find out why spiritual tourists have to go to Bali, there is chosen for in-depth interviews with different actors on Bali. With actors is meant; people who work in the tourism industry on different levels. Spoken is with people who offer trips, a men who owns a spiritual centre, a public relation manger of a hotel etc. Through talking with different people on different levels and locals, it is possible to get an image of how people think about spiritual tourism and why they believe tourists must visit Bali.

The economic situation is of influence on the whole system on macro-level. Looking at micro-level, it has influence on the market process. How do increases in incomes affect leisure expenditures and behaviour? What is the impact in terms of business turnover in jobs, of an event such as the Olympic Games? These are the kind of questions which economic research on tourism attempts to answer. Looking at Bali, at this moment it is rather cheap for Europeans and Russians, more expensive for the Americans. Through the good economy in Russia more Russian tourists come to Bali for instance. At Bali they need guides who speak Russian. This means that people from abroad must come over. This also means that these new group of tourists do not automatically bring more money in to the economy.

What satisfactions do people obtain from their leisure? How do people’s perceptions of tourist destinations affect their decision to travel? These are the questions man will need to answer in order to understand the element “people”. Turner and Ash (1975:159) suggest in a sense that the tourists’ sensuality and aesthetic sense are as restricted as they are in their home country. They note about Bali that: 'Many aspects of the Balinese culture and art are so bewilderingly complex and alien to Western modes that they do not lend themselves readily to the process of over-simplification and mass production that converts indigenous art forms into tourist kitsch'. Ingham (1986) has reviewed the contributions of psychology to leisure research and classifies the body of work into four main categories: motivation and needs, satisfaction, leisure as state of mind and individual differences. To get answers at the four main categories there is chosen to participate at a spiritual form and send an online questionnaire. Through reading conversations on the form about different subjects and the results of the questionnaire it is possible to get a clear picture about the needs and wants of the spiritual tourist.

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@LSD Lesson given by Mrs. S. van Hoof, during the semester 5, 2008.
Knowledge about the historical background of the destination is necessary. Throughout the world, the commercialisation of history and culture is part of the process of developing tourism products is a recurrent theme. Indeed, historical places and buildings and those with cultural and religious significance, such as the Acropolis, the Pyramids, the Taj Mahal and the city of Nazareth, act as the focal point for many holiday excursions and a backdrop for many city trips. To find this out on the fieldtrip is during the in-depth interviews also spoken about culture and different places were visited.

Political science is important for tourism but the political dimension of the subject was neglected for many years. This is hard to understand but necessary for the element organisation. A stable political situation will attract more tourists than an unstable political situation. This does not imply that only the political situation at the destination must be stable. During the fieldtrip, for instance in the newspaper “The Bali Times” there was written about the demonstrations at Java against the movie of Geert Wilders. The actions of this Dutch politician can have their effects on Dutch tourists who visit an Islamic destination.

3.1.1 FORUMS

A forum is a digital meeting place for people with similar interests, where they discuss about certain topics, share experiences, ask for advice or to announce spiritual events. For most of the forums it is necessary to register yourself. After registration, you become a member. For this research one forum is analysed; Mijn Spiritualiteit. Through participate in discussions about spirituality it gives the writer general information. Due to the following criteria, there is chosen for this forum. The forum must be clear and provide information about interesting topics for this paper. Mijn spiritualiteit was a clarifying forum, which also provides information which is needed. What must be mentioned is that this is only one forum out of all available forums. Another limitation is that it is impossible to take a closer look at all individual members, due to size of the forum and the amount of members.

This means that the information that is perceived through analysing this forum is used as base for this paper. Analysing this forum gives information on the social behaviour of the spiritual person (the social aspect), members tell each other how they feel about certain subjects. The subjects are mostly about spirituality but also about issues from daily life. So they give a good picture about the spiritual person in common.

3.1.2 QUESTIONNAIRE

Another research technique that has been used is the questionnaire. The main goal of a survey or questionnaire is to gain an overall picture of comprehensive phenomenon spread out over a period of time and space (Veal, 2005). A questionnaire is often characterised for its large numbers of research units, random sample and quantitative rather than qualitative data. A questionnaire can be either interviewer-completed or respondent-completed9. When completed by the interviewer, the interviewer reads the question out to the respondent and record the respondent’s answers on the questionnaire. When the questionnaire is completed by the respondent, they read and fill out the questionnaire themselves.

For this paper there is chosen for an electronic mail survey, a respondent-completed questionnaire. This way, a large group of potential segments can be reached and it provides direct feedback on the subject. Comparing the qualitative techniques like in-depth interviews,

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questionnaire surveys usually involve quantification – the presentation of results in numerical terms. The questionnaire was send on 31.01.08 to 170 persons of no specific gender, age or nationality. In total 100 respondents have filled in the questionnaire, that is 58,8% of all recipients. According to Veal 40/50 percent of the send questionnaires must be filled in to get a representative research outcome. It can be said that this online questionnaire is representative.

The questions where formulate as followed:

- Are you female or male?
  This is asked to find out which gender is more interested in a spiritual holiday.

- Your age?
  This is asked to find out which age group(s) are (more) interested in a spiritual holiday.

- What is your nationality?
  This is asked to find out how different nationalities think about this subject maybe a relationship can be seen between nationality and their perspective of spirituality. Unfortunately only eight foreigners respondent to the questionnaire, this is not enough to make a reliable analyse. The only analysis we can make is how Western people think about spirituality.

- What does spirituality mean to you?
  This open question is asked to find out what people relate with spirituality.

- Which of the following activities do you do during your holiday?
  This multiple chose question is asked to find out what tourists do on their holiday. By given options where they can choose between organised trips, self organised trip, or following workshops it gives an impression how the tourists will act on a spiritual holiday.

- Do you consider yourself a spiritual person?
  This question in combination with the next three questions will give on overview if only spiritual people will go on a spiritual holiday.

- Would you consider going on a spiritual holiday?
  This question is ask to find out if more spiritual persons choose for this kind of holiday, the non spiritual persons or is it maybe even.

- Can you explain what you expect from a spiritual holiday?
  In combination with they question what spirituality mean to them it will give a picture if people make a connection between those two.

- When you go on a spiritual holiday, with whom would you go?
  This question is ask to find out if people prefer to go alone and maybe see it different than a normal holiday where you go with family or friends.

- Which one of the following list of islands do you feel has the strongest association with spirituality?
  This question is asked to find out if people feel a connection between Bali and spirituality.
The questionnaire is filled in by a big and diverse group, 100 persons from different age groups. Strong points of this mail survey is that the results give the writer a better view on spirituality in combination with tourism.

Weak points of this mail survey is that it is it scattered via email. Through this is possible that the respondent did not take enough time to fill it in or filled it in without enough concentration. Some questions where not answered and the interpretation of open questions is not without its difficulties (Veal, 1988). In appendix 2, the online questionnaire and its results are published.

3.1.3 IN-DEPTH INTERVIEWS

The last research technique that was used, was in-depth interviews, this technique is a qualitative method. According to Aaker et al. (2003:19); an in-depth interview is one that is conducted face to face with the respondent, in which the interview matters to the research. An in-depth interview is characterised by its length, depth and structure. It tends to be much longer than questionnaire-based interviews, this method may involve interviewing people more than once. The in-depth interview seeks to be more deeply than is possible with a questionnaire-based interview. Rather than just asking a question, recording a simple answer, and moving on. The in-depth interview encourages respondents to talk, ask supplementary questions and respondents to answer.

There are two types of in-depth interviews: nondirective and semi-structured. During a nondirective interview the respondent has the freedom to discuss any topic with the boundaries of a subject. By a semi-structured the interviewer has a list of topics which needed to be discussed. For this paper, the nondirective way of interviewing is used. During the fieldtrip at Bali from 1 March until 22 March 2008, in total eight persons were interviewed and one person was interviewed twice. The interviews have had the purpose to determine the suppliers perspective and point of view. The interviews have been nondirective interviewed in order to obtain as much as information as is possible and make people speak freely. At the beginning of the interview is told about the minister of culture and tourism Mr. J. Wacik, that he sees a big future is spiritual tourism for Bali and than the question was ask “if they believe that this can be a success?”.

Strong points of the in-depth interviews are that during an in-depth interview it is possible to interrogate in a certain way. It is easier to find out how the respondent feel about it than when they write it down. The interviews gave a good picture how Balinese think about spirituality and what it meant for them.

Weak points of the interviews are that information received was very interesting to know and necessary to understand spirituality on Bali but sometimes too much. This comes because everybody has his own interpretation about spirituality and some interesting received information was not applicable on the subject. In appendix 2, the in dept interviews are described.

3.2 CHAPTER SUMMARY

This chapter has examined the different research techniques that have been used to discover the information about the needs and wants of spiritual tourists. Via desk research is general information gained and discovered which information is required in order to reach the goal of this thesis. The means that have been indentified are; forum, on-line questionnaire and in-depth interviews. Analysing the forum is not an official research technique but a tool that has been
used to understand the spiritual tourist. The forum; Mijn Spiritualiteit, is been analysed trough reading and participation in different discussions. The online questionnaire is a quantitative research technique that is, trough the big response of 100, a representative technique. Trough this questionnaire the information is gained about how tourists think about spirituality and about spiritual tourism. The in-depth interviews are a qualitative research technique. Which gave an overview how the Balinese, business and local, think about spirituality and spiritual tourism.

The next chapter will show the results that are gained through the different research methods described above.
What do the results tell us?
SPIRITUAL TOURISM ON BALI

In this chapter the outcome of desk research, the in-depth interviews and the mail survey will be shown. It also discusses the outcome of the forum discussions. As mentioned in the first chapter this research is done to find out if there is a potential for spiritual tourism at Bali.

The potential market is analysed through two different research techniques, desk research and in-depth interviews, which are mentioned and discussed in the previous chapter. Starting with results from the desk research, than the result from the discussion and analysis of the forum as this gives general information of what spiritual people are interested in. After that the results from the mail survey will be discussed because this gives more specific information. At last the results from the in-depth interviews will be shown.

4.1 DESK RESEARCH

Spirituality in the dictionary is described as; immaterial (Wolters, 1992) or as spiritual attitude to life (van Dalen) and it is something that always has existed. The word spirituality comes from the Latin word *spiritus*, that means spirit. Consumers have their own definition of spirituality, the thing they have in common is that they practice spirituality for themselves. Earlier spirituality was linked to religion, but nowadays it is not anymore because according to Nuryanti (1996:25), the heritage movement characterizes the twentieth century; people are actively searching for their ancestral roots. Spirituality is a tool that people use to learn more about themselves.

Having read the literature, it shows that spiritual tourism is a combination of already existing niche markets. It has religious parts in it as tourists sometimes go to holy places, temples to practice spiritual activities. It has also some cultural elements in it, the tourist wants to learn and see more from the destination. Is has wellness elements in it, taking a massage can be helpful clearing the mind to distress.

An important distinction that has to be made is that New Age and spirituality are two different things. New Age is a collective term for modern religious movements which started in the second half of the sixties. People who believe in New Age, try to get the whole world on a "higher level". It is a response to the traditional monotheistic religions; this means that they do not belong to one church or group. They take "the best" from several religions, natural sciences, philosophy and Western psychology. New Age tourism can be unique defined by the activities they undertake; combing culture, religion, nature and health tourism (M.D. Langone, 1993). New Age is spirituality but not all spirituality is New Age.

4.1.1 RELIGIOUS MOTIVATIONS

Religion has long been an integral motive to undertake journeys and it is the oldest form of non-economic travel (Jackowski & Smith, 1992). Due to the fact that the human being search for the truth, enlightenment and that people look for authenticity. Tourists go on pilgrimage for ages for example the Muslims who go on pilgrimage to Mecca. Their journey can involves sightseeing, travelling, visiting different places, buying local memorabilia.

Rountree (2002) estimated that the popularity of religion tourism can be seen not only in the increase of religious motivated travel to sacred sites but also in the combination of New Age spirituality with pilgrimage travel. Houtman & Mascini (2002), estimated that the shift between
the concept of religion and the advent of modern secularising trends, such as post-industrialism, cultural pluralism or scientific rationality (Baum, 2000) led to a significant decrease of religious institutions and the associated practices. Important secularising trends for this concept are the term “religion”, which is used in everyday public discourse to refer to things outside the realm of traditional religious institutions. Such as Williams (2002:603) suggests, in that the use of such terms in everyday vernacular “reflect(s) the deep penetration of New Age ideas or “spirituality” into “culture”. It can be assumed that because of these two trends plus the change of the word “religion”, people see it more as a private and plural experience where “religion” and the “spiritual” are two separate things. As Heelas (1998:5) beautiful notes, “People have what they take to be “spiritual” experiences without having to hold religious beliefs.” In other words, people who consider themselves spiritual would not see themselves religion or vice versa.

4.1.2 CULTURAL MOTIVATION

Tourists make a cultural journey to extend their knowledge about the culture of countries and nations. Mostly it is an organised excursion or (themed) tour. During these holidays tourists visit different attractions like museums, monuments or theme parks or/and visit different events like folkloristic festivals, art exhibitions or cultural festivals.

Culture can be described as the notion, opinion, knowledge, values and norms of people which are part of the society. The values are passed on and obtained through means of awareness and non-awareness learning processes. Culture is a result of experiences from our ancestors, how they survived for instance. But culture is not something static it is something that changes through the years because the values and norms of people change as well. For example; it is now normal that woman take part in educations, whereas the contrary was possible not so long ago.

In general can be said that the market segment of the cultural tourist can be described as the consumers who want to visit cultural attractions and events. They want to see, to experience and learn. This type of cultural motivated travel is more than a trend as people get more interested in art and culture.

4.1.3 WELLNESS MOTIVATION

Tourists who participate in a wellness journey, also called health or holistic, combine their holiday together with a “medical” treatment. Wellness services can be placed within two separate categories: pampering and wellness. Pampering is the self-explanatory part; services such as massages, herbal wraps and scrubs. Wellness is mostly a pleasurable experiences, used to make to consumer more relaxed and contented (Ross, 2001). Wellness provides a holistic approach to maintain a balanced body and mind. It is not only lineated to fitness and spa’s. It is seen as a gateway to emotional, spiritual and psychological wellbeing. Becoming whole again.

Researching the phenomenon wellness tourism, numerous ‘wheels of wellness’ can be found. For example; Puzckó and Bachvarov, who refer to seven dimensions of wellness (SAC 2005): social, physical, emotional, intellectual, environmental, spiritual and occupational. Some authors like Steiner and Reisinger, Devereux and Carnegie have argued that spirituality is at the top of wellness. This represents the swift from orthodox religion towards a kind of transcendent spirituality, where one aims to develop himself beyond the self and the ego.

The World Health Organisation, WHO, described wellness as “a process in which an individual makes choices and is engaged in activities in a way that leads to healthy lifestyles. These
lifestyles have a positive impact which embraces the multiple dimensions of the individual's well being"\textsuperscript{11}.

In “journey of the self: the rise of holistic tourism”, Smith & Kelly (2006) define holistic tourism as something that provides the visitor with a range of activities and/or treatments. These treatments are aimed at developing, maintaining and improving the body-mind-spirit. According to the authors, holistic tourism covers the broadest scope of engagement. Ranging from a weekend hotel-spa break including massage treatments, to an intensive one month-long yoga retreat in basic conditions in South East Asia. According to Smith & Kelly the biggest differences are that spa tourism is more likely to focus on the physical aspect of healing or enhancement, rather than combining these with the development of the mind/spirit. In their eyes, spiritual tourism is more abstract, multi-faith and an eclectic one in which tourists seeks meaning, engagement and peace through activities such as meditation. Sustainable- and eco tourism is also tied closely to holistic tourism.

Smith & Kelly put in their research “wellness tourism” all the dimensions of wellness tourism in a table\textsuperscript{12}:

<table>
<thead>
<tr>
<th>Tourist motivation</th>
<th>Typical location/activities</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>Medical/cosmetic</td>
<td>e.g. hospital or clinic</td>
<td>Connell</td>
</tr>
<tr>
<td>Corporeal/Physical</td>
<td>e.g. massage, spa or yoga</td>
<td>Lea; Lehto, Brown, Chen and Morrison; Puczkó and Bachvarov</td>
</tr>
<tr>
<td>Escapism and relaxation</td>
<td>e.g. the beach, mountains, the spa</td>
<td>Pechlaner and Fischer; Puczkó and Bachvarov</td>
</tr>
<tr>
<td>Hedonistic/Experimental</td>
<td>e.g. festival spaces</td>
<td>Lea; Pernecky and Johnston</td>
</tr>
<tr>
<td>Existential and physiological</td>
<td>e.g. holistic centres focused on self-development and philosophical contemplation</td>
<td>Smith and Kelly; Steiner and Reisinger</td>
</tr>
<tr>
<td>Spiritual</td>
<td>e.g. pilgrimage, new age events, yoga retreats</td>
<td>Devereux and Carnegie; Pernecky and Johnston; Lehto, Brown, Chen and Morrison</td>
</tr>
<tr>
<td>Community-oriented</td>
<td>e.g. voluntary work, charity treks, holistic centres</td>
<td>Devereux and Carnegie; Smith and Kelly</td>
</tr>
</tbody>
</table>

4.3.1.1 SPA TOURISM

In 1991, the International Spa Association (ISPA) found its existence, from that moment on the number of spas has grown exponentially. Spa can been seen as the pampering part of wellness, a very popular activity. The ISPA has defined seven types of spas:

- **Club spa**: a facility whose primary purpose is fitness and which offers a variety of professionally administered spa services on a day-use basis.
- **Cruise ship spa**: a spa aboard a cruise ship providing professionally administered spa services, fitness and wellness components and spa cuisine menu choices.
- **Day spa**: a spa offering a variety of professionally administered spa services to clients on a day-use base.
- **Destination spa**: a spa whose sole purpose is to provide guests with lifestyle movement and health enhancement through professionally-administered spa services, physical


\textsuperscript{12} Tourism recreation research vol. 31, no.1, 2006 page 3. Table 1.
fitness, educational programming and on-site accommodations. Spa cuisine is served exclusively.

- **Medical spa:** individuals, solo practices, groups and institutions comprising medical and spa professionals whose primary purpose is to provide comprehensive medical and wellness care in an environment that integrates spa services as well as conventional and complimentary therapies and treatments.

- **Mineral spring’s spa:** a spa with on-site source of mineral, thermal or seawater used in hydrotherapy treatments.

- **Resort or hotel spa:** a spa owned by, and located within, a resort or hotel providing professionally-administrated spa services, fitness and wellness components and spa cuisine menu choices.

### 4.2 STATISTICS

The statistics of the first quarter of 2008 that are presented by Bali Discovery Tour at 26/4/2008, show that Japan is the number one prominence contributor. Bali Discovery Tour presents separate the European markets and this shows that Russia is the number one prominence contributor followed by United Kingdom, Germany, France and the Netherlands.

The target markets which Minister Wacik is aiming at are; Japan, Europe and the United States, appendix 4. Looking at the information above the markets Japan and Europe are well chosen. Japan is the leading market for years, show statistics presented by the government tourism office in Denpasar from 2000 un till 2006 (Bali regional office of Justice and Human Right). These statistics also show that the United States stated in the top ten of foreign tourists direct arrivals\(^1\).

Taking a closer look at the Japanese market characteristics the group Makeinu\(^1\), also called “office ladies” are an interesting group. These single, financially independent childless women in their 30s tend to travel alone or with a small group of friends. Next to wining and dining they enjoy pampering beauty treatments. Japanese travellers are often interested in nature, they feel happy when being relax and prefer to simply enjoy the scenery.

In Europe, according to the European Travel Monitor, health-oriented holidays account for over 15% of the total European international holiday market. The European Spa Association reports that Europe has more than 1200 spas and health resorts. Trend manager Mr. W. Visser of the company wellness europe in the Netherlands sees opportunities in wellness tourism. Which shows that the interests of the European traveller in wellness grows.

In the United States, wellness is often seen as a way to be beautiful and relaxed. Treatments such as massages, pilates and yoga are popular. A reason for the popularity of these sports are that famous celebrities such as the singer Madonna, practise these activities and show it to everybody. Plastic surgery plays a role in this type of wellness tourism. According to the American board of plastic surgeons it is becoming more and more “natural” to travel for a cosmetic procedure.

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\(^1\) Definition from the British Tourism Authority.
4.3 FORUMS

Forums are an interesting source to gather general information. The forum "mijn spiritualiteit" is divided in five main subjects: spiritual & paranormal, love, general, alternative care and personal. The main subjects are again divided in different subjects. For example the main subject spiritual and paranormal are divided in: spiritual & paranormal; spirituality for beginners: children & their spiritual world; angels & guides: dreams: channelings: meditations: previous life and high sensitive persons. When the member chooses one of those topics, he or she can choose a statement and than participate in the discussion.

Forums make it possible to read specific information. It makes it possible to understand what the writer wants to express. There are messages, questions or discussions about daily subjects where members can react on. It is possible to show your feelings by showing pictures or smiles. While reading, it is possible to pick up certain emotions but because it is written communication it can be wrongly interpreted. In the main subject personal members have the possibility to introduce themselves and mostly they explain why they participated in this forum. Members can react on this by giving comments. This makes it clear that spirituality or what belongs to spirituality is not the same for everybody.

This forum has a lot of members, as a member it is possible to check who is also a member. In total mijnspiritualiteit.nl has 448 members, which participate in 7905 topics and they left 206133 messages behind. From the 448 members, one out of to 3.8 persons is men. When looking at the ages of the different members, it varies from 16 until 60, with some peaks. This shows how varied the demographic features of the forum members are.

Some reasons for being a member of this forum is that people want to be understood and do not want to be judged. In the “normal” world, spirituality is mostly seen as “weird” and at this forum everybody is interested in the subject. Another reason is that people seek for answers or they want to share their knowledge. Some persons become a member trough a spiritual experience and they want to express themselves. Some members where first member of another site and did not feel at “home” there. They surfed on the internet and than come on this forum. Nevertheless, it is necessary to give an overview of the things that keeps them busy. For this paper there is chosen to make a distinction into two different categories: spirituality and holidays.

4.3.1 SPIRITUALITY

As the name of the forum already assume is that a lot of discussions are about spirituality. Members exchange thoughts about what spirituality means for them, off course it is obvious that members have their own opinion and sometimes members disagree with each other. Members does not attack each other but they try to explain why the see it that way, members believe that it is not necessary to judge someone who has another vision about subjects. Learning from each other is an important value.

The forum is not related with any religion but it became clear that members make a link with Eastern philosophies. For example, enlightenment is often linked with Buddhism.

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15 Consult the statistics on 21/5/2008.
16 Agnetha asked the question: Why did you become a member? On the forum mijnspiritualiteit.nl op 29-4-2008.
The following quotes on the forum, shows that the meaning of spirituality is complex:

- "Experience and learn from those experience".
- "Develop your spirit".
- "The good, love, respect, angels, animal spirit, fairies, guides".
- "Being aware that there is more".
- "Learn about yourself and people around you".
- "Nothing".
- "Way of living".
- "So much".
- "Soul love".
- "Learning things".
- "Grow and hopefully become a better person".
- "Try to find my inner selves".
- "Being myself".
- "Being a support in life for others".

4.3.2 HOLIDAYS

On the forum members does not speak a lot about holidays. It is clear that there is a distinction between a regular holiday and a spiritual holiday. A regular holiday is a holiday between 8 and 15 days, mostly within Europe and the main reason to go on holiday is relaxation, sun and sea.

A spiritual holiday is according some members nonsense as they believe spirituality is about being alone and work at your inner selves. So that can be as well at home. When asking specific about a spiritual holiday to Bali only a view member went themselves to Bali for a spiritual holiday. They recommend to visited the place Ubud, where it is possible to follow a lot of different meditation or yoga workshops. They also recommend to go inland to come in touch with the local communities. Other members told that they did not make a spiritual holiday themselves but know people who visit other destinations. Recommend destinations where Peru, Gambia, Aurovilla in India but also destinations like Lalouvesc Ardeche in France, the islands Hvar & Brac in Croatia, Bruges in Belgium, Rhodos an Greece island or Rome are mentioned.

4.4 QUESTIONNAIRE

The questionnaire was send per email on 31.01.08 to 170 persons of no specific gender, age or nationality, see appendix 2. The questionnaire has been filled in by 100 persons, of which 31 where men and 69 where women. Comparing this with the gender of forum members, it looks like more women are open for spirituality than men, taking into account that possibly more women received the survey then men.

The average age of the males is 29 years and the average age of the women is 27 years. The nationality of the recipients is 92% Dutch, 5% German, 1% Finnish, 1% Bulgarian and 1% Indonesian. The reason for this result could be that the questionnaire is send to more Dutch than foreign people.

At the question "What does spirituality mean to you?" the respondents of men and women are comparable, see appendix 2, page 47-449. Mostly the respondents did not have any affinity with spirituality. In total 42,9% of the men and 44,9% of the women.

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17 http://www.mijnspiritualiteit.nl/forum/index.php?topic=12557.0
18 The question was asked by Agnetha at the 17th of February 2008 on the forum www.mijnspiritualiteit.nl
Some quotes from the questionnaire:

- “Being one with myself, my body and my surroundings”.
- “A way to expand my personal mind”.
- “For me it is a way of life, balanced within yourself and the world”.
- “To see things as they are”.
- “Nothing”.
- “Guidance for life”.
- “Much”.
- “Believing there is more between heaven and earth”.

Comparing these quotes with the ones from the forum, the assumption can be made that the opinion about spirituality is likely to be the same. Remarkably, non forum members share the same opinions as forum members. A small percentage of men and women relate spirituality to religion and also a small percent related it to working at your inner selves. The assumption can be made that men and women, who filled in the questionnaire, think the same about spirituality.

At the question “What does holiday mean to you?” the answers of men an women are again common, see appendix 2, page 50-52. Consumers relate holiday to relaxation, freedom and fun. Some consumers talk about culture, meeting new people and about mind clearing. From this information the assumption than can be made is that consumers want to go on holiday to get away from their daily life and enjoy life. Compare it with the opinion of the member on the forum again the meaning about holiday is likely the same. Some elements the respondents gave, such as mind clearing or calm down can been categorised under spirituality, mostly the consumer sees this as relaxation.

Consumers like to do different activities on their holiday, in total 293 reactions are counted for this question. From this can be assumed that consumers like to do around three different activities during their holiday. The number one activity is enjoying the sun on the beach with 27%, after that people like to do excursions organised by themselves, 24%. The figures show that sun and beach are popular elements where people look for in a holiday. That people prefer to organise excursions by themselves shows that people prefer to be an individual and fill in their leisure time to their own needs and wants. They prefer not to go up in the mass and they do not mind to pay more than when they go on trip with a organised tour. Being an individual can be an important aspect for these answers. For Bali these two activities are interesting because the whole year around there is sun, there are beautiful beaches and it is quite easy to organise an excursion yourself.

Looking at the figures deeply and related it to spirituality, is shows that only 3% would chose for taking a workshop such as yoga during their holiday. Those 3% exist out of 2 men and 6 women, the assumption can be made that women are more interested in these kind of activities than men.

At the question “Do you consider yourself as a spiritual person?” the biggest group somewhat disagreed with this statement, 29%. These 29%, exists out of 7 men and 22 women. When you compare it with the results of question “What does spirituality mean to you?” where 44% did not have any affinity with spirituality it is seems a logical result. Looking at the percent of totally agree this is 11%, exists out of 3 men and 8 women. It can be assumed that women have more association with spirituality than men.

Consumers do no want to go on a spiritual holiday, as present in the question, 69%: a spiritual holiday focus on a subject, trough different workshops such as yoga, meditation etc. Again this
seems a logical result because of the low association with spirituality. The writer believes that when tour operators specifically talk about spiritual holidays they scare some consumers who maybe will book a so called spiritual holiday if it is sold as a normal package. Is has to do with the fact that consumers like to try new things but it must not be too different than the things they are just too. For example when consumers book a holiday package to Bali, including excursions to Balinese dances, temples etc., massages and that the accommodation provides workshops such as yoga or meditation consumers will try it out. Maybe only because they have paid for it but when they try it and like it, they will probably come back for this experience.

At the question “What consumers expect from a spiritual holiday?”, a lot did not fill in anything or consumers say that they do not have an opinion about it. A lot of consumers also respond with the answer that they think it is vague or that only “weird” people go on this kind of holidays. It is clear that the respondents have a specific image about spirituality in their mind. Western orientated people connect spirituality with something weird that it is something that they as “normal” persons would not do. Even some respondents talked about personalities from television programs like Char, a TV medium on the Dutch television. The assumption that can be made is that spirituality has an image “problem” in the Western society.

Consumers who would go on a spiritual holiday, prefer to go with friends, 45% or alone, 39%. With these results it must be statute that 12 persons did not fill in this question so the percentage are not reliable. Is can be assumed that consumers prefer to go with friends or alone due to the fact that it is a kind of holiday where you work at your body and mind. It could be very confronted for some people and maybe people do not want to show this to their relatives.

Asking the consumer which destination they link with spirituality 34% chose for Kathmandu in Nepal. After Nepal people chose for Bali and after that for Goa in India. The Asian destinations are seen as more spiritual than the other destinations Sri Lanka and Norway. A reason for this could be that consumer link the Asian lifestyle and their religions with spirituality.

Before the results where known the writer was convinced that women where more interested in the subject than men. Is due to fact that the primary focus may be on self development and that expression emotions is an important element. As men be less inclined to share their personal feelings in a public forum, according to a psychological research by Gray, 2002. Looking at the results of the questionnaire it can be said that the writer was wrong because the opinion off both sex are comparable.

On the overall it can be said that the respondents are not that interesting in a spiritual holiday. Respondents have a negative feeling and image about the subject and trough this they also conclude that they do not like to go on a spiritual holiday. This shows that if the minister Wacik wants to attract European tourists for a spiritual holiday, a lot of promotion has to be done. When the image of spirituality is changed from vague to normal maybe the tourist would be interested in it.
4.5 IN-DEPTH INTERVIEW

The in-depth interviews with different locals and stakeholders (appendix 3) gave specific information about the business point of view and the local point of view on spirituality. Comparing the conversations of the interviewers who talk from their heart and the interviewers who talked from business perspective the opinions are different.

4.5.1 “PURE” SPIRITUAL TOURISM

The Balinese believe that the start of developing spirituality starts from the moment they are born. It is part of their lives and they practise it everyday through offering, celebration days etc. Real spirituality is about developing your inner selves and it can be used to help people but it may not be used to earn money. It is also not something that you do for just of view weeks when you are on holiday, when you start with it you do it for life. Due to that fact they say, there is no link between tourism and real spirituality (tourist B, in the mental map, figure 9).

Balinese believe that there can be a future for some elements of spirituality such as the activities yoga or meditation. When the minister want to develop pure tourism as a product it seems in their eyes difficult. It seems possible to develop new “packages” to find real spirituality but than on small scale and individual level. For example; tourists come to Bali and will be picked up by guide who has knowledge of spirituality. This guide brings them to a spiritual energetic place and leave them there alone by themselves. The tourists and the guide stay their in primitive accommodations with only the basic things they need. The tourists can come to themselves and when they feel the need to talk with someone they can talk with the guide. After a view days, they go to another spiritual energetic place. According to them that is spirituality, working at you inner selves at your own tempo and when wised with advice from someone else.

An existing example is Pantai Mai, a spiritual and learning centre in Lovina, a place in the Northern part of Bali. The situation of the centre is situated direct near sea and trough its geographical situation is gives rest. In this centre the tourists have the opportunity to work at their inner selves trough guides of a spiritual healer. The centre provides its guests breakfast and it is possible to buy drinks. The guest have to go in town to get their dinner. The centre provides free medical check ups for the locals, such as cholesterol check up. At this moment they are busy with building a school, where children who have talent for wood carving can follow free college. This is what real spirituality is according to the Balinese, because off that the Dutch men who owns and runs this spiritual and learning centre is initiated as priest.

4.5.2 WELLNESS-SPiritual tourism

The business point of view is that it will work because Bali is the place to be for the spiritual tourists. They want to develop theme package, that they than can offer to the tourists. This theme is very interesting for tailor-made programmes.

Hotels want to offer the tourists different workshops such as providing yoga lessons in their daily guest activities or more exclusive spa treatments as for example elemental healing. This treatment is inspired by four timeless elements of earth, air, water and fire, this deeply spiritual treatment combines gentle muscular massage, chakra balancing and holistic reiki work to sooth the body, mind and spirit.

Other spiritual related packages that are offered to tourists are for example the yoga retreat holidays in Ubud. These packages involves, yoga, colonics, massage, detox and beauty treatments.
The business point of view is focused on the superficial part. They see those opportunities and they do no even think about the part working at your inner selves. A positive thing is that the way they think, it is easier to realise spiritual tourism than the way the non business people think. It will probably attract more tourists than real spirituality can attract people.

4.5.3 MAPPING THE SPIRITUAL TOURIST

Combing the information conduct it is possible is categorise the spiritual tourists in three groups, in those groups appear different types of tourists, in total seven types.

The tourist who has nothing with spirituality and just enjoys sun, sea and beach:
A Non spiritual tourist

The pure spiritual tourists:
B Spiritual seeker, the individual tourist who book a ticket and accommodation and comes to find its innersole.

The existing tourism types which have a relation with spirituality:
C Sportive spiritual tourist, who participates in activities as yoga.
D Spiritual tourist, the tourist who books in advanced a spiritual organised group trip.
E Cultural tourist, the tourist who want to visit cultural attractions and events.
F Wellness tourist, the tourist combine their holiday together with “medical” treatment.
G Religious tourist, the tourist who visit holy places, temples etc.

In the mental map shown at the next page, on the vertical ass is placed; the watcher this is the tourist who observes spirituality, the interest is very low. On the opposite we find the seeker this is the tourists who works at their inner selves, the interest in spirituality is very high. On the horizontal ass the interested in spirituality is shown, not interested in spirituality and 100% interested in spirituality.

The no spiritual tourist (a) is the tourist who is not possible to convince to go on a spiritual holiday or participate in spiritual activities.

The sportive spiritual tourists (c), the cultural (e) tourist and the religion tourist (g) are the types that can be convinced to go on a spiritual holiday. The sportive spiritual tourist is already interested in spiritual activities for them the step to book an organised spiritual holiday can be smaller. Due to the fact these kind of holidays offer the activities they now do on their own but than in a package, the movement from C to D can be made.
The cultural tourist is interesting in the background of the local culture and behaviour of locals. For them the step to book an organised spiritual holiday seems higher than the sportive spiritual tourist but not that high, due to the fact they like to learn more about the cultural of a destination. These holidays offer activities that are specific for the destination, this is inline with the learning aspect. The movement from E to D can be made but will be probably not be done by these tourists.
The religious tourist has interested in spirituality but than on a religion level, on their holiday they visit holy places and go further to the next one. The step for them to book an organised spiritual trip is the highest of three types. Due to the fact these kind of holidays offer much more than only visits to holy places. The active part such as following yoga lessons can be an element.
they do not like to do, on the other hand the meditation part looks interesting for this group. The movement from G to D is a hard one but not unattainable, but it would take some years. The spiritual seeker (b) is the tourist which prefer to go on a spiritual holiday and work individual on their inner selves. This type of tourists will not make a movement to one of the other types are not aiming at the same goal as them.

Looking at the existing niche markets, culture, religion and wellness tourism. There is a cohesion, between the wellness tourist (f) and the spiritual tourist (d) as they both enjoy they do spiritual related activities. The wellness tourist takes massages to distress, this can be seen as working at your body and mind. The spiritual tourist books in advance different workshops, such as yoga or meditation where they can work at their body and mind. The essence of their personal goal varies from wellness to spirituality. The cohesion is the approach to maintaining a healthy body and mind. The personal goal of the wellness tourist is to get a healthy body and mind trough variety of services; ranging from fitness, nutrition, skin care, health education, stress management to counselling. The personal goal of the spiritual tourist is finding your inner selves trough healing/spiritual related therapies such as yoga, meditation, Tai Chi.

The spiritual tourists are slightly more seekers than de wellness tourists, as they go in therapy to find their inner selves and wellness tourists go for the relaxation element. Those two types can cross each other in their holiday or even replace each other (figure 9 type F-D).
4.6 FUTURE SCENARIOS

To speak of the future or what is possible on the long-term perspective is always subjected to the danger of generalisation. Combing the gained information, three different future scenarios appear when Bali exploit herself as a spiritual destination are:

- Spiritual tourism can be developed all over Bali.
- Elements of spiritual tourism can be regional developed.
- Spiritual tourism becomes a part of wellness tourism.

**Scenario 1  Spiritual tourism can be developed all over Bali**

The three types of tourists described below, are really searching for a spiritual element in their holiday. It is important to make a distinction between the three different spiritual tourists because their needs are somewhat different. A positive effect of this scenario is that all parts of Bali can profit from spiritual tourism. A negative effect can be that the now relative unspoiled parts of Bali the Northern or the Eastern part of Bali, can be harmed by tourism. The writer believes that the negative impact will be minimum because the spiritual person is someone who thinks about others including nature.

Bali has a lot to offer when it comes to spirituality. In this scenario all the spiritual interested tourists come to Bali; the spiritual tourist, is the tourist who books in advanced an organised trip. These tourists can combine the southern and the northern part of Bali during their holiday. In the south they find the sportive activities and in the north they can search for their inner selves.

The spiritual seeker, is the tourist who specially comes to find his/her inner selves. For these tourists the Northern part of Bali is interesting because of the authenticity, this will help them in their spiritual journey. In the North it feels that time stood still and in combination with the beautiful nature, this is the place to be for the spiritual seeker.

The sportive spiritual tourist, is the tourist who follows yoga or meditation classes during their holiday. For these tourists who are looking for spiritual activities the touristic areas as Ubud, Kuta, Nusa Dua and Sanur provides the tourist different possibilities. There are workshops that can be followed in special retreat hotels, some hotels offer it as daily activity or the tourist can go to a yoga/meditation centre. This makes it possible to combine pleasure with spirituality.

**Scenario 2  Elements of spiritual tourism can be regional developed.**

A positive effect of regional development is that spiritual tourism will be concentrated and that makes it easier to control. A negative effect that can appear for example in the Northern part, when it becomes a big success; the question is if the area is able to cope with a big stream of tourism? It is also not possible to place the three types together in one area.

The two types of tourists described in scenario 1, the sportive spiritual tourist and spiritual tourist, combine pleasure with spirituality. For them the southern part of Bali is interested due to the fact they want to see/visit the highlights at their destination. Therefore they go to different (holy) places or participate in local workshops. They like to be pampered and get a massage or cleaning ceremony to become totally relaxed. They are not focused on finding their inner selves but they just like to visit different kind of well known (holy)places, they like to work at their body being active through participate in workshops and relax by taking a massage.

For the spiritual seeker, the tourist who specially comes to find their inner selves, the Northern part of Bali is interested. Especially trough its authenticity and in combination with the beautiful nature, this is the place to be for the spiritual seeker.
Scenario 3  Spiritual tourism becomes a part of wellness tourism.
A positive element, is that wellness in combination with spirituality can attract a big and divers

group of tourists. Also a positive effect is that accommodations can follow this trend by giving

their guests the possibility to follow a workshop. It is a relative easy extra service they can offer,

which does not cost a lot and can lead to more profit. When a accommodation works with local

masters in yoga or meditation is also provide more employment. A negative effect can be that

accommodations offer the activities to their guests but hire foreign masters in yoga or

meditation. This will cause leakage and it finally brings more damage than benefits to the island.

Wellness and spiritual tourists can perfectly be combined because they both looking for balance

between body and mind. These positions below, reflect the multiple and changing motivations of

the spiritual tourist, whose interest and activities switch from wellness to spiritual and vice

versa. When the movement takes place, of the types B, E and G towards D (figure 9). The

question is if the existing spiritual tourist will stay at the same place? They can make the

movement to:

- Become a wellness tourist
- Become a wellness and spiritual tourists
- Become a spiritual seeker

![Stages of Spiritual Tourists in a Venn-Diagram](image)

FIGURE 10  STAGES OF SPIRITUAL TOURISTS IN A VENN-DIAGRAM

All the different spiritual tourist types mentioned in scenario 1, can be interesting for

wellness-spiritual tourism. The spiritual tourist, is the tourist who books in advanced an

organised trip. These tourists can combine the sportive side, yoga with the search for their inner

selves. The spiritual seeker, the wellness side, massage can help them clear their mind, which

helps them to find their inner selves. The sportive spiritual tourist, the tourist who follows a

yoga classes or the spiritual tourist are interested in the active side. They want to see the

highlights at their destination and therefore they visit different (holy) places and participate in

local workshops, the spiritual side. They like to get a massage or cleaning ceremony to become

totally relaxed, the wellness side.

4.7  CHAPTER SUMMARY

This chapter has examined the results gained through desk research, the forum, the on-line

questionnaire and the in-depth interviews. All the information in put in a swot analysis,

appendix 5. Via desk research different definitions of spirituality come forward and what it can

mean for tourism. Desk research proved that spiritual tourism exists but that it is implemented

in existing niche markets such as religious tourism, speaking about a pilgrimage, cultural

tourism as spirituality is part of the Balinese culture and wellness tourism, where spiritual
activities, yoga and technique, massage are used. The statistics provided by the government tourists office, show which foreign tourists visits Bali the most. Further desk research showed that the top three, Japan, Europe and United States can be potential target group.

The forum gave more information about where the members are interested in. Via participation in discussions and asking direct questions such as "why did you become a member?" or "do you consider Bali as a spiritual destination?" it became possible to make a picture of the potential spiritual tourist.

The online questionnaire, which was send to 170 persons and filled in trough 100 persons, gave information about how the "normal" person thinks about the subject spirituality and spiritual tourism. Comparing the results with the answers of the forum members is shows that there is only a slight difference in their approach. The "normal" person does not consider them self as spiritual and the forum member consider itself spiritual. The reactions towards the interest in a spiritual holiday are the same, the biggest group of the response do not want to go on a spiritual holiday.

The next chapter will show the conclusion and the recommendations towards the Balinese minister of tourism and culture.
Spiritual tourism go or no go?
CONCLUSION AND RECOMMENDATIONS

In this chapter the findings from the literature and the field research are combined in order to draw a conclusion and recommend for the Indonesian government. The conclusion is based on the research questions and its sub-questions which were set in the first chapter.

5.1 CONCLUSION

The history and the main cultural influence which created the Hindu Bali culture as it is known today, has been examined and showed that the Balinese strongly keep on their inherent culture and believes. The Balinese understand very well that it is important to keep their own culture in line with their traditions. That this is their unique selling point, tourists come to Bali to experience their culture and their manner of celebrate holy days.

From the results which are gained through desk research, can be concluded that spiritual tourism, in a certain way, exists. But it is, from a touristic point of view, not seen as a separate niche market. Spiritual tourism at this moment is seen as either an element that belongs to existing niche markets such as religious tourism, in the form of a pilgrimage. As a part of cultural tourism as spirituality is part of the Balinese culture. Or as a part of wellness tourism, where spiritual activities like yoga, and techniques like massage are used.

Regarding the statistics which have been presented in chapter 4.2, three main markets have been identified: Japan and Europe. The minister of culture and tourism identified the markets Japan, Europe and the United States as potential target groups for prospective spiritual tourism.

The forum gave more inside information about the preferences of the spiritual person. Via participation in discussions, asking questions and comparing the answers with the results of the "normal" respondents from the online questionnaire it became clear that there are different types of spiritual persons. The person who looks for its inner selves the so called "spiritual seeker", the person who likes to participate in spiritual related activities the so called "sportive spiritual person" or the person who books in advance an organised trip including treatments the so called "spiritual tourist".

It can be concluded that from those three types mentioned above; spiritual seeker, sportive spiritual person or the spiritual tourist, can be defined in two groups: "pure" spiritual tourism and wellness-spiritual tourism.

5.1.1 "PURE" SPIRITUAL TOURISM

Pure spirituality is not a religious doctrine or an ideology, but an objective that people are aiming for. A "pure" spiritual tourist focuses on the development of its inner self, and being aware of certain things. This spiritual tourist also believes that everything in life has a meaning. "Pure" spirituality is an individual search to the sense of life. By looking for answers and reflecting them on daily life, a "pure" spiritual tourist gain more knowledge about the "goal" that the spirit has in mind for them. When they know what their "goal" is, tourists can make the right choices in life and reach their goal. This form of growth is indissoluble connected with spirituality. Important is that the choices that the spiritual tourist makes, are not the easiest as they have to contribute to their personal learning process.
5.1.2 WELLNESS-SPIRITUAL TOURISM

The wellness-spiritual tourist is not aiming at the same goal as the “pure” spiritual tourist, which is to look for its inner self. The wellness-spiritual tourist is a tourist who just likes to do activities that are accidently spiritual related. A spiritual related activity that can be offered to the tourists during their holiday, can be either a yoga lesson which is given by a master in yoga in a hotel, or a meditation lesson on a sacred place, such as a temple. This tourist also likes to be pampered via spiritual related techniques such as a Balinese massage, which helps clearing the mind.

5.2 RECOMMENDATION

Tourism can be seen as a tool to enhance the welfare of inhabitants. As a tool, it must be managed and used appropriately to achieve its objective. While the negative impacts, which might consequently emerge, should be minimum. For realisation of spiritual tourism, the main objective of tourism planning should be; assurance that the elements that the tourists needs to have to experience the spiritual holiday, are available.

As mentioned before, Bali has the necessary elements to develop “pure” spiritual tourism and wellness-spiritual tourism. Looking at the existing main tourism markets at Bali; the cultural tourism market and the spa tourism market. When looking at the opinion of the interviewed persons in general; the Balinese people do not see a link between tourism and “pure” spirituality, and interviewed potential tourists do not have a real opinion about it as only that “weird” people will make such a holiday. With this results in the back of the writers mind, and looking at the three different future scenarios in chapter 4, the following recommendation is recommended.

Scenario three, spiritual tourism becomes a part of wellness tourism is seen as the most successful scenario for Bali. Due to the fact that during the past years, a lot is invested in spa tourism. The hotel industry who started to offer their guests spa treatments, the spa centres which appear everywhere in Bali. The active part of wellness, the yoga and meditation lessons are offered to tourists in special centres, as travel packages or as daily guest activities in the hotel sector.
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Every religion or culture all over the world has their own way to define and celebrate their new year. For example, the Chinese have the Imlek year and to celebrate it, have, as they called it in their own language. “Gong Xi Fait Choy”. The Moslem societies have their Muharam year, and any of they people over the world using the Gregorian calendar, celebrate the New Year on January 1st.

The same thing also occurs in Bali however the Balinese use many different calendar systems. The have adopted the Gregorian calendar for business and government purposes. But for the endless procession of holy days, temple anniversaries, celebrations, sacred dances, building houses, wedding ceremonies, death and cremation processes and other activities that define Balinese life, they have two calendar systems. The first is the Pawukon (from the word Wuku which means week) and Sasih (which means month). Wuku consists of 30 items starting from Sinta, the first Wuku and end up with the Watugung the last one. The Pawukon, a 210-day ritual calendar brought over from Java in the 14th century, is a complex cycle of numerological conjunctions that provides the basic schedule for ritual activities on Bali. Sasih, a parallel system with the vernal equinox and is equally important in determining when to pay respect to the Gods.

Westerns opens the New Year in revelry, however; in contrast, the Balinese open New Year in silence. The is called Nyepi Day, the Balinese day of Silence, which falls on the day following the dark moon of the spring equinox, and opens a new year of the Saka Hindu era which began in 78 A.D.

Before Nyepi there are all kind of different ceremonies the Balinese have to follow up. It start three days before Nyepi day with Melasti or Mekiyis or Melis. It is meant to clean the pratima or arca or pralingga (statue), with symbols that help to concentrate the mind in order to become closer to God. This ceremony is aimed to clean all nature and its content and also to take the Amerta (the source for eternal life) from the ocean or other water resources (i.e. lake, river etc.). Three days before Nyepi, all the effigies of the God from the entire village temples are taken to the river in long and colourful ceremonies. There, they have are bathed by the Neptune of the Balinese Lord, the God Baruna, before being taken back home to their shrines. The day before Nyepi, is called Tawur Kesanga. All villages in Bali hold a large exorcism ceremony at the main village cross road, the meeting place of demons. They usually make Ogho-Oghoh, this are fantasy monsters or evil spirits made from bamboo, for carnival purpose. The Ogho-Oghoh monsters symbolize the evil spirits surrounding in their environment, which have to be god rid from their life. The carnivals themselves are held all over Bali following sunset. Bleganjur, Balinese gamelan music accompanies the procession. Some are giants taken from classical Balinese lore. All have fangs, bulging eyes and scary hair and are illuminated by torches. The Seka Teruna, the youth organisation of Banjar, usually organises the procession. When the Seka Teruna is playing Ogho-Oghoh, everyone enjoys the carnival. In order to make a harmonic relation between human being and God, human and human, and human and their environments, Tawur Kesanga is performed in every level of society, from the people’s house. In the evening, the Hindus celebrate Ngerupuk, start making noises and light burning torches and set the Ogho-Oghoh on fire in order to get the Bhuta Kala, evil spirits, out of their lives.
On Nyepi itself, on every street it is quiet, nobody is allowed to do their normal daily activities. Usually a Pecalangs, this is a Balinese traditional security man, checks for streets security, they are the only ones allowed on the street. No traffic is allowed, light must be kept to a minimum, the radio or TV must be turned off and, of course, no work. Even loving making, the ultimate activity of all leisure times, is not supposed to take place, nor even attempted. The whole day is simply filled with the barking of a few dogs, the shrill of insect and is a simple long quiet day in the calendar of this otherwise hectic island! On Nyepi the expected to be clean and everything starts anew, with Man showing his symbolic control over himself and the “force” of the World, hence the mandatory religious control.

The day after Nyepi, Ngembak Geni, the Hindus societies usually visited each other and doing Dharma Canthi. Dharma Canthi are activities of reading Sloka, Kekidung, Kekawan etc. this are ancient scripts containing songs and lyrics.
<table>
<thead>
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<th>Question 1: are you a male or female?</th>
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<tr>
<td>Male</td>
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<tr>
<td>Female</td>
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In total 100 persons respond at the questionnaire. From those 100 respondents, 31 are men and 69 are women.

**Question 2: What does spirituality mean to you?**

The opinion of the men:

- A way to expand my personal mind.
- I am a believer, but not as a practitioner.
- I am a Christian person so it means a lot to me.
- Behaving in a way which does not conflict with the bible, not by the letter of the bible, but for example I'm trying to help and listen to anyone who needs me.
- Just spoke to a person I consider to be spiritual. I don't know her name; I just talked to her. It was her last evening before she went to a Buddhist monastery for three months. What struck me most was the fact that she can't talk or speak to people for those three months. I think that is what spirituality means to me; to focus totally on yourself in order to try and understand yourself and your world.
- Combining a holiday with religious "tourist" attractions.
- Being one with myself, my body and my surroundings.
- Nothing.
- For me it is a way of life, balanced within yourself and the world.
- Irrationalities.
- Not much.
- Nothing.
- Not much.
- To see things as the are.
- Nothing.
- Guidance for life.
- I am not a spiritual person.
- Discovering your true self.
- Catholic.
- Reiki and alternative healing, beaming etc.
- Not much.
- Much.
- Don't get any special thoughts, doesn't mean much to me.
- Religion in other powers.
- Believing there is more between heaven and earth.
- Nothing.
- Nothing.
- Nothing.
- Can be an important guide for a person, but is more often just a bunch of crap. That's because there are many people with real spiritual gifts, but many more who are only pretending but are really just doing it for money.
- Nothing.
<table>
<thead>
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<th>The opinion of the women:</th>
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<tr>
<td>To get rest with your inner self</td>
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<td>Become in contact... Feel more than people can see or feel</td>
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<td>Not something special to me but I have an open view for people who are spiritual</td>
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<td>Not that much</td>
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<td>Enrichment of yourself.</td>
</tr>
<tr>
<td>It's a part of my life...for me it's to know that there is more than we can see</td>
</tr>
<tr>
<td>A way of living</td>
</tr>
<tr>
<td>A lot. It is my life. It is something that has to do with love, loving yourself and other. Also that life</td>
</tr>
<tr>
<td>does not end here on earth.</td>
</tr>
<tr>
<td>To get in touch with your inner self</td>
</tr>
<tr>
<td>It's my way of life</td>
</tr>
<tr>
<td>Leven with a capital, but today spirituality is a swollen air castle</td>
</tr>
<tr>
<td>Knowing more about yourself</td>
</tr>
<tr>
<td>Sometimes I believe in spirituality and sometimes I don't! For example, I don't believe in Char! But</td>
</tr>
<tr>
<td>I do believe in: cats, that they looking up for dying people.</td>
</tr>
<tr>
<td>Not much</td>
</tr>
<tr>
<td>Nothing</td>
</tr>
<tr>
<td>Nothing</td>
</tr>
<tr>
<td>Nothing</td>
</tr>
<tr>
<td>The things which happen above you like flying, spoons bending etc.</td>
</tr>
<tr>
<td>Thinking about metaphysical things, if there's life after death</td>
</tr>
<tr>
<td>A way of living</td>
</tr>
<tr>
<td>Not much</td>
</tr>
<tr>
<td>Yoga</td>
</tr>
<tr>
<td>Its so scary to think about it</td>
</tr>
<tr>
<td>Nothing</td>
</tr>
<tr>
<td>Not very much</td>
</tr>
<tr>
<td>Not my cup of tea</td>
</tr>
<tr>
<td>A am a Buddhist I believe in myself</td>
</tr>
<tr>
<td>Not much</td>
</tr>
<tr>
<td>I know it exists, sometimes I feel it but I don't practice anything</td>
</tr>
<tr>
<td>Some free floating activity which makes you relax and come to yourself</td>
</tr>
<tr>
<td>Working at your inner selves</td>
</tr>
<tr>
<td>That there is more then people can see</td>
</tr>
<tr>
<td>Being in balance with yourself and the world around you</td>
</tr>
<tr>
<td>Not too much</td>
</tr>
<tr>
<td>Believing in something solely for your own sake and not because someone else thinks you should.</td>
</tr>
<tr>
<td>Believing in things that are beyond the eye</td>
</tr>
<tr>
<td>Nothing</td>
</tr>
<tr>
<td>Tranquility, in touch with your self</td>
</tr>
<tr>
<td>Nothing</td>
</tr>
<tr>
<td>Being open-minded about things the eye cannot see</td>
</tr>
<tr>
<td>Not so much</td>
</tr>
<tr>
<td>Awareness of your state of mind and body</td>
</tr>
<tr>
<td>-----------------------------------------</td>
</tr>
<tr>
<td>When the human soul is closely involved</td>
</tr>
<tr>
<td>Nothing</td>
</tr>
<tr>
<td>Mysterious</td>
</tr>
<tr>
<td>Nothing much</td>
</tr>
<tr>
<td>Nothing</td>
</tr>
<tr>
<td>Not important</td>
</tr>
<tr>
<td>Nothing</td>
</tr>
<tr>
<td>Not much</td>
</tr>
<tr>
<td>Difficult question. I am not busy with it. Religion.</td>
</tr>
<tr>
<td>Don't know</td>
</tr>
<tr>
<td>Inspiration and alternative to general religions</td>
</tr>
<tr>
<td>Not much</td>
</tr>
<tr>
<td>I am not busy with this subject, but it something were you as person totally life for.</td>
</tr>
<tr>
<td>Nothing</td>
</tr>
<tr>
<td>Not too much</td>
</tr>
<tr>
<td>Not so much</td>
</tr>
<tr>
<td>More sense to life</td>
</tr>
<tr>
<td>Everything concerning the spirit</td>
</tr>
<tr>
<td>Interesting, as long as people don't bother me with it</td>
</tr>
<tr>
<td>Nothing special</td>
</tr>
</tbody>
</table>
**Question: What does holiday mean to you?**

**The opinion of the men:**

<table>
<thead>
<tr>
<th>Relaxation, rewind from daily life</th>
<th>A point in every year to relax with the family</th>
</tr>
</thead>
<tbody>
<tr>
<td>Time to relax</td>
<td></td>
</tr>
<tr>
<td>Relaxing and enjoying sun, beach and others with the family</td>
<td></td>
</tr>
<tr>
<td>My best holiday memories are from holidays when I was in a completely different situation than normal. Walking the hills of Scotland or on a train through Eastern Europe, something active, something different</td>
<td></td>
</tr>
<tr>
<td>Discover new cultures together with relaxation</td>
<td></td>
</tr>
<tr>
<td>A time to find myself</td>
<td></td>
</tr>
<tr>
<td>Relaxation</td>
<td></td>
</tr>
<tr>
<td>Some time and space for myself to be free were I want to go...</td>
<td></td>
</tr>
<tr>
<td>Sleep inn</td>
<td></td>
</tr>
<tr>
<td>Enjoy the days free, do what you like</td>
<td></td>
</tr>
<tr>
<td>A lot</td>
<td></td>
</tr>
<tr>
<td>Very much</td>
<td></td>
</tr>
<tr>
<td>Getting out of the daily routine</td>
<td></td>
</tr>
<tr>
<td>Relaxation and see things</td>
<td></td>
</tr>
<tr>
<td>A lot</td>
<td></td>
</tr>
<tr>
<td>Free day!</td>
<td></td>
</tr>
<tr>
<td>Freedom</td>
<td></td>
</tr>
<tr>
<td>Relaxing</td>
<td></td>
</tr>
<tr>
<td>Fun</td>
<td></td>
</tr>
<tr>
<td>Vacation, relaxing, working</td>
<td></td>
</tr>
<tr>
<td>Relaxation</td>
<td></td>
</tr>
<tr>
<td>Much</td>
<td></td>
</tr>
<tr>
<td>Free time, and some time to relax..</td>
<td></td>
</tr>
<tr>
<td>Time of from school, work. Possibly away from own home</td>
<td></td>
</tr>
<tr>
<td>Freedom, way to discover other cultures, recharging the battery</td>
<td></td>
</tr>
<tr>
<td>Important</td>
<td></td>
</tr>
<tr>
<td>Fun, adventure, relaxation</td>
<td></td>
</tr>
<tr>
<td>To rest and sporting</td>
<td></td>
</tr>
<tr>
<td>A few weeks of total relaxing and/or partying!</td>
<td></td>
</tr>
<tr>
<td>A way to fill in my spare time</td>
<td></td>
</tr>
<tr>
<td>Having a good time somewhere abroad. Sometimes doing a lot of cultural things sometimes just chilling at the beach</td>
<td></td>
</tr>
</tbody>
</table>

**The opinion of a women:**

<table>
<thead>
<tr>
<th>Rest, Relax en Culture</th>
<th>Regarding the culture of a country</th>
</tr>
</thead>
<tbody>
<tr>
<td>Enjoying culture/sun, relaxation and having fun</td>
<td></td>
</tr>
<tr>
<td>Time to relax and to do some cultural sightseeing</td>
<td></td>
</tr>
<tr>
<td>Rust and being in another environment</td>
<td></td>
</tr>
<tr>
<td>Calm-down</td>
<td></td>
</tr>
<tr>
<td>Relaxing, travelling, escape from daily life</td>
<td></td>
</tr>
<tr>
<td>A few weeks away from everything</td>
<td></td>
</tr>
<tr>
<td>You can relax</td>
<td></td>
</tr>
<tr>
<td>Not only sunbathing but learning the locals and their culture.</td>
<td></td>
</tr>
<tr>
<td>To see en experience things that I don't see in my daily life</td>
<td></td>
</tr>
</tbody>
</table>
Relaxing and smell other cultures.

To be lazy and enjoy my free time that I have on that moment. I work the whole year at school and my job.

Relaxing

Relaxing, free time for myself, time to grow, time to come to rest.

Nice, but I never go to abroad.

Great I go every 2 months on holiday

It's nice, relaxing, exciting, see more of the world

It's important.

Nice

A lot. Freedom, enjoy

Travelling, excursions, doing nothing

A lot, time to un stress and to get things under control again

Freedom and enjoy

I like holidays, but not too often.

Relaxing

A lot of fun with friends and do things you cant do during the year

I love it

fun, relaxing

A lot

Time to relax and get away from everything in your regular life

Three times a year is a must

Relaxing

To be lazy end enjoy the sun/free time

More than 3 days off daily life

Sun, sea, beach, fun, relaxation

Relaxations, mind clearing,

Relax and enjoy the surroundings and people you visit

Relaxation, enjoyment

Having a good time

Away from home, relaxing and learning about other cultures

Mental and physical change of situation

Enjoying, pleasure

Relaxation, experiencing new cultures, countries, sun big blue oceans

Relaxation, rest, adventure

Time to explore new places in a relaxed manner

A break from daily life at a different place

No obligations, do what you want

A leisure time when people can escape from daily life, problems and stress.

Relax, sociability, unconstraint.

Important

Time to relax and set your mind free

Everything

Important

Very important

Do nothing, swimming, sunning and getting drunk

A time of relaxation and exploring the world.

To have a great, relaxing experience

Free of stress, away from daily life, seeing a new place, meet new people

A lot

Relax
A lot
No watch, freedom
Nice
Freedom, quality time with family
Free time to spent
Getaway from school/work: life
Relaxing and exploring

<table>
<thead>
<tr>
<th>Question: Which of the following activities do you do during your holiday?</th>
<th>More answers are possible</th>
</tr>
</thead>
<tbody>
<tr>
<td>Enjoying the sun on the beach</td>
<td>80% 27%</td>
</tr>
<tr>
<td>Enjoying nightlife</td>
<td>56% 19%</td>
</tr>
<tr>
<td>Excursions organised by a tour operator</td>
<td>31% 11%</td>
</tr>
<tr>
<td>Excursions organised by yourself</td>
<td>71% 24%</td>
</tr>
<tr>
<td>Excursions organised by a local guide</td>
<td>40% 14%</td>
</tr>
<tr>
<td>Taking workshops (yoga/pilates/qi gong)</td>
<td>8% 3%</td>
</tr>
<tr>
<td>Following lessons (English/ Spanish)</td>
<td>7% 2%</td>
</tr>
</tbody>
</table>

n=293

The opinion of the men:
23 out of 31 Enjoying the sun on the beach
20 out of 31 Enjoying nightlife
8 out of 31 Excursions organised by a tour operator
22 out of 31 Excursions organised by yourself
8 out of 31 Excursions organised by a local guide
2 out of 31 Taking workshops (yoga/pilates/qi gong)
1 out of 31 Following lessons (English/ Spanish)

Men react in total 84 at this question, men do 2.7 activities during their holiday.

The opinion of the women:
57 out of 69 Enjoying the sun on the beach
36 out of 69 Enjoying nightlife
23 out of 69 Excursions organised by a tour operator
49 out of 69 Excursions organised by yourself
32 out of 69 Excursions organised by a local guide
6 out of 69 Taking workshops (yoga/pilates/ qi gong)
6 out of 69 Following lessons (English/ Spanish)

Women react in total 209, women do 3.0 activities during their holiday.
**Question: do you consider yourself as a spiritual person?**

<table>
<thead>
<tr>
<th></th>
<th>don't agree</th>
<th>11%</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>27%</td>
<td></td>
</tr>
<tr>
<td></td>
<td>29%</td>
<td></td>
</tr>
<tr>
<td></td>
<td>22%</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>10%</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>11%</td>
<td></td>
</tr>
</tbody>
</table>

For this question one women did not fill in a answer.

The opinion of the men:
11 out of 31 Don’t agree with this statement
7 out of 31 Somewhat disagree
6 out of 31 Nor agree / Nor disagree
4 out of 31 Somewhat agree
3 out of 31 Totally agree

Men react in total 31 at this question.

The opinion of the women:
16 out of 69 Don’t agree with this statement
22 out of 69 Somewhat disagree
16 out of 69 Nor agree / Nor disagree
6 out of 69 Somewhat agree
8 out of 69 Totally agree

Women react in total 68 at this question.

**Question: would you consider going on a spiritual holiday*?**

*Spiritual holidays focus on a subject, trough different workshops such as yoga etc.

<table>
<thead>
<tr>
<th></th>
<th>Yes</th>
<th>35%</th>
</tr>
</thead>
<tbody>
<tr>
<td>9 out of 31 Would go on a spiritual holiday</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

In total 9 men react on this question.

The opinion of the women:
26 out of 69 Would go on a spiritual holiday
43 out of 69 Would not go on a spiritual holiday

In total 69 women react on this question.
**Question:** Can you please explain what you expect from a spiritual holiday?

<table>
<thead>
<tr>
<th>The opinion of the men</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Learn about yourself</td>
<td>n.a</td>
</tr>
<tr>
<td>More relaxing</td>
<td>I think I would expect a quiet relaxing environment to find and explore myself all over again</td>
</tr>
<tr>
<td>Getting knowledge of a particular way of life in a spiritual aspect</td>
<td>A way to better understand myself and my surroundings</td>
</tr>
<tr>
<td>Learning and growing, enjoying and relaxation having fun, meet like minded people</td>
<td></td>
</tr>
<tr>
<td>Visiting spiritual places: churches, graves, pilgrimage</td>
<td>I don’t no, because I don’t know it and perhaps I don’t like it</td>
</tr>
<tr>
<td>I don’t like it</td>
<td></td>
</tr>
<tr>
<td>Something relaxed with few activities</td>
<td></td>
</tr>
<tr>
<td>Total rest</td>
<td></td>
</tr>
<tr>
<td>Floaty</td>
<td></td>
</tr>
<tr>
<td>I have no expectation considering these holidays.</td>
<td></td>
</tr>
<tr>
<td>Combining relaxation with self exploration</td>
<td></td>
</tr>
<tr>
<td>Enlighten, information</td>
<td></td>
</tr>
<tr>
<td>I have no expectation considering these holidays.</td>
<td></td>
</tr>
<tr>
<td>Nothing</td>
<td></td>
</tr>
<tr>
<td>Visiting spiritual important/interesting places</td>
<td></td>
</tr>
<tr>
<td>Growth</td>
<td></td>
</tr>
<tr>
<td>Vague, woolly</td>
<td></td>
</tr>
<tr>
<td>I don’t think about this subject</td>
<td></td>
</tr>
<tr>
<td>Lots of “zweefteven” and much crap mixed with some “true” spiritual truths and values</td>
<td></td>
</tr>
<tr>
<td>I really do not know</td>
<td></td>
</tr>
</tbody>
</table>
Opinion of the women:

- Become one with yourself and get a better understanding of yourself.
- Become to rest and the tools you learn over there you can use at home.
- Being open, free and parts of religious.
- If I would go, I think it should be a mindful filling experience in which I could find my inner piece.
- A holiday with constantly spiritual activities.
- To find out if their is more between heaven and earth.
- No idea.
- Contact to spiritual leaders, Guidance on how to live a spiritual life.
- Having the choice to participate, there need to be some places where you can retreat to alone, nature.
- No increase knowledge trough workshops.
- To learn more about me, the world, people around me, to rest, to enjoy, to explore, workshops.
- Meditation on nice spots, quiet places, workshops.
- Om plekken te bezoeken die mooie energieën hebben. En workshops te volgen lijkt me ook leuk.
- Meditation, learn about yourself.
- Contact with gelijkgestemden, new inzichten krijgen en vooral plezier hebben.
- Health activities and good food.
- Most of the people are weird who visited this holidays!
- I have no idea.
- zweverig gedoe en in het reine komen met je zelf.
- Nothing.
- Meet different people with their cultures.
- I don’t know.
- Follow workshops.
- Finding your inner self, or something in that direction.
- Special courses.
- A lot of yoga, I don’t have patience for spiritual things.
- I have no idea.
- I don’t know, spiritual sessions during the day?
- Rest, focus, relaxation, freedom, clarity of the mind.
- To learn more about it en to learn to practice it.
- Meditation through the whole day, being in nature.
- The possibility to work at my inner selves by following workshops.
- (ancient)culture, nature, maybe even workshops.
- Try to achieve total relaxation and full balance with yourself.
- I have never heard of spiritual holidays.
- That it relaxes you and makes you forget about the worries of daily life back home.
- Spiritual enrichment and new views opening up to me.
- A lot of quietness, relaxed atmosphere, and a lot of nonsense.
- Serious involvement of all participants, no pressure from the organisation.
- A lot of activities related to a higher power and to find your inner self.
I guess it is focused on relaxing and finding the 'inner peace'.

To learn something new and interesting I can use in difficult moments like stress and sickness

Find you inner self

bijwonen rituelen/bezoeken tempels

A lot of yoga, pilates and healthy food

Nothing

Relaxation, enjoyment

To learn something about yourself

Holiday in which you try to explore yourself and get to know about religions.

To be with other people who are into spiritual holidays and events and have e.g. yoga lessons

Relaxation, attention for health and mind

Never heard of it before to be honest, so you say its about yoga in the previous question

Focus on 1 specific thing

Nothing

A lot of zweverige

To many things with your body

Different way of looking at life/relaxation

Meditation, find yourself in peace

Relaxation, thinking about the other side of life, candles, enigma music, etc

Relaxing mind, body and spirit

---

Question: when you go on a spiritual holiday with who would you go?

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Alone</td>
<td>34</td>
<td>39%</td>
</tr>
<tr>
<td>with your family</td>
<td>14</td>
<td>16%</td>
</tr>
<tr>
<td>with friends</td>
<td>40</td>
<td>45%</td>
</tr>
</tbody>
</table>

For this question 12 persons did not fill in a answer.

Opinion of the men:

10 out of 31 will go alone
7 out of 31 will go with their family
11 out of 31 will go with friends

In total 28 men react on this question, 3 men less than who respond.

Opinion of the women:

24 out of 69 will go alone
7 out of 69 will go with their family
29 out of 69 will go with friends

In total 60 women react on this question, 9 women less than who respond.
**Question:** which one of the following list of islands do you feel has the strongest association with spirituality?

<table>
<thead>
<tr>
<th>Island</th>
<th>Rank</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Koh Samui, Thailand</td>
<td>#15</td>
<td>10%</td>
</tr>
<tr>
<td>Bali, Indonesia</td>
<td>#41</td>
<td>28%</td>
</tr>
<tr>
<td>Goa, India</td>
<td>#30</td>
<td>21%</td>
</tr>
<tr>
<td>Kathmandu, Nepal</td>
<td>#49</td>
<td>34%</td>
</tr>
<tr>
<td>Rogaland, Norway</td>
<td>#5</td>
<td>3%</td>
</tr>
<tr>
<td>Barberyn, Sri Lanka</td>
<td>#4</td>
<td>3%</td>
</tr>
</tbody>
</table>

n=144

44 persons have filled in this question more than ones.

**Opinion of the men:**
- 6 out of 31 Koh Samui
- 10 out of 31 Bali
- 9 out of 31 Goa
- 17 out of 31 Kathmandu
- 1 out of 31 Rogaland
- 1 out of 31 Barberyn

In total 44 men react on this question, 13 times more than total men who respond.

**Opinion of the women:**
- 9 out of 69 Koh Samui
- 31 out of 69 Bali
- 21 out of 69 Goa
- 32 out of 69 Kathmandu
- 4 out of 69 Rogaland
- 3 out of 69 Barberyn

In total 100 women react on this question, 31 times more than total women who respond.
Respondent 1  
Date: 1-3-2008

Windy, this is the guide from panorama tours told me that spirituality has to do with three element nature-human and god. According to him, spirituality has to do with dancing-yoga-meditation and he advised me to start with dancing.

Respondent 2  
Date: 4-3-2008

Dhman Hurry, our personal guide told me that at this moment many groups from America and India come to Bali. They visit Bali to follow meditation workshops. He thinks that it is good that they come but he is afraid that it becomes too commercial. That the real aspect why people meditate or follow yoga goes away and that they only will do it to earn money.

Respondent 3  
Date: 4-3-2008

Agun, our personal driver thinks it is good people come to Bali for spirituality. He sees it as part of their culture and Balinese like to tell and show it to tourists. The only thing he is worried about is that the tradition will be disturbed.

Respondent 4  
Date: 4-3-2008  
Meeting place: at his home address; Jl. Andong no 1 YZ, Ubud.  
Email: dayaputih@hotmail.com

Daya Putih, is grand master of inner beauty and power of silence. He was very strong in his opinion; he thinks that tourism and spirituality cannot go together. He sees it as two separate things. He believe that you are in or out, so with this he means you believe and practise spirituality in the form of meditation / yoga your whole life. It is a way of living and according to him it isn't possible to just go on holiday for three weeks, follow some workshops and than go home and do nothing with it anymore. For him spirituality is finding your inner self, looking in the mirror and see who you are. He also explains that Balinese people see spirituality different than Western orientated people. For Western oriented people it is just something you practise in the gym but for Balinese people it is their way of living. In the Western world is just a trend that people follow and over a couple of years, they do not practise it all. Only a very small group is really looking for their inner selves. He believes that it is fine if people who already practise mediation or yoga come to Bali and practise it here. Those people have to stay at least on the same level they now are of grow. He is afraid that when many people come here the level where Balinese practise on will go down.
**Respondent 5**

**Date:** 11-3-2008  
**Meeting place:** at Pantai Mai his spiritual and learning centre, Lovina.  
**Email:**

**Evert,** is a spiritual healer from the Netherlands who build up a spiritual centre in Lovina. He believes that spirituality is something that you as a person experience from your inner self and that it means something else for everybody. In his centre, Pantai Mai, he receive all kind of different people from everywhere in the world. During my visit there was a boy from the USA who is scyzofreen and Evert can help this person get back in the community. Activities like yoga are in his eyes just resources that can help you to relax but he does not practice spirituality. His centre is situated in the North of Bali. He first started a centre a view kilometres away from the place where he now is situated. That was at the back of a hotel, his guest could than sleep in the hotel and follow workshop in his centre. After a conflict with the owner of the hotel, Evert started his centre at another spot in Lovina. He found this decrepit building and started with rebuilding it together with friends. At the beginning, nothing wanted to grow in his garden but after he asked the gods if it was good that he started this centre and than everything started to grow.

Evert also works together with the United Nations. They started together to build up a school for children who have talent for wood carving. They also started together up a project for the farmers, they try to make people aware that there are also other vegetation than that they producing at that moment. Farmers who want to change from vegetation get support from the UN and Evert, they get money and they are secured that the production they produce will be sold.  
Trough this kind of actions Evert, really tries to build up the Northern area in different ways. In the beginning he had a restaurant at Pantai Mai, so he could offer is guests lunch and dinner. People from the surrounding could also eat in his restaurant. He notes that in the surrounding of Pantai Mai, the local restaurants lost money and he decides to closes this restaurant. His guests only can eat their breakfast in Pantai Mai and if they want to eat lunch ore dinner than can go eat outside Painta Mai in the surrounding.  
Trough al his good activity he did and does Evert is very loved in the area and the local community decided unanimous that Evert must be adept as priest. This is very unique because normally only a Brahman could be adept as priest. The wife of Evert is a Brahman but a woman cannot be a priest. They only thing is that Evert cannot become the highest priest because he is not a Brahman.  
He has good contact with the minister and he is convinced that tourism and spirituality can go together. He is not afraid that tourism will destroy the environment at the North ore that it become to missal. This because he believes the character of the Balinese is so strong that the culture as it is will not be destroyed. A Balinese is a simple and friendly person. Another thing is that tourism is concentrated in the south of Bali, Sanur, Kuta and Denpasar. Off course, we most not forget Nusa Dua in the east. Evert believes that for “normal” tourism the North of Bali is not interesting. It is greener than in the south, it has beaches but not that big as in the south and it is less developed. The North of Bali wants to focus on ecotourism and that is way they believe that spiritual tourism can be a success of here. People who are interested in spirituality are also mostly people who care about all living things. This people want to give something back to nature and learn from nature, the same elements a spiritual person likes.
Respondent 6
Date: 13-3-2008
Meeting place: in the lobby of Inna Grand Bali Beach, Sanur.
Email: pm@innagrandbalibeach.com

Dewi, is the pr-manager of Inna Grand Bali Beach, this hotel is from the state. The state hotels want to offer their guest activities that are related to spirituality. She told me that the minister tries to get more tourists to Bali by offering different themes and promotion. Spirituality is one theme he wants to build out and they want to start offering free yoga lessons in the hotel. They had a try out at Nepy Day (silent day), in the morning and in the evening they offered their guest a free yoga lesson. The people who came where mostly from Asia, more women than men and my and mother where the only “foreigners”. It was a success and now they are talking about if they can start offering this activity to guests. She believes that trough promotion as visiting Indonesia 2008 and introducing theme trips that tourists will find their way back to Bali. The biggest market who visit the hotel are tourist from Asia and Australia, they mostly stay for 3 à 4 days. In the low season, there are more Dutch winter visitors.

Respondent 7
Date: 17-3-2008
Meeting place: in his office of Pacific World, Sanur.
Email: iblolec@pacificworld.com

Lolec is the regional general manager of the organisation Pacific World. He sees a very big future in spiritual tourism. He told me that I most see it like a new package, just one of the new packages that they can offer their guests. He also says that spiritual is part of the daily Balinese life so it is natural to develop spiritual tourism. He thinks that it will work the best if they centralised spiritual tourism to one place or area. He also believes that Bali cannot be a 100% spiritual destination because the amount of people who really look for spiritual tourism is too small. A lot of locals will lost their job or get less income because spiritual people are mostly vegetarian so restaurants most offer other things. Mostly are these tourists are not interesting in staying in large skill accommodation but they prefer eco friendly small accommodation. Again, many hotels can than close their doors and people will lost their job.

Respondent 8
Date: the 5th of march and the 20th of march 2008
Meeting place: at the office of Asian Link, Sanur.

Ketut, he is a guide from Asia link. He told me more about spirituality at Bali. He explained me why Balinese practise spirituality and how they practise it. The most important thing that I most understand is that spirituality is something you as person do for yourself, to work at your inner self. It is a so called, inner journey. It has nothing to do with religion or culture it is something that people do because they want to do it and they believe in it. It is something that you cannot learn but you must believe in it. It is also something that is not medical provide so that is way believing in it is very important. Inside = micro and outside = macro.

The three core elements of spirituality are nature, human and god. God is the highest goal and people must keep the balance between nature and themselves. Balinese believe strong in the power of nature, in the spirit of the nature. Humans are negative because they take things from the earth (nature). Therefore, Balinese offering each day to gives back what they take from nature. That is way they offering rice, candy or money and by doing this they build up the aura.
People do not offering for themselves, for example to ask for more money but they ask that life will be good for everybody. Another very important aspect is the geographical situation of Bali because it lies near the equator. Due to this Bali is in good balance because there is 12 hours light and it is 12 hours dark. Balance is an important keyword in spirituality! The position of the other nine planets is also very in balance, eight flows around the earth and the sun/moon shines direct above Bali and this gives a lot of positive energy. Bali lies close to the energy point, also cold zero point. That is also why a lot of tourist love to come to Bali, from the moment you get out the plain you feel the positive energy it feels like coming home.

Balinese people also really understand better than a Western oriented person that one day exists out of 24 hours and not more. They do everything really, as it has to be, so they really taste their food and they do not call will their eating. They walk barefoot because they can feel the energy; they want to have contact with the nature. When they dress themselves in traditional clothes, they where a sarong that points to the ground, and the band around their head has a point to above. This is because the energy can easily go trough you (high energy > zero point – low energy). The band around the head is symbolic because it most keeps the mind together, so people do no get strange ideas.

When you look at how a temple is build, we can see that it is build up in three different parts, like the universe (sun, moon & earth) or like the three core elements. The last part of the temple is like God, not everybody can just visiting that part of the temple. When you as tourist want to visit this part of the temple, you must dress yourself with a sarong and cover your shoulders. The so cold traditional dances we as tourists think to see are just performance for tourists. In the earlier days, the dances where preformed to heal people because there were no doctors at that time that could help you. Balinese believed that by showing those, so cold secret dances to sick people the positive energy that came free cure people.

Going to a temple, dance, following yoga or meditation are activities that can help you during your journey to find spirituality but it is not spirituality. If you find nothing on your spiritual journey in one of the three core elements you can started with this kind of activities. It can give you as a person positive energy. Is can gives you another view on spirituality.

Ketut believes personal that spiritual tourism can be a success if they do it on individual level. Offer tourists the opportunity to find their selves, take a look in their heart. He does not believe that it will succeed on business level as the minister it sees. It most be given at local level. Offer the tourists who is looking for spirituality small places where the can get to themselves. Let the tourist free, so say to them here you can stay to find yourself, I am at this place if you want to talk you can come to me. So let the tourist alone and after a view days you can take them to another peaceful place and do the process over again. Let the tourist come to themselves, work at themselves etc.

He also believes that education that it is given today is not good for spirituality. In the earlier days, Balinese people educated their children themselves. Children stay at home until they where 15 years old, than they could go into the world. Ketut believes that this way of teaching was very good because children received a lot of love from the heart. A parent can give a child all the love they need. They teach their children to build up their life and their aura. Nowadays children go much earlier to school and from their teacher they get love from the mind because they are too much children. Today children lost their in-depended spirit because they get influenced by others and the world. Trough all the possibilities in education, children want more and more, they do not think about the simple things in life. He strongly believes that low education is better than high education. These because you must learn from doing things, make mistakes, start from the beginning and not step in halfway. When you start at the beginning, people started building up from their sprite. Starting halfway people only think about money, he sees it as killing the spirit before you are dead.
The place where children are born is from influence in spiritual view. Children who are born in a village have spirit but children who are born in a city do not have a spirit. Local situation can improve the mind of people, when a baby is born Balinese look at the astrology and the place. If the baby is born and there is a cockfight outside the baby will get a job in politics. They believe that the place where a baby is born can be of influences, it makes the character of a baby. He believes that the bomb was not that bad for Bali as we as Western people see it because through this bomb Balinese had to think about what is important in life. The Balinese and the tourists nowadays have more respect for Bali that before.
Republika On-Line reports that the Minister of Culture and Tourism, Jero Wacik has identified spiritual tourism as a key product for Bali’s future.

According to the Minister, "a source for tourism in Bali for the future is spiritual tourism because of the potentials and possibilities offered in the cities and regions in Bali."

Speaking before a conference on "Major Trends – Opportunities and Investments in Tourism," Wacik said the main market sources for spiritual tourism are from Japan, Europe and the United States. "Tourist coming from these countries have become bored with crowded tourist attractions and are now seeking 'quieter' tourism, such as places for mediation and reflections upon their Creator," he explained.

The Minister said that all locations in Bali have potential for spiritual tourism together with other destinations in Indonesia, such as Tanah Toraja in Sulawesi and Central Java. Wacik emphasized that in addition to the physical location for this form of tourism, it is also essential to have staff trained in meditative practice and yoga.

Commenting separately, Bali’s Chief of Tourism, Drs. I Gede Nurjaya, said that the Balinese have a close connection with nature and an all pervading sense of spirituality. The leading government official in charge of Bali’s tourism said that the Balinese see nature in a religious context and have a wide range of ritual practice honouring nature. Because of this, said Nurjaya, Bali is the proper choice of location for the development of spiritual tourism.

Sanur – Spiritual Tourism in Bali is on the rise, a spokesman said. Las Sunday, Gusti Raka, spokesman for Tourism Watch in Sanur, said that Bali had the potential to become the world’s centre of spiritual tourism since the island was rich in rituals and ceremonies.

"Indian tourists are the ones who are most interested in spiritual tourism in Bali. They are intrigued by the daily spiritual activities on the island," Raka said.

He said spiritual activities were not only in demand by Indian tourists, but also other foreign tourists. "In general, tourists enjoy yoga lessons in local villages. It gives them full relaxation and time to appreciate nature," Raka said, adding that spiritual activities in Bali would offer a blend of healing through meditation and yoga.
APPENDIX 5    SWOT ANALYSES

From all the information gained trough it is possible to make a swot analyse for Bali, to find out the positive and the negative points for spiritual tourism.

Strengths
- The culture; throughout the years Balinese culture has shown to incorporate foreign elements to enrich itself, without losing its own identity.
- The inhabitants; due to their culture, endowed by the Hindu religion, consist out of a set of concepts which guide behaviour.
- The environment; the setting is beautiful every where to tourists would go to, the natural resources such as temples, the ancient traditions of the inhabitants which are perceived as spiritual.
- The climate; tropical climate is off good influence on people.
- The geographical situation; due to this there is a high spiritual activity.
- The government has plans to make the Northern spiritual & eco friendly.

Weaknesses
- The south of Bali are already very touristy for pure spiritual tourism.
- The youth is not believing in spirituality anymore, they only see the money of tourism, this can lead to changes in the behaviour of the Balinese in the future.
- Spiritual is overlaid trough the government.
- The last years Bali came bad in the news because of the bombs and Sars, this can give the tourists a unsafe feeling.

Opportunities
- There are enough elements to create a new spiritual product which will respect the inhabitants of Bali and their traditions.

Threat
- Damaging of material heritage.
- Over tourism.
- It becomes to commercial.
- Commodification (Cohen, 1988) = a process by which things (and activities) come to be evaluated primarily in terms of their exchange value, in a context of trade, thereby becoming goods (and services).
- Airport art / tourist art = ethnic art and craft products, produced for an "external’ audience that is typically unfamiliar with culture and aesthetic criteria of the producer’s society (Cohen, 1993).