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Student Name	Berta Aguilera Parcerisa and Paula Farré Berenguer
Student ID no.	17000 and 17055
E-mail address (HTSI)	berta.aguilera@htsi.url.edu and paula.farre@htsi.url.edu
Lecturer	Jorge Peralta
Lecturer E-mail address (HTSI)	jorge.peralta@htsi.url.edu

ABSTRACT

The use of destinations in films impacts a large number of audiences, generating travel motivations and expectations. Consequently, these cinematographic destinations receive a wide number of tourists looking to satisfy their needs resulting from the visualization of the movie, wanting to recreate experiences as similar as possible to those of the protagonists. Concretely, the particular case of the phenomenon Eat Pray Love (EPL) film, directed by Ryan Murphy released in 2010, shows throughout the movie the relationship that is established between the tourist and the locals of each destination and how through the relationships established with the locals, help the protagonist during her process of searching for spirituality. The great boom of the film's premiere made many viewers interested in making spiritual retreats in the destinations shown in the film, India and Bali. Thus, tourist packages were created that gathered the spiritual practices visualized in the film to satisfy their needs. So, by visualizing and applying Cutler and Carmichael's (2012) analysis of the dimensions of the tourist experience, it has been possible to make a comparison of how fiction has been adapted to the reality in the tourist products based on the film conducting a qualitative approach method throughout the research. Finally, the results of this research have made it possible to evaluate the programs of existing tourist packages based on the film to determine and specify the essential elements that must be present, as well as improvements and recommendations for the film destinations.

Keywords: Place-visitor relationship, spiritual retreats, Eat Pray Love film, tourist package programs and dimensions of the tourist experience.

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1. CHAPTER 1. INTRODUCTION

1.1 Context of the research

The cinematographic tourism takes as an antecedent, literary tourism, although having different forms of communication with the viewer (Connell, 2012). Since literary tourism had its beginnings in the 19th century with the poem written in 1810 Sir Walter Scott "The Lady of the Lake" which incited many travelers to visit the destination the author named, Scotland (Durie, 2003; Gold and Gold, 1995, cited in Connell, 2012). However, Pocock (1992), cited in Connell, (2012) mentions that both films and books have the same power in terms of promoting a tourist destination and consequently encouraging travel there.

It was not until the technological advances of 1890 that cinema began to exist (Connell, 2012) and the rapid development of the cinematography industry that took place between 1901 and 1925, resulted in a transformation of the way of entertaining and communicating, creating a popular culture on a mass scale (Connell, 2012). As a large number of scholars have said Shiel (2001), Urry and Larsen (2011) cited in Connell (2012) cinema is the type of culture that has the most impact and is the most observed. As a result, the cooperation of the Destination Management Organizations (DMOs) with the filmmakers has gone further to promote destinations from films (Connell, 2012). In addition, Edgerton (1986) cited in Connell (2012) adds that it is an effective way to promote the identity of the place. In this way, film tourism helps the development of tourism in a place.

Cinematographic tourism is defined as all that tourist activity reflected in visual images which include the "cinema, the television and the pre-recorded products"(Evans, 1997; Hudson and Ritchie, 2006, cited in Connell, 2012). Beeton (2005), Busby and Klug (2001) and Croy and Heitmann (2011) cited in Connell (2012) identify the variety of activities that can be done from film tourism. Therefore, they define the tourist typologies derived from film tourism in the following ones: visits to locations where the film/series was shot (Beeton, 2001, cited in Connell, 2012), visits to film sets (Couldry, 2005, cited in Connell, 2012), visits to film theme parks such as Universal Studios (Lin and Huang, 2007, cited in Connell, 2012), visits to theme attractions based on film elements (Christopherson and Rightor, 2010, cited in Connell, 2012) and visits to film festivals such as Cannes (Film Festival World Network, 2011, cited in Connell, 2012).

As a result, Riley and Van Doren (1992) cited in Hudson, Wang and Gil (2010) concludes that the key to giving a good image of a destination in a film is through "the formulation of idyllic or extraordinary qualities of the landscape, a unique social and cultural point of view and/or an image that tourists identify with and wish to explore or rediscover." Moreover, it is important to evaluate the affective and cognitive dimensions to deeply analyze the personal and influential realms to provide a satisfactory tourist experience (Cutler and Carmichael, 2010).

From the films, the destinations can obtain huge publicity generated by the success of the movie, as well as the recognition of its actors (Beeton, 2005, cited in Hudson, Wang and Gil, 2010) since these films are within reach of millions of people who collect information about the destination from the visualized images, that are capable of changing the previous perception of a place to its audience (Hahm, Upchurch and Wang, 2008, cited in Hudson, Wang and Gil, 2010). In addition, several researchers report on the need to invest in tourism promotion of a destination due to the impact that can be generated in the viewers through a film (Dore and Crouch, 2003, cited in Hudson, Wang and Gil, 2010). Likewise, Hudson, Wang and Gil (2010) add that film tourism is an effective marketing tool for those places that do not have enough investment for tourism advertising.

Eat Pray Love (EPL) the film directed by Ryan Murphy released in 2010, was not only a success at the box office, generating almost 205 million dollars with a worldwide audience (Box Office Mojo, 2012, cited in Kusumawardhana and Imanjaya, 2018), but it was also a phenomenon of film tourism in Asia (Kusumawardhana and Imanjaya, 2018). As a result of the launching of the film, tourism increased 10% in Bali concerning the previous year, which is translated to more than 2 million tourists (Fardah, 2011, cited in Kusumawardhana and Imanjaya, 2018). Therefore, from the film Eat Pray Love and Laskar Pelangi movie, the DMOs with the Indonesian Government began to take initiatives to create tourist experiences based on the successful films (Kusumawardhana and Imanjaya, 2018). In this way, the DMOs offered tourist packages based on Eat Pray Love where different activities were carried out such as visiting the locations of the film, visiting the shaman who is also in the film and promoting oriental spiritualism tourism which has a close relationship with the filmmaking directed by Ryan Murphy (Erviani, 2012; STA Travel, 2012, cited in Kusumawardhana and Imanjaya, 2018). Thus, the creation of these tourist packages began to encourage spiritual tourism as a form of visiting India and Bali, as the audience sought to live the same experience as the protagonist (Kusumawardhana and Imanjaya, 2016).

1.2 Identification of the research problem

In recent years, more and more people are doing spiritual practices leading to an increase in spiritual tourism (Phukan, Rahman and Devdutt, 2012). There has also been an increase in the interest of the destinations featured in the films Croy and Walker (2003) and Hudson and Ritchie (2006) cited in Croy (2010) and these are used as very effective promotional marketing tools in the destinations (Russell, 2002, cited in Vagionis and Loumiotis, 2011). Thus, with the increase of films as marketing tools leads to the increase of tourism. Accordingly, the analysis of Cutler and Carmichael (2010) completely evaluates all the aspects of the tourist experience at every stage, supporting the place-visitor relationship (PVR).

The success of a film, as in the case of EPL, allows a destination to promote itself in an efficient and long-range, creating from the phenomenon, tourist packages that satisfy the needs and motivations of the tourist generated from the visualization of the film. Consequently, the programs of the tourist packages, adapt the fiction shown in the film into real experiences and attractions in the destinations allowing the contrast. However, to fulfill the expectations of tourists, those key moments must be present throughout the journey. Thus, what raises the research question for this Degree Thesis to be answered: To what extent the fiction shown in the film matches with the reality offered by the tourist packages? And also, to what extent the PVR is present in those programs.

To answer this question, we will analyze the film EPL, considering the dimensions of Cutler and Carmichael (2010), in terms of PVR and oriental spiritualism practices. Thus, once we have understood all the aspects surrounding the theoretical framework of the question, it will be possible to reach an answer.

1.3 Originality and contribution to knowledge

The film industry has become an effective marketing tool to promote destinations and tourist activity, as it is going to be demonstrated in the Literature Review and Thesis. This is corroborated by the interest generated in DMOs by the film industry since they have been able to observe throughout the films made in certain places the success in attracting tourists.

Nowadays, more and more people use spiritualism as a way to escape from their routine. Therefore, spiritual tourism takes an important role in achieving this goal. Thus, as the study will show, the impact generated by the film *Eat Pray Love* has increased spiritualism tourism in the main destinations through the creation of tourist packages focused on living the experience of the protagonist. However, while these aspects have been the subject of much prior research, no studies have been conducted on the creation of strategic plans focus on matching the fiction shown in the films with the reality of the package programs taking into consideration all the whole tourist experience dimensions created by Cutler and Carmichael (2010). Besides, the PVR component will be included throughout the Thesis due to its important role in all aspects of the tourism experience and the perception of tourism by the locals. Thus, we will analyze the relationship through the exemplification that is shown in the film.

1.4 Aim and objectives

The main aim of the Degree Thesis is to analyze throughout the dimensions the use of films as a marketing tool for creating packages and to explore the PVR that is established. To carry out the analysis, we will focus on the film *Eat, Pray, Love*, and the tourism practices that the protagonist carries out in each of the destinations that visits. Then, we will research how consumers perceive this type of film and whether it encourages them to realize this spiritualism tourism packages applying the Cutler and Carmichael (2012) model of dimensions of the tourist experience.

The 2 objectives on which we will base ourselves to achieve our main aim will be the following:

- To analyze the dimensions of PVR that the film shows of spiritualism tourism at Bali and India.
- To compare the dimensions of PVR shown in the film with the tourist experience reality.

1.5 Structure of the study

Chapter 1: The first chapter contains all the information related to the study of the context, as well as the identification of the problem to be studied, the originality that differentiates our study concerning the rest of similar studies and finally the main objectives on which we are going to focus.

Chapter 2: The second chapter contains all the information from the academic articles that make up the Literature Review, as well as the Literature Map and the Conceptual Framework which help to have a more visual vision of the topic.

Chapter 3: The third chapter contains the methodology on which the study will be based as well as the research design, instruments, participants, data analysis and ethical considerations.

Chapter 4: The fourth chapter contains the findings and discussions when we will analyze our data collection in order to do a clear evaluation and synthesis.

Chapter 5: The fifth chapter contains the conclusion of each data obtained for each objective, as well as recommendations and limitations in which may have found and suggestions for these limitations for the future research.

2 CHAPTER 2. LITERATURE REVIEW

2.1 Place-visitor relationship

In recent decades, the role of quality experiences of tourism has become the main goal for achieving, to provide quality tourism in a destination (Gursoy, Chi and Dyer, 2010, cited in Woosnam et al., 2018). In addition, residents can propose great tourist recommendations for better development and evolution of the tourist activity in their destination since they know all the particularities of it (Alcañiz, García and Blas, 2005; Hsu, Wolfe and Kang, 2004; Leisen, 2001, cited in Styliadis et al., 2014). Inevitably, the views and attitudes of the inhabitants of a tourist destination can be greatly influenced by their perception of tourism in terms of their own satisfaction, participation and quality of life in it (Rasoolimanesh and Seyfi, 2020).

To understand the different behaviors of people, one must take into consideration the different personalities of individuals and define them (Stets and Biga, 2003, cited in Nunkoo and Gursoy, 2012). Not surprisingly, if the personalities are not clearly identified, the internal conflict towards the tourists' acts and ways of being is generated (Callero, 1985, cited in Nunkoo and Gursoy, 2012). According to that, Jones, Jurowski and Uysal (2000) cited in Nunkoo and Gursoy (2012) define two types of people, the ecocentric ones, those with ecological values and anthropocentric, those who believe they are above nature. These ecocentric ones are in favor of the conservation of the environment and its resources and, on the other hand, the anthropocentric people accept the change and the modernization to be able to please any human need (Jones, Jurowski and Uysal, 2000, cited in Nunkoo and Gursoy, 2012).

Yu and Lee (2013) states that the primary factors influencing the cultural interactions of tourists are the following ones: "Trust, hospitality, language, sense of equality and ethnocentrism", taking the role of encouraging relations with the locals, trust and hospitality, and ethnocentrism as a rejection of exchanges with the locals. Moreover, a contributing factor in the attitude of the locals towards tourism is the level of emotional solidarity they have with tourists (Woosnam, 2012, cited in Yu and Lee, 2013). As well as, how close and intimate the relationship between tourists and residents is, thus generating positive attitudes from tourists (Pizam, Uriely and Reichel, 2000).

On the one hand, tourists perceive a sense of being unknown and distinguished in the destination as well as being aware of the environmental barriers that already exist there (Yu and Lee, 2013). On the other hand, locals reject tourist activity if they feel that the identity of their residence is lost due to tourist development (Mason and Cheyne, 2000, cited in Nunkoo and Gursoy, 2012).

The differences between people tend to result in a lack of understanding, inflexibility, prejudice, clichés and rejection (Loentz, 2006; Riordan, 1978, cited in Sirakaya-Turk, Nyaupane and Uysal, 2014). However, when there is good intercultural interaction between tourists and residents, these prejudices, clichés and discriminations, tend to be reduced and there is more acceptance to the differences of people (Allport, 1954; Riordan, 1978, cited in Sirakaya-Turk, Nyaupane and Uysal, 2014). Similarly, when these interactions are negative, tend to increase the stereotypes as well as prejudices (Amir, 1969, cited in Sirakaya-Turk, Nyaupane and Uysal, 2014). For this reason, by understanding tourism activity, social change, such as the reconciliation of the world, can generate more positive impacts than just economic benefits (Sirakaya-Turk, Nyaupane and Uysal, 2014).

2.1.1 Residents perception

It has been demonstrated in the study done by Nunkoo and Gursoy (2012) that residents' attitudes depend on the perceived impacts of tourism. For this reason, residents can adopt a passive or active role in front of tourism (Stylidis et al., 2014). On the one hand, the active role refers to the fact that the residents know their destination in detail, knowing the differentiation points, problems and their tourism evolution (Henkel et al., 2006; Jutla, 2000; Reiser and Crispin, 2009; Ryan and Cave, 2005; Witter, 1985, cited in Stylidis et al., 2014).

On the other hand, the passive role refers to when residents realize that they are marketing their destination in such a way that they lose their identity. They feel a sense of rejection towards tourism since the image offered is not what they consider "adequate" (Bandyopadhyay and Morrais, 2005, cited in Stylidis et al., 2014).

Depending on the development of tourism, the experience of the tourist and the residents may be affected, even altering their daily lives (Dioko, 2017, cited in Kuščer and Mihalič, 2019). According to previous studies by Faulkner and Tidesweell (1997) cited in Woosnam et al., (2018) people who do not work in the tourism sector tend to have a less receptive attitude towards tourism in their destination. Furthermore, the residents with high labor positions, usually go against the tourist practice in their destination (Nunkoo and Gursoy, 2012). As a result of how the locals perceive tourism (positively or negatively), will directly affect the attitude they show towards tourists and their tourist activities whether or not their future development (Ap, 1992; Lepp, 2007, cited in Rasoolimanesh and Seyfi, 2020).

2.1.2 Destination impacts

Tourism in a destination generates great changes at different levels: economic, socio-cultural and environmental (Lee, 2013, cited in Stylidis et al., 2014). As a result of the rapid growth of tourism, makes the locals wonder if the positive effects are outweighed by the negative ones (Kuščer and Mihalič, 2019). If the negative effects exceed the positive ones, the residents can adopt attitudes of rejection towards the development of tourism (Koens, Postma and Papp, 2018, cited in Kuščer and Mihalič, 2019). However, if the positive effects outweigh the negative ones, the community often supports tourism practice (Allen et al., 1993; Gursoy and Kendall, 2006; Gursoy et al., 2010, cited in Nunkoo and Ramkissoon, 2011). Liu, Sheldon and Var (1987) cited in Nunkoo and Gursoy (2012) demonstrate that what residents' value most in front of tourism is the economic contributions they receive from this sector. Moreover, Allport (1954) cited in Sirakaya-Turk, Nyaupane and Uysal (2014) claims that prejudices can be reduced or eliminated if there is an equal relationship between tourists and locals.

2.1.2.1 Positive impacts

On the one hand, tourism can both contribute to the economic development of the destination, generating new jobs, as well as increase the quality of life (Ko and Stewart, 2002; Nunkoo and Ramkissoon, 2012; Upchurch and Teivane, 2020, cited in Stylidis et al., 2014).

So, tourism practice improves the local economy (Gursoy and Rutherford, 2004; Perdue, Long and Allen, 1990, cited in Nunkoo and Gursoy, 2012) as well as the quality of life (Liu and Var, 1986; Milman and Pizam, 1988, cited in Nunkoo and Gursoy, 2012). In addition, tourism can help preserve culture (Andereck et al., 2005; Stronza and Gordillo, 2008, cited in Nunkoo and Gursoy, 2012). Also, tourism contributes to improved safety and security measures for destinations (Pizam, 1978, cited in Nunkoo and Gursoy, 2012). According to Andereck et al., (2005) and Kwon and Vogt (2010) cited in Nunkoo and Ramkissoon (2011) claim that tourism generates economic and social benefits in a certain place.

2.1.2.2 Negative impacts

On the other hand, tourism has negative impacts such as it increases the cost of living (Liu and Var, 1986; Perdue, Long and Allen, 1990, cited in Nunkoo and Gursoy, 2012) and impacts on economic diversification since a large part of the income in a tourist destination is generated by this activity (Jackson and Inbar-kan, 2006, cited in Nunkoo and Gursoy, 2012). Other studies carried out by Ap and Crompton (1998) and Pizam (1978) cited in Nunkoo and Gursoy, 2012 agree with this position by showing that the effects of tourism at the social and cultural levels are negative. As well as the destruction of cultural and historical resources (Nepal, 2008, cited in Nunkoo and Gursoy, 2012) and the increase in pollution due to the generation of waste in a destination (Dyer et al., 2007, cited in Nunkoo and Gursoy, 2012). In addition, tourism increases criminal acts such as robberies and theft, and people assimilate the social tension with the most touristic areas (Andereck et al., 2005, cited in Nunkoo and Gursoy, 2012). Because of tourism, it is necessary to have good infrastructures in the destination that generates high costs to be addressed by residents (Andereck and Nyaupane, 2010, cited in Nunkoo and Ramkissoon, 2011). Thus, these negative impacts on the destinations are generally opposed to tourism development (Gursoy and Rutherford, 2004; Gursoy, Chi and Dyer, 2010; Nunkoo and Ramkissoon, 2010, cited in Nunkoo and Gursoy, 2012).

2.1.3 The important role of locals for tourism development

It is necessary that the locals are fully satisfied with the tourism generated in their community for being more receptive to it (Nunkoo et al., 2019, cited in Rasoolimanesh and Seyfi, 2020). For this reason, understanding the positioning of residents can help to achieve more positive effects from tourism as well as maximize the benefits, while reducing the negative effects (Prayag et al., 2013, cited in Styliadis et al., 2014).

Furthermore, residents should be aware of the advantages of tourism (Nunkoo and Gursoy, 2012). Moreover, residents must take advantage of the fact that they are also tourists in other places and adopt their knowledge learned during their travels to provide appropriate tourism measures for their destination (Woosnam et al., 2018). For this reason, in the development of tourism, residents' needs, concerns and interests must be taken into account without being treated as clients who must be persuaded and convinced (Nunkoo and Gursoy, 2012). Because of that, tourist promoters have to bear in mind the environmental effects in the development of tourism and try to minimize its negative impacts (Nunkoo and Gursoy, 2012). Due to changing from top-down to bottom-up, the locals have a more important and participatory role in the development of tourism at their residence (Li, Hsu and Lawton, 2015). As well, focusing on the specific policies of destinations can help to identify and subsequently improve the local context (Twining-Ward and Butler, 2002, cited in Nunkoo and Gursoy, 2012). So, considering the positioning of residents can help to achieve more positive effects from tourism as well as maximize the benefits, while reducing the negative effects (Prayag et al., 2013, cited in Stylidis et al., 2014).

2.1.4 Tourist perceptions

As a general rule, the perception of places that tourists have regarding destinations influences the development of their tourist activity as well as their choice and behavior in these destinations (Gallarza, Saura and García, 2002; Tasci and Gartner, 2007, cited in Stylidis et al., 2014). Furthermore, this image of the place is conceived and interpreted through all the information received from the destinations (Echtner and Ritchie, 2003; Kotler, Haider and Rein, 1993, cited in Stylidis et al., 2014). Thus, as Crompton (1979) and Kotler and Haider and Rein (1993), cited in Stylidis et al., (2014) mention are the set of beliefs, ideas and impressions.

Andsager and Drzewiecka (2002) cited in Sirakaya-Turk, Nyaupane and Uysal (2014) agree that if tourists have a previous negative image of the destination and its residents, this vision will hardly change since negative stereotypes will be the predominant ones. Amir and Ben-Ari (1985) cited in Sirakaya-Turk, Nyaupane and Uysal (2014) conclude that the initial positioning of tourists, once they have chosen their destination, is what may or may not redirect their vision of the journey at the end of it. Yu and Lee (2013) show that the tourists' conflict evolves when tourists, by having limitations in their relationships with residents, by being marketable objects, and by having a sense of distrust as "outsiders".

Also, Yu and Lee (2013) explain that the term "existential tourists" is intended for those tourists who are trying to break down the barriers of the tourist environment and commercial systems. Consequently, minimizing negative stereotypes (Robinson and Preston, 1976, cited in Sirakaya-Turk, Nyaupane and Uysal, 2014) and establishing relationships of mutual social and cultural respect between tourists and residents (Bocher, 1982, cited in Sirakaya-Turk, Nyaupane and Uysal, 2014).

Thanks to tourism, social and cultural exchange is achieved, leading to the interest and understanding of different nations (D'Amore, 1988, cited in Sirakaya-Turk, Nyaupane and Uysal, 2014). Also, recognizing cultural differences can help to unlock new cultural norms (Yu and Lee, 2013). Moreover, Pearce (2010) cited in Sirakaya-Turk, Nyaupane and Uysal (2014) concludes that the description (both negative and positive) that tourists explain of their travels is intimately related to the image that the listeners will perceive and create about the destination.

2.1.5 Previous methods used for studying the place-visitor relationship

The positioning of the residents concerning tourism and its development is subordinated to whether the perceptions they have about tourism are positive or not and whether the relationship between both groups is balanced (Ap, 1992, cited in Woosnam et al., 2018). Andereck and Vogt (2000) and Huh and Vogt (2008) cited in Nunkoo and Gursoy (2012) also support the theory that the positive or negative impacts generated by tourism are what define the attitudes of residents. Furthermore, according to Jurowski and Gursoy (2004), cited in Woosnam et al., (2018) the residential proximity of the locals in terms of tourist activity is closely related to the support of tourist development. Thus, those who live closer to tourist attractions tend to take a more negative view of tourism development than those who live farther away (Jurowski and Gursoy, 2004, cited in Woosnam et al., 2018).

On the one hand, Nunkoo and Gursoy (2012) explain the theory of identity that it consists of the link between the identity, attitude and behavior of the residents in front of tourism towards the positive or negative impacts. Thus, these 3 variables are those that position the residents perceiving the tourist sector and supporting it in the development of such activity or not (Douglas, 2006; Petrzalka, Krannich, & Brehm, 2006; Petrzalka, Krannich, Brehm, & Trentelman, 2005, cited in Nunkoo and Gursoy (2012)). In addition, Gursoy, Chi and Dyer (2010) cited in Nunkoo and Ramkissoon (2011) updated the study by proposing other key factors for resident support in tourism: ecological, social and cultural benefits and social and socioeconomic costs.

On the other hand, the analysis of Nyaupane, Teye and Paris (2008) cited in Sirakaya-Turk, Nyaupane and Uysal (2014) is based on the role of pre-trip tourist expectation, trip experience and the direction of tourist attitude change. Thus, if the tourists' pre-trip expectation is positive but the experience during the trip is not, it will lead to a negative vision and a change of attitude and positioning of the tourists' vision towards the destination (Nyaupane, Teye and Paris, 2008, cited in Sirakaya-Turk, Nyaupane and Uysal, 2014). Moreover, Bem (1972), cited in Woosnam et al., (2018) explains, the theory of "self-perception" that is based on individual attitudes and emotions as well as the influence they may have due to the experience and circumstances surrounding them.

Richardson (1996) cited in Yu and Lee (2013) classifies the interactions between tourists and residents according to the following variables: social and cultural, structural and, spatial and individual. Thus, in the first case, the social and cultural variables are those formed by the tourists' cultural travel motivations as well as the degree of social receptivity (Richardson, 1996, cited in Yu and Lee, 2013). In the second place, the structural and spatial variables are those formed by the more materialistic aspects of travel as well as infrastructure and touristic zones (Richardson, 1996, cited in Yu and Lee, 2013). Thirdly and finally, the individual variables are those formed by the needs and reasons for travel that tourists have as well as the level of involvement with tourist activity (Richardson, 1996, cited in Yu and Lee, 2013).

Moreover, the study was done by Stylidis et al., (2014) explains that the main perspectives analyzed regarding the relationship of tourists and residents are: cost-benefits approach, domain-related cost-benefits approach and the non-forced approach. Firstly, the cost-benefit approach is based on the relationship of costs to the rejection of tourism development and the relationship of benefits to the support of this sector (Lee, 2013; Nunkoo and Ramkissoon, 2011; Nunkoo and Gursoy, 2012, cited in Stylidis et al., 2014). Secondly, the domain-related cost-benefits approach is based on the impacts derived from tourism activity in terms of economic, socio-cultural and environmental aspects (Stylidis et al., 2014). Likewise, considering that if the positive impacts of the aspects mentioned above exceed the negative ones, the residents adopt a more favorable position to the development of the tourist activity (Gursoy and Rutherford, 2004, cited in Stylidis et al., 2014). Thirdly, the non-forced approach is not based on the predominance of environmental aspects but on the direct positive relations of the economic and socio-cultural aspects perceived by the residents to support the favorable development of the tourist activity (Stylidis et al., 2014).

According to [Nunkoo and Gursoy \(2012\)](#), the theory of identity is an adequate framework to understand the influence that residents have on the future of tourism development in their destinations.

2.1.5.1 SET and SRT theories

According to Li, Hsu and Lawton (2015) there are two complementary theories to study the changes of perception of the residents towards tourism: Social Exchange Theory (SET) and the Social Representations Theory (SRT).

On the one hand, one of the most commented and used theories when explaining the relationship between tourists and residents in front of tourism development has been the SET ([Nunkoo and Ramkissoon, 2011](#); [Prayag et al., 2013](#), cited in [Stylidis et al., 2014](#)). [Sharpley \(2014\)](#) cited in [Hadinejad et al., \(2019\)](#) also agrees with the importance of this theory. Thus, this theory contemplates the fact that social relations are an exchange of resources in which both groups participate in their benefits ([Ap, 1992](#), cited in [Stylidis et al., 2014](#)). In addition, this theory considers that residents play an important role in the evaluation of tourism in which they want to obtain the benefits and results expected in terms of the service and activity that they offer ([Ap, 1992](#), cited in [Stylidis et al., 2014](#)). Furthermore, [Lee, \(2013\)](#) cited in [Stylidis et al., \(2014\)](#) determine that the impacts (positive or negative) are divided it in terms of economic, social, cultural and environmental benefits and costs of the sector.

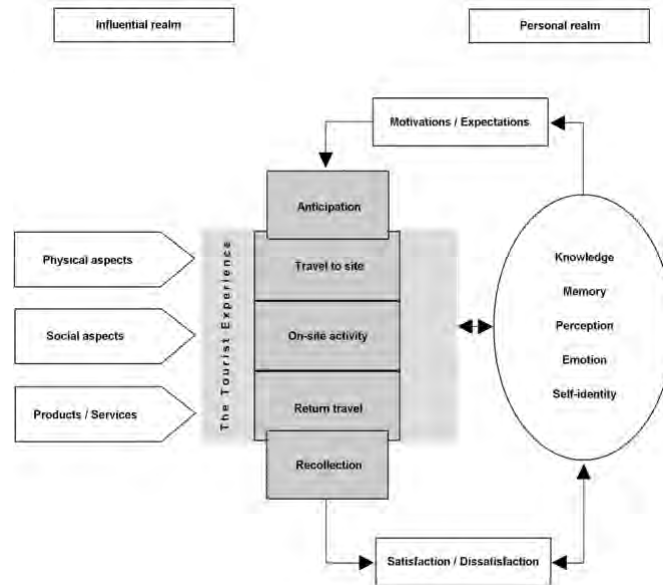
According to [Ap \(1992\)](#) and [Jurowski, Uysal and Williams \(1997\)](#) cited in [Li, Hsu and Lawton \(2015\)](#), the exchange of resources between both groups is what subsequences the evaluation of costs and benefits results. Also, [Jurowski, Uysal and Williams \(1997\)](#) cited in [Li, Hsu and Lawton \(2015\)](#) conclude that residents will participate in and support tourist activity if the rewards obtained from such activity are favorable and if the costs do not exceed the benefits. As a result, [West and Turner \(2004\)](#) cited in [Li, Hsu and Lawton \(2015\)](#) explains that this theory has a mainly economic approach and community's concern based ([Gursoy, Jurowski and Uysal, 2002](#), cited in [Nunkoo and Ramkissoon, 2011](#)). However, [Nunkoo and Ramkissoon \(2009\)](#) cited in [Hadinejad et al., \(2019\)](#) mention that this SET theory has been criticized because of the assumptions of tourist and resident relations rationally and systematically instead of taking into consideration the more emotional aspects.

On the other hand, SRT theory is based on the tourists' satisfaction, studying the needs of the market in order to be successful and maintaining good practices in tourism development for increasing positive impacts above negative (Perdue, Long and Allen, 1990, cited in Nunkoo and Gursoy, 2012). According to Voelklein and Howarth (2005) cited in Li, Hsu and Lawton (2015) the SRT theory has a lack of critical agenda, poor definition, social determinism and cognitive reductionism. In contrast, Moscovici (1988) cited in Li, Hsu and Lawton (2015), argues that SRT theory shows a global theoretical framework. Moreover, the application of the SET demonstrates that the behavior of the residents in front of the impacts of tourism, are not determinant for the support or rejection of the tourist activity by the locals (Nunkoo and Gursoy, 2012). In conclusion, Li, Hsu and Lawton (2015) shows that to obtain a more complete vision, SET and SRT theories should be used together.

2.1.6 Dimensions of place-visitor relationship

To efficiently evaluate a tourism experience, a previous analysis of the affective, cognitive and personal dimensions is fundamental (McIntosh and Prentice, 1999, cited in Cutler and Carmichael, 2010). Thus, Cutler and Carmichael (2010) present a conceptual model of the outcomes of tourism experiences which evaluates all stages of the tourist experience "anticipation, travel to site, on-site activity, return travel and recollection", thereby including the elements that influence travel which are the "physical, social and product and service aspects", depending on how the influential realms are perceived, generating satisfaction or dissatisfaction in the tourist experience, the elements of the personal realms will be influenced, which are: "knowledge, memory, perception, emotion and self-identity". Consequently, Ryan (2003) and Selstad (2007) cited in Cutler and Carmichael, 2010) states that these elements of the personal realm are what shape the experience. So, the personal realm is created from the "motivations and expectations" of the upcoming travel experiences generating a cycle of "motivation/expectation, experience and outcome" (Cutler and Carmichael, 2010).

Figure 2.1: Dimensions of Tourist Experience



Source: Cutler and Carmichael (2010)

2.1.6.1 Influential Realms

The influential realms, according to Cutler and Carmichael (2010), are those external elements that influence the tourist experience, "the physical, social and product/service aspects".

Cutler and Carmichael (2010) associate the physical aspects with those that, according to their characteristics, can facilitate the number of activities in a place as well as influence social relations, the more pleasant the physical aspects are, the greater the positive impact on the experience. According to Mossberg (2007) and Prentice et al., (1998) cited in Cutler and Carmichael (2010) the tourism industries must manipulate the physical aspects in order to generate a greater tourism experience.

Besides the physical aspects, the social aspects according to Andereck et al., (2006), Ayllar and Griffin (2005), Prentice et al., (1998), Selstad (2007) and Trauer & Ryan (2005), cited in Cutler and Carmichael (2010) are also important in the tourist experience in a destination. Cutler and Carmichael (2010) define social aspects those that are present in experiences and are encompassed by interactions between locals and/or other tourists and the relationships with social environments as it influences the level of satisfaction and the perception of quality of the trip thus generating a greater personal understanding. As a consequence, Li (2000) cited in Cutler and Carmichael, (2010) states that social interactions help personal development and personal growth.

Finally, Ryan (2002) cited in Cutler and Carmichael (2010) states that tangible products and services also have an impact on the final evaluation of the trip, as Pearce (2005) cited in Cutler and Carmichael (2010) states, if these products or services satisfy the tourist's expectations, their level of satisfaction will be high, whereas if these products and/or services are of poor quality it will negatively influence the attitude of the tourist in a destination (Oh et al., 2007, cited in Cutler and Carmichael, 2010). Therefore, all three aspects influence the evaluation of the tourist experience according to what tourists seek and find in the destination at physical, social and product/service availability levels (Cutler and Carmichael, 2010).

2.1.6.2 Personal Realms

As well as the influential realms are those external factors of the person, the personal realms are defined by Cutler and Carmichael (2010) as all those internal factors of an individual that influence the tourist experience, thus encompassing "motivation and expectation, satisfaction/dissatisfaction, knowledge, memory, perception, emotion and self-identity".

Motivation and Expectation

Cutler and Carmichael (2010) emphasize the importance of an individual's motivations and expectations for their close influence on the final evaluation of the trip.

On the one hand, Cutler and Carmichael (2010) state that the motivation is what drives you to choose a destination to visit, as well as the experiences you are looking for in a trip and the attraction factors are the destination itself, such as its landscape and activities to be carried out. Patterson et al., (1998) cited in Cutler and Carmichael (2010) report that motivation is focused on satisfaction, since the evaluation is usually based on whether the experience has satisfied that main motivation. Due to the fact that a list of the motivations has not been previously created Cutler and Carmichael (2010) establishes the following table to list the motivations:

Table 2.1: Motivations list

Table 2.2. A summary of motivations for tourist experiences

Motivation	Source
Escape	(Burton, 1995; Crompton, 1979; Fodness, 1994; Graburn, 2001; Oh et al., 2007)
Education	(Burton, 1995; Crompton, 1979; Fodness, 1994; Ryan, 2002a)
Relaxation	(Burton, 1995; Crompton, 1979; Fodness, 1994; Ryan, 2002a)
Adventure	(Burton, 1995; Crompton, 1979; Fodness, 1994)
Enhancement of relationships	(Burton, 1995; Crompton, 1979; Fodness, 1994)
Exploration of self	(Crompton, 1979; Fodness, 1994; Vogt, 1976)
Prestige	(Burton, 1995; Crompton, 1979; Fodness, 1994)
Interpersonal interactions	(Crompton, 1979; Fodness, 1994)
Novelty	(Crompton, 1979; Fodness, 1994)
Recreation	(Fodness, 1994)
Health	(Fodness, 1994)
Regression	(Crompton, 1979)
Mastery	(Ryan, 2002a)

Source: Cutler and Carmichael (2010)

On the other hand, expectations are those ideas generated and predictions, against future events (Larsen, 2007, cited in Cutler and Carmichael, 2010). Urry (2002), cited in Cutler and Carmichael (2010) states that these expectations can be influenced by the visual media thus generating a prediction of what the tourist will see and live in a destination. As a result, if the expectations generated correspond to the chosen destination, or even exceed them, satisfaction will be high, otherwise, there will be dissatisfaction (Cutler and Carmichael, 2010).

Satisfaction / Dissatisfaction

Satisfaction or dissatisfaction is the result of tourists' experiences (Cutler and Carmichael, 2010). According to Otto and Ritchie (1996) cited in Cutler and Carmichael (2010), a number of measurable dimensions affecting the level of satisfaction were found, as well as "hedonistic pursuits, safety and comfort, involvement in service delivery, and feelings of importance", thus Cutler and Carmichael (2010) explains that satisfaction or dissatisfaction addresses elements that go beyond expectations-based outcomes, taking into consideration "emotions, relationships, and individual identity".

Mannell and Iso-Ahola (1987) cited in Cutler and Carmichael (2010) states that the objective of the experience is the search for authenticity. Although, Cutler and Carmichael (2010) do not present authenticity in their list of motivations, states that if authenticity influences the experience it can be related to the level of satisfaction or dissatisfaction of the tourist. Thus, Wang (1999) cited in Cutler and Carmichael (2010) establishes a classification of authenticity in tourism by naming the following approaches classified in the table:

Table 2.2: Approaches of authenticity in tourism

Objective Authenticity	Constructive Authenticity	Existential Authenticity
Authentic tourist experiences are related to the experience of authentic objects.	Authentic tourist experiences are centred on symbolic authenticity, related to how individuals perceive and interpret tourist objects.	Authentic tourist experiences are not based on objects, but rather on the personal feelings involved in tourist activities. Authenticity is related to the achievement of finding an authentic self or state of being.

Source: Wang (1999) cited in: Cutler and Carmichael (2010)

Knowledge

Cutler and Carmichael (2010) define knowledge as that "cognitive aspect of the tourism experience that involves learning and education". In addition, Li (2000) and Smith and Jenner (1997) cited in Cutler and Carmichael (2010) argue that all understanding of a destination and its culture involves knowledge. Thus, Cutler and Carmichael (2010) establish four developments of knowledge in tourism experiences which are: "cognitive development (discovering knowledge and mental skills), affective development (discovering feelings or emotional responses), psychomotor development (discovering manual or physical skills) and personal development (self-discovery)".

Memory

It is important to mention memory since it is the only thing that remains in the individual once their experience is over (Larsen, 2007, cited in Cutler and Carmichael, 2010). Thus, Fridgen (1984) cited in Cutler and Carmichael (2010) states that memory is what is used to evaluate tourism experiences. In addition, Selstad (2007) cited in Cutler and Carmichael (2010) states that memory also actively participates in the perception of experience, and due to the fact that it is involved in evaluation, memory must be taken into account.

Perception

According to Selstad (2007) cited in Cutler and Carmichael (2010), perception is at the centre of the tourist experience that acts together with the evaluation and the memory of an individual, as Larsen (2007) cited in Cutler and Carmichael (2010) states, perception is the psychological process that allows the evaluation of the tourist experience. Thus, perception refers to the way in which sensitive ideas are understood and organised to give meaning to "an environment, event or object" (Larsen, 2007 and Resinger and Turner 2004, cited in Cutler and Carmichael, 2010). This perception is influenced by the tourist's preconceived beliefs, values and knowledge (Selstad, 2007 cited in Cutler and Carmichael, 2010). As a consequence, perception is relevant as it influences the evaluation of experiences according to the differences or similarities between expectations and perceptions (Reisinger and Turner, 2004, cited in Cutler and Carmichael, 2010).

Emotion

Emotions are the results of tourism experiences Oh et al., (2007) cited in Cutler and Carmichael (2010), in addition Chang (2008) and Trauer and Ryan (2005) cited in Cutler and Carmichael (2010) argue that emotions in experiences influence perceptions and memories. Thus, Cutler and Carmichael (2010) sustain that personal relationships established during tourist experiences influence the outcome of emotions by generating emotional attachments. On the one hand, Hawkins and Backman (1998) cited in Cutler and Carmichael (2010), states that these attachments may be with the place since tourists often experience bonds with the destination. On the other hand, Kianicka et al., (2006) cited in Cutler and Carmichael (2010), studied attachments, mentioning that it could be with residents as well. Thus, during tourist experiences there is the possibility that emotional bonds are formed between the tourist and the place visited (Cutler and Carmichael, 2010).

Self-identity

Tourism can change the identity of a person (Desforges, 2000; Palmer, 2005; Selstad, 2007; Vogt, 1976; White and White, 2004, cited in Cutler and Carmichael, 2010). Cutler and Carmichael (2010) define self-identity as the questions people ask themselves about who themselves are. Thus, travel can offer personal developments and transformations in an individual (Vogt, 1976, cited in Cutler and Carmichael, 2010).

On the one hand, the search for self-identity can be facilitated by the relationships between tourists and residents, obtaining knowledge of different cultures and being able to detect possible differences (Desforges, 2000 cited in Cutler and Carmichael, 2010). On the other hand, White and White (2004) cited in Cutler and Carmichael (2010) conducted a study in which travel had been the path to life change for many adults, with travel being the method of transition to leave behind the old life and create a new lifestyle.

2.2 Oriental spiritualism tourism

Tourism contributes to a destination's economy, drives development, preserves cultural heritage and helps maintain peace and international understanding (Phukan, Rahman, and Devdutt, 2012). According to Badrinarayanan and Madhavaram (2008) cited in Bone (2015), spiritual tourism is one of the most important and relevant ways of traveling. The practice of spiritual tourism is characterized by activities and ideologies carried out and symbolized in retirement places (Bone, 2015). Also, this type of tourism can be defined as pilgrimage tourism, because tourists do not look for luxury in their travels but for a way to reach the divine goal (Phukan, Rahman, and Devdutt, 2012). In addition, as Norman (2011) cited in Norman and Pokorny (2017) explains, 'spiritual tourism is a personal welfare work.'

Moreover, Gee and Fayos Solá (1997) cited in Albert Rodrigo (2020) states that spiritual tourism is the combination of several elements in a trip, as well as culture, religion and nature. Moreover, in recent years, tourism in East Asia has increased considerably (Timothy and Olsen, 2006) both as a tourist destination and market. In East Asia, collective culture is based on orientations and close relations between groups, thus distinguishing social interactions in which mutual aid and protection are the objectives (Timothy and Olsen, 2006). Likewise, collective culture also tends to preserve family bonds (Timothy and Olsen, 2006).

Spiritual tourism, unlike typical tourism, does not understand seasonality and is done independently of the season (Phukan, Rahman and Devdutt, 2012). Therefore, to continue having a higher share of global tourism, professionals in the tourism sector need to know the cultures of the region perfectly (Timothy and Olsen, 2006). Also, spiritual tourism differs from standard religious tourism (Albert Rodrigo, 2020). Furthermore, understanding the spiritual retreats as a form of tourism, where the aim, is to find the well-being of the tourist (Norman and Pokorny, 2017). Moreover, making the trip in an isolated place where technology tends to be absent contributes to the experience by making the connection more in time and place (Bidder, 2018, cited in Heintzman, 2020).

Taking spiritual journeys in natural environments gives the most impressive results since there is a relationship between nature and spirituality (Heintzman, 2010). Finally, Voigt et al., (2010) cited in Heintzman (2020) concludes that the thrust of spiritual tourism for some groups of people was to assimilate and cope with life events, as well as a break-up, death or illness.

2.2.1 Driving forces for spiritual tourism

Nowadays, one of the main reasons for travelling is the search for natural environments (Cochrane, Laing and Weiler, 2008) and original, authentic and deep elements in the destinations (Fuchs, 2003, cited in Cochrane, Laing and Weiler, 2008). Moreover, the search for experiences to add or understand the meaning of life is also one of the main motivations of tourists (Collins-Kreiner and Wall, 2014). In the mid-1970s, writing about the benefits of meditation began, both on a personal and relationship level (Norman and Pokorny, 2017). From that same moment, Buddhism and meditation began to be virialized, leading to the creation of several meditation centers for tourists (Norman and Pokorny, 2017). The main location of these centers was usually located in places far away from civilization in a natural environment (Norman and Pokorny, 2017).

According to Moaven (2020) study, travelers go to sacred places to escape from the routine and modern life, as these places have a great influence accompanied by an atmosphere created by the architecture and the light that the site gives off. In addition, it takes a relevant role when choosing the sacred place, the energy that the site releases, what is known as "magnetic forces" that will help the tourist to think and reflect, in the same way, it is also important the peace that there is in the place, fact that conditions the tourists to act respectfully. The study done by Moaven (2020) revealed that tourists often perform religious practices before and after the trip, and during the tourists tend to establish connections with God. As a result of the spiritual journey, tourists experience unique and unrepeatably emotions that are beneficial and give a relief response that makes these individuals generate changes in themselves, changing their emotional state and impacting their lifestyle. Because of the gain of gratitude on the spiritual journey, there is a commitment of tourists to return that gratitude in the form of a donation or charity (Moaven, 2020). Those "feelings, thoughts, experiences and behaviors" resulting from the search for the sacred is what is known as spirituality (Larson, Swyers, & McCullough, 1998, cited in Heintzman, 2020).

2.2.2 Spiritual tourism packages

According to Timothy and Olsen (2006), the type of tourism practiced in oriental regions can be highly influenced by the practices of spiritual philosophies, cultures and norms of beliefs. This spiritual tourism welcomes all the existing religions, as well as the associated religious places and the infrastructures created for its tourists (Phukan, Rahman and Devdutt, 2012).

Thus, according to Voigt et.al., (2010) cited in Bone (2015) explain that "spiritual retreat packages" are based on and include elements such as spiritual practices, wellness-based services as well as (Bone, 2011; Bone, 2013, cited in Bone, 2015) peaceful and relaxing environments. Also, spiritual tourism is based on the desire for change and admiration for the divine nature (Phukan, Rahman and Devdutt, 2012). In addition, these retreats have become a tourist phenomenon that leads to overnight stays in different places for more than one night (United Nations World Tourism Organization, 2010, cited in Norman and Pokorny, 2017). Albert Rodrigo (2020) uses the terms "New Age" and "New Ager" to refer to spiritual tourism and to those people who perform spiritual tourism by making spirituality commercialization, respectively. Moreover, the experiences that are made in the spiritual journeys are often guided by shamans, as well as nuns or other religious people who teach the visitors to connect with the Earth and to themselves (Hooper 1994, cited in Albert Rodrigo, 2020). In addition, the guides of the spiritual tourism carry out the access to the places for the tourists, as well as the development of the experience, taking into consideration the previous preparation, the tutorship, the reflection and the learning (Parsons, Houge Mackenzie and Filep, 2019, cited in Heintzman, 2020).

The main goal of spiritual journeys is the search for answers as well as the connection with oneself through spiritual practices and experiences (Smith 2003; Timothy 2002, cited in Albert Rodrigo, 2020). Also, spiritual tourists travel to a destination to become part of it through meditation and other rituals (Attix 2002; Ivakhiv 2003; Reisinger 2006; Timothy 2002, cited in Albert Rodrigo, 2020). Moreover, Norman (2012) cited in Moaven (2020) divides spiritual tourism into five aspects, "healing, experimentation, the search for self, knowledge of aloneness and collectivism". In addition, spiritual tourism is a way to escape from materialism and chaos (McGettigan, 2016, cited in Moaven, 2020). The following factors are confluent when making a spiritual journey: the community, which refers to feeling cared for and belonging to the place (Bone, 2013, cited in Heintzman, 2020), as well as the group experiences (Sharpley & Jepson, 2011, cited in Heintzman, 2020), such as the connection with oneself and the divine (Bone, 2013, cited in Heintzman, 2020).

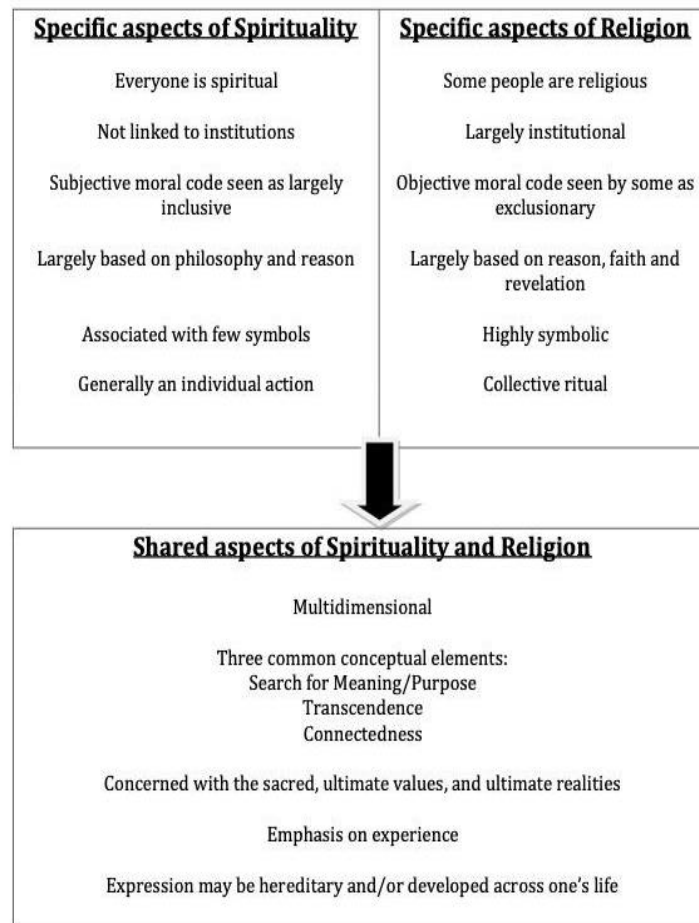
2.2.3 Understanding the meaning of religion and spiritualism

According to Willson (2010) to understand the concept of spirituality one must also understand the meaning of religion. Thus, it is very difficult to define both concepts separately because of their close relationship to each other (Dyson et al., 1997, cited in Willson, 2010). Marra (2000) cited in Willson (2010) also states this connection between terms. Moreover, Devereux (2003) cited in Willson (2010) explains that this close relationship is due to the fact that spirituality comes from Christianity. It is for these reasons that Benner (1989), Tart (1983) and Vaughan (1991) cited in Willson (2010) explain that in many articles and studies these two terms are used as synonyms. Furthermore, Dyson, Cobb and Forman (1997) cited in Willson (2010) support that this fact means that the two terms cannot be separated for full understanding. According to what Zinnbauer et al., (1999) cited in Willson (2010) explained and agreed with other authors, the concept of spirituality is often confused with that of religion.

As a consequence, Benner (1989) cited in Willson (2010) conceptualized on the one hand, the term spirituality as the individual social response of God to themselves and on the other hand, Argyle et al., (1975) cited in Willson (2010) conceptualize the term religion as the set of beliefs towards divinity and their practices directed towards it. Moreover, Heintzman (2020) exemplify that while shrines and religious events attract spiritual tourism, cathedrals attract religious tourism.

Collins-Kreiner and Wall (2014) assert that religion and tourism are interconnected. Therefore, religion is one of the main reasons to travel (Collins-Kreiner 2010, cited in Collins-Kreiner and Wall, 2014) and religious tourist attractions are one of the most visited places when travelling (Collins-Kreiner and Wall, 2014). Heintzman (2020) names five conditioning elements in spiritual travel, these are the "characteristics, motivations, socio-demographic tradition and spiritual tradition" of an individual. However, Teasedale (1999) and Thomas (2006) cited in Jepson (2013) explain that "an individual can be religious without being spiritual and be spiritual without being religious".

Figure 2.2: Conceptualizations of Spiritualism and Religion



Source: Benjamin and Looby (1988), Hardy (1979), MacDonald (2010), Marra (2000), Miner-Williams (2006) and Timothy and Conover (2006) cited in Willson (2010).

2.2.3.1 Conceptualization of spirituality

The term spirituality is an abstract concept in which different understandings of it are possible as well as unlimited (Bone, 2007, cited in Bone, 2015). Furthermore, it is often connected to a feeling of peace in the development of beliefs in the sense of understanding life and in the creation of social bonds (ReachOutAustralia, 2015, cited in Bone, 2015). Moreover, Moaven (2020) defines spiritual well-being as the inner satisfaction of individuals associated with their quality of life. According to Willson (2010) the bases of spirituality are focused on the exploration of meaning, purpose and connection of life. McCormick (1994) cited in Willson (2010) also agrees with this concept and states that spirituality is related to the deepest concerns and motivations of life through emotional ties to oneself. Burack (1999) cited in Willson (2010) argues that spirituality has increasingly grown in concept by breaking away from its religious traditions.

Rohmann (1999) and Argyle et al., (1975) cited in Willson (2010) also agree and explain that the term spirituality represents a more subjective viewpoint than religion. Thus, Benjamin & Looby (1998), Hardy (1979), MacDonald (2000), Marra (2000), Miner-Williams (2006) and Timothy and Conover (2006) cited in Willson (2010) agree that spirituality is a more extensive concept because it symbolizes the expression of the spiritualistic human being regardless of the religion. Therefore, Heelas and Woodhead (2005) cited in Willson (2010) explain that the concept of spirituality is an individualistic event. Also, sacred places are related to spiritual ones (Salk, Schneider and McAvoy, 2010, cited in Heintzman, 2020).

According to Maguire and Weatherby (1998) cited in Jepson (2013) globalization, technology and the lowering of cultural and territorial barriers have increased the influence of spirituality. Furthermore, York (2001), Sharpley and Jepson (2011) and Willson (2011) cited in Jepson (2013) describe that this increase in spiritual practices and groups in the last decade has been related to the increase in stress and materialistic life in society. Thus, Sharpley and Sundaram (2005), Sharpley (2009) and de Castella (2013) cited in Jepson (2013) suggest that social uncertainty and widespread discontent are also key factors that encourage the practice of spiritualism. Also, Zinnbauer et al., (1999) cited in Jepson (2013) agree with that and explain that the increase in spiritual practices is related to the increase in spiritual groups and organizations. Thus, practices such as spiritualism based on spiritual support, guidance and mental well-being have experienced a great increase (York, 2001; Ivakhiv, 2003; Heelas and Woodhead, 2005; Heelas, 2008; Willson, 2011; de Castella, 2013, cited in Jepson, 2013). Heelas and Woodhead (2005) cited in Jepson (2013) agree and add that this increase can also be conceptualized as a "spiritual revolution". Moreover, society is increasingly searching for hope, trust and the need to explore the issues of utmost importance in spiritualism as a way out of "modern artificiality" (Flanagan and Jupp, 2007, cited in Jepson, 2013). According to Willson (2011) cited in Jepson (2013) more and more people are looking for a feeling of hopelessness and emptiness. Heelas (2008) cited in Jepson (2013) also agrees that spirituality today more than ever is focused on the search for a state of happiness and peace of mind. Thus, through spirituality, they can fill the inner emptiness through the search for the reason for human existence (Tacey, 2004, cited in Jepson, 2013).

2.2.3.2 Conceptualization of religion

Religion means to connect, so its association with the Latin term "Legare", in this way, religion facilitates spiritualism (Larson et al., 1998, cited in Heintzman, 2020). Also, Collins-Kreiner and Wall (2014) explain that the relationship between tourism and religion goes beyond geographical and sociological reasons. Furthermore, Freeman (1998) cited in Willson (2010) explains that religion offers great importance to institutional elements and spirituality does not. Similarly, Vaughan (1991) cited in Willson (2010) agrees and mentions that religion is based on "institutional beliefs and doctrines". Moreover, Rahmani Vasokalaie (2017), Warfield, Baker and Foxx (2014) and Pargament, Maton and Hess (1992) cited in Moaven (2020) conclude naming the main benefits of religious practices, as well as anxiety reduction, disease prevention, therapeutic values, among others.

2.3 Film industry linked to tourism

Tourism destinations are increasingly using film as a marketing tool (Croy and Walker, 2003; Pike, 2004; Hudson and Ritchie, 2006, cited in Croy, 2010). Moreover, through the creation of destination images in films, aspects such as travel motivations and expectations of the destination can be shown and are used for attracting new tourists (Croy, 2010).

According to Anand, Holbrook and Stephens (1988) cited in Tasci (2008) explain that the known often receives better evaluations than the unknown. Therefore, the destinations that appear in the movies can go from being unknown objects to known ones, calling the attention of the audience (Tasci, 2008). Also, Croy (2011) cited in O'Connor and Kim (2013) explains that nowadays it is recognized that the use of movies is an effective way to generate great economic profits. In addition, due to more technical aspects such as special effects, the perfect angle of image and the focus, can get through the films a very wide target attraction (Tasci, 2008).

The destinations are being promoted to attract the attention of the producers for being their destination image in their future films (Croy, 2010). For these reasons, Riley and Van Doren (1992) also agree and explain that tourist destinations want film companies to work on productions with their spaces in order to encourage the discovery of their destinations.

In addition, not only do the films serve as tools for promoting a new destination but according to Ahmed (1996), Bojanic (1991), Gartner (1993), Goodrich (1978), Gunn (1972), Hunt (1975), MacKay and Fesenmaier (1997, 2000), Murphy (1999) and Reilly (1990) cited in Tasci (2008) it is also possible to redirect or change the image of a destination. Riley, Baker and van Doren (1998), Mercille (2005) and Hudson and Ritchie (2006) cited in Croy (2010) also agree and explain that this promotional tool can also be used as a destination image modifier. Although, it is true that films are used as a promotional tool and that the main objective is to call the attention of possible tourists (Tasci, 2008), not always is achieved as it is shown in the cases of independent media when playing an important role. Gartner (1993) cited in Tasci (2008) supports this fact and explains that articles, popular culture and word of mouth can be influential factors in modifying the perception of tourists about their destination.

It is important to have image management based on continuous adaptation and modification according to the context (Croy, 2010). Moreover, Barich and Kotler (1991) cited in Croy (2010) created an image management procedure in which there were four fundamental steps: firstly, the evaluation of the image of the destination in terms of the real image and the ideal image, secondly, "measuring the image periodically and systematically", thirdly, the identification of the inequality between the real image and the ideal image and fourthly, creating and planning plans based on the linkages found in the previous three steps. The study by Tasci (2008) concludes that the promotion of tourist destinations through films improves the image of the destinations, increases the attractiveness and the desire for travel intention and minimizes social differences and distances. Thus, films in certain destinations can cause the growth of two industries: film and tourism (Cynthia and Beeton, 2009; Ward and O'Regan, 2009, cited in Croy, 2010).

2.3.1 Cinematographic tourism: perceptions and expectations of the audience

Cinematographic tourism is understood as defined by Hudson and Ritchie (2006) cited in Kusumawardhana and Imanjaya (2016) that tourist activity that is carried out with the purpose of visiting a place that appears on the screen, which can be a movie, video or series.

Moreover, Macionis and Sparks (2009) cited in Kusumawardhana and Imanjaya (2016) also supported this definition. According to Mackay and Fesenmaier (2000), Laws, Scott and Parfitt (2002) cited in Croy (2010) the image offered by a destination is the main factor when choosing a tourist experience Hunt (1975), Um and Crompton (1990), Chon (1991), Baloglu and McCleary (1999) and Day, Skidmore and Koller (2002) cited in Croy (2010) also support that the choice of the destination by tourists is usually based on the image offered. As MacKay and Fesenmaier (1997) Fakeye and Crompton (1991) and Sirakaya and Sonmez (2000) cited in Tasci (2008) says, the image received about the destination represents a preview of the reality that later those tourists who decide to go and explore it will obtain.

Thus, according to Tasci (2008) these images as a means of promotion have to be as realistic as possible in order to satisfy the needs and expectations of the tourist. Since the films can convey unforgettable and particular aspects of destinations and attractions (Berk, 2009). According to Riley and Van Doren (1992) through the promotion and advertising of tourist destinations, consumers create images of the destination through the information received.

Riley and Van Doren (1992) states that the appearance of certain destinations in the films may promote future tourism exploration. In addition, if the image shown is of great interest to the audience, it is more likely that it will reach a wider audience than a potential tourist, since it creates great interest (Riley and Van Doren, 1992). Thus, the films are transformed into "attraction" motifs located in "push" places (Riley and Van Doren, 1992). Firstly, the "attraction" factors are those that call the attention of tourists. Secondly, the "push" factors will be the main reason for travel (Dann, 1977, cited in Riley and Van Doren, 1992). Finally, Riley and Van Doren (1992) conclude that films show "pull" factors in "push" locations. In this same line, a more positive behavior can be achieved by those tourists who see the films in which they show the destinations to be explored as they perceive a socio-cultural development (Tasci, 2008). Consequently, it is very important that tourism managers know concretely what image of a destination they want to offer to tourists Croy (2010) and have the capacity to make this image evolve according to the context (Baloglu and Brinberg, 1997, cited in Croy, 2010).

2.3.2 Place-Visitor relationship in Film industry

The film industry and tourism are capable of generating images of experiences that have great relevance in a person's life (Frost, 2010, cited in Rittichainuwat and Rattanaphinanchai, 2015).

Moreover, films can act as a source of knowledge about a place, improving its attractiveness (Riley, Baker and Van Doren, 1998, cited in Rittichainuwat and Rattanaphinanchai, 2015). As a result of the films, unknown places are made known and become a potential tourist's destination (Frost, 2010; Karpovich, 2010 and Kim, Agrusa, Lee and Chon, 2007, cited in Rittichainuwat and Rattanaphinanchai, 2015). For this reason, the film industry is an efficient way to publicize a place and create familiarity with the destination (Croy and Heitmann, 2011; Croy and Wheeler, 2007; Frost, 2006; Kim and Richardson, 2003 and Riley and Van Doren, 1992, cited in Rittichainuwat and Rattanaphinanchai, 2015).

The visit of the places that have been displayed in a film, is a crucial experience for those potential tourists that love cinema (Buchmann, Moore and Fisher, 2010 and Couldry, 1998, cited in Rittichainuwat and Rattanaphinanchai, 2015), since as Beeton (2010) cited in Rittichainuwat and Rattanaphinanchai (2015) states, it is a way to relive the emotions experienced during the visualization of the film. Therefore, the real experience in a film destination is totally subjective and different for each individual because they are conditioned by their emotions and interpretations (Kim, 2012, cited in Rittichainuwat and Rattanaphinanchai, 2015).

Thus, tourists want to recreate the scenes of the characters in the movies and photograph the moments (Roesch, 2009, cited in Kim, 2012), also Kim (2010) cited in Kim (2012) states that, this recreation of the scenes and photographs, are a sample of the attachment that tourists have with the film. That is why when the tourists are able to perform the same activities as the protagonists of the film, they have an increased satisfaction with the tourist activity (Carl, Kindon and Smith, 2007, cited in Kim, 2012).

When tourists decide to make the journey, they use the films as a tool to obtain information about the destination to find out about activities that can be done and places that are a "must see" of the destination (Croy and Heitmann, 2011 cited in Rittichainuwat and Rattanaphinanchai, 2015). Since that, tourists show an emotional involvement with the film destination when they visit it, as well as empathy (Roesch, 2009, cited in Kim, 2012).

As they consider the destination as a sacred place (Kim, 2012). As a result of, destination managers should offer tourists the possibility to recreate the same activities and experiences that are given in the movies (Kim, 2012). Moreover, Hao and Ryan (2013) cited in Rittichainuwat and Rattanaphinanchai (2015) states that from the movies, the typical local activities can be converted into tourist activities that the visitors wish to do from the visualization of these on the screen.

Despite, the most important factor regarding tourism and the destination is the residents, since they are fundamentally contributing to the tourism activity by generating a vision of hospitality towards tourists (Akbulut and Ekin, 2018).

2.3.3 Film industry linked to spirituality tourism

According to Hardy (2002) contemporary society develops attitudes in relation to spiritual thought through what they perceive in films, which have the capacity to reach a large number of viewers. The search for meaning in life, identity and spirituality are key factors that appear in the films (Le Roux, 2008). Thus, these aspects appear more and more related to spiritual and moral issues (Rossiter and Crawford, 2006, cited in Le Roux, 2008). Miles (1996) cited in Le Roux (2008) explains that in relation to the aspects mentioned above, the films usually offer different answers to these questions, either in a clear or ambiguous way (to be interpreted by the viewers). In addition, Verbeek (1995), cited in Le Roux (2008) agrees with the idea that movies have the ability to engage the attention on spirituality. In addition, the stories that appear in the cinema are captured by the audience depending on the experiences lived by each one, so the development and impact that they can generate at a personal and spiritual level will depend on it (Le Roux, 2008). Nevertheless, the main objective of the movies does not have to be spirituality but can be a subsequent result after the interpretation of the film (Rossiter and Crawford, 2006, cited in Le Roux, 2008). The exploration of spiritualism in the movies can be expressed through a set of exotic beliefs of a social trend that wants to break with the materialism of contemporary urban life (Hardy, 2002). In addition, Hardy, 2002 argues that these facts influence relationship and community values.

Emotional and spiritual well-being is part of the spiritual pursuit that is featured in the movies (Hardy, 2002). According to Le Roux, 2008, the spiritual dimensions are related to moral values and positive judgments. Thus, in films where this relationship is limited because there is poor moral reflection, it is considered that there is no spiritual dimension (Le Roux, 2008). Furthermore, Rossiter and Crawford (2006) cited in Le Roux (2008) agree and explain that moral values are implicit in films through characterization and these are sometimes difficult to perceive. Moreover, Le Roux, 2008, considers that values and morals must be clear and measurable for the film to be coherent and understandable. Thus, Rossiter and Crawford (2006) cited in Le Roux (2008) add that these factors give credibility to the film by making the audience empathize with the characters and the story.

The characters in the films are used as a bond by the audience through the representation of the search for the moral and spiritual concerns of human existence (Hardy, 2002). Rossiter and Crawford (2006) cited in Le Roux (2008) mention that the audience is more likely to be influenced in terms of meaning, identity and spirituality when there is more than one film that addresses these aspects. Thus, Le Roux, 2008 adds that the quality of determining or changing the perception of the factors mentioned above is more likely to be given by the culture of the films rather than by one particular film. Le Roux, 2008 states that the influence of films on the spirituality of the viewer will be possible if moral and spiritual values can be clearly perceived and therefore, at the end of the film the viewer does not disengage from the story and therefore of spirituality perceived. Besides, when the audience does not disengage from the film and the spirituality perceived throughout it, it is because their beliefs and values are easily vulnerable because they are not fully developed (Le Roux, 2008). Also, if the same spiritual values are presented in more than one film repeatedly, viewers are more likely to be influenced by them or to reinforce them (Le Roux, 2008).

2.3.4 The role of the DMOs with the film industry

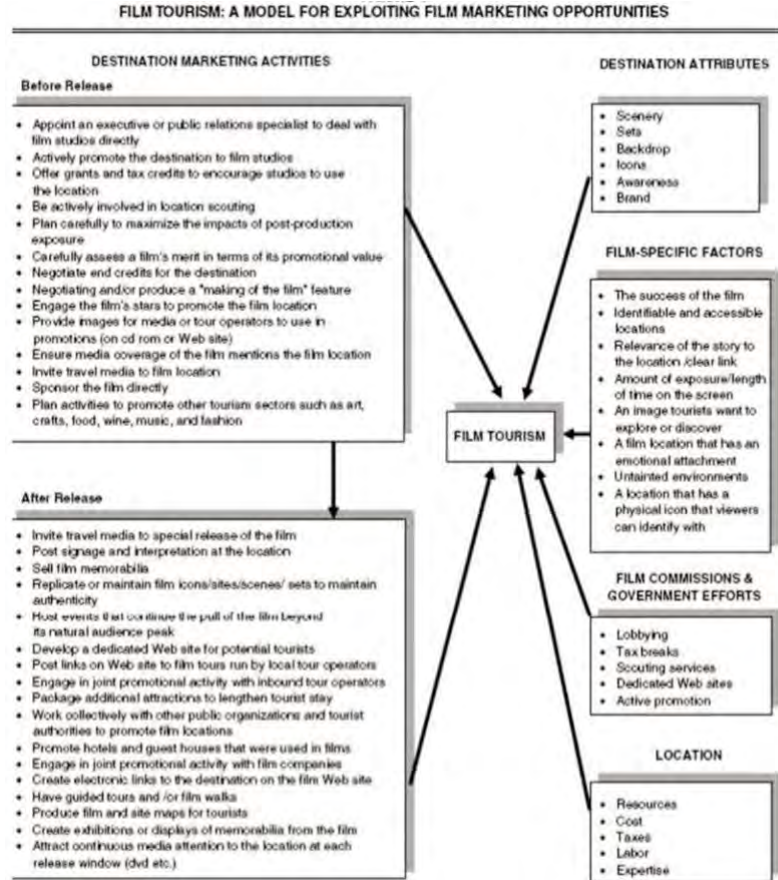
According to Gartner (1993) cited in Croy (2010) the management of the image of the destination has to take into account the fundamental aspects such as that the image is not static (Croy, 2010). Thus, this means that it is constantly changing depending on the information perceived from the environment in which it is located (Crompton and Lamb, 1986, cited in Croy, 2010). Furthermore, this image, being changeable, can also cause a change in the profile of visitors (Riley and Van Doren, 1992; Tooke and Baker, 1996; Riley, Baker and Van Doren, 1998; Busby and Klug, 2001; Beeton, 2005; Hudson and Ritchie, 2006, cited in Croy 2010).

On the one hand, Croy (2010) reported two factors that limit destination managers in creating a strategy when it comes to establishing a destination image: image control and promotion. Firstly, the media is one of the main methods of creating and disseminating destination images (Moutinho, 1987; Butler, 1990; Altheide, 1997; Fodness and Murray, 1999, cited in Croy, 2010). Fakeye and Crompton (1991), Gartner (1993), Jenkins (1999) and Croy and Wheeler (2007) cited in Croy (2010) also support this theory and add that they have a very important role in the first phases of the formation of tourist image. Thus, this factor is beyond the scope of destination managers, but different plans can be carried out to minimize or increase impacts (positive or negative) (Barich and Kotler, 1991; Howard, 1998; Iwashita, 2006, cited in Croy, 2010).

Secondly, the promotion of the tourism image will be a key factor for tourism managers in offering a strategy based on a "push" or "pull" approach towards promotion (Pike, 2004; Beeton, 2006, cited in Croy, 2010). In addition, in order to redirect the image when promoting the tourist destination, it is necessary to take into account the changes that may have occurred in the vision of the destinations, as well as to identify the most impacted aspects and the most favored ones by focusing on them (Barich and Kotler, 1991, cited in Croy, 2010). According to Moutinho (1987), Um and Crompton (1990), Joppe, Martin and Waalen (2001) and Akama and Kieti (2003) cited in Croy (2010) one of the most important aspects when promoting a destination is that of offering an image that represents the most accurate reality of the destination.

On the other hand, Hudson and Ritchie (2006) cited in Kusumawardhana and Imanjaya (2016) define the fundamentals of successful film tourism. Firstly, the "Destination Marketing Activities" which is researched before and after the film and names the parts to take into account, secondly, the "Attributes of Destiny" and the "Specific Factors of the Film", that addressed various elements such as the places that visitors want to discover, the emotional links, free contaminated environments and the icons with which the tourist can identify, thirdly and last one is the "Film Commissions and Government efforts" (Kusumawardhana and Imanjaya, 2016). As a result, the tourism generated by Eat Pray Love (EPL) the film directed by Ryan Murphy released in 2010, in Indonesia is the example of the perfect application of these three elements as EPL as it uses an accessible landscape places and easy to identify, a fact that facilitated the visit of tourists on places that are free of pollution, in addition, in the film we find symbolic elements with which the potential tourist can identify themselves, finally, the character that gives life to the shaman Ketut Liyer in the movie, creates an emotional bond with the spectator about Ubud, since although Ubud is not visualized in the movie, it is mentioned like place of residence of the shaman and that attracts a great number of tourists to visit Ubud in search of the shaman (Kusumawardhana and Imanjaya, 2016). A fact to keep in mind is that the film EPL in relation to the fundamentals of film tourism, was a box office success that reached almost 205 million dollars for the world public (Box Office Mojo, 2012, cited in Kusumawardhana and Imanjaya, 2016). There have been several films shot in Indonesia that have tried to promote their culture through images, however, none of them had enough impact to attract the attention of the Destination Marketing Organizations (DMOs), to create tourist packages of the places shown in the film, it was not until the phenomenon of the films Eat Pray and Love and Laskar Pelangi, both shot in Indonesia, that the attention of the DMOs was caught, considering the creation of tourist experiences based on those films destinations (Kusumawardhana and Imanjaya, 2016).

Figure 2.3: Film Tourism: A Model for Exploiting Film Marketing Opportunities



Source: Hudson and Ritchie (2006) cited in Kusumawardhana and Imanjaya (2016).

2.3.5 Film tourism effects

The growth of tourism in some destinations may be caused by its entry into the cinema industry (Riley, Baker and Van Doren, 1998; Busby and Klug, 2001, cited in Croy 2010). The appearance of tourist destinations in the movies contributes to the increase of tourism in that area (Riley and Van Doren, 1992). According to Chen and Kerstetter (1999), Court and Lupton (1997), Leisen (2001), Rittichainuwat, Qu, and Brown (2001) and Sonmez and Sirakaya (2002), cited in Tasci, (2008) the image offered by the destination is considered a key factor in the behavior of tourists. In addition, in the films, the picturesque environments and elements of the destination become tourist attractions when traveling to the (Riley and Van Doren, 1992). However, the possible impacts generated by cinema in a destination have made people realize that it has to be managed by the destination in the most efficient way to avoid negative impacts (Croy, 2010).

On the one hand, the success of the film EPL had repercussions in the West where it incited a large number of women to make that spiritual journey to find themselves, in the same way, it also had great relevance in Southeast Asia (Adams, 2016). Moreover, there are a variety of blogs where girls explain their journeys inspired by the film (Adams, 2016). The place where the experience of the protagonist in the film takes place is called Ubud (Bali) and was known previously by the variety of cultural elements that predominated in the center of Bali (O'Connor and Kim, 2013). Brenhouse (2010) cited in Kusumawardhana and Imanjaya (2016) concludes that once the film was released, there was a height of tourism in Ubud where tourists look for living their adventure in Bali.

On the other hand, Adams (2016) made several approaches on if this rise of tourism in Bali generated by the film, implied a pressure to the residents to act in a spiritual way by the expectations of the film, in the same way, made the hypothesis of if the tourists used to go more to places commercialized of centers of meditation that not to the authentic ones places where these practices in Bali are usually made.

2.3.6 Indonesia as a film destination

The success of the film tourism industry has encouraged film productions in potential tourist sites such as in Indonesia (Kusumawardhana and Imanjaya, 2016). Moreover, in 2002, Bali had a decline in tourism due to the terrorist attacks, however, after the launch of the film in 2010, there was a boom in international tourism in Bali (O'Connor and Kim, 2013). Also, the Head of the Meeting of Tourism of Bali, describes that it is difficult to know the number of tourists generated from the film EPL, but nevertheless, it contributed to show the image of which Bali is safe (Harpaz, 2010, cited in O'Connor and Kim, 2013). In addition, minister of Culture and Tourism, Jero Wacik, highlighted that the film production was a way to show the beautiful landscapes of Indonesia to everyone (Kusumawardhana and Imanjaya, 2016).

These facts led to the Ministry of Tourism and Creative Economy of Bali inciting more foreign producers to make films in Indonesia facilitating to them all the process of getting the permissions (Kusumawardhana and Imanjaya, 2016). In this way, it is seen that the tourism that attracted the film EPL to Bali, tended to be in Ubud and made by international women (Kusumawardhana and Imanjaya, 2016). Adams (2016) concluded that the film EPL helped build a new type of tourism in Bali based on "meditation, yoga and shamans".

2.3.7 The phenomenon of Eat Pray Love

From the success of the novel EPL by Elizabeth Gilbert in 2006, the film was created based on the book where Julia Roberts and Javier Bardem gave life to the protagonists. Moreover, O'Connor and Kim (2013) add that the movie adapts a novel that was declared a bestseller by the New York Times, reaching sales of 9 million copies around the world (Banikarim and Olivares, 2010, cited in Kusumawardhana and Imanjaya, 2016). EPL was released in 2010 and made its locations into major tourist destinations (Kusumawardhana and Imanjaya, 2016). According to Adams (2016), EPL, is a film based on the realization of a journey in three different places to find oneself, thus three different scenarios are found, which help the protagonist to make this process, Italy (eat), India (pray) and Bali (love). Furthermore, the word "eat" refers to the art of pleasure that the protagonist found through the food in Italy (Qamariyah, 2014). Moreover, the word "pray" takes place in India, where the protagonist does spiritual practices with the aim to connect with God such as meditation and yoga (Qamariyah, 2014). And finally, the word "love" refers to the balance of life that the protagonist was searching for, attending to a shaman and other experiences realized in Bali (Qamariyah, 2014).

The positive impact and the contribution of knowledge generated by the success of EPL attracted the attention of the official government of Indonesia (Kusumawardhana and Imanjaya, 2016). Due to tourism increased by 10% in Bali after the release of the film EPL, that means 2 more million tourists than last year (Fardah, 2011, cited in Kusumawardhana and Imanjaya (2016). According to O'Connor and Kim (2013) the place that takes the protagonist in the film is Ubud, located in the center of Bali. Moreover, Kusumawardhana and Imanjaya (2016) states that in the film it was wanted to promote exotic places of Bali without considering the popular places worldwide, a fact that attracted the tourists to visit those unknown places. Thus, nowadays Bali is related to the film EPL (Mowbray, 2012, cited in O'Connor and Kim, 2013).

As a result of that, the headline "The EPL Fever has spread through Bali" Cohen (2010) cited in Adams (2016), reflects the impact generated by the film that inspired a large number of people to begin their spiritual journey by performing meditations and practicing yoga Adams (2016) as well as, the promotion by different magazines of international audiences as Time, of the locations of Bali in the film EPL and the shaman Ketut Liyer who gives life to a character in the film (Brenhouse, 2010, cited in O'Connor and Kim, 2013).

2.3.8 Tourist packages created from the film

The film EPL, inspired the travel agencies to create new tourist experiences where the places in which the film was recorded in Bali, are visited (Kusumawardhana and Imanjaya, 2016). Since the growth of tourism was remarkable with the launch of the film, the travel agencies started to launch tourist packages based on EPL (O'Connor and Kim, 2013). In addition, these tour packages based on the film, are made by international travel agencies, however, hire local guides as well as local accommodations and transportation (O'Connor and Kim, 2013). Particularly, the tourist experiences that were created were focused for the women audience of the movie and readers of the book that wanted to live the experience of the protagonist (Kusumawardhana and Imanjaya, 2016).

In 2011 were available about 13 tourist experiences recreated from the film EPL in Ubud, some of these experiences are more specific than others, based on agencies such as Travel About Bali or EPL Tours, which offer the main activities that the protagonist performs throughout the film as meditation or yoga. Consequently, from the creation of tourist packages where the experiences of the protagonist of the film were recreated in Indonesia, there was a partnership between the DMO and Sony Pictures to make it possible, however, these tourist packages associated directly with the film, ceased to be available to tourists because of licensing restrictions of the film (Evans, 2012, cited in Kusumawardhana and Imanjaya, 2016).

Also, from the boom of the film, were created spiritual packages by the DMO where they visited the main locations of Bali as Padang Padang Beach, Ubud and visit the shaman Ketut Liyer with titles like "Embrace the romance in paradise with an experience in Bali taken directly from the film EPL" (Erviani, 2012; STA Travel, 2012, cited in Kusumawardhana and Imanjaya, 2016).

In addition, From the sample of the spiritual trip that the protagonist of EPL does, travel agencies like Spirit Quest Tours or Divine Revelation, created spiritual tourist experiences with the same name as the movie, where the main objective was to make a spiritual journey and visit the shaman of the movie (Kusumawardhana and Imanjaya, 2016). Rice (2010) cited in O'Connor and Kim (2013) also defines that these tourist packages recreated from the film have the main function of visiting the places the protagonist visited as well as performing the same activities she did. According to the analysis O'Connor and Kim (2013) conclude that thanks to the existing tourism packages in Ubud based on EPL, economic benefits have exponential growth.

2.4 Literature map

The following section contains the most relevant authors for the creation of the Literature Review. Thus, it has been possible to collect quality information that will constitute the research basis.

Table 2.3: Literature Review Map

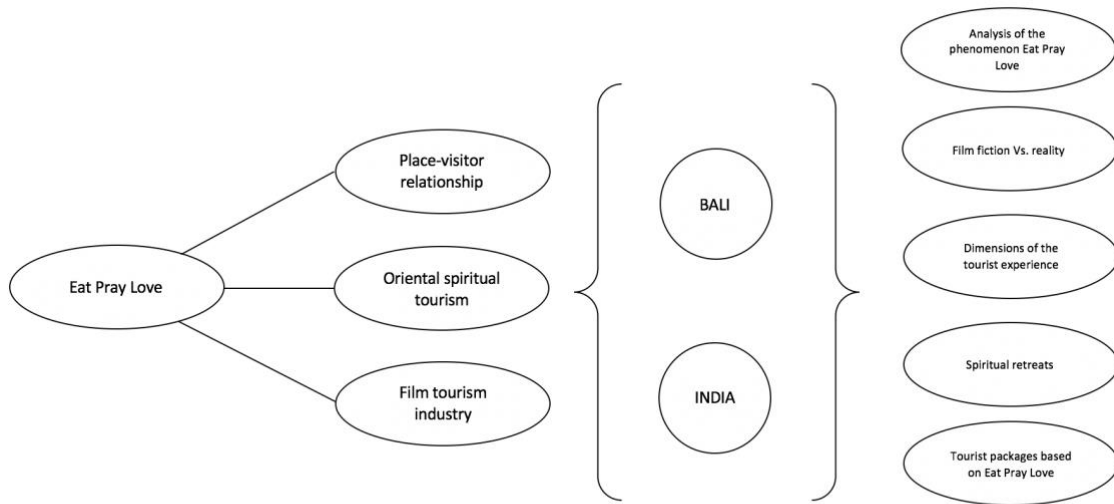
TOPIC 1: PLACE VISITOR RELATIONSHIP		TOPIC 2: ORIENTAL SPIRITUAL TOURISM	
AUTHOR	ARTICLE	AUTHOR	ARTICLE
Jiyun Yu and Timothy Jeongyeol Lee	Impact of Tourists' Intercultural Interaction (2013)	Paul Heintzman	Spiritual and Religious Outcomes of Leisure Travel and Tourism: A Framework for Synthesizing Empirical Research (2020)
Kylie M. Woosnam, Jason Draper, Jingnan (Kelly) Jiang, Kayode O. Aleshinloye and Emrahlah Erul	Applying self-perception theory to explain residents' attitudes about tourism development through travel historians (2018)	Noga Collins-Kreiner and Geoffrey Wall	Tourism and Religion: Spiritual Journeys and Their Consequences (2014)
S. Mostafa Rasoolimanesh and Siamak Seyfi	Residents' perceptions and attitudes towards tourism development: a perspective article (2020)	Jennifer Laing and Betty Weiler	Mind, Body and Spirit: Health and Wellness Tourism in Asia (2008)
Styliola, Avital Biran, Jason Sit and Edith M. Silva	Residents' support for tourism development: The role of residents' place image and perceived tourism impacts (2014)	Kate Bone	Selling spirituality: issues in tourism (2015)
Ercan Sirakaya-Turk, Muzaffer Uysal and Gyan Nyaupane	Guests and Hosts Revisited (2014)	Himadri Phukan, Zillur Rahman and Poonam Devdutt	Emergence of Spiritual Tourism in India (2012)
Aghavan Hadinejad, Robin Nunoo, Brent D. Moyle, Noel Scott and Anna Kraja	Residents' attitudes to tourism: a review (2019)	Alex Norman and Jennifer J. Pokorny	Meditation retreats: Spiritual tourism well-being interventions (2017)
Kiri Kuslter and Tanja Mihalic	Residents' Attitudes towards Overtourism from the Perspective of Tourism Impacts and Cooperation (2019)	Maria Albert Rodrigo	Spiritual Tourism: Journey into the Heart of the Earth (2020)
Xiang (Robert) Li, Cathy H. C. Hsu, and Laura J. Lawton	Understanding Residents' Perception Changes toward a Mega Event through a Dual Theory Lens (2015)	Gregory Brian Willson	Exploring travel and spirituality: The role of travel in facilitating life purpose and meaning within the lives of individuals (2010)
Robin Nunoo and Dogan Gursay	Residents' support for tourism: an identity perspective (2012)	Zahra Mouaven	Therapy, Spirituality, and Spiritual Well-being: A Qualitative Study of Holy Places Tourists (2020)
Robin Nunoo and Haywanee Ramkisson	Developing a community support model for tourism (2011)	Deborah C. Jepson	An Exploration of the Relationship between Contemporary Spirituality, the Physically Active Rural Tourist and the Geography of Place: a case study of the Lake District (2013)
Sarah Quintan Carter and Barbara A. Carmichael	The dimensions of the tourist experience (2010)		

TOPIC 3: FILM INDUSTRY LINKED TO TOURISM	
AUTHOR	ARTICLE
Kathleen M. Adams	Tourism and Ethnicity in Insular Southeast Asia: Eating, Praying, Loving and Beyond (2016)
Kiky Imanjaya and Indra Kusumawardhana	Film Tourism Indonesian Style: The Cases of Laskar Pelangi and Eat Pray Love (2016)
W. Glen Croy	Planning for Film tourism: Active destination image management (2010)
Ronald A. Berk	Multimedia teaching with video clips: TV, movies, YouTube, and mtvU in the college classroom (2009)
Roger W. Riley and Carlton S. Van Doren	Movies as tourism promotion: A 'pull' factor in a 'push' location (1993)
Asli D. A. Tasci	Social Distance: The Missing Link in the Loop of Movies, Destination Image, and Tourist Behavior? (2008)
Farihatul Qamariyah	Religious Readers. Perspectives on the Spiritual Instruction Issue in Elizabeth Gilbert's Eat, Pray, Love (2014)
Noelle O'Connor and Sangkyun Kim	Pictures and prose: exploring the impact of literary and film tourism (2013)
Joanne Connell	Film tourism: Evolution, progress and prospects (2012)
Simon Hudson, Youcheng Wang and Sergio Moreno Gil	The Influence of a film on destination image and the desire to travel: a cross-cultural comparison (2010)

Source: Own elaboration

2.5 Conceptual framework

Figure 2.4: Conceptual Framework



Source: Own elaboration

According to the objectives of this Degree Thesis, the previous readings of these three main topics: place-visitor relationship, oriental spiritualism tourism and the film tourism industry, will be the source of knowledge to relate the concepts taken from the previous readings with the film to be analyzed, EPL, focusing on two of the three places displayed in the film, Bali and India. Thus, we will be able to find the main objectives through the most remarkable outputs of the reading.

3 CHAPTER 3. METHODS

3.1 Overall research design

This Degree Thesis has identified and collected secondary data of previous studies for different purposes that have been helpful in the development of this research problem (Saunders, Lewis and Thornhill, 2009). Thus, the use of the film Eat Pray Love (EPL) directed by Ryan Murphy in 2010, as documentary secondary data and the content analysis of the tourist packages based on the EPL film, the blogs based on the EPL experience in Bali and India and the reviews from TripAdvisor has been relevant collected data available for this thesis. Moreover, through interviews, new information specific to the research problem has been collected using the primary data also as a source for the research problem (Saunders, Lewis and Thornhill, 2009).

Altinay, Paraskevas and Jang (2016) states that in research, there are two main philosophies, positivism and phenomenology philosophy. On the one hand, Gill and Johnson (1997) cited in Altinay, Paraskevas and Jang (2016) states that positivism philosophy it is more used for scientific research because of their specific use of experiments and surveys for the research, while on the other hand, Veal (2006) cited in Altinay, Paraskevas and Jang (2016) defines the phenomenology philosophy, also known as interpretivism, the one that investigates the social behavior of the people in front of one phenomenon, in this case, the philosophy of this Degree Thesis is phenomenology, as it researches an existing phenomenon, like EPL and its social impacts.

Once the philosophy of this Degree Thesis has been identified, it is necessary to define the main approach of the study. On the one hand, the deduction is "the movement from the known to the unknown" (Spangler, 1986, cited in Altinay, Paraskevas and Jang, 2016). This study has made use of the knowledge of three main topics to investigate something specific that cannot be seen clearly (Altinay, Paraskevas and Jang, 2016). Thus, the use of general information has been carried out until finding something concrete. On the other hand, the inductive approach moves from the specific to the general, based on arguments grounded in experiences or observations, uses the information of the participants to obtain a theory that encompasses and connects different topics (Karen, 2010). According to this definition of the inductive approach, this Degree Thesis does not make use of the inductive approach, as it moves from general information to specific to obtain the aim of the research.

A qualitative approach method is applied on this research. As Altinay, Paraskevas and Jang (2016) defines, there has been a comprehension of the context of the phenomenon and an exploration of its effects on experiences and emotions by incorporating new concepts to be analyzed. Thus, with the qualitative approach method, this study aims to achieve qualitative data for the research objectives to explain how the phenomenon happens.

From the application of knowledge to provide an improvement or resolution (Altinay, Paraskevas and Jang, 2016), this case study adopts an applied research methodology, as Kothari (2004) also agrees to say that the objective of the applied researches, is to find a problem solution to a social or a business organization.

3.2 Data collection techniques and research instruments

The data collection techniques are used to fulfil the objectives of an investigation (Altinay, Paraskevas and Jang, 2016). Accordingly, the ones that have been chosen are interviews, content analysis and documentary secondary data.

Interviews are a popular and widely used tool for collecting qualitative data (Burns, 1999, cited in Zohrabi, 2013). Thus, according to Zohrabi (2013), through the interviews it is possible to obtain highly investigative information about a specific area. Therefore, the researchers who perform this type of study, aim to achieve specific information knowing what position the respondents have (Merriam, 1998, cited in Zohrabi, 2013). Also, Flick (2006) cited in Zohrabi (2013) agrees and explains that it is very important that the interview enables the respondents to express their knowledge through answering the questions they are asked as well as being open to the interpretation. So, as Altinay, Paraskevas and Jang (2016) state, interviews are a systematic way of collecting data through a series of questions that provide information for the research purpose. Moreover, according to Zohrabi (2013), this research is considered to be guide approach interview because it is aimed to be focused on the main objective of the research throughout all the questions. Furthermore, Turner (2010) states that open-ended interview questions are one of the most widely used tools when conducting research.

Thus, interviewee is given the opportunity to give answers with the information and details they want to express as well as their point of view and experiences (Turner, 2010). In addition, it also allows the interviewer to formulate questions in which all the information received can be used for research by comparing and analyzing it with information previously collected (Turner, 2010).

Accordingly, this research aims at discovering the use of films as a marketing promotion tool for spiritual practices as well as discovering the importance of the place-visitor relationship (PVR's) influence. In addition, the EPL package program will be analyzed through the experience of a tourist when realizing it. Also, to what extent the reality is shown in the film matches the reality of the tourist package program.

Depending on the objective previously defined for the interview, meaning the conclusions to be reached, one technique of interview or another will be conducted, taking into consideration aspects such as the type of data and the phenomenon of the study, which will determine the required structure (Merriam, 1998, cited in Zohrabi, 2013). According to Altinay, Paraskevas and Jang (2016) the type of interview used is a semi-structured interview because it is based on understanding what happened in relation to a topic, new perceptions, identification of trends and interpretation of different possible combinations. Thus, Zohrabi (2013) explains that this type of interview offers more flexibility and more information to the interviewees and also provides a great deal of information to the interviewer. However, the interviews have both strengths and weaknesses, as Johnson and Turner (2003) cited in Zohrabi (2013) state. Thus, the disadvantages of interviews or weak points according to Altinay, Paraskevas and Jang (2016) are the following: difficulty in arranging them, reluctance of the interviewees to participate, difficulty and distrust of the interviewees in maintaining anonymity and confidentiality, difficult to prepare beforehand and difficult to guide the direction of the interview. However, due to the current situation in relation to the Covid-19, it is not possible to perform face-to-face, so the remote format is going to be performed for the interview.

In any interview, the first purpose should be to communicate to the interviewee the reason for the interview and to highlight the main aspects of the research (Zohrabi, 2013). Thus, Flick (2006) cited Zohrabi (2013) agrees and states that a good atmosphere should also be achieved throughout the interview in which the interviewee feels comfortable to express himself or herself as he or she wishes. In addition, Merriam (1998), Fraenkel and Wallen (2003) Johnson and Turner (2003) and Flick (2006) cited in Zohrabi (2013) argue that to achieve such an atmosphere the following aspects should be taken into consideration: freedom to express interviewees' point of view without being judge, adopting a neutral positioning and being respectful without interrupting. Finally, according to Zohrabi (2013), if the interviewees allow it, the interview is going to be recorded and notes are going to be taken.

According to Altinay, Paraskevas and Jang (2016), content analysis technique is a useful tool for complementary data collection. Also, Altinay, Paraskevas and Jang (2016) state that this technique it is based on analyzing information through key words and concepts, comparing them and establishing meaning and relationships between them. Accordingly, this research aims at discovering the PVR that the film shows of spiritualism tourism at Bali and India through the dimensions of PVR of locals and visitors shown in the film. Moreover, based on the blogs of spiritual tourist packages of EPL and TripAdvisor (**see Appendix 1**), analyze the comments and identify the dimensions of PVR. Besides, discovering through the EPL packages, the main information and programs that offer a more realistic experience compared to what is shown in the film.

According to Robson (1993) cited in Altinay, Paraskevas and Jang (2016), states that the content analysis has strengths and weaknesses and lists them as the following ones. On the one hand, the advantages or strengths are: it is less time consuming and the data is constantly available to be analyzed. On the other hand, the disadvantages or weaknesses are: the data collection might have different purposes, the set of documents might be poor and not very extensive. The use of the film EPL as documentary secondary data, will be analyzed as qualitative data research aiming to link findings to the information obtained from the other data collection techniques conducted (Saunders, Lewis and Thornhill, 2009). Thus, the key moments of PVR and spiritual practices shown in the film will be detected and analyzed.

Table 3. 1: Data collection techniques

Place visitor relationship that the film shows of spiritualism tourism at Bali and India		Film as a marketing tool to promote tourism destinations		Blogs based on the spiritual tourist packages of EPL	
Data to collect	Technique	Data to collect	Technique	Data to collect	Technique
Dimensions of the tourist experience shown in the EPL film.	Documentary secondary data	To get some insights into the spirituality practices shown in a film.	Semi-structured interview to Jesuit in charge of promoting spiritual pilgrimage way	To analyse the comments and the Dimensions of the tourist experience.	Content analysis from Blogs and TripAdvisor reviews.
		To know which factors are the most important when choosing a package and which aspects shown in EPL film match with the reality of the package program.	Semi-structured interview to a full-time traveller blogger	To analyse the package programs available in the market and to compare them concerning the film.	Content analysis of Packages contain and program

Source: Own elaboration

3.3 Research context and participants

According to Altinay, Paraskevas and Jang (2016), researchers should focus on the group where the data will be obtained for the study. Therefore, sampling is the research development through the selection of a specific group that allows conclusions to be drawn (Altinay, Paraskevas and Jang, 2016).

Moreover, to achieve efficient sampling, firstly the "target population" must be defined (Altinay, Paraskevas and Jang, 2016). Specifically, this study will be based on qualitative research sampling. Thus, as Alasuutari (1995) cited in Altinay, Paraskevas and Jang (2016) explains, it is based on the understanding of the objective of the study and therefore developing the theory.

There are two types of the sampling methodology, probability and non-probability. As Altinay, Paraskevas and Jang (2016) states, probability sampling in the tourism sector is difficult to achieve. Because of this, the non-probability method has been followed by obtaining samples for a purpose, without obtaining large representative samples of an entire population (Saunders, Lewis and Thornhill, 2003 cited in Altinay, Paraskevas and Jang, 2016). Thus, to be able to understand the ideas that individuals have (Altinay, Paraskevas and Jang, 2016). Within non-probability sampling, the case of this Degree Thesis has focused on judgmental sampling, choosing participants according to the topics to be analyzed, and selecting the most outstanding and representative ones for the sample (Altinay, Paraskevas and Jang, 2016).

Concerning the analysis of the EPL film, there is a concrete sample because specifically the parts of the film that offer high qualitative analysis have been analyzed. Accordingly, the minutes analyzed are from the beginning, where the motivations of the protagonists are shown until the minute 00h31'50". After that, the first part of the protagonist's transformational journey through Italy is shown. Therefore, the next part analyzed is since she finishes her stay in Italy, which corresponds to the moment 01h03'20". At this moment, begin her trip to the Ashram of India and later her stay in Bali. Finally, the last part analyzed corresponds to 02h19'32" when the last scene of the movie is shown.

Table 3. 2: Eat Pray Love film sample

Eat Pray Love Film Sample	
Release date	August 13, 2010
Based on	Eat, Pray, Love by Elizabeth Gilbert
Directed by	Ryan Murphy
Production company	Columbia Pictures Plan B Entertainment
Distributed by	Sony Pictures Releasing
Starring	Julia Roberts, James Franco, Richard Jenkins, Viola Davis, Billy Crudup and Javier Bardem
Genre	Biographical romantic drama
Running time	140 minutes
Running time Analysis	00h00'00" - 00h31'50" and 01h03'20" - 02h19'32"
Total minutes analysed	114,2 minutes
Filming destinations	New York, India, Italy and Indonesia
Original Version Languages	English, Italian and Portuguese
Languages dubbed	German, Spanish and French

Source: Own elaboration

Two blogs had been used in a judgmental sampling considering the two that are more representative for the research, taking the case of Bali and India shown in the film thus, analyzing the dimensions of the tourist experience found in both places, therefore, the match with reality is possible to be analyzed.

Table 3. 3: Blogs sample

Blogs Sample			
Blog	Nationality	Type of Blog	EPL Destination
Breathe Dream Go	Canadian	Transformative travel, responsible travel and solo female travel	India
The Blonde Lotus	Dutch	About travel and earthly things	Ubud, Bali

Source: Own elaboration

To obtain information about the evaluation of the guests of Bliss Sanctuary for Women making the Eat Pray Love package, a simple methodology non-probability judgmental has been followed choosing those comments from TripAdvisor (**see Appendix 2**) related to the specific tourist package and applying the dimensions of the tourist experience to obtain a richer evaluation analyzing all the possible experiences to live during the realization of the package.

Table 3. 4: TripAdvisor Sample

TripAdvisor Sample				
Participants	Date	Package Name	Accommodation	Location
N1	feb-19	Eat Pray Love	Bliss Sanctuary For Women	Ubud (Bali)
N2	jul-17	Eat Pray Love	Bliss Sanctuary For Women	Ubud (Bali)
N3	jul-17	Eat Pray Love	Bliss Sanctuary For Women	Ubud (Bali)
N4	jan-17	Eat Pray Love	Bliss Sanctuary For Women	Ubud (Bali)
N5	mar-16	Eat Pray Love	Bliss Sanctuary For Women	Ubud (Bali)
N6	oct-12	Eat Pray Love	Bliss Sanctuary For Women	Ubud (Bali)
N7	sept-12	Eat Pray Love	Bliss Sanctuary For Women	Ubud (Bali)
N8	mar-12	Eat Pray Love	Bliss Sanctuary For Women	Ubud (Bali)
N9	jan-12	Eat Pray Love	Bliss Sanctuary For Women	Ubud (Bali)
N10	jun-11	Eat Pray Love	Bliss Sanctuary For Women	Ubud (Bali)

Source: Own elaboration

Packages judgmental samples are used to determine the main characteristics that coexist between programs and the differentials ones. So, the packages that have been chosen are those related to the EPL film.

Table 3. 5: Package sample

Packages Sample				
Package Name	Location	Duration	Price	Target
Eat Pray Love - Bliss Sanctuary For Women	Ubud (Bali)	7 days	2.460 €	Adults only (groups or solo travellers) from different nationalities (Australian, Canadian, European, British, Hong Kong, New Zealand, Singaporean and American) and only for women.
Eat, Pray, Love Bali - Go Way	Ubud (Bali)	8 days	919 €	Adults only (groups, couples and solo travellers), from different nationalities English speakers and for the rest of the world since English language is the international language used and no gender specification.
Eat, Pray, Love Yoga & Spa Retreat - Book Retreats	Tabanan (Bali)	12 days	499 €	Adults only (groups or solo travellers) for any skill level of yoga (beginner or intermediate), from different nationalities English speakers and for the rest of the world since English language is the international language used and no gender specification.
The Abundance Pray Love Experience - Womenifesting	Ubud (Bali)	5 days	2.826 €	Adults only (groups or solo travellers) seeking healing and spiritual growth from different nationalities English speakers and for the rest of the world since English language is the international language used and only for women.
Eat Pray Love Bali Retreat - Manoh Retreats	Canggu (Bali)	7 days	2.180 €	Adults only (groups or solo travellers) from different nationalities English speakers and for the rest of the world since English language is the international language used and no gender specification.
Yoga & Meditation Retreat - Yoga Goddess Retreats	Ubud (Bali)	7 days	2.024 €	Adults only (groups or solo travellers) from different nationalities English speakers and for the rest of the world since English language is the international language used and only for women.
Eat, Pray, Love and Live your Adventure - Viajes Transformacionales	Ubud (Bali)	13 days	1.695 €	Adults only (groups or solo travellers) from different nationalities Spanish-speakers and no gender specification.

Source: Own elaboration

Finally, two interviews will be conducted in which participants will be chosen for their knowledge and experience in the topics, following a non-probabilistic and judgmental methodology. On the one hand, an expert in spirituality practices and pilgrimage that recently had done a film will contribute to the research to obtain relevant information about using film to reflect these practices, get more knowledge about the spiritual practices, the attraction value of a destination chosen for a film and the PVR encounters (**see Appendix 5**). On the other hand, a tourist that had done the Eat Pray Love package of Bliss Sanctuary for Women, will participate in the research in order to provide more detailed information about the experience of the film on Bali and in concrete, with the Bliss Sanctuary for Women. Thus, will allow a deeper contrast between the film and reality (**see Appendix 6**).

Table 3. 6: Interview sample

	Interview 1	Interview 2
Type of interview	Semi-structured	Semi-structured
Date	20-nov-20	25-nov-20
Conducted through	Zoom	Zoom
Done by	Degree Thesis researches	Degree Thesis researches
Background	Jesuit Counselor at HTSI Faculty	Full-time traveler and blogger

Source: Own elaboration

3.4 Data analysis

To develop a theory from qualitative analysis, as Saunders, Lewis and Thornhill (2009) states, it is necessary to analyze and recognize the data to understand its meaning. On the one hand, the use of interviews to obtain qualitative data will be applied in this research by categorizing the questions to be asked and then transcribing the information obtained from the interview (Saunders, Lewis and Thornhill, 2009). Once the interview has been transcribed, a copy will be sent to the participants so that they can approve the final result (see Appendix 5 and Appendix 6) (Saunders, Lewis and Thornhill, 2009). Consequently, the questions have been grouped into different categories and related to each other with the result objective:

Table 3. 7: Data analysis interview 1

Interview Questions 1	Result Objective
Why did you decide to film the Ignatian Way and not another pilgrimage route and why use a film format to show these practices and not another media?	Destination/Attraction Value
In 2015 you published your guide "El camino Ignaciano: Un camino de sanación", are you expecting greater results/impacts with the film than with the guide? Do you think that with the film you can reach a larger audience and achieve greater impacts than with the guide?	Film as a marketing promotional tool
Which elements are essential to be shown in the film? Which are the ones that will stand out/impact the audience the most?	Film as a marketing promotional tool
Who will be part of the film team? Did you take into account any specific characteristics when forming the pilgrimage group?	Film as a marketing promotional tool
Who is the target that will watch the film and want to do the Ignatian Way?	Film as a marketing promotional tool
You as a guide, how do you help the people who make the pilgrimage and what elements, or attributes do you consider to be essential to help them through the Ignatian Way?	Spirituality practices
Is there any relationship in the film with the locals who live along the Ignatian Way? Does it coincide with what we would find if we made the route?	PVR dimensions

Source: Own elaboration

Table 3. 8: Data analysis interview 2

Interview Questions 2	Result Objective
Why did you decide to choose this package program and not another one from another agency?	Motivation
What motivates you from the film to travel to Bali?	Motivation
Did you identify yourself with Liz in some aspects when you watch the film?	Motivation
What things you thought were essential to visit in Bali after watching the film?	Motivation
Are you generally satisfied with the results obtained through the package and what would you highlight from your experience?	Package satisfaction outcomes
Would you change any aspect of the program that offered the package to live even more the reality that is shown in the movie?	Package satisfaction outcomes
Would you like to live this experience again and why? If you had the opportunity to repeat the experience, would you do it again with Bliss Sanctuary or would you like to organize it on your own?	Package satisfaction outcomes
Do you think that the reality shown in the movie matches with the reality you experienced?	Package satisfaction outcomes
Which places from Bali you remember with the most appreciation?	PVR dimensions
In what aspects did you establish PVR during your experience?	PVR dimensions
How was the visit to the local healer from the movie? Realistic or maybe a little bit commercial?	PVR dimensions
Do you consider that the oriental spiritualism factor was present during your experience and at what level?	Oriental spiritualism experience
Who were the people leading the spiritual yoga and meditation classes from? Were local people?	Oriental spiritualism experience
Did you do the hand reading with the healer from Bali? How did it go? Was the place similar to the one in the movie?	Oriental spiritualism experience
Do you consider Ubud as the center of more spiritual energies of Bali?	Oriental spiritualism experience
Is it necessary to go to Bali to feel the spirituality? or does it help?	Oriental spiritualism experience
Do you see life differently after living this experience? How has it enriched you?	Oriental spiritualism experience

Source: Own elaboration

On the other hand, the use of content analysis will allow the presentation of the data in an organized and classified way in defined columns and rows allowing clear visualization of the qualitative data (Saunders, Lewis and Thornhill, 2009). Thus, Cutler and Carmichael's (2010) classification of the Dimensions of Tourist Experience has been adapted into a table for an in-depth analysis of the film Eat Pray Love scheduling the film in hours, minutes and seconds to determine with precision the dimensions found on the film of the tourist experience. Moreover, the adaptation of the classification of Cutler and Carmichael's (2010) has been applied on the blogs which the bloggers had done the experience of EPL on India and Bali to discover differences between the film and the reality.

Finally, it has been adapted also on the TripAdvisor's reviews of Eat Pray Love Package from Bliss Sanctuary for Women to discover how many dimensions of the Tourist Experience are found on this package offer, how accurate is from the movie, which things do tourist more appreciate and their levels of satisfaction. In addition, an own elaboration table has been created for an in-depth analysis of the different tourist packages available based on EPL film in Bali to analyze the experience offered, price, target, and what it is included. Thus, would provide information about the main competitors on the market offering this experience and how much is related with the movie.

3.5 Ethical considerations

Blumberg, Cooper and Schindler (2005) cited in Saunders, Lewis and Thornhill (2009) define ethics as concerns that guide human behavior and relationships. Thus, in research, the rights of the so-called "subjects of study" must always be present (Saunders, Lewis and Thornhill, 2009). Furthermore, adequately formulating the questions and explaining the most important aspects for the understanding of the objectives of the research, as well as the data collection, processing, analysis and subsequent explanation must be done in a morally and responsibly way (Saunders, Lewis and Thornhill, 2009). Therefore, to achieve ethical research, the repercussion (positive or negative) that the study may entail must be taken into consideration (Saunders, Lewis and Thornhill, 2009). Throughout the research, aspects such as the privacy of participants, voluntary participation and anonymity, the consent of those participants and the objectivity of the research should be taken into consideration (Saunders, Lewis and Thornhill, 2009).

Therefore, this Degree Thesis is guided by the code of ethics of the university that is based on the statement of principles and procedure for conducting research. First the " Student Declaration " has to be signed based on the compliance with the HTSI regulations regarding plagiarism and unfair practices, as well as making the work available in the Library. Secondly, the Ethics Form (**see Appendix 1**) must be completed and signed by the supervisor of the Degree Thesis. Thus, concerning the Risk Category, this Degree Thesis is risk 2. So, the participants must be informed of the main objectives of the research as well as offer them all the necessary information so that they can decide whether or not to participate voluntarily. Accordingly, when conducting interviews, a Consent form (**see Appendix 3 and Appendix 4**) signed by both parties is required (Saunders, Lewis and Thornhill, 2009). Therefore, the Consent form must be signed by the participants before starting the data collection.

Thus, the two interviews that have been carried out for this Degree Thesis have followed these rules and have been signed by the participants (**see Appendix 3 and Appendix 4**). In the case of the Jesuit in charge of promoting spiritual pilgrimage way, he signed that his interview could not be recorded so taking into consideration his rights, note-taking was the practice used. Furthermore, in the case of content analysis, TripAdvisor's privacy policy was followed. Besides, in regard to the film, there is no privacy policy since it was released to the public in 2010. The production company is Columbia Pictures Plan B Entertainment and the distribution company is Sony Pictures Releasing. Moreover, the blogs and tourist packages analyzed, are from public open data available, thus no privacy policy is affected. Thus, ethical consideration has been applied in this Degree Thesis, since it is important to maintain the rights of the participants and to achieve moral, responsible and ethical research.

4 CHAPTER 4. FINDINGS AND DISCUSSION

In this chapter, the findings obtained from the objectives and results throughout the Degree Thesis are included. Firstly, the use of the film Eat Pray Love (EPL) directed by Ryan Murphy in 2010, as documentary secondary data. Secondly, the content analysis of the tourist packages and blogs based on the EPL film and TripAdvisor reviews of Eat Pray Love packages by Bliss Sanctuary for Women. Thirdly, the findings from the 2 interviews conducted to Jesuit in charge of promoting spiritual pilgrimage way and a full-Time traveler and blogger. Therefore, for a deeper understanding of the analysis established in the documentary secondary data and the content analysis, all the data providing qualitative information have been collected in the form of comparative tables. Besides, in the case of the interviews, the transcript can be seen in (**see Appendix 5 and Appendix 6**).

4.1 Findings Eat Pray Love film

In the film, the different characters take an important role:

- Liz: is the main protagonist and who undertakes the spiritual journey throughout Bali and India.
- David: who motivates Liz to undertake the spiritual journey introducing her to the world of spiritualism and yoga.
- Richard: a foreigner from Texas who shares experiences with Liz at the Ashram in India.
- Prissy: a little Hindu girl with which Liz empathizes at the Ashram.
- Ketut Liyer: Shaman from Bali with which, from the first moment, Liz maintains a close relationship.
- Woman that lives in Ketut's village: the one that takes care of the offerings.
- Balinese healer: a healer from Bali with which Liz will feel identified.
- Brazilian girl: that meets at the healer center and takes Liz to a party in Bali with locals and tourists.
- Felipe: the love that Liz finds at the end of the film in Bali.

To completely evaluate the tourist experience of Liz from the beginning to the end, accordingly to Cutler and Carmichael (2010), the dimensions of the tourist experience had been applied analyzing all the influential and personal realms found in the film. On the one hand, regarding the influential realm's division of Cutler and Carmichael (2010), the physical, social and products and services aspects, had been identified throughout the total minutes analyzed of the film. On the other hand, the personal realm's taking into consideration the nine internal factors defined by Cutler and Carmichael (2010), had been listed to have a complete evaluation of the protagonist journey experience.

Table 4. 1: Physical aspects of the influential realms of EPL

INFLUENTIAL REALMS	
Physical Aspects	(00h01'19") The journalist Liz, arrives at the Balinese villa of the shaman Ketut Liyer (typical Balinese villa) in Bali looking for him.
	(00h01'38") It is observed the typical decoration of the Balinese villas as well as people's work, the woman in concrete that attends her, is working in the offerings.
	(00h02'03") Ketut wears a T-shirt with a Balinese God.
	(00h15'44") Liz goes to the house of the boy who has adapted his literary work in a theater, David, in the house there are religious elements like the image of the guru with a red dot on his forehead.
	(00h18'10") First time Liz attends to an Hindu ritual ceremony.
	(00h18'10") The room is full of carpets, people sitting on the floor praying and singing to the Guru, and there are pictures of the Guru with flowers around her and candles, instruments, cushions where people sit and pray in a singing manner.
	(01h03'22") Liz starts her journey in India, since the beginning, it is shown the roads with chaos and noise, the large amount of traffic, the exposure of live and dead animals on the streets, and the crazy way people drive in India.
	(01h04'26") Liz arriving at the ashram, she takes off her shoes before entering.
	(01h04'35") She attends the Hindu ritual ceremony where the people are sitting, singing, and dressed with sarees on a wide area where the guru is facing the audience and the audience prays to her (as with David).
	(01h05'54") The ashram meditation cave, open 24h with air conditioning.
	(01h07'00") "I take you to your Seva", seva is an Indian word that means a place of selfless vowing.
	(01h07'35") The young Hindu girl wears a headscarf and a Hindu dress (saree).
	(01h08'46") The prayer room where everyone is meditating and Liz is trying to follow the mediation with a book.
	(01h09'29") The dining room appears where ashram guests eat.
	(01h10'20") At the ashram, they eat on trays where Indian bread, rice, and chicken with sauces abound. They eat by hand.
	(01h11'37") Liz goes to the meditation cave to meditate, there are several people, she needs to empty her mind, but she doesn't succeed. In the meditation room, the people are in silence meditating in a position to meditate, there are carpets, air conditioning, and symbolic elements.
	(01h13'47") On that moment, it is possible to see how Indian food is made, how kneaded on the floor, and how vegetables are cut.
	(01h16'21") Inside the ashram, there is a garden with a fountain, where it helps Liz to concentrate.
	(01h16'52") On a wall there are mini water fountains where people spread out their clothes and wash them, and where they also shower the cows, a sacred animal in India.
	(01h19'08") Women carry things with their heads.
	(01h20'14") Again Hindu prayer ceremony, meditation, Liz opens Guru Gita and looks at the Hindu young girl to dedicate her the prayers to help her be happy. The same elements on the ceremony and Liz are reading the verses of Guru Gita.
	(01h20'52") Hindu wedding ceremony in an open space decorated with different symbolic things from India, colorful with orange flowers where the local people are wearing sarees with red dots on the forehead, Hindu young girl is wearing a huge amount of gold jewelry and men are with turbans.
	(01h27'00") Richard from Texas takes Liz to the top of the ashram for her reflection and forgiveness.
	(01h33'47") Liz appears with henna on the hand (a typical aspect of Hindu weddings).
	(01h34'35") Liz and Richard wear the Japa Mala all the time.
	(01h38'42") Liz returns to Bali, goes on a bicycle through Ubud observing the landscape of the surrounding rice fields.
	(01h41'06") Ketut shows her documents, with mantras and healings that Ketut keeps for Liz to translate.
	(01h42'29") In the villa which Liz lodged during its stay in Bali, it has a dormitory, its own pond and an own zone to meditate. The real estate agent tells to Liz that Bali is the center of the universe.
	(01h43'37") Monkey Forest, Liz rides her bike.
	(01h44'10") Liz praying in her villa with her meditation area.
	(01h44'17") Bali full of nature by its roads, with rice fields and palms, Liz on a bicycle, Balinese children bathing in the river.
	(01h50'11") At the party of Bali are music and a good atmosphere, and communicates with a beautiful beach.
	(01h55'00") Liz makes a tour guided by Felipe through the local markets of Bali.
(01h56'07") Felipe and Liz visits Pura Melanting, a temple of Prosperity, there are locals praying and part of the ritual is seeing.	
(01h57'25") Felipe and Liz go to a wonderful beach to swim.	
(01h59'21") Felipe, his daughter and Liz go to a volcan mountain with a lake, where a local is sailing in balinese boat.	
(02h09'00") Felipe takes Liz to a deserted beach for a boat trip to an island.	
(02h17'12") Typical yellow umbrellas and head offerings in the people of Bali.	

Source: Own elaboration

The physical aspects found in the film clearly show the variety of activities that Bali and India offer, as well as the characteristics of each destination. Also, key elements specific to each place and situation are displayed. These physical elements allow the audience to get a sense of the atmosphere of each destination, making the audience participate in what they would find visiting India or Bali.

Table 4. 2: Social Aspects of the influential realms of EPL

INFLUENTIAL REALMS	
Social Aspects	(00h01'38") The first interaction with a local of Bali is shown in the film. The local that lives in Ketut Liyer Balinese village, offers assistance to Liz (tourist) as soon as she sees it.
	(00h02'03") Presentation of Ketut (local) to Liz (tourist), typical Balinese greeting (bending the head), he takes her arm
	(00h02'45") Ketut (local) tells Liz (tourist) a prophecy during the palm reading and she feels committed to carrying it out (and then, she will go back to Bali to live for 3-4 months).
	(00h03'13") Ketut (local) says goodbye to Liz (tourist) calling her "goodbye crocodile".
	(00h06'07") When in New York, Liz tells her friend, that she has a box full of National Geographic and Times clippings with the trips she wants to do before she dies.
	(00h16'13") When in New York, David explains to Liz the importance of the Guru who helped him in the difficult moments (he went in search of God). David mentions that this Guru has an ashram in India but that he cannot go there because of the vaccines that have to be given and their prices.
	(01h03'22") While on the road to the ashram in India, the Hindu children (locals) want to touch Liz (tourist) through the window of the cab when they see that she is a foreigner.
	(01h04'31") An Hindu (local) greets "namasté" to Liz (tourist) putting his hands together.
	(01h04'57") Liz (tourist) identifies in the ceremony among the Hindus a foreign gentleman, Richard (tourist).
	(01h06'16") Liz (tourist) meets an ashram guest (tourist) who wears a badge that reads "I am in silence".
	(01h07'33") Two Hindu children (locals) from the ashram greet Liz (tourist), smiling.
	(01h07'35") First contact with a Hindu girl named Prissy (local) who does the same work as Liz (tourist) at the ashram.
	(01h07'54") The Hindu girl (local) explains to Liz (tourist) that her parents want her to get married, it is the custom and it is not what she wants. She says that she wants to study psychology and go to university, that she would rather be with God than with boys.
	(01h12'52") Richard from Texas (tourist) tells Liz (tourist) that the meditation room is in oneself and one must learn to choose one's thoughts, working the mind, mastering one's thoughts, he recommends that one lets oneself go.
	(01h17'23") Richard (tourist) tells Liz (tourist) that every time she thinks of her ex-husband she should send him light
	(01h19'24") Liz (tourist) has a conversation with the Hindu girl (local) about the wedding the girl's parents want her to have, the girl is getting married at seventeen, she feels that her life is going to end, Liz encourages her.
	(01h20'52") Hindu wedding ceremony in an open space decorated with different symbolic things from India, colorful with orange flowers where there are local people wearing sarrees with red dots on the forehead, Hindu young girl is wearing a huge amount of gold jewelry and men are with turbans. Richard and Liz (tourists) are present on the wedding
	(01h24'26") Once the wedding is over, Liz (tourist) and the Hindu girl (local) meet. Liz tells her that she has dedicated her Guru Gita Tuli to her, imagining she is happy. The Hindu girl demonstrates her belief with Guru Gita saying that having dedicated it to see her happy, makes the girl believe that she will also be happy in the marriage.
	(01h40'23") When Liz (tourist) returns to meet Ketut (local) in Bali, she explains that is happy because of her stay in
	(01h41'56") The woman who lives in the village of Ketut (local), tells Liz (tourist) that she needs to find a husband since everybody needs one.
	(01h42'49") Ketut (local) makes a drawing with two lines (horizontal and vertical) to Liz (tourist) and tells her that it is important to know where you are in each moment, that the point where the two vertebrae meet is the balance, the meeting of heaven and earth, not too much God not too selfish, if not you lose balance.
	(01h42'49") When visiting again Ketut (local), Liz (tourist) expects to do meditation each morning, enjoy Bali in the afternoon and in the evening, visit Ketut.
	(01h45'11") The first contact with a tourist in her return to Bali, Felipe (Portuguese), unintentionally pulls Liz (tourist) off the bike and offers her help.
	(01h45'57") Liz visits a healer from Bali to cure the wound of the fall. While treating Liz, the healer (local) and Liz (tourist) talk about their divorces, since they are both divorced, there is the proximity of the Balinese woman to Liz,
	(01h47'34") The Brazilian (tourist) proposes Liz (tourist) to go at night to dance in a place with local people and tourists.
	(01h48'41") At the party, Liz (tourist) meets Felipe (tourist) and they have a conversation where he apologizes for throwing her off the bike.
	(01h49'58") The Brazilian girl (tourist) at the party, says to Liz (tourist) that she has found a boy for her and that everybody that goes to Bali must have an adventure.
	(01h55'00") Liz (tourist) makes a tour guided by Felipe (tourist) through the local markets of Bali.
	(01h55'40") Felipe (tourist) explains to Liz (tourist) that both are antevassins, which means "those people who are between worlds, that live on the frontier because they give up the comfort of family life to seek enlightenment".
	(01h57'59") Liz (tourist) returns to see Ketut Liyer (local) next to Felipe (tourist), to read Felipe's palm. Ketut tells him that he has had a difficult divorce and that he hasn't healed that wound and that's why he doesn't open his heart and that the only way to heal is by opening it. The Shaman puts his hand on Felipe's arm and tells him that the broken heart
(01h59'00") The woman who lives in Ketut village (local), tells Liz (tourist) again that she needs a good man.	
(02h06'14") Liz (tourist) goes to the Balinese healer (local) who explains the stormy relationship she had with her daughter's father. She explains to Liz that in her relationship she lost herself.	
(02h07'23") Liz (tourist) decides to collect donations from her friends for her birthday, to give the money to the healer (local) so she can buy a house.	
(02h15'27") Liz (tourist) says goodbye to Ketut (local) and gives him the translated documents, due to the close relationship they have established Ketut tells Liz to go to his cremation ceremony when he dies and that these ceremonies in Bali are very fun.	

Source: Own elaboration

The social aspects throughout the film are a fundamental aspect of understanding the transformation of the protagonist.

Thus, during the film, the protagonist Liz interacts with locals and other tourists who help her on the path of transition towards knowing herself better. A very important role is performed by the Ketut shaman, which from his role in the film and being a shaman in real life, packages have been created where his palm readings are included. In the same way, in India, Richard and the Hindu girl took an important role, whose characters accompanied Liz during her stay in India and helped her to achieve reflection and meditation.

Table 4. 3: Product and services of the influential realms of EPL

INFLUENTIAL REALMS	
Product/Services	(00h02'06") Liz goes to Ketut shaman's villa with the purpose of asking him how his relationship is going.
	(00h03'13") Ketut gives Liz a paper where a Balinese God is visualized and explains the meaning of it: He tells her that the symbol is like the earth with four legs, "don't look at the world with your head, look at it with your heart" and that this way you reach God.
	(00h15'44") When Liz goes to the house of David, there are several religious elements such as the image of the Guru with a red dot on her forehead.
	(00h18'10") First time Liz attends a ceremony of a Hindu ritual.
	(01h04'35") She attends the Hindu ritual ceremony where the people are sitting, singing, and dressed with sarees on a wide area where the guru is facing the audience and the audience prays to her (as with David).
	(01h05'54") The ashram meditation cave, open 24h with air conditioning.
	(01h06'16") Liz meets an ashram guest who wears a badge that reads "I am in silence", this badge is sold in the bookstore.
	(01h07'00") "I take you to your Seva", seva is an Indian word that means a place of selfless vowing.
	(01h08'34") Liz wakes up at 04:30 in the morning to attend to the Hindu prayer (meditation) ceremony. In the ashram she has a private room.
	(01h08'52") Guru Gita is an ancient text with verses where appear conversations of the God Shiva and reveals secrets of the realization of the transformation.
	(01h09'29") The dining room service where ashram guests eat.
	(01h11'37") Liz goes to the meditation cave to meditate, there are several people, she needs to empty her mind, but she doesn't succeed. In the meditation room, the people are in silence meditating in a position to meditate, there are carpets, air conditioning, and symbolic elements.
	(01h13'47") There, it is possible to see how Indian food is made, how kneaded on the floor and how vegetables are cut.
	(01h16'26") "Thums Up" typical Indian soda.
	(01h18'06") Ganeshes for sale "removes obstacles".
	(01h20'14") Again Hindu prayer ceremony, meditation, Liz opens Guru Gita and looks at the Hindu young girl to dedicate her the prayers to help her be happy. The same elements on the ceremony and Liz are reading the verses of Guru Gita.
	(01h34'35") Liz and Richard wear the Japa Mala all the time.
	(01h35'58") Liz decides to wear the badge "I am in silence".
	(01h41'06") Ketut shows Liz documents, with mantras and healings that Ketut keeps for her to translate.
	(01h42'29") In the villa which Liz lodged during its stay in Bali, it has a dormitory, its own pond and an own zone to meditate. The real estate agent tells to Liz that Bali is the center of the universe.
(01h42'49") Ketut makes a drawing with two lines (horizontal and vertical) to Liz and tells her that it is important to know where you are in each moment, that the point where the two vertebrae meet is balance, the meeting of heaven and earth, not too much God not too selfish, if not you lose balance.	
(01h55'00") On the local markets of Bali, there are variety of tropical fruits.	
(01h58'00") Ketut does the palm reading to Felipe.	

Source: Own elaboration

The services and products visualized in the film include elements characteristic of India and Bali, as well as a variety of services that help the protagonist to make her spiritual journey.

Table 4. 4: Motivation of the personal realms of EPL

PERSONAL REALMS	
Motivation	(00h02'45") Recreation, health and regression: Ketut (local) tells Liz (tourist) a prophecy during the palm reading and she feels committed to carrying it out (and then, she will go back to Bali to live for 3-4 months).
	(00h06'07") Recreation and adventure: When in New York, Liz tells her friend, that she has a box full of National Geographic and Times clippings with the trips she wants to do before she dies.
	(00h26'34") Interpersonal Interaction and escape: Liz's box of memories, she sees the drawing that Ketut gave her next to a tourist guide of Bali and she remembers the prophecy that Ketut dictated to her.
	(00h26'52") Escape, exploration of self and adventure: Liz decides to move away for a year because she doesn't feel anything and needs a change, she feels that she is empty. She decides to start with Italy to recover her appetite for food and life (she wants a place to be amazed by the food and that's why she chooses Italy), she wants to think more about herself. A wave of transformation, she needs to have more time to dedicate to herself.
	(00h28'45") Recreation, regression and adventure: Liz explains that she will go to Italy, then to the ashram of David's guru in India, and finish the year in Bali since Ketut told her that she would do it and when they tell you a prophecy you must fulfill it.
	(01h06'22") Exploration of self and interpersonal interactions: Liz says she needs the "I am in silence" badge because she never listens to others and explains that's why her mother called her a parrot because she rolls up like the blinds.
	(01h11'17") Relaxation, escape and exploration of self: Liz claims that she has come to the ashram because she needs peace.
	(01h17'06") Prestige: Richard from Texas tells Liz that she is in the ideal place "The Hindu ashram" surrounded by spirituality.
	(01h20'14") Enhancement of relationships: Again Hindu prayer ceremony, meditation, Liz opens Guru Gita and looks at the Hindu young girl to dedicate her the prayers to help her be happy. The same elements on the ceremony and Liz are reading the verses of Guru Gita.
	(01h24'26") Enhancement of relationships: Once the wedding is over, Liz and the Hindu girl meet. Liz tells her that she has dedicated her Guru Gita Tulsi to her, imagining she is happy. The Hindu girl demonstrates her belief with Guru Gita saying that having dedicated it to see her happy, makes the girl believe that she will also be happy in the marriage.
	(01h28'59") Escape, exploration of self and health: Richard tells his story that led him to go to India to change his life and try to forgive himself.
	(01h35'58") Exploration of self, interpersonal interactions: Liz decides to wear the badge "I am in silence".
	(01h42'49") Exploration of self and education: Ketut makes a drawing with two lines (horizontal and vertical) to Liz and tells her that it is important to know where you are in each moment, that the point where the two vertebrae meet is balance, the meeting of heaven and earth, not too much God not too selfish, if not you lose balance.
	(01h42'49") Exploration of self, enhancement of relationships, health and education: When visiting again Ketut, Liz expects to do meditation each morning, enjoy Bali in the afternoon and in the evening, visit Keutut.
	(01h49'58") Adventure, enhancement of relationships: The Brazilian girl (tourist) at the party, says to Liz (tourist) that she has found a boy for her and that everybody that goes to Bali must have an adventure.
	(01h55'00") Education, enhancement of relationships and Adventure: Liz makes a tour guided by Felipe through the local markets of Bali.
(02h07'23") Enhancement of relationships: Liz decides to collect donations from her friends for her birthday, to give the money to the healer so she can buy a house.	
(02h11'41") Exploration of self, health and interpersonal interactions: Liz tells Felipe that she cannot go away for 5 days with him because the routine that has in Bali has obtained balance in its life.	

Source: Own elaboration

What motivates a tourist to take a trip can be classified into different crucial aspects. Thus, Liz throughout the film experienced different motivations for taking such a trip to Italy, India, and Bali and the different activities.

Table 4. 5: Expectation of the personal realms of EPL

PERSONAL REALMS	
Expectation	(00h02'45") Ketut (local) tells Liz (tourist) a prophecy during the palm reading and she feels committed to carrying it out (and then, she will go back to Bali to live for 3-4 months).
	(00h06'07") When in New York, Liz tells her friend, that she has a box full of National Geographic and Times clippings with the trips she wants to do before she dies.
	(00h08'30") Liz decides to pray, she doesn't know how but she tries. She prays to God, thanking God for the good things that happened to her and explaining her problem (she doesn't know what to do, she needs an answer, so she prays).
	(00h26'52") Liz decides to move away for a year because she doesn't feel anything and needs a change, she feels that she is empty. She decides to start with Italy to recover her appetite for food and life (she wants a place to be amazed by the food and that's why she chooses Italy), she wants to think more about herself. A wave of transformation, she needs to have more time to dedicate to herself.
	(00h28'45") Liz explains that she will go to Italy, then to the ashram of David's guru in India, and finish the year in Bali since Ketut told her that she would do it and when they tell you a prophecy you must fulfill it.
	(01h06'22") Liz says she needs the "I am in silence" badge because she never listens to others and explains that's why her mother called her a parrot because she rolls up like the blinds, so she expects to learn how to listen others.
	(01h11'17") Liz claims that she has come to the ashram because she needs peace.
	(01h17'06") Richard from Texas tells Liz that she is in the ideal place "The Hindu ashram" surrounded by spirituality.
	(01h24'26") Once the wedding is over, Liz and the Hindu girl meet and Liz tells her that she has dedicated her guru gita Tulsi to her, imagining she is happy. The Hindu girl demonstrates her belief with the gurugtia saying that having dedicated it to seeing her happy, makes the girl believe that she will also be happy in the marriage.
	(01h28'59") Richard tells his story that led him to go to India to change his life and try to forgive himself.
	(01h41'56") The woman who lives in the village of Ketut (local), tells Liz (tourist) that she needs to find a husband since everybody needs one.
	(01h42'29") In the villa which Liz lodged during its stay in Bali, it has a dormitory, its own pond and an own zone to meditate. The real estate agent tells to Liz that Bali is the center of the universe.
	(01h42'49") When visiting again Ketut, Liz expects to do meditation each morning, enjoy Bali in the afternoon and in the evening, visit Ketut.
	(01h49'58") The Brazilian girl at the party, says to Liz that she has found a boy for her and that everybody that goes to Bali must have an adventure.
	(02h07'23") Liz decides to collect donations from her friends for her birthday, to give the money to the healer so she can buy a house.

Source: Own elaboration

The expectation of a trip or experience is important to match the reality to obtain a higher level of satisfaction from the trip. Thus, in the film, it is observed different expectations that the characters experience when visiting a place or carrying out a specific activity. These expectations are the driving force behind an activity or a visit to a specific place due to the reputation that exists in a place for such an experience, as the example of India and Bali with spirituality.

Table 4. 6: Satisfaction and dissatisfaction of the personal realms of EPL

PERSONAL REALMS	
Satisfaction / Dissatisfaction	(00h02'14") Dissatisfaction: In the palm reading, Ketut tells Liz that she will have a short marriage and Liz wonders if it is the current one and worries about it and also Ketut tells her that she will lose all the money.
	(00h07'16") Dissatisfaction: Liz realizes that her path in life is no longer the same as her husband's since he wanted to start studying.
	(01h06'16") Dissatisfaction: The man who does the guided tour explains that silence is a wonderful spiritual practice but it is very difficult and time-consuming.
	(01h08'52") Dissatisfaction: Liz is overwhelmed by Guru Gita for all that her life entails.
	(01h24'26") Satisfaction: Once the wedding is over, Liz and the Hindu girl meet and Liz tells her that she has dedicated her Guru Gita Tulsi to her, imagining she is happy. The Hindu girl wishes to be happy in her marriage.
	(01h36'34") Satisfaction: When Liz is asked to be the next Ashram host for a group of 10 tourists, she is proud of her labour.
	(01h37'21") Satisfaction: Liz ends her trip in India feeling that God lives in oneself, so, God lives in her finally.
	(01h40'23") Satisfaction: When Liz meets Ketut again, she explains that she is happy because of her stay in Italy and India.
	(01h42'29") Satisfaction: In the villa which Liz stayed during her stay in Bali, she is satisfied because it has its own pond and an own zone to meditate. The real estate agent tells Liz that Bali is the center of the universe.
	(01h47'43") Satisfaction: Liz takes off the bandage that has done the healer and sees that it no longer has hurt, that has been cured.
	(02h08'23") Satisfaction: Liz realizes that when you take a step to help yourself, you end up helping others.
	(02h11'41") Dissatisfaction: Liz says to Felipe that she cannot go away 5 days with him because with the routine that has in Bali it has obtained the balance in its life.
	(02h18'49") Satisfaction: Liz leaves with Felipe, happy to have found her way with him

Source: Own elaboration

The outcome of an experience can be defined by the level of satisfaction or dissatisfaction. In this case, the protagonist is dissatisfied with her current life, which leads her to go away for a year. During that year, she lives different experiences that lead her to feel dissatisfied because they are not as easy or simple as she thought and on the other hand, she lives experiences that satisfy her by obtaining positives outcomes throughout her journey.

Table 4. 7: Authenticity of the personal realms of EPL

PERSONAL REALMS	
Authenticity	(00h02'45'') Existential Authenticity: Ketut dictates a prophecy to Liz during the hand reading and she feels committed to fulfilling it (and will return to Bali to live for 3-4 months)
	(00h03'13'') Constructive Authenticity: Ketut gives Liz a paper where a Balinese God is pictured and explains the meaning of it: the symbol is like the earth with four legs, "don't look at the world with your head, look at it with your heart" and in this way you reach God.
	(00h18'10'') Objective Authenticity: The room is full of carpets, people sitting on pillows praying and singing, and there are pictures of the guru with flowers around her and candles.
	(01h03'22'') Objective Authenticity: Beginning Liz journey in India, it is possible to see how chaotic India becomes on the roads, the noise, the large amount of traffic and the crazy way of driving. Also, live/dead animals on the
	(01h04'26'') Objective Authenticity: Arriving at the ashram, Liz takes off her shoes before entering.
	(01h04'31'') Objective Authenticity: Liz is greeted by a Hindu saying "namasté" who joins his hands.
	(01h04'35'') Objective Authenticity: Liz attends the Indian prayer (meditation) ceremonies with the people sitting, singing, dressed in Hindu costumes, a wide area where the guru is facing the audience while they are praying to her. There are Hindu people with their typical dress and foreigner people.
	(01h05'54'') Objective Authenticity: The meditation cave of the ashram, open 24h.
	(01h07'00'') Objective Authenticity: "Seva" (an Indian word meaning selfless work).
	(01h08'34'') Objective Authenticity: We see that Liz gets up at 4:30 am to attend the ceremony of the prayer
	(01h08'52'') Objective Authenticity: Guru Gita is an ancient text with verses where appear conversations of the God Shiva and reveals secrets of the realization of the transformation.
	(01h10'20'') Objective Authenticity: People on the Ashram, eat with the right hand since in India the left hand it is supposed to be used for impure tasks.
	(01h11'37'') Constructive Authenticity: Liz goes to the meditation cave, to meditate where there are several people in silence. Liz must empty her mind but she does not succeed.
	(01h13'47'') Objective Authenticity: There, it is possible to see how Indian food is made, how kneaded on the floor and how vegetables are cut.
	(01h16'26'') Objective Authenticity: "Thums Up" typical Indian soda.
	(01h16'26'') Constructive Authenticity: Richard explains to Liz that she never has to drink directly from the bottle in India because it is dangerous.
	(01h16'52'') Objective Authenticity: On a wall there are mini water fountains where people spread out their clothes and wash them, and where they also shower the cows, a sacred animal in India.
	(01h17'06'') Constructive Authenticity: Richard tells Liz that she is in the ideal place "Indian Ashram" surrounded by
	(01h18'06'') Objective Authenticity: In the shop, they sell many Ganeshes "removes obstacles".
	(01h19'08'') Objective Authenticity: Women carrying things with their heads appear.
	(01h20'14'') Existential Authenticity: Again prayer ceremony, meditation, open the Guru Gita and look at the Hindu girl to dedicate her prayers to make her happy in the marriage.
	(01h20'52'') Objective Authenticity: Indian wedding ceremony in an open space decorated with different symbolic things from India, colourful with orange flowers where the local people are wearing sarees with red dots on the forehead. The Hindu girl is wearing a huge amount of gold jewellery for the wedding and her future husband with a
	(01h33'47'') Objective Authenticity: Liz appears with henna on the hand (typical aspect on the Indian weddings)
	(01h34'35'') Objective Authenticity: Liz and Richard wear the Japa Mala all the time.
	(01h40'46'') Objective Authenticity: On the way back to Ketut's house, woman carrying the offerings it is shown.
	(01h41'06'') Objective Authenticity: Ketut shows Liz some documents, with mantras and healings that Liz is going to
	(01h41'56'') Existential Authenticity: The Hindu woman who lives in Ketut's house tells Liz that she needs to find a husband since everyone needs one.
	(01h42'29'') Objective Authenticity: The villa which Liz stayed during her stay in Bali, it has a dormitory, its own pond and an own zone to meditate. The real estate agent tells Liz that Bali is the center of the universe.
	(01h42'49'') Constructive Authenticity: Ketut makes a drawing with two lines (horizontal and vertical) to Liz and tells her that it is important to know where she is in each moment. Also, the point where the two lines meet is the balance point, so, meeting of heaven and earth.
	(01h43'37'') Constructive Authenticity: It appears the Monkey Forest where Liz rides her bike.
	(01h44'17'') Objective Authenticity: All the nature that abounds Bali is shown by the highways, its rice fields, palms while Liz in bicycle and children bathing in the river.
	(01h45'57'') Objective Authenticity: Liz visits a healer from Bali to cure the wound of the fall.
	(01h47'03'') It appears a Brazilian, that also knows the healer and tells Liz that the healer is going to make her a treatment of banana very typical of Bali.
(01h55'00'') Objective Authenticity: On the local markets of Bali, there are variety of tropical fruits.	
(01h56'07'') Objective Authenticity: Felipe and Liz visit a Pura Melanting, a temple of Prosperity, there are locals praying and part of the ritual is seeing.	
(01h58'00'') Objective Authenticity: Ketut does the palm reading to Felipe.	
(01h59'00'') Existential Authenticity: The Hindu woman who lives in Ketut's house tells Liz again that she needs a good man.	
(02h15'27'') Existential Authenticity: Liz says goodbye to Ketut and gives him the translated documents, due to the close relationship they have established Ketut tells Liz to go to his cremation ceremony when he dies and that these ceremonies in Bali are very fun.	
(02h17'12'') Objective Authenticity: Typical yellow umbrellas and head offerings are shown.	

Source: Own elaboration

Throughout the film, the authenticity of each place can be observed in detail, showing its most characteristic elements.

Table 4. 8: Knowledge of the personal realms of EPL

PERSONAL REALMS	
Knowledge	(00h03'13") Cognitive Development: Ketut gives Liz a paper where a Balinese God is pictured and explains the meaning of it: the symbol is like the earth with four legs. "don't look at the world with your head, look at it with your heart" and in this way you reach God.
	(00h08'30") Affective Development: Liz decides to pray, she doesn't know how but she tries because she needs an answer of what to do with her marriage.
	(00h18'10") Cognitive Development: The first time that Liz attends a ceremony of a Hindu ritual
	(00h22'26") Affective Development: Liz says that meditating helps.
	(01h05'40") Cognitive Development: Liz asks for the guru and the man that is doing the guided visit tells her that the guru is always here
	(01h06'16") Cognitive Development: The man who does the guided visit explains that silence is a wonderful spiritual practice but that it is very difficult and time-consuming.
	(01h08'52") Cognitive Development: Guru Gita is an ancient text with verses where appear conversations of the God Shiva and reveals secrets of the realization of the transformation
	(01h12'52") Personal Development: Richard tells Liz that the meditation room is in oneself and learning to choose one's thoughts, working the mind, mastering one's thoughts, letting oneself go.
	(01h16'26") Cognitive Development: Richard explains to Liz that she never has to drink directly from the bottle in India because it is dangerous.
	(01h17'23") Affective Development: Richard tells Liz that every time she thinks of her ex-husband she should send him light and love
	(01h18'06") Cognitive Development: In the shop, they sell many Ganeshes "removes obstacles".
	(01h34'09") Personal Development: Liz forgives herself for having left her husband
	(01h37'21") Personal Development: Liz ends her trip in India feeling that God lives in oneself, so, God lives in her finally.
	(01h42'49") Cognitive Development: Ketut makes a drawing with two lines (horizontal and vertical) to Liz and tells her that it is important to know where she is in each moment. Also, the point where the two lines meet is the balance point, so, meeting of heaven and earth.
	(01h44'10") Personal Development: Liz is shown praying in her villa with her own meditation area.
	(01h47'43") Psychomotor Development: Liz takes off the bandage that has done the healer and sees that it no longer has hurt, that has been cured.
	(01h55'00") Cognitive Development: Liz makes a tour guided by Felipe through the local markets of Bali
	(01h55'40") Cognitive Development: Felipe explains to Liz that both are antevasin, which means "those people who are between worlds, that live on the frontier because they give up the comfort of family life to seek enlightenment".
	(01h56'07") Cognitive Development: Felipe and Liz visit Pura Melanting, a temple of Prosperity, there are local praying and part of the ritual is seeing.
	(01h57'59") Affective Development: Liz takes Felipe to the Shaman for palm reading. Ketut tells Felipe that he had a difficult divorce and has not yet recovered but that being heartbroken means that he has at least tried
	(02h06'14") Affective Development: Liz goes to the Balinese healer, the healer explains to her the tormented sentimental relationship she had with her daughter's father. She explains to Liz that in her relationship she lost herself.
	(02h08'23") Personal Development: Liz realizes that when you take a step to help yourself, you end up helping others.
	(02h11'41") Personal Development: Liz tells Felipe that she cannot go away 5 days with him because with the routine that has in Bali it has obtained the balance in her life.
	(02h15'27") Affective Development: Liz says goodbye to Ketut and gives him the translated documents, due to the close relationship they have established Ketut tells Liz to go to his cremation ceremony when he dies and that these ceremonies in Bali are very fun.
(02h18'18") Personal Development: Liz has found her word "atraversiamo".	
(02h18'49") Personal Development: Liz leaves with Felipe, happy to have found her way with him, she learns how to find the balance with him.	

Source: Own elaboration

During the experiences that Liz lives in India and Bali, she obtains different knowledge about the different cultures with which she coexists in each place. She learns about the locals and all those things she observes.

Table 4. 9: Memory of the personal realms of EPL

PERSONAL REALMS	
Memory	(00h07'38") Liz begins to think that Ketut's prophecy was being fulfilled, was this the short marriage? Is this what she wanted?
	(00h26'34") Liz sees the drawing that Ketut gave her next to a tourist guide of Bali and remembers the prophecy that Ketut dictated to her.
	(01h06'22") Liz says that the practice of silence is just what she needs since she never listens to others and explains that this is why her mother called her a parrot
	(01h17'23") Richard tells Liz that every time she thinks of her ex-husband she should send him light and love
	(01h18'06") In the shop, they sell many Ganeshes "removes obstacles".
	(01h21'37") During the Hindu wedding ceremony, Liz remembers her wedding.
	(01h24'26") Once the wedding is over, Liz and the Hindu girl meet and Liz tells her that she has dedicated her Guru Gita Tulsi to her, imagining she is happy. The Hindu girl wishes to be happy in her marriage.
	(01h31'45") Liz imagines that she has her ex-husband in front of her, that it is her wedding day and they have a conversation in which she decides to say goodbye to him forever.
	(01h48'41") The same music sounds at the party, that when Felipe ran over her, they remember that moment.
	(02h06'14") Liz goes to the Balinese healer, the healer explains to her the tormented sentimental relationship she had with her daughter's father. She explains to Liz that in her relationship she lost herself.
	(02h07'23") Liz decides to collect donations from her friends for her birthday, to give the money to the healer so she can buy a house.
	(02h13'42") Liz observes the photographs of her stay in Bali with Felipe and reminds all they have experienced.
(02h18'18") Liz has found her word "atraversiamo".	

Source: Own elaboration

Memory has an important role in the protagonist, making her remember past experiences during her journey and thus overcome her bad experiences by forgiving herself. In the same way, at the end of the trip she collects all the experiences and finds her word that defines her.

Table 4. 10: Perception of the personal realms of EPL

PERSONAL REALMS	
Perception	(00h07'16") Liz realizes that her path in life is no longer the same as her husband's since he wanted to start studying.
	(00h07'38") Liz begins to think that Ketut's prophecy was being fulfilled, was this the short marriage? Is this what she wanted?
	(00h08'30") Liz decides to pray, she doesn't know how but she tries because she needs an answer of what to do with her marriage.
	(00h22'26") Liz says that meditating helps.
	(00h26'52") Liz decides to leave for a year because she doesn't feel anything, she needs a change, she says that she is empty and that she needs to think about herself and dedicate time.
	(01h06'22") Liz says that the practice of silence is just what she needs since she never listens to others and explains that this is why her mother called her a parrot
	(01h34'09") Liz forgives herself for having left her husband
	(01h41'56") The Hindu woman who lives in Ketut's house, tells Liz that she needs to find a husband since they all need one.
	(01h49'58") The Brazilian girl at the party, tells her that she has found a boy for Liz since everyone going to Bali must be having an affair

Source: Own elaboration

Perceptions about a place or an experience can generate prejudices or stereotypes. In this case, Liz uses perception to define what she thinks she should do, what she thinks is best for her, and what she thinks the experiences are bringing to her.

Table 4. 11: Emotion of the personal realms of EPL

PERSONAL REALMS	
Emotion	(00h03'50'') After the palm reading, Liz begins to reflect on her life with what the shaman has told her.
	(00h08'30'') Liz decides to pray, she doesn't know how but she tries because she needs an answer of what to do with her marriage.
	(01h21'37'') During the Indian wedding ceremony, Liz remembers her wedding.
	(01h28'59'') Richard tells his story to Liz that made him go to India to change his life and try to forgive himself.
	(01h31'45'') Liz imagines that she has her ex-husband in front of her, that it is her wedding day and they have a conversation in which she decides to say goodbye to him forever.
	(02h07'23'') Liz decides to collect donations from her friends for her birthday, to give the money to the healer so she can buy a house.
	(02h08'23'') Liz realizes that when you take a step to help yourself, you end up helping others.
	(02h13'42'') Liz observes the photographs of their stay in Bali with Felipe and reminds everything they have experienced.
	(02h15'27'') Liz says goodbye to Ketut and gives him the translated documents, due to the close relationship they have established Ketut tells Liz to go to his cremation ceremony when he dies and that these ceremonies in Bali are very fun.

Source: Own elaboration

Along the course of the film, it is possible to observe the emotions experienced by the protagonist in the form of happiness, emotion, or crying. Thus, the understanding of how the protagonist feels throughout the film is obtained in a clear way helping the audience to empathize and identify themselves with Liz.

Table 4. 12: Self-identity of the personal realms of EPL

PERSONAL REALMS	
Self-identity	(00h08'03'') Liz stops seeing herself in the life she lives.
	(00h22'26'') Liz says that meditating helps.
	(00h26'52'') Liz decides to leave for a year because she doesn't feel anything, she needs a change, she says that she is empty and that she needs to think about herself and dedicate time.
	(01h08'52'') Liz is overwhelmed by Guru Gita for all that her life entails.
	(01h34'09'') Liz forgives herself for having left her husband
	(01h37'21'') Liz ends her trip in India feeling that God lives in oneself, so, God lives in her finally.
	(01h40'23'') When Liz meets Ketut again, she explains that she is happy because of her stay in Italy and India.
	(01h42'49'') Ketut makes a drawing with two lines (horizontal and vertical) to Liz and tells her that it is important to know where she is in each moment. Also, the point where the two lines meet is the balance point, so, meeting of heaven and earth.
	(01h42'49'') When Liz visits Ketut again he tells her to do meditation each morning, enjoys Bali in the afternoon and the evening, visits him.
	(01h44'10'') Liz is shown praying in her villa with her own meditation area.
	(01h55'40'') Felipe explains to Liz that both are antepasados, which means "those people who are between worlds, that live on the frontier because they give up the comfort of family life to seek enlightenment".
	(01h57'59'') Liz takes Felipe to the Shaman for palm reading. Ketut tells Felipe that he had a difficult divorce and has not yet recovered but that being heartbroken means that he has at least tried
	(02h05'29'') Liz is shown following her morning meditation routine in her villa.
	(02h06'14'') Liz goes to the Balinese healer, the healer explains to her the tormented sentimental relationship she had with her daughter's father. She explains to Liz that in her relationship she lost herself.
	(02h08'23'') Liz realizes that when you take a step to help yourself, you end up helping others.
	(02h11'41'') Liz tells Felipe that she cannot go away for 5 days with him because with the routine she has in Bali she has achieved balance in her life.
	(02h13'42'') Liz observes the photographs of her stay in Bali with Felipe and reminds all they have experienced.
	(02h18'18'') Liz has found her word "atraversiamo".
	(02h18'49'') Liz leaves with Felipe, happy to have found her way with him.

Source: Own elaboration

Liz finds her self-identity at different stages of the film, thus the spiritual practices that she does can be seen before the end of the journey, making this practice a constant method of getting answers about who you are that is built up along the way.

4.2 Findings Eat Pray Love blogs

According to the dimensions of the tourist experience of Cutler and Carmichael (2010), two blogs from India and Bali spiritual experiences, had been analyzed to compare them with the dimensions found in the film. Thus, being able to do a match between fiction and reality.

Table 4. 13: Blog based on EPL experience at India

Blog	Nationality	Type of blog	EPL Destination
Breathe Dream Go (The transformational travel guide)	Canadian	Transformative travel, responsible travel and solo female travel	India
INFLUENTIAL REALMS			
Physical Aspects	Social Aspects	Products and Services	
<ul style="list-style-type: none"> - The ashram from the movie has a gloomy look while the ashrams in India tend to be more bright, cheerful, flower and garden filled. - Visit the place where Liz and Richard drink chai in India, Mirzapur, She describes it as a historical town with ancient caves painted. - Describes India as the world's top destination for spiritual seekers. 	<ul style="list-style-type: none"> - When in India, she has a teacher that tells her that the purpose of life is to know ourselves; to experience life, to learn, to change and to grow. - The blogger decided to travel alone to India. 	<ul style="list-style-type: none"> - The blogger, gave up all her possessions before travelling to India to throw herself into it without any attachment to outcome. - On the ashram, the blogger practise and studied yoga. 	
PERSONAL REALMS			
<p>Motivation:</p> <ul style="list-style-type: none"> - Recreation: Dreamed of visiting India since childhood. - Escape: Needed to start a new life. - Exploration of self: Describes herself as a seeker. - Escape, health: To recover herself from grief and depression. - Exploration of self: To discover herself. - Interpersonal Interaction: Felt that she had to travel to India <p>Authenticity:</p> <ul style="list-style-type: none"> - The blogger recommends to travel alone to make an effort to open yourself up to the experience and let it affect and change you. - The brightly, cheerfully, flower and garden filled essence of the ashrams in India. - Historical town of Mirzapur, the place where Liz and Richard drink chai in India, with ancient caves painted. <p>Perception:</p> <ul style="list-style-type: none"> - Don't think the Indian tourism industry in general knows the impact Eat Pray Love had. - India is the world's top destination for spiritual seekers. - For the blogger, a spiritual quest is about throwing yourself into the abyss. - Spiritual quest is more important than ever, as the world faces some critical issues. 	<p>Expectation:</p> <ul style="list-style-type: none"> - When the blogger decided to travel to India, she expects to recover herself from grief and depression. - She feels that her life, depends it on the trip to India. - Wanted to be a transformative trip. - Watching on the movie that Liz trip helps her to self-recovery and self-discovery in India, inspired the blogger to do it expecting that would happen the same to her. - Although, did not have an idea about what would happen on the trip. <p>Knowledge:</p> <ul style="list-style-type: none"> - India is the world's top destination for spiritual seekers. - From the experience of the blogger, she recommends to travel alone and make an effort to open yourself up to the experience and let it affect and change you. - From her personal experience, a spiritual quest is about throwing yourself into the abyss. - How to go with the flow - Find inner stillness - Gain more trust in the universe - Gain a completely new awareness of the world and her place in it. - Gives her a new perspective on life and on herself as a global citizen - Gain a new spiritual awareness that includes recognizing the power each people has to manifest their dreams and remake their reality. - Big spiritual awareness that makes her realized that is part of a much bigger consciousness, that all the people are connected, and that everything turns out the way it's supposed to. - More conscious and enlightened people can make better decisions, and contribute to a saner, simpler world. <p>Emotion:</p> <ul style="list-style-type: none"> - Travel to India had been for her one of the most important and impactful decisions of her life, also took a lot of courage. - Compassion 	<p>Satisfaction/Dissatisfaction:</p> <ul style="list-style-type: none"> - Satisfaction: She recovered from depression, found a new life in India, and a new career as a travel writer and blogger. - Satisfaction: Travel to India had been for her one of the most important and impactful decisions of her life, also took a lot of courage. - Satisfaction: She never really came back from India, she traveled regularly since her first trip. <p>Memory:</p> <ul style="list-style-type: none"> - She felt that the trip would be transformative, as the way it was for Liz. - Travel to India had been for her one of the most important and impactful decisions of her life, also took a lot of courage. <p>Self-Identity:</p> <ul style="list-style-type: none"> - Describes herself as a seeker. - She recovered from depression, found a new life in India, and a new career as a travel writer and blogger. - During her time in India, it provokes her compassion, it changes her life, shatter her biases, affect her and also, understood the meaning of respecting the other cultures and herself. - How to go with the flow - Find inner stillness - Gain more trust in the universe - Gain a completely new awareness of the world and her place in it. - Gives her a new perspective on life and on herself as a global citizen - Gain a new carrer, writing blogging - Gain a new spiritual awareness that includes recognizing the power each of us has to manifest our dreams and remake our reality - Big spiritual awareness that makes her realized that is part of a much bigger consciousness, that we are all connected, and that everything turns out the way it's supposed to. - She thinks more conscious and enlightened people can make 	

Source: Own elaboration

Analyzing the blog Breathe Dream Go where the blogger relates her experience of Eat Pray Love in India, it is found that the motivations are similar to those that lead the protagonist of the film, make a spiritual experience in India. So, the film relates experiences that are lived in the daily life of any person without exaggerating any situation, allowing a greater number of audiences to identify themselves with the story of the protagonist and also, due to the success of Liz's journey, want to undertake the same journey, either to recover from a situation, heal or find oneself. Also, the importance of traveling alone, as Liz did, to be more connected and focused on the experience.

The landscapes that are visualized in the film in the part of India, could be related to what the blogger found. However, she points out that the ashrams in India are more colorful than the ones shown in the film and emphasizes the historical-cultural importance of some places shown in the film that are not given the necessary importance. In the same way that Liz recovers and finds herself, the blogger got a lot of answers and knowledge during her trip to India, being a transformative experience that made her gain many things in life.

Thus, the images shown in the film of India, do not correspond to reality at all, due to the more obscure aspect of the ashrams, being thus less colorful than the ones you would find there, in the same way, places shown in the film with important historical meaning could have been considered more in the film to make the audience aware of the history behind the place. Also, the film deals with a woman's story who is easily identified yourself with her problems as they are realistic without exaggerating situations, thus allowing anyone to want to experience the journey in India to heal or to find themselves.

Table 4. 14: Blog based on EPL experience at Bali

Blog	Nationality	Type of blog	EPL Destination
The Blonde Lotus	Dutch	About travel and earthly things	Ubud, Bali
INFLUENTIAL REALMS			
Physical Aspects	Social Aspects	Products and Services	
<ul style="list-style-type: none"> - Trip to ricefields in early morning (no tourists at the beginning but with the pass of the hours yes) - Visit to the Balinese market - Yoga in a natural environment - Holy water in Pura Tirta Empul 	<ul style="list-style-type: none"> - Visit to the healer of the film (Herbaldy Wayan) - Tried to find shamans to do hand readings. 	<ul style="list-style-type: none"> - The blogger rented a bicycle to move around Ubud. - Good quality of typical balinese food. - Great variety of fruit and vegetables on the balinese market, also souvenirs. - On the Pura Tirta Empul temple she wears a sarong to be allowed to enter, she described the experience as a wonderful one. - Practice yoga instead of meditation 	
PERSONAL REALMS			
<p>Motivation:</p> <ul style="list-style-type: none"> - Recreation: Of the trip of Bali shown in the film Eat Pray Love - Exploration of self - Adventure <p>Authenticity:</p> <ul style="list-style-type: none"> - Existential Authenticity: Ricefields along the road. - Existential Authenticity: Yoga in a nature environment <p>Perception:</p> <ul style="list-style-type: none"> - High prices for the treatments of the healer. - Reserve in advance the appointment with the healer due to the quantity of tourists that go there. 	<p>Expectation:</p> <ul style="list-style-type: none"> - From the film she expects to be able to cycle with no problem through Ubud. - To found the traditional Balinese market of the film in Ubud full of local people who sell their products. <p>Knowledge:</p> <ul style="list-style-type: none"> - Commercial reputation of Ketut. <p>Emotion:</p> <ul style="list-style-type: none"> - Libereating experience through yoga. 	<p>Satisfaction/Dissatisfaction:</p> <ul style="list-style-type: none"> - Dissatisfaction: High temperatures to cycle through Bali also the roads are difficult to cycle as they are mountainous. - Dissatisfaction: In the afternoons the Balinese market fills of souvenirs shops and it is full of tourists. - Satisfaction: Going to the Balinese market in the morning allows visitors to see the locals selling their products. - Satisfaction: Pura Tirta Empul temple. - Satisfaction: Yoga practices done in Bali. <p>Memory:</p> <ul style="list-style-type: none"> - No mention of any memory of the personal realm. <p>Self-Identity:</p> <ul style="list-style-type: none"> - No mention of any self-identity of the personal realm. 	

Source: Own elaboration

In the case of Bali, the blog The Blonde Lotus has been analyzed where the differences between the film and the reality lived by the blogger have been found. With no mention of memories or self-identity upon making the trip, it has been considered important aspects which the reality did not match the film.

Thus, her trip was inspired by the film due to the visit of the main places displayed, visiting the local market, the Pura Tirta Empul and her bike ride around the rice fields. The aspects that highlight the blogger are how difficult it is to go by bicycle in Ubud as opposed to what the film shows, the high prices of the healing treatments, as well as their reservation in advance due to the large number of tourists who go, likewise highlight that the Balinese market shown in the film is only possible to see the local people selling their products in the morning, as in the afternoon, is full of tourists and souvenir stores.

This way, the blogger makes a distinction between the displayed aspects in the film and the reality, in which is possible to observe that from the film important things, like the healers and the local markets, have generated to be a tourist point to visit and as a consequence, the locals have adapted selling more souvenirs than the fruit of vegetables as it is shown in the film, also having elevated their prices in the services that are displayed in the film.

On the other hand, it comments how satisfactory is to make yoga in natural surroundings like Bali being thus for her, one of the most remarkable elements of its experience of Eat Pray Love in Bali next to the temple of holy water.

4.3 Findings Eat Pray Love packages

The spiritual retreat packages are based on practising spirituality throughout different activities in a natural environment (Voigt et al., 2010, cited in Bone, 2015). From the Eat Pray Love phenomenon movie, spiritual packages were created offering visits to the locations shown in the film, as Padang Padang beach (Erviani, 2012; STA Travel, 2012, cited in Kusumawardhana and Imanjaya, 2016). Thus, in the tables above, seven packages programs based on the film in Bali are going to be analyzed to identify the main activities that offer.

Table 4. 15: Bliss Sanctuary for Women EPL package

Package Name	Eat Pray Love - Bliss Sanctuary For Women	
Package Information	Location	Ubud (Bali)
	Duration	7 days
	Price	2460€ (the price varies depending on the demand).
	Target	Adults only (groups or solo travellers) from different nationalities (Australian, Canadian, European, British, Hong Kong, New Zealand, Singaporean and American) and only for women.
	Local-visitor encounters	Balinese spiritual healer palm reading (Ketut's son), Wayan healer, unlimited yoga and meditation classes with local Balinese specialist and the Balinese staff of the Sanctuary.
	Type of spiritual experience	Palm reading, Wayan healer, unlimited yoga and meditation classes, meditation spaces, Tanah Lot Temple, Healing Mineral Springs and Tirta Empul traditional water healing visits.
Package Program	Inclusions	All meals, palm reading (Ketut's son), pushbikes, Wayan healer, unlimited massages and spa treatments (Balinese massage, Thai massage, hot stone massage, cream bath, herbal ball massage, reflexology, body scrub, facial, manicure and pedicure and aromatherapy), wellness flowers bath, unlimited yoga classes, sightseeing visits, personal drivers, airport transfers, Sanctuary accommodation, meditation spaces and personal itinerary consultations.
	Visits	Ketut Liyer's house (shaman from the film), an eco bike tour through Ubud and an overlooking of the volcano, Balinese spiritual healer palm reading (Ketut's son), Wayan healer (the healer of EPL film), Tanah Lot Temple, Ubud day tours to through the silver factory, art galleries, monkey forest, shopping areas, sunset cocktail bars, Uluwatu Beaches, Healing Mineral Springs, Picturesque Waterfall and Tirta Empul traditional water healing.
	Transport	Airport transfers (Denpasar Airport to the Sanctuary and vice-versa) and personal drivers during all days.
	Accommodation	Sanctuary accommodation with a private room and bathroom including.
	Meals	Unlimited gorgeous food of local Balinese healthy cuisine (breakfast, lunch, dinner and snacks).
	Contact	Bliss Sanctuary for Women is the name were tourists doing this package are going to be accommodated and also is where the package is available. The webpage link is: https://www.blissanctuaryforwomen.com . And the contact email is: info@blissinternational.com

Source: Own elaboration

Table 4. 16: Go Way EPL package

Package Name	Eat, Pray, Love Bali - Go Way	
Package Information	Location	Ubud (Bali)
	Duration	8 days
	Price	919€ (low season price and also, the price varies depending on the demand).
	Target	Adults only (groups, couples and solo travellers), from different nationalities English speakers and for the rest of the world since English language is the international language used and no gender specification.
	Local-visitor encounters	Ubud local market, visit the medicinal healer in Bali, local restaurant experience in Ubud, visit local Balinese rural life and a village temple and Balinese cooking experience in a community village kitchen.
	Type of spiritual experience	Yoga and meditation classes, visit the medicinal healer in Bali and Ubud village temple visit.
Package Program	Inclusions	Accommodation, touring and transfers, entrance and donation fees where applicable, meals (all breakfasts and 1 lunch and 2 dinners) yoga and meditation morning classes, yoga spaces, visits and Balinese cooking class.
	Visits	Cycling tour trough Ubud, Tampak Siring (the holy fountain of youth), the Elephant Cave, the Tegallalang Rice terraces, little shops and art galleries, local Balinese rural life and a village temple and Laplapan village.
	Transport	Airport transfers (Denpasar Airport to the hotel and vice-versa).
	Accommodation	Amanda Ubud Resort and Benoa Hotel in a shared room.
	Meals	All breakfast included and also, 1 lunch (Lotus restaurant in Ubud) and 2 dinner (local restaurant in Ubud and Jimbaran Beach in Bali).
Contact	Go Way is the travel agency where the package is available. The webpage link is: https://www.goway.com/trip/asia/eat-pray-love-bali-moderate/ . And the contact email is: customerservice@goway.com	

Source: Own elaboration

Table 4. 17: Book retreats EPL package

Package Name	Eat, Pray, Love Yoga & Spa Retreat - Book Retreats	
Package Information	Location	Tabanan (Bali)
	Duration	12 days
	Price	499€ (low season price and also, the price varies depending on the demand July and August room rates can spike by 50%).
	Target	Adults only (groups or solo travellers) for any skill level of yoga (beginner or intermediate), from different nationalities English speakers and for the rest of the world since English language is the International language used and no gender specification.
	Local-visitor encounters	Traditional Balinese Watukaru Yoga, Shamanic healing and blessing rituals, natural coconut oil making, Balinese cooking class, Balinese language workshop, Balinese music class, traditional Balinese dance performances, daily Balinese meals, trash hero activity where tourists join local to make them do the village cleaner, rice farming with locals and Balinese pastry-making class.
Package Program	Type of spiritual experience	Traditional Balinese Watukaru Yoga, Shamanic healing rituals, daily yoga and meditation classes, waterfall purification and visit Shaman to seek answers and receive a Hindu Blessing.
	Inclusions	Accommodation, daily yoga and meditation classes, visit the Shaman to seek answers and receive a Hindu Blessing, Balinese gifts, daily cultural excursions, coconut oil making, Balinese cooking class, Balinese language workshop, traditional Balinese dance performances, Balinese spa treatments and daily Balinese meals.
	Visits	Shaman to seek answers and receive a Hindu Blessing, rice farming, waterfall purification, traditional Balinese dance performances, village butterfly park, Balinese Swing and the village of Sesandan.
	Transport	No airport transfer included and if a driver is required to pick tourists up from the airport costs 32€.
	Accommodation	Bali Green Retreat & Spa in a Private Deluxe Room.
Contact	Meals	Daily Balinese meals with vegetarian and vegan cuisine made with only local and organic produce.
	Book Retreats is the online travel agency specialized in retreats where the package is available. The webpage link is: https://bookretreats.com/12-day-after-lockdown-eat-pray-love-yoga-spa-retreat-bali	

Source: Own elaboration

Table 4. 18: Womenifesting EPL package

Package Name	The Abundance Pray Love Experience - Womenifesting	
Package Information	Location	Ubud (Bali)
	Duration	5 days
	Price	2826€ (the price varies depending on the demand).
	Target	Adults only (groups or solo travellers) seeking healing and spiritual growth from different nationalities English speakers and for the rest of the world since English language is the International language used and only for women.
	Local-visitor encounters	Balinese healers (Ketakson Balian, Paica Balian and Balian Usada), yoga and meditation classes, Balinese foot massage, traditional dancers performance, Full Moon Initiation and Beach Bonfire Ritual, Fear Release Circle with Balian Healer, Sacred Balinese Offering and Sacred Purification Ceremony at Tirta Empul Holy Water Temple.
Package Program	Type of spiritual experience	Daily yoga and meditation classes, mind-body-spirit Vinyasa-based yoga, Balinese healers, Beach Bonfire Ritual, Moving Manifestation Meditation, Sacred Purification Ceremony at Tirta Empul Holy Water Temple, noble silence practice and Self-Worth Transformation Ceremony.
	Inclusions	Accommodation, daily meals, daily yoga and meditation classes, Melati Spa, Healing pool with chromotherapy, meditation areas, Yoga Sanctuary, Holistic permaculture garden, Balinese foot massage, Money Blocking Beliefs Workshop, celebration party, Breaking the Cash Flow Code Workshop, Body Blessing Massage, Coaching, Women of Worth Lunch, Balinese healers, visits and Post Retreat Coaching Program.
	Visits	Balinese healer, Painting Village, Kopi Luwak Coffee Plantation, Monkey Forest Sanctuary and Holy Water Temple.
	Transport	Roundtrip airport pickup
	Accommodation	Eco-luxury villa-style 5-star resort shared bedrooms with individual Sweet Sleep.
Contact	Meals	3 raw daily with farm to table Balinese vegan or vegetarian meals.
	Womenifesting is the online travel agency specialized in retreats where the package is available. The webpage link is: https://womanifesting.com/abundance-pray-love-bali-retreat/	

Source: Own elaboration

Table 4. 19: Manoah retreats EPL package

Package Name	Eat Pray Love Bali Retreat - Manoah Retreats	
Package Information	Location	Canggu (Bali)
	Duration	7 days
	Price	2180€ (the price varies depending on the demand).
	Target	Adults only (groups or solo travellers) from different nationalities English speakers and for the rest of the world since English language is the international language used and no gender specification.
	Local-visitor encounters	Yoga and meditation sessions, visit a traditional Balinese healer, Ayurvedic meals, traditional Balinese floral offering workshops and jewellery making, traditional Balinese healing massage.
Package Program	Type of spiritual experience	Daily yoga and meditation sessions, Healing Yoga, chakra healing Yoga Nidra, Chakra healing waterfall, Chakra temple and traditional Balinese healer.
	Inclusions	Accommodation, daily yoga and meditation sessions, meals, traditional Balinese floral offering workshops and jewellery making, airport transfer, visits and 2 Traditional Balinese healing massages.
	Visits	Traditional Balinese healer, Chakra healing waterfall, Chakra temple and Ricefield excursion.
	Transport	Airport transfers (Denpasar Airport to the hotel and vice-versa).
	Accommodation	Manoah Retreats in a private room and ensuite bathroom.
Contact	Meals	Ayurvedic meals with healthy based menus.
	Manoah Retreats is the name where tourists doing this package are going to be accommodated and also is where the package is available. The webpage link is: https://www.manoahretreats.com/events/eat-pray-love-bali-retreat-sold-out . And the contact email is: manoahretreats@gmail.com	

Source: Own elaboration

Table 4. 20: Yoga goddess retreats, yoga and meditation retreat package

Package Name	Yoga & Meditation Retreat - Yoga Goddess Retreats	
Package Information	Location	Ubud (Bali)
	Duration	7 days
	Price	2024€ (the price varies depending on the demand).
	Target	Adults only (groups or solo travellers) from different nationalities English speakers and for the rest of the world since English language is the international language used and only for women.
	Local-visitor encounters	Daily meditation, pranayama and yoga Nidra sessions, opening Blessing Ceremony with Female Balinese Priestess, consultation with Ayurvedic Practitioner, 3 Luxurious Spa Treatments focusing on ancient Balinese and Ayurveda healing techniques, traditional Balinese Dance, Balinese offering making Workshop, Traditional Jamu (Healing Tonics) making workshop, Healthy Organic Plant-Based Cuisine workshop, Yoga Goddess Retreats Wellbeing Guide that includes signature dish recipes, nutritional notes and sustainable holistic health guidance, nightly Inspiration Cards, Silver Jewellery Creation in a Workshop, Cleansing water ceremony, Balinese Healer and Healthy Raw Desserts making workshop.
Package Program	Type of spiritual experience	Daily meditation, pranayama and yoga Nidra sessions, opening Blessing Ceremony with Female Balinese Priestess, Yoga Goddess Retreats Wellbeing Guide, nightly Inspiration Cards, Yoga Goddess T-Shirt, Yoga Goddess Ceremony Sarong, Ancient Sound Healing at the Pyramids of Chi, Cleansing water ceremony, sacred water temple of Tirta Empul and Balinese Healer.
	Inclusions	Accommodation, meals (two meals not included), daily meditation, pranayama and yoga Nidra sessions, airport transfer, opening Blessing Ceremony with Female Balinese Priestess, consultation with Ayurvedic Practitioner, 3 Luxurious Spa Treatments, cultural activities, yoga Goddess T-Shirt and visits.
	Visits	Sacred Art of Indonesian Batik Printing in Ubud, Downhill Bicycle Tour from a mountain lake through Balinese Rice Field through Ubud, Ancient Sound Healing at the Pyramids of Chi, Bali's Jungle Interior while White Water Rafting through Ancient Gorges, Ubud Botanical Tour, sacred water temple of Tirta Empul and Balinese Healer.
	Transport	Airport transfers (Denpasar Airport to the hotel and vice-versa).
	Accommodation	Jungle Retreat Resort Ubud (boutique wellness resort) in a private room and ensuite bathroom.
Contact	Meals	Healthy Organic Plant Based Cuisine meals (two meals not included).
	Yoga Goddess Retreats is the online travel agency specialized in retreats where the package is available. The webpage link is: https://yogagoddessretreats.com . And the contact email is: info@goddessretreats.com	

Source: Own elaboration

Table 4. 21: Viajes transformacionales EPL package

Package Name	Eat, Pray, Love and Live your Adventure - Viajes Transformacionales	
Package Information	Location	Ubud (Bali)
	Duration	13 days
	Price	1.695€ (the price varies depending on the demand).
	Target	Adults only (groups or solo travellers) from different nationalities Spanish-speakers and no gender specification.
	Local-visitor encounters	Opening Ceremony, Small Balinese village where a "Melukat" (Hindu ritual) will take place, a relaxing bath in Natural Hot Springs, walkthrough Ubud to observe shamans and holistic treatments, Yoga Barn class with local instructors, the small village of Pejaten to observe the manufacture of tiles for the Balinese houses, visit a ceramic factory, local market of Kerambitan, coffee break with traditional candles in a traditional Balinese house and lunch at a local restaurant overlooking the rice fields of Jatiluwih.
Package Program	Type of spiritual experience	Practice of yoga and mindfulness, meditation and silence, Small Balinese village where a "Melukat" (Hindu ritual) will take place, Tirta Empul Temple, Goa Gajah Temple, Sebatu Temple, Silent mindfulness trekking, walkthrough Ubud to observe shamans and holistic treatments, Yoga Barn class with local instructors, Temple of Tamba Waras, Mengwi Taman Ayun Temple, Kedaton Wings Monkey Forest and Tanah Lot Temple.
	Inclusions	Accommodation, opening Ceremony, spa treatments, visits, daily yoga, meditation and mindfulness classes, snorkel in Gilli Trawangan Island, Local Travel Insurance, all breakfasts and 1 lunch.
	Visits	Small Balinese Village where a "Melukat" (Hindu ritual) will take place, Tirta Empul Temple, Goa Gajah Temple, Sebatu Temple, Tegallalang Rice Fields, Silent mindfulness trekking to Batur Volcano, relaxing bath in Natural Hot Springs, walkthrough Ubud to observe shamans and holistic treatments, Yoga Barn class with local instructors, a bike tour of the Rice Fields, 4x4 Jeep Tour to the small village of Pejaten to observe the manufacture of tiles for the Balinese houses, visit a ceramic factory, local market of Kerambitan, the artificial lake of Telaga Tunjung, stroll by plantations of cacao, coffee break with traditional candles in a traditional Balinese house, Temple of Tamba Waras, Fields of Rice of Jatiluwih, Mengwi Taman Ayun Temple, Kedaton Wings Monkey Forest, Tanah Lot Temple and Gilli Trawangan Island.
	Transport	Airport transfers (Denpasar Airport to the hotel and vice-versa), 4x4 Jeep Tour, Fast Boat Bali-Gili Trawangan and Fast Boat Gili Trawangan-Bali.
	Accommodation	4-5 stars Boutique Hotel.
Contact	Meals	All Breakfast Buffet included and 1 lunch at a local restaurant overlooking the rice fields of Jatiluwih.
	Viajes Transformacionales is the online travel agency specialized in retreats where the package is available. The webpage link is: https://viajestransformacionales.com/retiro-come-reza-ama-en-bali-la-isa-de-los-dioses-info/ . And the contact email is: info@viajestransformacionales.com	

Source: Own elaboration

In this section, the findings of the tourist packages inspired by the EPL film are extremely useful to be able to identify and compare the main aspects on which their programs are based.

First of all, the location of the majority of the packages is Ubud (Bali). Therefore, it is considered to be the destination where the most relevant spiritual experiences can be developed. Besides, the package experience takes place from 5 to 13 days. Thus, tourists can discover and become more immersed in the Balinese culture since they do not live a short experience stayed.

Secondly, several packages are designed only for women. Consequently, since the film shows that the protagonist, Liz, is a woman, this type of target is the one that tends to empathize more with the experiences and developments shown in the film.

Thirdly, most spiritual practices used in the package programs are yoga and meditation. As well as visiting temples, healers and Shamans. Therefore, these main aspects are the ones that are given more importance in the film regarding spirituality and inner search.

Fourthly, most of the packages include airport transfers, meals and accommodation. Thus, allowing tourists to live fully the experience and focusing on spirituality and themselves.

Finally, Bliss Sanctuary for Women's package offers the most realistic program that matches with the reality shown in the EPL film.

4.4 Findings TripAdvisor reviews from a Eat Pray Love package

Since Bliss Sanctuary for Women is the package that offers the most experiences related to the film, comments from people who have made the Eat Pray Love package at Bliss Sanctuary for Women in TripAdvisor had been analyzed. Thus, applying the dimensions theory of Cutler and Carmichael (2010), it has been possible to classify the different aspects of the comments taking into consideration both influential and personal realms. Consequently, a deeper analysis of the package program has been done.

Table 4. 22: Influential realms N1 TripAdvisor Review

Username	Date	INFLUENTIAL REALMS	Comment
N1	feb-19	Physical Aspects	"The gardens are beautiful and tended with great care and attention."
N1	feb-19	Social Aspects	"The Bliss experience starts with first contact"
N1	feb-19	Social Aspects	"A beautiful, attentive, skilled and gracious team of wonderful people."
N1	feb-19	Social Aspects	"I felt immediately welcome and taken care of"
N1	feb-19	Social Aspects	"I was greeted with the warmest of welcomes and hugs each new day"
N1	feb-19	Social Aspects	"There was a lovely sense of reciprocity and connection between visitors and the team"
N1	feb-19	Social Aspects	"During treatments we shared stories and experiences as women and as fellow humans."
N1	feb-19	Social Aspects	"Patma and Shar who managed the sanctuary took care to check in with those of us staying in Canggu and to spend time listening and conversing with everyone.....taking note and supporting of each persons unique character."
N1	feb-19	Social Aspects	"Ani and Christina the Sanctuary hosts are smart and organised - so 'on to it' in managing everyone's schedules but all importantly so warm and abundant of heart - willing to share so much energy and affection in support of our wellbeing."
N1	feb-19	Social Aspects	"the therapy team are among the best I have ever experienced - they too give full-hearted attention, presence and energy in each treatment "
N1	feb-19	Social Aspects	"The wonderful drivers...so kind and patient and accommodating and along with the affable and kind men on security, gave an assurance of protection and 'navigation' of the 'ways' around areas outside the sanctuary."
N1	feb-19	Social Aspects	"Intuitive thinkers like Erlangga, Henry, Sami, who provide warm and insightful experiences and conversations exploring and reflecting wellbeing of the body and psyche"
N1	feb-19	Product and Services	"During treatments we shared stories and experiences as women and as fellow humans."
N1	feb-19	Product and Services	"My interests and needs explored, encouraged and facilitated with utmost flexibility and kindness by everyone"
N1	feb-19	Product and Services	"The nourishing meals and drinks were whipped up fresh and delicious"
N1	feb-19	Product and Services	"I loved the salt and pepper prawns, green papaya salad, tofu rendang, the tuna, the mango and coconut pancakes...the Bali coffee ...everything! "
N1	feb-19	Product and Services	"Our shared evening meal was always a feast for all the senses."
N1	feb-19	Product and Services	"A wonderful range of massage and healing treatments daily in such a gorgeous environment"
N1	feb-19	Product and Services	"During treatments we shared stories and experiences as women and as fellow humans."
N1	feb-19	Product and Services	"I did the Eat Pray Love package for the variety of experiences that it offered: access to wonderful healers, intuitive thinkers, cultural and geographical insights...a blissful lemongrass detox bath in the rain...and then there is the Yoga with Yuni up in the open air"

Source: Own elaboration

Table 4. 23: Personal realms N1 TripAdvisor Review

Username	Date	PERSONAL REALMS	Comment
N1	feb-19	Motivation	"I did the Eat Pray Love package for the variety of experiences that it offered"
N1	feb-19	Expectation	"I could never have imagined I would have the opportunity to experience such a wonderful range of massage and healing treatments daily."
N1	feb-19	Satisfaction	"My interests and needs explored, encouraged and facilitated with utmost flexibility and kindness by everyone."
N1	feb-19	Satisfaction	"Ani and Christina...willing to share so much energy and affection in support of our wellbeing"
N1	feb-19	Satisfaction	"I loved the salt and pepper prawns, green papaya salad, tofu rendang, the tuna, the mango and coconut pancakes...the Bali coffee ...everything! "
N1	feb-19	Authenticity	"I was greeted with the warmest of welcomes and hugs each new day"
N1	feb-19	Knowledge	"there was a lovely sense of reciprocity and connection between visitors and the team"
N1	feb-19	Memory	"I could never have imagined I would have the opportunity to experience such a wonderful range of massage and healing treatments daily."
N1	feb-19	Perception	"Patma and Shar who managed the sanctuary took care to check in with those of us staying in Canggu and to spend time listening and conversing with everyone.....taking note and supporting of each persons unique character."
N1	feb-19	Perception	"I felt immediately welcome and taken care of"
N1	feb-19	Perception	"Ani and Christina the Sanctuary hosts are smart and organised"
N1	feb-19	Perception	"Your healing touch helped me feel well again."
N1	feb-19	Perception	"You will return home changed in a very good way and so pleased with yourself for taking the opportunity"
N1	feb-19	Emotion	"Ani and Christina the Sanctuary hosts are smart and organised - so 'on to it' in managing everyone's schedules but all importantly so warm and abundant of heart - willing to share so much energy and affection in support of our wellbeing."
N1	feb-19	Emotion	"Your healing touch helped me feel well again."
N1	feb-19	Self-Identity	"Your healing touch helped me feel well again."
N1	feb-19	Self-Identity	"the therapy team are among the best I have ever experienced - they too give full-hearted attention, presence and energy in each treatment "
N1	feb-19	Self-Identity	"You will return home changed in a very good way and so pleased with yourself for taking the opportunity"

Source: Own elaboration

Table 4. 24: Influential realms N2 TripAdvisor Review

Username	Date	INFLUENTIAL REALMS	Comment
N2	jul-17	Physical Aspects	'Our room was cool and spacious with marble floors and huge, comfy beds... TV''
N2	jul-17	Physical Aspects	"A stone bath sat beneath a muslin canopy with part of the bathroom open to the Balinese sky so we could hear the birds as we steeped in our scented Balinese bath salts."
N2	jul-17	Physical Aspects	'The pool was perfect... the outdoor day bed''
N2	jul-17	Physical Aspects	"The yogashala, a raised platform in a sea of soft, soft grass, was watched over by a serene Buddha. "
N2	jul-17	Social Aspects	'Our gracious hostess, Jaime, ensured our experience was beyond blissful..''
N2	jul-17	Social Aspects	'Her Balinese colleague, Patma, was hilarious and we loved her attachment to food! She had an excuse: she was eating for two! "
N2	jul-17	Social Aspects	'The beautiful women who performed these infused such love and gentleness into their ministrations that the experience provided so much more than physical relief. They contributed to the general sense of release that epitomised my whole stay.'
N2	jul-17	Social Aspects	'Such a joy to share our evening meal with the other guests and hostesses as we chatted about our day!'
N2	jul-17	Product and Services	'Our stay coincided with her 25th birthday and a delicious chocolate mud cake was kindly provided for us all to share for dessert that evening.'
N2	jul-17	Product and Services	'Calm and gentle, she always knew just what was needed from treatments to therapies. "
N2	jul-17	Product and Services	'I had a colour puncture session with gorgeous Henry''
N2	jul-17	Product and Services	'A taste of everything: tarot card reading, vitamin infusions, relationship counselling and a moving session with a traditional Balinese healer.'
N2	jul-17	Product and Services	'The outdoor day bed always prepared with thick, cool, cotton sarongs and scattered frangipani flowers''
N2	jul-17	Product and Services	'The yogashala, a raised platform in a sea of soft, soft grass, was watched over by a serene Buddha.'
N2	jul-17	Product and Services	'We had our amazing yoga sessions with beautiful Jenny here but this area was also where the treatments were administered. "
N2	jul-17	Product and Services	'And the food...fresh, nourishing and delicious. Breakfast and lunch eaten wherever we so desired''
N2	jul-17	Product and Services	'there was always the option of eating in our room if we felt like some alone time''

Source: Own elaboration

Table 4. 25: Personal realms N2 TripAdvisor Review

Username	Date	PERSONAL REALMS	Comment
N2	jul-17	Motivation	"My beautiful daughter Emily... Our stay coincided with her 25th birthday "
N2	jul-17	Expectation	'I could never have imagined I would have the opportunity to experience such a wonderful range of massage and healing treatments daily.'
N2	jul-17	Satisfaction	'It turned out to be a chocolate mud cake kind of a week spiritually, mentally and physically: sweet, indulgent and delicious and leaving us feeling just a little bit guilty!''
N2	jul-17	Satisfaction	'Our gracious hostess, Jaime, ensured our experience was beyond blissful. "
N2	jul-17	Satisfaction	'I had a colour puncture session with gorgeous Henry''
N2	jul-17	Satisfaction	'The results were profound in that I gained a welcome further sense of completion with my ex-husband. "
N2	jul-17	Satisfaction	"You can't put a price on that. "
N2	jul-17	Satisfaction	'We only ever turned on the TV to watch a bit of Eat, Pray, Love but quickly realised the real thing was far better''
N2	jul-17	Satisfaction	'The outdoor day bed always prepared with thick, cool, cotton sarongs and scattered frangipani flowers''
N2	jul-17	Satisfaction	'We had our amazing yoga sessions with beautiful Jenny here but this area was also where the treatments were administered. "
N2	jul-17	Satisfaction	'The beautiful women who performed these infused such love and gentleness into their ministrations that the experience provided so much more than physical relief. They contributed to the general sense of release that epitomised my whole stay.'
N2	jul-17	Satisfaction	'Thank you Zoe for creating this exquisite space. "
N2	jul-17	Satisfaction	'I felt truly blessed to experience it''
N2	jul-17	Authenticity	'I was greeted with the warmest of welcomes and hugs each new day''
N2	jul-17	Authenticity	'The outdoor day bed always prepared with thick, cool, cotton sarongs and scattered frangipani flowers''
N2	jul-17	Authenticity	"The yogashala, a raised platform in a sea of soft, soft grass, was watched over by a serene Buddha. "
N2	jul-17	Knowledge	'there was a lovely sense of reciprocity and connection between visitors and the team''
N2	jul-17	Knowledge	"The yogashala, a raised platform in a sea of soft, soft grass, was watched over by a serene Buddha. "
N2	jul-17	Memory	'It turned out to be a chocolate mud cake kind of a week spiritually, mentally and physically: sweet, indulgent and delicious and leaving us feeling just a little bit guilty!''
N2	jul-17	Memory	'Everything flowed effortlessly and time seemed to expand in this serene sanctuary.'
N2	jul-17	Memory	'The beautiful women who performed these infused such love and gentleness into their ministrations that the experience provided so much more than physical relief. They contributed to the general sense of release that epitomised my whole stay.'
N2	jul-17	Perception	'It turned out to be a chocolate mud cake kind of a week spiritually, mentally and physically: sweet, indulgent and delicious and leaving us feeling just a little bit guilty!''
N2	jul-17	Perception	'The outdoor day bed always prepared with thick, cool, cotton sarongs and scattered frangipani flowers''
N2	jul-17	Perception	'We only ever turned on the TV to watch a bit of Eat, Pray, Love but quickly realised the real thing was far better''
N2	jul-17	Perception	'The beautiful women who performed these infused such love and gentleness into their ministrations that the experience provided so much more than physical relief. They contributed to the general sense of release that epitomised my whole stay.'
N2	jul-17	Emotion	'It turned out to be a chocolate mud cake kind of a week spiritually, mentally and physically: sweet, indulgent and delicious and leaving us feeling just a little bit guilty!''
N2	jul-17	Self-identity	'the therapy team are among the best I have ever experienced - they too give full-hearted attention, presence and energy in each treatment "
N2	jul-17	Self-identity	"They contributed to the general sense of release that epitomised my whole stay. "

Source: Own elaboration

Table 4. 26: Influential realms N3 TripAdvisor Review

Username	Date	INFLUENTIAL REALMS	Comment
N3	jul-17	Physical Aspects	'The perfect place to find inner peace''
N3	jul-17	Social Aspects	'The hostesses and staff were so friendly and lovely...and went above and beyond to make my holiday the ultimate week of relaxation and pampering.''
N3	jul-17	Social Aspects	'And the kind drivers who were always available to take me sightseeing wherever I wanted to go ''
N3	jul-17	Product and Services	'The accommodation is stunning, like paradise on earth''
N3	jul-17	Product and Services	'Enjoyed the perfect combination of yoga, massages, reading by the pool and seeing the healers ''
N3	jul-17	Product and Services	'Unlimited yoga classes, massages and treatments...and all of the delicious food every day!''
N3	jul-17	Product and Services	'Delicious food every day''
N3	jul-17	Product and Services	'And the kind drivers who were always available to take me sightseeing wherever I wanted to go ''

Source: Own elaboration

Table 4. 27: Personal realms N3 TripAdvisor Review

Username	Date	PERSONAL REALMS	Comment
N3	jul-17	Motivation	'Travelling on my own in need for somewhere to unwind and find my inner peace and happiness again.''
N3	jul-17	Motivation	'I would highly recommend Bliss Sanctuary for women of all ages wanting to escape reality and experience ultimate relaxation.''
N3	jul-17	Expectation	'My week spent at Bliss Sanctuary was absolutely amazing and exceeded all of my expectations!''
N3	jul-17	Expectation	'Travelling on my own in need for somewhere to unwind and find my inner peace and happiness again.''
N3	jul-17	Satisfaction	'Went above and beyond to make my holiday the ultimate week of relaxation and pampering.''
N3	jul-17	Satisfaction	'The accommodation is stunning, like paradise on earth''
N3	jul-17	Satisfaction	'I felt so comfortable, safe and well looked after at Bliss...and enjoyed the perfect combination of yoga, massages, reading by the pool and seeing the healers''
N3	jul-17	Satisfaction	'I felt so spoilt.''
N3	jul-17	Satisfaction	'Delicious food every day!''
N3	jul-17	Satisfaction	'My time spent there truly was bliss''
N3	jul-17	Satisfaction	'I would highly recommend Bliss Sanctuary for women of all ages wanting to escape reality and experience ultimate relaxation.''
N3	jul-17	Authenticity	'My time spent there truly was bliss''
N3	jul-17	Memory	'The accommodation is stunning, like paradise on earth''
N3	jul-17	Memory	'I felt so comfortable, safe and well looked after at Bliss''
N3	jul-17	Memory	'I felt so spoilt.''
N3	jul-17	Memory	'I would highly recommend Bliss Sanctuary for women of all ages wanting to escape reality and experience ultimate relaxation.''
N3	jul-17	Perception	'My week spent at Bliss Sanctuary was absolutely amazing and exceeded all of my expectations!''
N3	jul-17	Perception	'The accommodation is stunning, like paradise on earth''
N3	jul-17	Perception	'I felt so comfortable, safe and well looked after at Bliss''
N3	jul-17	Perception	'I felt so spoilt.''
N3	jul-17	Perception	'I would highly recommend Bliss Sanctuary for women of all ages wanting to escape reality and experience ultimate relaxation.''
N3	jul-17	Emotion	'I felt so comfortable, safe and well looked after at Bliss''
N3	jul-17	Emotion	'I felt so spoilt.''
N3	jul-17	Self-identity	'Find inner peace''

Source: Own elaboration

Table 4. 28: Influential realms N4 TripAdvisor Review

Username	Date	INFLUENTIAL REALMS	Comment
N4	jan-17	Physical Aspects	'Only six rooms on property''
N4	jan-17	Social Aspects	'The camaraderie among the women was palpable.''
N4	jan-17	Social Aspects	'There was some introspection (we are women after all) but mostly chatting about our lives, where we all came from and what we had planned during our Bali getaway.''
N4	jan-17	Social Aspects	'Friendships were formed, contact info exchanged and memories were made.''
N4	jan-17	Social Aspects	'The staff is outstanding! From the drivers to the cooks to the masseuses, everyone was there to pamper you.''
N4	jan-17	Product and Services	'Unlimited spa services, unlimited yoga, meals cooked to order and your own personal driver!''
N4	jan-17	Product and Services	'A hostess to check in with you daily to make sure that every need is taken care of including laundry, desired excursions and extra experiences such as healers/tarot card readers/cooking classes.''
N4	jan-17	Product and Services	'The hostess even made sure to have a cell phone pre-programmed with everyone's numbers on it so when you were off property you always had a form of communication in case your cellular service was not working.''

Source: Own elaboration

Table 4. 29: Personal realms N4 TripAdvisor Review

Username	Date	PERSONAL REALMS	Comment
N4	jan-17	Motivation	
N4	jan-17	Expectation	'I worried it might be a little "Eat Pray Love" filled with women who are trying to escape life or depressed about life in general. That was not the case.'
N4	jan-17	Satisfaction	'Unlimited spa services, unlimited yoga, meals cooked to order and your own personal driver!'
N4	jan-17	Satisfaction	'A hostess to check in with you daily to make sure that every need is taken care of including laundry, desired excursions and extra experiences such as healers/tarot card readers/cooking classes.'
N4	jan-17	Satisfaction	'If that doesn't make you want to come here what will?'
N4	jan-17	Satisfaction	'I worried it might be a little "Eat Pray Love" filled with women who are trying to escape life or depressed about life in general. That was not the case.'
N4	jan-17	Satisfaction	'The staff is outstanding! From the drivers to the cooks to the masseuses, everyone was there to pamper you.'
N4	jan-17	Satisfaction	'It was an all around blissful experience!'
N4	jan-17	Authenticity	
N4	jan-17	Memory	'There was some introspection (we are women after all)'
N4	jan-17	Memory	'what we had planned during our Bali getaway.'
N4	jan-17	Memory	'Friendships were formed, contact info exchanged and memories were made.'
N4	jan-17	Perception	'what we had planned during our Bali getaway.'
N4	jan-17	Emotion	
N4	jan-17	Self-Identity	'There was some introspection (we are women after all)'

Source: Own elaboration

Table 4. 30: Influential realms N5 TripAdvisor Review

Username	Date	INFLUENTIAL REALMS	Comment
N5	mar-16	Physical Aspects	'Beautiful villa in Canggu'
N5	mar-16	Physical Aspects	'I also partook in a lot of pool time - the villa is so beautiful it would be a crime not to finish at least one book poolside'
N5	mar-16	Physical Aspects	'The rooms are beautiful and make the stay really special, the outdoor bathroom was a treat'
N5	mar-16	Physical Aspects	'One of my favourite nights while at Bliss was a trip to Potato Head with Esther'
N5	mar-16	Social Aspects	'From the minute I arrived and was greeted by the amazing Ketut (the head driver @ Bliss) I felt comfortable and ready for 11 days of Bliss!'
N5	mar-16	Social Aspects	'Shar (one of the lovely hostesses) greeted me before sitting down for a chat...to discuss my stay before heading to my room for my first 90 minute treatment'
N5	mar-16	Social Aspects	'One of my favourite nights while at Bliss was a trip to Potato Head with Esther'
N5	mar-16	Product and Services	'Fresh juice and hand towel'
N5	mar-16	Product and Services	'90 minute treatment'
N5	mar-16	Product and Services	'Lets be honest, there is nothing better than a massage after getting off a flight!'
N5	mar-16	Product and Services	'I chose to see all the healers'
N5	mar-16	Product and Services	'Did a surfing lesson'
N5	mar-16	Product and Services	'Went on the ecacycling tour'
N5	mar-16	Product and Services	'Did 1-2 sessions of yoga on most days'
N5	mar-16	Product and Services	'The team of therapists (Poppy, Wayan and Vera) work their magic on you every day'
N5	mar-16	Product and Services	'The biggest decision of the day is whether you want to have the amazing chicken satay or rice paper rolls for lunch'
N5	mar-16	Product and Services	'Viko, Riska and Febby are talents in the kitchen'
N5	mar-16	Product and Services	'The rooms are beautiful...so are the wonderful Bliss products! and every night you felt safe with Komang keeping an eye out.'
N5	mar-16	Product and Services	'The skills these two have planning each guests days, dealing with my last minute phone calls to go shopping instead of to yoga and generally being amazing'

Source: Own elaboration

Table 4. 31: Personal realms N5 TripAdvisor Review

Username	Date	PERSONAL REALMS	Comment
N5	mar-16	Motivation	"I chose to treat myself with a bliss experience and can't believe I didn't do it sooner."
N5	mar-16	Motivation	"From the minute I arrived and was greeted by the amazing Ketut (the head driver @ Bliss) I felt comfortable and ready for 11 days of Bliss!"
N5	mar-16	Expectation	"Went on the ecocycling tour (eat, pray love anyone? and it was actually as relaxing as it looks in the movie)"
N5	mar-16	Satisfaction	"I chose to treat myself with a bliss experience and can't believe I didn't do it sooner."
N5	mar-16	Satisfaction	"Lets be honest, there is nothing better than a massage after getting off a flight!"
N5	mar-16	Satisfaction	"Without giving a complete play by play, each day was everything I wanted "
N5	mar-16	Satisfaction	"I chose to see all the healers (amazing, recommend them all!)"
N5	mar-16	Satisfaction	"Went on the ecocycling tour (eat, pray love anyone? and it was actually as relaxing as it looks in the movie)"
N5	mar-16	Satisfaction	"I also partook in a lot of pool time - the villa is so beautiful it would be a crime not to finish at least one book poolside"
N5	mar-16	Satisfaction	"By the end of your stay your shoulders are not hanging out with your ears"
N5	mar-16	Satisfaction	"The biggest decision of the day is whether you want to have the amazing chicken satay or rice paper rolls for lunch"
N5	mar-16	Satisfaction	"Viko, Riska and Febby are talents in the kitchen"
N5	mar-16	Satisfaction	"The rooms are beautiful...so are the wonderful Bliss products! and every night you felt safe with Komang keeping an eye out."
N5	mar-16	Satisfaction	"The skills these two have planning each guests days, dealing with my last minute phone calls to go shopping instead of to yoga and generally being amazing"
N5	mar-16	Satisfaction	"Thank you to the entire Bliss team for helping me leave 'Restored'"
N5	mar-16	Authenticity	"Fresh juice and hand towel!"
N5	mar-16	Authenticity	"Went on the ecocycling tour (eat, pray love anyone? and it was actually as relaxing as it looks in the movie)"
N5	mar-16	Authenticity	"The biggest decision of the day is whether you want to have the amazing chicken satay or rice paper rolls for lunch"
N5	mar-16	Knowledge	"Perks of solo travel!"
N5	mar-16	Memory	"I chose to treat myself with a bliss experience and can't believe I didn't do it sooner."
N5	mar-16	Memory	"Lets be honest, there is nothing better than a massage after getting off a flight!"
N5	mar-16	Memory	"Went on the ecocycling tour (eat, pray love anyone? and it was actually as relaxing as it looks in the movie)"
N5	mar-16	Memory	"By the end of your stay your shoulders are not hanging out with your ears"
N5	mar-16	Memory	"Viko, Riska and Febby are talents in the kitchen"
N5	mar-16	Memory	"The rooms are beautiful...so are the wonderful Bliss products! and every night you felt safe with Komang keeping an eye out."
N5	mar-16	Perception	"Beautiful villa in Canggu"
N5	mar-16	Perception	"Lets be honest, there is nothing better than a massage after getting off a flight!"
N5	mar-16	Perception	"Perks of solo travel!"
N5	mar-16	Perception	"Went on the ecocycling tour (eat, pray love anyone? and it was actually as relaxing as it looks in the movie)"
N5	mar-16	Perception	"I also partook in a lot of pool time - the villa is so beautiful it would be a crime not to finish at least one book poolside"
N5	mar-16	Perception	"Viko, Riska and Febby are talents in the kitchen"
N5	mar-16	Perception	"The rooms are beautiful...so are the wonderful Bliss products! and every night you felt safe with Komang keeping an eye out."
N5	mar-16	Perception	"The two people who really made my stay 'Blissful' - the hostesses with the mostess, Shar and Esther."
N5	mar-16	Perception	"One of my favourite nights while at Bliss was a trip to Potato Head with Esther and it honestly felt like I was having cocktails with old friends and the laughs did not stop!"
N5	mar-16	Emotion	"I chose to treat myself with a bliss experience and can't believe I didn't do it sooner."
N5	mar-16	Emotion	"Thank you to the entire Bliss team for helping me leave 'Restored'"
N5	mar-16	Self-Identity	"I chose to treat myself with a bliss experience and can't believe I didn't do it sooner."
N5	mar-16	Self-Identity	"Thank you to the entire Bliss team for helping me leave 'Restored'"

Source: Own elaboration

Table 4. 32: Influential realms N6 TripAdvisor Review

Username	Date	INFLUENTIAL REALMS	Comment
N6	oct-12	Physical Aspects	"The villa is just divine"
N6	oct-12	Physical Aspects	"The weather was awesome"
N6	oct-12	Social Aspects	"The staff are wonderful"
N6	oct-12	Social Aspects	"Meeting the Ubud healers and the fortune teller was lots of fun as well."
N6	oct-12	Social Aspects	"Thank you Louise, Zoe and the rest of the staff at Bliss for looking after us so well!"
N6	oct-12	Product and Services	"The food excellent"
N6	oct-12	Product and Services	"The compulsory 1 1/2 hour treatments each day fantastic"
N6	oct-12	Product and Services	"Bike ride down the mountain from Ubud"
N6	oct-12	Product and Services	"Meeting the Ubud healers and the fortune teller was lots of fun as well."

Source: Own elaboration

Table 4. 33: Personal realms N6 TripAdvisor Review

Username	Date	PERSONAL REALMS	Comment
N6	oct-12	Motivation	'I needed such a break after a stressful few months in my business.'
N6	oct-12	Expectation	
N6	oct-12	Satisfaction	'My holiday at Bliss Sanctuary was one of the best I have ever had.'
N6	oct-12	Satisfaction	'The villa is just divine'
N6	oct-12	Satisfaction	'The staff are wonderful'
N6	oct-12	Satisfaction	'The food excellent'
N6	oct-12	Satisfaction	'The compulsory 1 1/2 hour treatments each day fantastic'
N6	oct-12	Satisfaction	'The weather was awesome'
N6	oct-12	Satisfaction	'Had a fantastic time on the bike ride down the mountain from Ubud'
N6	oct-12	Satisfaction	'Meeting the Ubud healers and the fortune teller was lots of fun as well.'
N6	oct-12	Satisfaction	'Thank you Louise, Zoe and the rest of the staff at Bliss for looking after us so well'
N6	oct-12	Authenticity	'Meeting the Ubud healers and the fortune teller was lots of fun as well.'
N6	oct-12	Knowledge	'Had a fantastic time on the bike ride down the mountain from Ubud - which was very easy may I say'
N6	oct-12	Memory	'My holiday at Bliss Sanctuary was one of the best I have ever had.'
N6	oct-12	Memory	'The weather was awesome'
N6	oct-12	Memory	'Had a fantastic time on the bike ride down the mountain from Ubud - which was very easy may I say'
N6	oct-12	Perception	'My holiday at Bliss Sanctuary was one of the best I have ever had.'
N6	oct-12	Perception	'The staff are wonderful'
N6	oct-12	Perception	'The food excellent'
N6	oct-12	Perception	'The compulsory 1 1/2 hour treatments each day fantastic'
N6	oct-12	Perception	'The weather was awesome'
N6	oct-12	Perception	'Had a fantastic time on the bike ride down the mountain from Ubud - which was very easy may I say'
N6	oct-12	Perception	'Meeting the Ubud healers and the fortune teller was lots of fun as well.'
N6	oct-12	Perception	'Thank you Louise, Zoe and the rest of the staff at Bliss for looking after us so well'
N6	oct-12	Emotion	'Thank you Louise, Zoe and the rest of the staff at Bliss for looking after us so well'
N6	oct-12	Self-identity	

Source: Own elaboration

Table 4. 34: Influential realms N7 TripAdvisor Review

Username	Date	INFLUENTIAL REALMS	Comment
N7	sept-12	Physical Aspects	'Curled up on beautiful outdoor Bliss furniture'
N7	sept-12	Physical Aspects	'In a matter of 8 days I was allowed to relax'
N7	sept-12	Physical Aspects	'A must for anyone going: 'Downhill' Bike trip past Ubud'
N7	sept-12	Physical Aspects	'Ku de ta Beach Club..or Potato Head ..Gorgeous sunsets'
N7	sept-12	Physical Aspects	'Shopping in Ubud where you'll find market gems and friendly haggling among the merchants'
N7	sept-12	Physical Aspects	'Yoga at desa seni beautiful!'
N7	sept-12	Physical Aspects	'Fresh flowers..beds turned down beautiful bedding w mosquito net'
N7	sept-12	Physical Aspects	'Ball healed a part of my spirit that was a little broken'
N7	sept-12	Physical Aspects	'Bliss Sanctuary is pure Bliss'
N7	sept-12	Social Aspects	'Zoe was extremely helpful with the details of planning and so gentle with my concerns.'
N7	sept-12	Social Aspects	'After losing my luggage and a 24 hour delay I was greeted by this charismatic 'kiwi' '
N7	sept-12	Social Aspects	'In her outstretched arms I burst into tears from pure exhaustion. '
N7	sept-12	Social Aspects	'Chatting with Louise about what my day would look like. '
N7	sept-12	Social Aspects	'She was and is Heaven on earth.'
N7	sept-12	Social Aspects	'Friends were made'
N7	sept-12	Social Aspects	'I grew ...I found balance...I found love among strangers who quickly became friends. '
N7	sept-12	Social Aspects	'A must for anyone going: 'Downhill' Bike trip past Ubud..great for anyone wanting to explore Bali and truly discover how Balinese live'
N7	sept-12	Social Aspects	'Shopping in Ubud where you'll find market gems and friendly haggling among the merchants'
N7	sept-12	Social Aspects	'The adoring Wayan with her gentle hands thru hot stone massage was heaven'
N7	sept-12	Social Aspects	'Louise thank you for making me laugh more, smile more, and love more.'
N7	sept-12	Product and Services	'Nat soon after I found myself in a sarong with fresh fruit smoothie'
N7	sept-12	Product and Services	'Bike trips were planned thru the outskirts of Ubud'
N7	sept-12	Product and Services	'I was reading several of the books already on hand at Bliss..Power of Now is a must for anyone attempting to live in the present and quite the mind.'
N7	sept-12	Product and Services	'While sipping beautiful drinks and listening to hip dj spins..it was intoxicating!'
N7	sept-12	Product and Services	'Healing massage by Sami!'
N7	sept-12	Product and Services	'Tarot cards'
N7	sept-12	Product and Services	'Yoga at desa seni beautiful!'
N7	sept-12	Product and Services	'The adoring Wayan with her gentle hands thru hot stone massage was heaven'
N7	sept-12	Product and Services	'Banana pancakes..tofu curry...prawns...cocunut milk with black rice!! So yummy I miss it writing about it. '

Source: Own elaboration

Table 4. 35: Personal realms N7 TripAdvisor Review

Username	Date	PERSONAL REALMS	Comment
N7	sept-12	Motivation	"After 3 months of planning I was off to Bali to explore relax and be taken care of."
N7	sept-12	Motivation	"If you're looking for a small place to get away, relax, explore, feel safe, unwind, unplug, and disconnect this would be a perfect place for anyone"
N7	sept-12	Expectation	"Traveling alone can be quite intimidating"
N7	sept-12	Expectation	"Wanting to plan the perfect vacation I stumbled on this link for Bliss.... the vacation of a lifetime for me I didn't know at the time."
N7	sept-12	Satisfaction	"Wanting to plan the perfect vacation I stumbled on this link for Bliss.... the vacation of a lifetime for me I didn't know at the time."
N7	sept-12	Satisfaction	"Zoe was extremely helpful with the details of planning and so gentle with my concerns."
N7	sept-12	Satisfaction	"In a matter of 8 days I was allowed to relax"
N7	sept-12	Satisfaction	"I grew...I found balance...I found love among strangers who quickly became friends."
N7	sept-12	Satisfaction	"A must for anyone going: 'Downhill' Bike trip past Ubud"
N7	sept-12	Satisfaction	"Ku de ta Beach Club..or Potato Head..Gorgeous sunsets"
N7	sept-12	Satisfaction	"Tarot Cards...Loved it and was right in every aspect!"
N7	sept-12	Satisfaction	"The adoring Wayan with her gentle hands thru hot stone massage was heaven"
N7	sept-12	Satisfaction	"Banana pancakes..tofu curry...prawns...cocunut milk with black rice!! So yummy I miss it writing about it."
N7	sept-12	Satisfaction	"Fresh flowers..beds turned down beautiful bedding w mosquito net"
N7	sept-12	Satisfaction	"If you're looking for a small place to get away, relax, explore, feel safe, unwind, unplug, and disconnect this would be a perfect place for anyone"
N7	sept-12	Satisfaction	"Bali healed a part of my spirit that was a little broken"
N7	sept-12	Authenticity	"Bike trips were planned thru the outskirts of Ubud"
N7	sept-12	Authenticity	"I grew...I found balance...I found love among strangers who quickly became friends."
N7	sept-12	Authenticity	"A must for anyone going: 'Downhill' Bike trip past Ubud..great for anyone wanting to explore Bali and truly discover how Balinese live"
N7	sept-12	Authenticity	"Shopping in Ubud where you'll find market gems and friendly haggling among the merchants"
N7	sept-12	Authenticity	"Tarot Cards...Loved it and was right in every aspect!"
N7	sept-12	Authenticity	"Bali healed a part of my spirit that was a little broken"
N7	sept-12	Knowledge	"Wanting to plan the perfect vacation I stumbled on this link for Bliss.... the vacation of a lifetime for me I didn't know at the time."
N7	sept-12	Knowledge	"Kiwi' (that's what they call New Zealanders I soon found out)."
N7	sept-12	Knowledge	"I was reading several of the books already on hand at Bliss..Power of Now is a must for anyone attempting to live in the present and quite the mind."
N7	sept-12	Knowledge	"I grew...I found balance...I found love among strangers who quickly became friends."
N7	sept-12	Memory	"Kiwi' (that's what they call New Zealanders I soon found out)."
N7	sept-12	Memory	"She was and is Heaven on earth."
N7	sept-12	Memory	"Photos were captured...Friends were made"
N7	sept-12	Memory	"I grew...I found balance...I found love among strangers who quickly became friends."
N7	sept-12	Memory	"A must for anyone going: 'Downhill' Bike trip past Ubud"
N7	sept-12	Memory	"While sipping beautiful drinks and listening to hip dj spins..it was intoxicating!"
N7	sept-12	Memory	"Shopping in Ubud where you'll find market gems and friendly haggling among the merchants"
N7	sept-12	Memory	"Tarot Cards...Loved it and was right in every aspect!"
N7	sept-12	Memory	"Banana pancakes..tofu curry...prawns...cocunut milk with black rice!! So yummy I miss it writing about it."
N7	sept-12	Memory	"Fresh flowers..beds turned down beautiful bedding w mosquito net"
N7	sept-12	Memory	"Bali healed a part of my spirit that was a little broken"
N7	sept-12	Perception	"Traveling alone can be quite intimidating"
N7	sept-12	Perception	Wanting to plan the perfect vacation I stumbled on this link for Bliss.... the vacation of a lifetime for me I didn't know at the time."
N7	sept-12	Perception	"Curled up on beautiful outdoor Bliss furniture"
N7	sept-12	Perception	"She was and is Heaven on earth."
N7	sept-12	Perception	"In a matter of 8 days I was allowed to relax"
N7	sept-12	Perception	"I was reading several of the books already on hand at Bliss..Power of Now is a must for anyone attempting to live in the present and quite the mind."
N7	sept-12	Perception	"I grew...I found balance...I found love among strangers who quickly became friends."
N7	sept-12	Perception	"A must for anyone going: 'Downhill' Bike trip past Ubud..great for anyone wanting to explore Bali and truly discover how Balinese live"
N7	sept-12	Perception	"Ku de ta Beach Club..or Potato Head..Gorgeous sunsets"
N7	sept-12	Perception	"While sipping beautiful drinks and listening to hip dj spins..it was intoxicating!"
N7	sept-12	Perception	"Tarot Cards...Loved it and was right in every aspect!"
N7	sept-12	Perception	"The adoring Wayan with her gentle hands thru hot stone massage was heaven"
N7	sept-12	Perception	"Banana pancakes..tofu curry...prawns...cocunut milk with black rice!! So yummy I miss it writing about it."
N7	sept-12	Perception	"Fresh flowers..beds turned down beautiful bedding w mosquito net"
N7	sept-12	Perception	"If you're looking for a small place to get away, relax, explore, feel safe, unwind, unplug, and disconnect this would be a perfect place for anyone"
N7	sept-12	Perception	"Bali healed a part of my spirit that was a little broken"
N7	sept-12	Emotion	"In her outstretched arms I burst into tears from pure exhaustion."
N7	sept-12	Emotion	"She was and is Heaven on earth."
N7	sept-12	Emotion	"I grew...I found balance...I found love among strangers who quickly became friends."
N7	sept-12	Emotion	"Banana pancakes..tofu curry...prawns...cocunut milk with black rice!! So yummy I miss it writing about it."
N7	sept-12	Emotion	"If you're looking for a small place to get away, relax, explore, feel safe, unwind, unplug, and disconnect this would be a perfect place for anyone"
N7	sept-12	Emotion	"Bali healed a part of my spirit that was a little broken"
N7	sept-12	Self-Identity	"I was reading several of the books already on hand at Bliss..Power of Now is a must for anyone attempting to live in the present and quite the mind."
N7	sept-12	Self-Identity	"I grew...I found balance...I found love among strangers who quickly became friends."
N7	sept-12	Self-Identity	"If you're looking for a small place to get away, relax, explore, feel safe, unwind, unplug, and disconnect this would be a perfect place for anyone"
N7	sept-12	Self-Identity	"Bali healed a part of my spirit that was a little broken"

Source: Own elaboration

Table 4. 35: Influential realms N8 TripAdvisor Review

Username	Date	INFLUENTIAL REALMS	Comment
N8	mar-12	Physical Aspects	
N8	mar-12	Social Aspects	"From the amazing and caring and most entertaining Hostess Courtney to the wonderful cook Alit, Wayan the most amazing intuitive masseuse, Putu our Eat Pray Love Driver, and the list goes on and on."
N8	mar-12	Product and Services	"From the amazing and caring and most entertaining Hostess Courtney to the wonderful cook Alit, Wayan the most amazing intuitive masseuse, Putu our Eat Pray Love Driver, and the list goes on and on."
N8	mar-12	Product and Services	"All needs were catered for, the most wonderful holiday I have experienced. "

Source: Own elaboration

Table 4. 36: Personal realms N8 TripAdvisor Review

Username	Date	PERSONAL REALMS	Comment
N8	mar-12	Motivation	
N8	mar-12	Expectation	"The week at Bliss far exceeded my expectations."
N8	mar-12	Satisfaction	"The week at Bliss far exceeded my expectations. "
N8	mar-12	Satisfaction	"From the amazing and caring and most entertaining Hostess Courtney to the wonderful cook Alit, Wayan the most amazing intuitive masseuse, Putu our Eat Pray Love Driver, and the list goes on and on."
N8	mar-12	Satisfaction	"All needs were catered for, the most wonderful holiday I have experienced. "
N8	mar-12	Satisfaction	"I thank all of you and you are in my thoughts and prayers."
N8	mar-12	Authenticity	"My total Bliss"
N8	mar-12	Knowledge	
N8	mar-12	Memory	"The week at Bliss far exceeded my expectations."
N8	mar-12	Memory	"From the amazing and caring and most entertaining Hostess Courtney to the wonderful cook Alit, Wayan the most amazing intuitive masseuse, Putu our Eat Pray Love Driver, and the list goes on and on."
N8	mar-12	Memory	"All needs were catered for, the most wonderful holiday I have experienced. "
N8	mar-12	Memory	"I thank all of you and you are in my thoughts and prayers."
N8	mar-12	Perception	"The week at Bliss far exceeded my expectations."
N8	mar-12	Perception	"From the amazing and caring and most entertaining Hostess Courtney to the wonderful cook Alit, Wayan the most amazing intuitive masseuse, Putu our Eat Pray Love Driver, and the list goes on and on."
N8	mar-12	Perception	"All needs were catered for, the most wonderful holiday I have experienced. "
N8	mar-12	Emotion	"All needs were catered for, the most wonderful holiday I have experienced. "
N8	mar-12	Emotion	"I thank all of you and you are in my thoughts and prayers."
N8	mar-12	Self-identity	"My total Bliss"

Source: Own elaboration

Table 4. 37: Influential realms N9 TripAdvisor Review

Username	Date	INFLUENTIAL REALMS	Comment
N9	jan-12	Physical Aspects	" I loved jumping on the bike and riding past the beautiful rice fields on my way to meditation and Yoga."
N9	jan-12	Social Aspects	"As soon as I entered the property I was greeted with absolute warmth and serenity."
N9	jan-12	Social Aspects	"I also have to say the our hostess Courtney was absolutely amazing."
N9	jan-12	Social Aspects	" She has an amazing insight to people and really focused on each individual persons needs. "
N9	jan-12	Social Aspects	"Her sense of humor, knowledge of Bali, contacts in Bali and her ability to make you feel like you are the only guest there was what made my experience. "
N9	jan-12	Social Aspects	"The other staff to were so friendly and kind and I feel a special bond with all of them."
N9	jan-12	Product and Services	"As soon as I entered the property I was greeted with absolute warmth and serenity."
N9	jan-12	Product and Services	"I also have to say the our hostess Courtney was absolutely amazing."
N9	jan-12	Product and Services	" She has an amazing insight to people and really focused on each individual persons needs. "
N9	jan-12	Product and Services	" I loved jumping on the bike and riding past the beautiful rice fields on my way to meditation and Yoga."
N9	jan-12	Product and Services	"My bike even had a little basket on the front!!!!"
N9	jan-12	Product and Services	"When you come home...Where's Alit to make my meals, where's Wayan to massage me for 1/12 hours, where's Keomon to clean my room, where's Putu to drive me where I want to go and where is Courtney to indulge my every whim??"

Source: Own elaboration

Table 4. 38: Personal realms N9 TripAdvisor Review

Username	Date	PERSONAL REALMS	Comment
N9	jan-12	Motivation	"In my line of work in the Mental Health and AOD industry I deal with a lot of people of different personalities, so it was a great getaway from the stresses of normal everyday life."
N9	jan-12	Expectation	"In my line of work in the Mental Health and AOD industry I deal with a lot of people of different personalities, so it was a great getaway from the stresses of normal everyday life."
N9	jan-12	Satisfaction	"I also have to say the our hostess Courtney was absolutely amazing."
N9	jan-12	Satisfaction	"She has an amazing insight to people and really focused on each individual persons needs."
N9	jan-12	Satisfaction	"Her sense of humor, knowledge of Bali, contacts in Bali and her ability to make you feel like you are the only guest there was what made my experience."
N9	jan-12	Satisfaction	"I loved jumping on the bike and riding past the beautiful rice fields on my way to meditation and Yoga."
N9	jan-12	Satisfaction	"The other staff to were so friendly and kind and I feel a special bond with all of them."
N9	jan-12	Satisfaction	"The only negative thing I would have to say about Bliss is that when you come home it's a bit of a shell shock"
N9	jan-12	Satisfaction	"Thank you Bliss and Courtney I will miss you more than you will know"
N9	jan-12	Authenticity	"I loved jumping on the bike and riding past the beautiful rice fields on my way to meditation and Yoga."
N9	jan-12	Authenticity	"My bike even had a little basket on the front!!!!"
N9	jan-12	Knowledge	"It was my own Eat, Love, Pray experience."
N9	jan-12	Memory	"Her sense of humor, knowledge of Bali, contacts in Bali and her ability to make you feel like you are the only guest there was what made my experience."
N9	jan-12	Memory	"I loved jumping on the bike and riding past the beautiful rice fields on my way to meditation and Yoga."
N9	jan-12	Memory	"The other staff to were so friendly and kind and I feel a special bond with all of them."
N9	jan-12	Memory	"The only negative thing I would have to say about Bliss is that when you come home it's a bit of a shell shock"
N9	jan-12	Memory	"When you come home...Where's Alit to make my meals, where's Wayan to massage me for 1/12 hours, where's Keoman to clean my room, where's Putu to drive me where I want to go and where is Courtney to indulge my every whim??"
N9	jan-12	Memory	"Thank you Bliss and Courtney I will miss you more than you will know"
N9	jan-12	Perception	"I also have to say the our hostess Courtney was absolutely amazing."
N9	jan-12	Perception	"She has an amazing insight to people and really focused on each individual persons needs."
N9	jan-12	Perception	"Her sense of humor, knowledge of Bali, contacts in Bali and her ability to make you feel like you are the only guest there was what made my experience."
N9	jan-12	Perception	"I loved jumping on the bike and riding past the beautiful rice fields on my way to meditation and Yoga."
N9	jan-12	Perception	"It was my own Eat, Love, Pray experience."
N9	jan-12	Perception	"The only negative thing I would have to say about Bliss is that when you come home it's a bit of a shell shock"
N9	jan-12	Perception	"Thank you Bliss and Courtney I will miss you more than you will know"
N9	jan-12	Perception	"Her sense of humor, knowledge of Bali, contacts in Bali and her ability to make you feel like you are the only guest there was what made my experience."
N9	jan-12	Emotion	"The other staff to were so friendly and kind and I feel a special bond with all of them."
N9	jan-12	Emotion	"When you come home...Where's Alit to make my meals, where's Wayan to massage me for 1/12 hours, where's Keoman to clean my room, where's Putu to drive me where I want to go and where is Courtney to indulge my every whim??"
N9	jan-12	Self-identity	

Source: Own elaboration

Table 4. 39: Influential realms N10 TripAdvisor Review

Username	Date	INFLUENTIAL REALMS	Comment
N10	jun-11	Physical Aspects	"Not quite the 5 star accommodation I had imagined with the indoor/outdoor bathroom a unique feature"
N10	jun-11	Physical Aspects	"If you came to Bali to experience true Bali life then this is the place for you."
N10	jun-11	Physical Aspects	"You sleep in a traditional Balinese villa but it has the mod cons of airconditioning and a big screen TV."
N10	jun-11	Physical Aspects	"Bliss is located in a farming community about 20min from Seminyak so is surrounded by rice paddies, chooks and locals zipping around on motorbikes."
N10	jun-11	Physical Aspects	"You can watch the local soccer matches just over the road or have the driver take you into town for a spot of shopping and a coffee"
N10	jun-11	Social Aspects	"Just what Bali needs...womens only accommodation with a great host"
N10	jun-11	Social Aspects	"A week at Bliss Sanctuary with great company...and many laughs"
N10	jun-11	Social Aspects	"They enjoy their local prayer music in that area! ""
N10	jun-11	Social Aspects	"The most enjoyable part for me was the communal living/eating."
N10	jun-11	Social Aspects	"The wonderful live-in host, Zoe. We can all learn alot from her positive energy."
N10	jun-11	Social Aspects	"It's great to be able to share a meal and a laugh with others staying in the complex"
N10	jun-11	Product and Services	"Just what Bali needs...womens only accommodation with a great host"
N10	jun-11	Product and Services	"A week at Bliss Sanctuary with ...fresh food (and lots of it)!"
N10	jun-11	Product and Services	"A week at Bliss Sanctuary with ...massages galore"
N10	jun-11	Product and Services	"You can watch the local soccer matches just over the road or have the driver take you into town for a spot of shopping and a coffee"
N10	jun-11	Product and Services	"The most enjoyable part for me was the communal living/eating."

Source: Own elaboration

Table 4. 40: Personal realms N10 TripAdvisor Review

Username	Date	PERSONAL REALMS	Comment
N10	jun-11	Motivation	"If you came to Bali to experience true Bali life then this is the place for you."
N10	jun-11	Expectation	"Not quite the 5 star accommodation I had imagined with the indoor/outdoor bathroom a unique feature"
N10	jun-11	Satisfaction	"If you came to Bali to experience true Bali life then this is the place for you."
N10	jun-11	Satisfaction	"They enjoy their local prayer music in that area! ""
N10	jun-11	Satisfaction	"You can watch the local soccer matches just over the road or have the driver take you into town for a spot of shopping and a coffee"
N10	jun-11	Satisfaction	"I did the eat, pray, love package and some of the activities were a bit hit & miss but I can reccomed the bike ride for sure! "
N10	jun-11	Satisfaction	"The most enjoyable part for me was the communal living/eating. "
N10	jun-11	Satisfaction	"The wonderful live-in host, Zoe. We can all learn alot from her positive energy."
N10	jun-11	Satisfaction	"It's great to be able to share a meal and a laugh with others staying in the complex"
N10	jun-11	Authenticity	"If you came to Bali to experience true Bali life then this is the place for you."
N10	jun-11	Authenticity	"Bliss is located in a farming community about 20min from Seminyak so is surrounded by rice paddies, chooks and locals zipping around on motorbikes."
N10	jun-11	Authenticity	"They enjoy their local prayer music in that area! ""
N10	jun-11	Authenticity	"You can watch the local soccer matches just over the road or have the driver take you into town for a spot of shopping and a coffee"
N10	jun-11	Knowledge	"Not quite the 5 star accommodation I had imagined with the indoor/outdoor bathroom a unique feature"
N10	jun-11	Knowledge	"I did the eat, pray, love package and some of the activities were a bit hit & miss but I can reccomed the bike ride for sure! "
N10	jun-11	Knowledge	"The wonderful live-in host, Zoe. We can all learn alot from her positive energy."
N10	jun-11	Memory	"Not quite the 5 star accommodation I had imagined with the indoor/outdoor bathroom a unique feature"
N10	jun-11	Memory	"You sleep in a traditional Balinese villa but it has the mod cons of airconditioning and a big screen TV. "
N10	jun-11	Memory	"They enjoy their local prayer music in that area! ""
N10	jun-11	Memory	"You can watch the local soccer matches just over the road or have the driver take you into town for a spot of shopping and a coffee"
N10	jun-11	Memory	"I did the eat, pray, love package and some of the activities were a bit hit & miss but I can reccomed the bike ride for sure! "
N10	jun-11	Memory	"The most enjoyable part for me was the communal living/eating. "
N10	jun-11	Memory	"It's great to be able to share a meal and a laugh with others staying in the complex"
N10	jun-11	Memory	"The wonderful live-in host, Zoe. We can all learn alot from her positive energy."
N10	jun-11	Perception	"Just what Bali needs... womens only accommodation with a great host"
N10	jun-11	Perception	"Not quite the 5 star accommodation I had imagined with the indoor/outdoor bathroom a unique feature"
N10	jun-11	Perception	"If you came to Bali to experience true Bali life then this is the place for you."
N10	jun-11	Perception	"You sleep in a traditional Balinese villa but it has the mod cons of airconditioning and a big screen TV. "
N10	jun-11	Perception	"Bliss is located in a farming community about 20min from Seminyak so is surrounded by rice paddies, chooks and locals zipping around on motorbikes."
N10	jun-11	Perception	"They enjoy their local prayer music in that area! ""
N10	jun-11	Perception	"I did the eat, pray, love package and some of the activities were a bit hit & miss but I can reccomed the bike ride for sure! "
N10	jun-11	Perception	"The most enjoyable part for me was the communal living/eating. "
N10	jun-11	Perception	"It's great to be able to share a meal and a laugh with others staying in the complex"
N10	jun-11	Perception	"The wonderful live-in host, Zoe. We can all learn alot from her positive energy."
N10	jun-11	Emotion	"The wonderful live-in host, Zoe. We can all learn alot from her positive energy."
N10	jun-11	Self-Identity	"The wonderful live-in host, Zoe. We can all learn alot from her positive energy."

Source: Own elaboration

According to the comments analyzed from TripAdvisor regarding the Eat Pray Love package program of Bliss Sanctuary for Women, it has been found that when talking about their facilities and the location of the establishment, most define it as "Heaven on Earth" and "Paradise on Earth". This is because many of its features, such as the bathroom or the yoga room, are open to the sky of Bali, allowing a connection with nature and transmitting relaxation, thus being a highlight of the reviews of Bliss Sanctuary for Women in Canggu. The sanctuary offers in its rooms TV, nevertheless, the guests comment that it is an unnecessary element due to the great variety of activities that are offered in the package and since it is a place where most of the guests go there to "escape from the reality", instead, the guests prefer to read books in front of the swimming pool.

This sanctuary as it is exclusively for women, makes them feel reciprocity generating great bonds between the women allowing them to open up themselves more, make introspection and tell stories about themselves, as well as their feelings lived during the stay, contributing to a greater general sense of release that epitomized their stay in inner peace. Most usually they tend to travel alone, is for that reason that to choose a place in Bali where it is exclusive for women, makes them feel more comfortable and safer, in the same way, it helps them in its experience of self-discovery since they share experiences, thoughts, and feelings and they are better understand. In the comments the majority refer to the staff by their names, that is due to the great bond they generate with them. Since the staff is close, cares individually about each guest, friendly and lovely, besides giving continuously energy. Therefore, from the first moment that the guest arrives at the sanctuary, they receive women with a great welcome. It is important to point out that this attitude, is found in the staff as well as in the directors of the hotel, who are usually among the guests talking to them, giving them individual support and taking into consideration their individual preferences, a fact that is highly appreciated by the guests.

Besides the attention and care received by the staff, the exclusivity of being for women, and the facilities of Bliss Sanctuary for Women, the guests highlight the great variety of activities offered, which are in line with the reality perceived by the film Eat Pray Love. These are unlimited yoga classes in a natural environment, massages, healing treatments, intuitive thinkers that make you reflect, and meals at the time that guests desire with delicious and varied food. At meal and treatment moments, women are able to share time with other guests making it a perfect occasion to chat with other women and share experiences among them. The displacement wherever they want and when they want with the service of drivers are offered as well as, the varieties of excursions that tourists can make around Bali, emphasizing in some few commentaries, the contact with the locals who had in the local market during the excursion and the local prayers that are seeing during the excursions. This way, Bliss Sanctuary for Women has adapted each experience reflected in the film to reality, satisfying the guests at all and thus fulfilling the promise with its name Eat Pray Love package.

Consequently, the main reason why Bliss Sanctuary for Women is chosen for the Eat Pray Love experience, is because of the variety of activities offered, making guests feel at the end of the experience renewal, inner peace, full happiness, relaxation, disconnection, and exploration of oneself. Also, the fact that it is only for women, is a crucial aspect to be chosen as a sanctuary because of the confidentiality and complicity they feel among themselves.

4.5 Findings for the interviews conducted

4.5.1 Interview 1

In this section, the findings obtained through the interview with a Jesuit in charge of promoting spiritual pilgrimage way, who participated as an expert guide in a film based on the "Camí Ignasià" will be explained. "Camí Ignasià" is a cultural tourist itinerary that recreates the route that Ignatius of Loyola traveled in 1522 from Loyola to Manresa. The pilgrimage, it consists of 27 stages that go through the Basque Country, La Rioja, Navarre, Aragon and Catalonia, where different spiritual exercises are practiced. Consequently, these findings will provide high-quality conclusions for this Degree Thesis.

Firstly, the role of the place-visitor relationship (PVR) has a great importance to achieve a much deeper spiritual experience. Therefore, this relationship allows the pilgrims to obtain a personal transformation based on social relationships and internal and spiritual growth. However, it is necessary to take into consideration the great difficulty that there is in showing this relationship in the movies. For this reason, the use of the script is useful for allowing the audience to understand the transformative changes due to spiritual practices.

Secondly, great importance should be given to the role of empathy. Thus, the use of the script allows the viewers to make a match with what is experiencing the protagonists. Thus, movies are considered useful promotional marketing tool because all the senses are used.

Therefore, both in high visual content and in scenes where the audience feels identified with the experience, they can be great triggers to get future tourists interested and motivated with a destination or with some (spiritual) practices.

Thirdly, it is important to highlight the use of books since it differs from films in its methodology. Therefore, it allows the readers a greater imaginative use. Besides, the experiences and developments can be much more detailed, and the use of time can be extended.

Finally, the main motivation for creating the film must be kept in mind throughout the creation making process to achieve the goal and to capture the original essence of the film. Specifically, if the objective is to show the spiritual practices, the help of guides and professionals will be necessary to ensure that the protagonists live the experience to offer a more realistic role.

So, if the protagonists, instead of being actors, are people who want to live the transformation, the final result can be much more satisfactory and authentic.

4.5.2 Interview 2

The findings obtained from the interview with a full-time traveler and blogger who has participated in this Degree Thesis have made it possible to state the real match of the program with the experiences shown in the film. Therefore, it has also been possible to analyze the main characteristics and motivations of travel. Consequently, taking into consideration the importance of empathizing with the protagonist to achieve a solo travel experience in the personal inner and spiritual path.

Firstly, the landscaping in the film plays an important role in attracting the audience to visit the destination. Therefore, women are more comfortable travelling in a community created only for them because they feel more accompanied and also in a new and less secure location such as Bali. Therefore, the fact that this factor in the package program is present is a trigger to make the final selection. Besides, the localization where the experience will be lived is an important element because those localities placed near the airport, usually are the most touristic due to their fast and easy access.

Secondly, Ubud is the center of the spiritual energies of Bali. Therefore, those tourists whose objective and trip's motivation are the personal search and growth through spiritual practices will be one of the main election locations.

Thirdly, personalization is the main objective that makes a package unique and differential. Therefore, some of the main characteristics of this service offered concerning the consumer's needs are food, personalized assistance in the choice of activities, visits and tours and a personal driver during the whole stay.

Fourthly, palm reading should be present in all the packages inspired in the film due to the high characterization and the important role it has both for the protagonist Liz and for the Balinese.

Finally, PVR is a very valuable aspect that should be part of every travel experience. Thus, in the case of Bali, most of the staff are Balinese, so, tourists can experience their way of living. However, for example, the yoga expertise's are foreigners, as well as the hostess. Consequently, all experiences where PVR is involved are more enriching and influences personal and spiritual growth.

5 CHAPTER 5. CONCLUSIONS

5.1 Conclusions

This research aimed to analyze how the fiction of the phenomenon Eat Pray Love (EPL) film directed by Ryan Murphy released in 2010, generates motivations in the audience to recreate the way of travelling shown in the movie. Consequently, oriental spiritualism tourism packages are created to fulfil the expectations and satisfy the needs of the tourist. Throughout this chapter has been achieved and will be expressed in the form of conclusions the two objectives of this Degree Thesis.

To analyze the dimensions of PVR that the film shows of spiritualism tourism at Bali and India.

Throughout this Degree Thesis, it has been possible to observe the great importance that the dimensions of the tourist experience have had to be able to analyze the entire process. Thus, it has not only served for specific moments but to explore the whole evolution, before, during and after the experience, allowing to obtain specific details. Therefore, this model by Cutler and Carmichael (2010) is extremely useful to understand both personal and influential realms. So, as can be seen in the findings chapter, the dimensions have been used to analyze the film and the blogs related to the spiritual travel. Therefore, it can be observed that different key aspects can be located in both realms. Thus, thanks to the dimensions, key moments can be perceived.

The EPL film carefully captures all the characteristic elements of the places where its scenes are recorded. Thus, showing in detail all the differential aspects of the destinations, activities and spiritual practices, as it is appreciated in the influential realms concerning the physical, social and products and services aspects of the Cutler and Carmichael (2012) model. Then, these aspects are shown throughout Liz's (the protagonist) daily life journey. For example, since the protagonist arrives in India, where the streets are full of chaos, noise, traffic and dead and living animals can be observed until she enters the Ashram, symbolized by peace and harmony. So, from one scene to the other, only one minute and four seconds proceed where two completely different worlds can be appreciated in one single destination. Thus, though all the scenes, many different aspects can be shown visually in a few minutes. Nevertheless, what Bone (2015) mentions concerning the practices of oriental spiritualism tourism being those that take place in retirement places, it is not entirely true.

Therefore, throughout the film, it can be observed that the spiritual practices that the protagonist carries out, are not all in retreat places. In this way, the meditation room as Richard says in the 01h12'52" minute of the film, resides in oneself. Accordingly, the theory of Norman (2011) cited in Norman and Pokorny (2017) is supported, which is based on the fact that the personal welfare of each individual is the main reason for oriental spiritualism tourism. So, the personal realms are present on these moments in the inner search of oneself and spirituality, emphasizing on the self-identity and knowledge.

Contradictorily, as much as oriental spiritualism tourism can also be called pilgrimage tourism which can be related to non-luxury tourism, as mentioned by Phukan, Rahman and Devdutt (2012), what can be seen in the film and especially in the package programs inspired by the film is quite the opposite. Therefore, taking into consideration the following two aspects, it is demonstrated that in the case of packages inspired by the EPL film they are not non-luxury. Firstly, the average price of the 7 packages analyzed is 1800,43€, therefore, it is not an affordable price that can be considered non-luxury and besides, the price of transportation to Bali and the meals that are not all included must be added.

Secondly, taking into consideration what explained the full-time traveler and blogger in the interview concerning the programs said that she had a personal driver throughout the stay that took her anywhere, also, cooks who prepared customized food depending on the tastes and preferences and hostess available to organize her agenda and to make the best experience at the Sanctuary. Accordingly, the place-visitor relationship (PVR) is established on these key moments shared with the local staff. Furthermore, in the film, it can be seen that the principle of Voigt et al., (2010), cited in Heintzman (2020) is fulfilled because the motivation for travel of the protagonist is due to a personal crisis derived from a sentimental breakup. So, this fact makes her question the way she lives, feels and loves herself and life. At the minute 00h26'52" of the film is when the protagonist finally decides to make the trip and explains to her friend that she needs to find herself by dedicating more time and thinking about her and not about the men as she has done throughout her life. Thus, determining the motivation and expectation aspects of the influential realms to undertake the journey.

So, through these key moments, what completes them are the dialogues and the role played by the main characters. Consequently, through the dialogue created by the script with the locals, the evolution of the protagonist during her spiritual journey can be observed, being the PVR essential for the search of spirituality.

Accordingly, in the interview with the Jesuit in charge of promoting spiritual pilgrimage way, he explained the importance of a well-established script since through it, it is possible to understand and better appreciate the inner spiritual journey.

This Degree Thesis affirms the theory of Riley, Baker and Van Doren (1998) cited in Rittichainuwat and Rattanaphinanchai (2015), which is based on the fact that through the films it is possible to know valuable information about a destination and its main characteristics as well as the visualization of Guru Gita's ceremonies, the typical Hindu wedding, the daily life of the Indian people and simultaneously the life inside the Ashram. On the other hand, in Bali, where the palm reading of the Shaman Ketut is shown, or the healer practices. Moreover, through the creation of tourist packages based on the film, it can be observed that the programs follow the theory of Buchmann, Moore and Fisher (2010) and Couldry (1998) cited in Rittichainuwat and Rattanaphinanchai (2015) since those tourist attractions that appear in the film and call the attention of the viewers, are travel motivations that can be visited throughout the travel.

Fundamentally, the protagonist has the power to make the viewers empathize with her story, travel motivations and travel experience because as a result of this fact, tourists can have a similar travel experience. However, the theory of Carl, Kindon and Smith (2007) cited in Kim (2012) based on the idea that those viewers who realize, in this case, the spiritual journey of the protagonist, will have higher satisfaction with the tourist activity, it is not consider it to be completely true. So, those tourists who experience a specific trip that its package's programs are inspired by the film, are looking to experience most of the same aspects as the protagonist did. Being these, the pursuit of self-esteem and the balance, to live in the Ashram, to find love in Bali, to be in direct contact with the Shaman, the healer, etc. Therefore, all the aspects that are possible to control such as visits and tourist activities that appear in the film and are relevant, will have to appear in the programs of the packages since, without them, the desires of the tourists will not be fulfilled. For example, the full-time traveler and blogger explained that in her package program there was not the Palm Reading Shaman experience as in the movie. So, she commented that this aspect is what she would change since she would have liked to live the experience. However, nowadays Bliss Sanctuary for Women, which is the package she made, is the only one of the 7 analyzed that offers the palm reading experience. So, being an experience with which the film almost begins and giving it such importance, should be present in all packages.

In the film EPL are shown that the majority of the situations that the protagonist experiences are with locals as well as the healing practices, hand readings, and living in the Ashram, establishing an irreplaceable PVR. This supports the theory of Alcañiz, García and Blas (2005), Hsu, Wolfe and Kang (2004) Leisen, (2001) cited in Styliadis et al. (2014) which explains that the residents by knowing all the characteristics of a destination are the ones who can propose the best recommendations to the tourists to obtain the most authentic and complete experience. Subsequently, the locals, as can be seen in the film, and also in the creation of the packages, know the most differential and unique aspects of their destinations. So, as Henkel et al. (2006), Jutla (2000), Reiser and Crispin (2009) Ryan and Cave (2005) Witter (1985) cited in Styliadis et al. (2014) support, the active role of locals, enables the evolution of tourism in the destinations and also offers high-quality tourism experiences.

Therefore, the positive impacts of tourism outweigh the negative ones. As a result, not only do locals support the practice of tourism, but also many of them are working in this sector, so, they become involved in creating bonds with tourists and making their experience more realistic and differentiating (Allen et al., 1993; Gursoy and Kendall, 2006; Gursoy, Chi and Dyer, 2010, cited in Nunkoo and Ramkissoon, 2011). So, as the full-time traveler and blogger explained in her interview, many of the Bali workers she met are locals such as the driver, cooks and housekeepers, among others. However, it is also important to keep in mind that a considerable part of the skilled workers in Bali are not locals. Thus, it is possible to be said that Bali, as it is shown in the film, is both local and nonlocal experts who work in the tourist sector, therefore it is a globalized destination. However, the fact that locals most value the economic benefit derived from tourists, as explained by Liu, Sheldon and Var (1987) cited in Nunkoo and Gursoy (2012), is not supported by the findings from the interview with the full-time traveler and blogger and the relationship shown in the film between the protagonist and the locals. Firstly, in the interview with the full-time traveler and blogger, she explained that she was still in contact with the personal driver she had throughout her stay in Bali, as well as with a hostess. Secondly, in the 02h15'27" minute of the film, it is also shown that the relationship between the tourist (Liz) and the local (Ketut), is not only for the economic interest that brings the tourist because Ketut, tells Liz that when he dies expects her to go to his cremation ceremony. So, in both examples, it is demonstrated that the relationship is more similar to friendship and goes beyond a monetary exchange.

Therefore, through the dimensions observed in the scenes and during the experiences lived throughout the film, offers a complete image that is used as a destination marketing promotional tool. So, this type of use of the films generates cinematographic tourism since, after viewing the films, the audience is highly motivated to visit the places that have attracted their attention. Therefore, this Degree Thesis has proved that what usually encourages and motivates tourists to travel more as a result of a film are the landscapes.

In addition, the minister of Culture and Tourism at the moment the film was being recorded, Jero Wacik, highlighted that the film production was a way to show the beautiful landscapes of Indonesia to everyone (Kusumawardhana and Imanjaya, 2016). Therefore, the theory that establishes the relationship between the natural aspects and the spirituality of Heintzman (2010) is supported. Thus, through the information received by the films about destinations and peculiarities, it is considered that the theory of Riley and Van Doren (1992) is valid, which explains that the viewers create images and certain expectations are generated depending on what they have visualized and perceived. Therefore, destinations can try to anticipate which films are generating travel motivation for viewers and update certain aspects of their tourist offerings, create tourist packages and adjust some tourist attractions to represent key scenes of the film. Interestingly, MacKay and Fesenmaier (1997) Fakeye and Crompton (1991) and Sirakaya and Sonmez (2000), cited in Tasci (2008), explain that the destination image offered in the films shows the reality that viewers would encounter once they visited the property. However, it is considered that if the images do not adhere and do not coincide with the reality of the destination, it can generate a state of dissatisfaction for tourists. Therefore, it is important that both destinations and film companies show the reality as similar as possible to the destination, and that the tourist packages are inspired by the films that identify those peculiarities that cannot be missing in their programs. Thus, the expectations, motivations and needs of the tourists can be satisfied.

Therefore, the use of a film as a promotional destination marketing tool offers an image of the destination. However, the theory of Ahmed (1996), Bojanic (1991), Gartner (1993), Goodrich (1978), Gunn (1972), Hunt (1975), MacKay and Fesenmaier (1997, 2000), Murphy (1999) and Reilly (1990) cited in Tasci (2008) it is affirmed, in which it is explained that a film not only offers an image of the destination but can even redirect it. So, the connotations that the film offers, can be introduced in each viewer and acquire a knowledge that previously was not had. Thus, the image offered by the film and that the full-time traveler and blogger confirms in the interview, is that Ubud is the center of spirituality in Bali.

Therefore, in the same way, it is where more spirituality activities can be found and realized. As a conclusion, it is fully support the theory of Croy (2010) in which explains that updating and adapting the image of the destination according to the circumstances that surround it is fundamental to achieve good management of the destination and tourism, whether it is cinematographic or not. Accordingly, from the boom of the film EPL and the use of the film as a destination promotional marketing tool, many packages were created, especially in Bali, where tourists can experience such a spiritual journey closely similar to the one that the protagonist lived.

To compare the dimensions of PVR shown in the film with the tourist experience reality.

EPL is filmed in existing locations, which allows it to be both identifiable and accessible. Thus, when the film encourages the audience to visit the destination, whether it is Rome, Bali, or India, the physical dimensions are taken into consideration to elaborate the tourist route in the destination, thus creating the film's expectations of what will be found, making it possible to compare fiction with reality. That is why Tasci (2008), mentions that what is shown in a film, must be in line with reality to fulfill the expectations created through the movie. However, it has been found that the Ashrams in India are more colorful than those shown in the film, which creates a more obscure impression of reality, likewise in the case of Bali has been mentioned the difficulty that turns out to do the bike rides due to the lack of infrastructure on the roads. Thus, the influential realms concerning the physical and products and services aspects are highly appreciated for the audience. EPL takes care of the aesthetics of its images with precision, choosing the most beautiful and natural places of each destination and at the same time, unknown places in India, Bali, and Rome, to incite more audiences to visit the undiscovered. As Kusumawardhana and Imanjaya (2016) stated, EPL intended to show the unknown places of Indonesia by choosing the most exotic ones and at the same time, the success of the film made these places become potential tourist destinations (Croy and Heitmann, 2011; Croy and Wheeler, 2007; Frost, 2006; Kim and Richardson, 2003 and Riley and Van Doren, 1992, cited in Rittichainuwat and Rattanaphinanchai, 2015). Consequently, Bali has modified some local activities by incorporating souvenir sales for tourists and raising prices for healing treatments. Besides, tourist packages have been created, reviews have been made and blogs have been written matching fiction and reality.

As United Nations World Tourism Organization (2010) cited in Norman and Pokorny (2017) states, there has been a boom in spiritual retreats. In addition, EPL had an impact on the West and Southeast Asia leading to a large number of people willing to take the spiritual journey found in the film (Adams, 2016). Thus, tourist packages based on the film EPL were created, gather the dimensions found in the film and adopt them in the form of a tourist product, thus providing the tourist an experience as similar as possible to that one lived by Liz, the protagonist, in each place. There, a collection of most of the spiritual practices that Liz performs throughout the film is carried out. It has been found in the analysis of the tourist packages based on EPL that the number of days that the spiritual retreat lasts is from 5 to 13 days, and the spiritual activities and practices that are shown in the film are collected in a tourist product. Although the film shows that the protagonist spends a whole year traveling to meet herself spending 3-4 months in each destination. Therefore, the tourist packages create the expectation that in 5-13 days travelers will acquire the gratitude that Liz found in months during her trip. The expectation aspect of the influential realms is presented on the length of the journey.

The most outstanding spiritual practices of the film must be found in the tourist packages because, in the film, it is shown in fullness how through these practices, a person can achieve connection with oneself and achieve happiness. Thus, the more the tourist package is related to the film, the greater level of satisfaction the tourist will have by feeling able to recreate the same activities that the protagonist of the film does (Carl, Kindon and Smith, 2007, cited in Kim, 2012). Therefore, a commercial tourist package, as Adams (2016) said, in which the authentic places where spirituality is practiced by the locals are not completely present and take a secondary role with the visits to the temples.

EPL does not in itself encourage to visit the variety of nature, landscapes, mountains that abound in a place, but it encourages to make that spiritual journey that the protagonist makes and leaves successfully. This is felt in different dimensions of the Cutler and Carmichael (2012) model, throughout the film and is reflected very well by the use of a strong script where it is possible to reflect the evolution of the protagonist throughout her travel experiences, making use of moral reflections (Le Roux, 2008). The credibility that the film uses Rossiter and Crawford (2006) cited in Le Roux (2008), allows the viewer to connect with the protagonist, feel identified, and go in search of oneself, since the bad situations in which Liz finds herself and motivates her to undertake the trip, do not make use of exaggeration or dramatization, but rather, are experiences that are found in daily life, thus making it easy for a large number of viewers to make them identify in similar situations and being able to establish a relationship with the film

and their personal experiences (Le Roux, 2008). So, it was found on the analysis of TripAdvisor reviews and with the interview with the full-time traveler and blogger, that a large number of people who had made this tourist package, had established a relationship with the protagonist of the film feeling identified with Liz.

However, achieving this connection with the protagonists of the films takes difficulty if the script is not well established showing the moral values. For this reason, EPL-based tourism packages are about spiritual retreats, because the film encourages undertaking this spiritual journey, not to do recreational tourism. Thus, as Adams (2016) states, the film creates a new way to travel through Bali being this, the spirituality. So, spirituality is a pull factor to travel, and the location, a push factor (Riley and Van Doren, 1992).

When dealing with spiritual retreats, the environment where it is done takes on major importance, being the physical aspect of the influential realms one of the most important considerations. Due to this, the places where nature surrounds abound, are idyllic places to connect with nature and also, with oneself, as Bidder (2018) cited in Heintzman (2020) stated. Moreover, nature tends to provide major results because of the connection that is established with nature and spirituality (Heintzman, 2010). Bali is characterized by being a spiritual place, where the spiritual practices abound, also in India. Thus, a great number of tourist packages related to spirituality are in Bali, therefore taking advantage of the great abundant nature in both sites, and also, taking advantage of the world-wide knowledge of the main religion of Bali, Buddhism, that attracted people's attention (Norman and Pokorny, 2017). Thus, India was not the focus of the tourist packages, because of the great variety of religious cultures found there and for the lack of interest, that India had, in commercializing this type of tourism. Therefore, the physical dimensions where these establishments are located, are of great relevance for the creation of the tourism packages being necessary and recommendable to be located in places where nature abounds.

At the beginning of the film, the protagonist of EPL finds that she cannot connect with God, it is hard for her. That's why she decides to undertake the journey, specifically in India and Bali for spiritual practices. Both places teach her how to connect with herself, teach the practices, and teach lessons that she in her native country would have had difficulty to acquire. Thus, the trip to India and Bali can offer spiritual knowledge to her that other places cannot. These two places are full of religion and in their citizens, the spiritual practices, as well as the prayers and offerings, are seen daily. It makes sense that are idyllic places to venture into these practices.

Thus, the tourist packages based on the film offer a great variety of activities, in which specialists, usually foreigners, guide and teach how to perform these practices, taking into consideration, for example, the different levels of yoga, so offering levels for beginners. Thus, O'Connor and Kim (2013) state that since these tourism products are generally created by international companies, foreign specialists are hired for activities that require advanced knowledge and the locals usually take care of the domestic tasks of the establishments. Contradictorily, Hooper (1994) cited in Albert Rodrigo (2020) mentions the opposite explaining that the spiritual practices are taught to the tourists by the local representatives of the place, as well as the shamans in the case of Bali. So, the PVR it is not present at all the activities and services offered by the package programs, but only in some of them. Moreover, although the packages are of limited days, with its unlimited daily practices they try to teach as much as possible, thus, once return to the place of residence, be able to continue practicing them, as it does the protagonist with the meditation acquired in India, practicing it in Bali and as Moaven (2020) states that these spiritual practices are practiced before and after the journey. Therefore, these packages take an educational paper and in the same way, the people choose it to do, without the intention of wanting to be a tourist, if not, of going to those places that are representative of the spirituality to learn to. Being India and Bali are recognized as the Mecca of oriental spirituality, and without being tourism that is aware of seasonality (Phukan, Rahman and Devdutt, 2012).

In a spiritual journey, it is necessary to let go of what normally surrounds the person, it is necessary not to be attached to anything to achieve a complete connection with the inner self, without thinking about physical, tangible elements. Thus, it is possible to escape from urban life and achieve liberation from materialism (Hardy, 2002). Likewise, cases have been found where, just like in the movie, the tourist who is going to make the spiritual journey, abandons his properties to have no attachments. Consequently, people who consume such experiences tend to go solo, with a predominance of women, as it has been found on the analysis of the blogs and on the TripAdvisor reviews with a tendency of women reviews and bloggers that explain their experience. That is why these packages are designed mostly for a female audience that travels alone. Since it is considered that women feel safer in a women's environment, feel more understood by each other, and are in a more familiar environment, allowing women to open up more to each other to be able to reflect and connect. Also, like Liz, she undertakes her journey alone, detaching herself from any past relationships and physical elements such as her home and finding love at the end of the film, scares her to feel that attachment for someone again when she finally realizes that her learning during the journey, allows being with someone

without the need to depend on a person. Many women feel fear when traveling alone in a place like India and Bali and feel that perhaps without these tourist products, they would not have sufficient resources, like contacts, to make these experiences, for that reason these packages collect the practices in an establishment to be able to make there the spiritual practices without the necessity to be alone in an unknown place and to feel accompanied by people who look for the same thing that such tourist. So, as Kusumawardhana and Imanjaya (2016) stated, these packages were designed for women who had seen the film and wanted to have the same experience as the protagonist. In addition, Bali has been the location that generated the most tourism impact due to the film (Kusumawardhana and Imanjaya, 2016).

To conclude, the question that conducts this Degree Thesis, about the correlation between the fiction of the EPL film and the reality of the tourist products, as well as the PVR, has been analyzed and answered with the development of the two objectives of the study explained in this chapter.

5.2 Recommendations

In this section, the recommendations for the tourism industry and cinematographic destinations will be found, to provide suggestions to these sectors to make their tourism products, created from film productions, more profitable and to improve them.

Firstly, it is recommended to make a quantitative analysis in the destination about the tourist impact that a particular film has generated. Thus, to know with greater precision how attractive the place is for the audience and the reach obtained from a film. Once the result of the study is known, and it has a positive impact on the destination, the following recommendations can be evaluated and applied to the DMO' s. Subsequently, some recommendations will be proposed based on the destinations analyzed through the film EPL, India and Bali.

In the case of India, a lack of tourist activities related to the EPL film was found. Therefore, taking into consideration the great impact of the EPL phenomenon, as well as the great amount of religions and spirituality that form part of India, it is recommended to promote more those spiritual activities shown in the film that are part of the reality of India, thus creating tourist packages based on the film, where the audience can recreate the experience of the protagonist

at the Ashrams, as well as doing volunteer work. As a result, a greater PVR connection is achieved, offering gratifying experiences and an economic benefit to the country.

In the case of Bali, it has been observed that from the visualization of the film EPL, a great number of people have wanted to recreate the spiritual journey of the protagonist choosing Bali as the main destination. From this trend, tourist packages under the name of EPL have been created due to the predominance of women who travel alone and since these establishments are a safer place for them. Accordingly, it is recommended that to offer this security to the women who consume these tourist packages, it would be interesting that all the programs included a personal driver, as well as all the key activities conducted by locals shown in the film. So, achieving a greater security and a closer PVR in all the package programs. Similarly, it is recommended that the location of these establishments is located in the centre of the spirituality of Bali, being this Ubud. For those people who want to make the spiritual journey without contracting a tourist package, it is recommended that the DMO's of Bali, offer the sufficient accessible information open to the public, about establishments of the island where it is possible to make spiritual practices, as well as Balinese villas that offer to lodge and are surrounded by nature, a list of healers and palm readings and ranking of the safest places and must-visit places.

Finally, having analyzed different tourist packages based on the film that includes testimonial videos, it has been found that these contain basic information. For this reason, it is recommended that in the official websites of the companies that offer these products, add more informative testimonial videos, where some questions have been established and a script is followed, to answer information about the places of the island that they liked most to visit, highlighting the spiritual practices that they have done, as well as those that they liked the most. Thus, a greater engagement can be achieved with the people who view the video, since they will know more accurately the experience they will live if they hire the services of the tourist package.

5.3 Limitations and further research

In this section, the main limitations found throughout the research will be mentioned, as well as those that would have been analyzed if more time had been granted. Thus, these recommendations are addressed to academics who want to do further research on this study.

Due to the limitation of time, it has not been possible to analyze the point of view of the DMOs of the destinations analyzed, being these Bali and India. For that reason, it is recommended to those interested, to investigate the point of view of the DMOs to be able to establish proposals of marketing strategies so that the image that is shown in the film, is the one that they want to show on the destination, as well as its tourist activities. Thus, it is possible to obtain positive impacts for the place. Accordingly, it is recommended to use the theory of Barich and Kotler (1991) cited in Croy (2010) concerning the management procedure image.

Once the point of view of the DMO's is studied, it would be recommendable to make an investigation to determine which are the most used techniques and tools in the film industry to make a promotional destination movie. As well as recommendations from professionals, previous preparations needed and strategies. To conclude, the study of the field of destination as a marketing promotional tool would have been a very interesting point in which to deepen.

The analysis of the residents' perception through the Social Exchange Theory (SET) and the Social Representations Theory (SRT), would be highly useful to apply to this study to know the residents' perception about this type of tourist activities as well as their conformity in the use of film to promote their destination. Therefore, taking into consideration the opinion of the residents, it is possible to obtain greater well-being and the support and collaboration in the tourist activity of the place.

It would be advisable to know the procedures of the travel agencies when creating a tourist product based on a film, to make an extensive description of the necessary regulations, essential elements, how the cinematographic tourist package is created and the necessary licenses to make use of the name of a film in the tourist product.

The study of the spirituality shown in the films should be done in greater depth, as there is a lack of papers that relate it. So, it would be interesting to go deeper into this aspect to know the use of films as a tool for the diffusion of spirituality.

Finally, it could be exemplified with greater precision, how through the relations between tourists and locals, it contributes to the elimination of prejudices and stereotypes. Likewise, if the cinematographic use of some destinations can help to eliminate these prejudices showing, in that way, the harsh reality of the place.

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Julianne wrote a review Feb 2019
Christchurch, New Zealand • 2 contributions • 1 helpful vote

★★★★★

Filled with grace

"Nicole G is right...the Bliss experience starts with first contact. I felt immediately welcome and taken care of - contact numbers were provided and pick ups assured. I could hardly believe such a place existed but it does, in Bliss Sanctuary Canggu, in Bliss Seminyak and in Bliss Ubud.
I stayed in Canggu for 10 days with a beautiful, attentive, skilled and gracious team of wonderful people. I was greeted with the warmest of welcomes and hugs each new day... my interests and needs explored, encouraged and facilitated with utmost flexibility and kindness by everyone. But too, there was a lovely sense of reciprocity and connection between visitors and the team at those times around the dining table or during treatments when we shared stories and experiences as women and as fellow humans.
Patma and Shar who managed the sanctuary took care to check in with those of us staying in Canggu and to spend time listening and conversing with everyone. Taking note and supporting of each person's unique character. Ani and Christina the Sanctuary hosts are smart and organised - so 'on to it' in managing everyone's schedules but all importantly so warm and abundant of heart - willing to share so much energy and affection in support of our wellbeing. I just about fell into their arms on arrival so open were those arms! Ladies, you are two absolute treasures! The nourishing meals and drinks were whipped up fresh and delicious on request by the talented, smiling and gracious team of Viko, Riani, Triana, Riako and Erma who also took beautiful care of our rooms and surroundings. I loved the salt and pepper prawns, green papaya salad, tofu rendang, the tuna, the mango and coconut pancakes...the Bali coffee...everything! Our shared evening meal was always a feast for all the senses. What blessings you all are. The therapy team are among the best I have ever experienced - they too give full-hearted attention, presence and energy in each treatment - Wayan, Kerti, Vera, Poppi - thank you, thank you, thank you. I could never have imagined I would have the opportunity to experience such a wonderful range of massage and healing treatments daily in such a gorgeous environment - your healing touch helped me feel well again. The wonderful drivers Ketu, Wayan, and Putu too were so kind and patient and accommodating and along with the affable and kind men on security, gave an assurance of protection and 'navigation' of the 'ways' around areas outside the sanctuary. The gardens are beautiful and tended with great care and attention by lovely Nur and Sri too.
I did the Eat Pray Love package for the variety of experiences that it offered, access to wonderful healers, intuitive thinkers like Erlangga, Henry, Sami, who provide warm and insightful experiences and conversations exploring and reflecting wellbeing of the body and psyche - cultural and geographical insights through the fantastic eco bike tour, a blissful lemongrass detox bath in the rain that made me feel part of the garden...and then there is the Yoga with Yuni up in the open air yoga shala or with the also talented tutors at Desa Sini yoga garden - oh my gosh - daily access - tailored to your needs, hands on and skillful and flexible. Amazing. So Readers, don't hesitate to book a restorative break at Bliss Women's Sanctuary - you will return home changed in a very good way and so pleased with yourself for taking the opportunity...don't make the queue too long though. I am already planning my next visit."

Read less

Date of stay: January 2019

Trip type: Traveled solo

Room Tip: I loved my room that looked out on the garden and had my own day bed

See more room tips

★★★★★ Value
★★★★★ Sleep Quality

★★★★★ Service

Isocarroll2017 wrote a review Jul 2017
Perth, Australia • 1 contribution

★★★★★

A chocolate mud cake week.

"My beautiful daughter, Emily, and I spent 6 days at Bliss in June. Our stay coincided with her 25th birthday and a delicious chocolate mud cake was kindly provided for us all to share for dessert that evening. It turned out to be a chocolate mud cake kind of a week spiritually, mentally and physically: sweet, indulgent and delicious and leaving us feeling just a little bit guilty!
Our gracious hostess, Jaime, ensured our experience was beyond blissful. Calm and gentle, she always knew just what was needed from treatments to therapies. Everything flowed effortlessly and time seemed to expand in this serene sanctuary. Her Balinese colleague, Patma, was hilarious and we loved her attachment to food! She had an excuse: she was eating for two!
I had a colour puncture session with gorgeous Henry. Colour Puncture? I know, right...but just try it! The results were profound in that I gained a welcome further sense of completion with my ex-husband. You can't put a price on that. Emily will write her own review, but between you and me, she had a taste of everything: tarot card reading, vitamin infusions, relationship counselling and a moving session with a traditional Balinese healer. She kicked the plates!
Our room was cool and spacious with marble floors and huge, comfy beds. We only ever turned on the TV to watch a bit of Eat, Pray, Love but quickly realised the real thing was far better. A stone bath sat beneath a muslin canopy with part of the bathroom open to the Balinese sky so we could hear the birds as we steeped in our scented Balinese bath salts.
The pool was perfect, the outdoor day bed always prepared with thick, cool, cotton sarongs and scattered frangipani flowers, the yogashala, a raised platform in a sea of soft, soft grass, was watched over by a serene Buddha. We had our amazing yoga sessions with beautiful Jenny here but this area was also where the treatments were administered.
There are no words for these...well, perhaps a few, the beautiful women who performed these infused such love and gentleness into their ministrations that the experience provided so much more than physical relief. They contributed to the general sense of release that optimised my whole stay.

And the food...fresh, nourishing and delicious. Breakfast and lunch eaten wherever we so desired but then such a joy to share our evening meal with the other guests and hostesses as we chatted about our day (although there was always the option of eating in our room if we felt like some alone time).

I could keep writing, I really could but I'll leave it at that. Thank you Zoe for creating this exquisite space. I felt truly blessed to experience it and sharing this with Emily was the icing on the (chocolate mud) cake!"

Read less

Date of stay: June 2017

Trip type: Traveled with family

Room Tip: The two rooms at the far end are a little more secluded.

See more room tips

★★★★★ Location
★★★★★ Sleep Quality

★★★★★ Service

Kerrie C wrote a review Oct 2012
Sydney, New South Wales, Australia • 51 contributions • 3 helpful votes



★★★★★

A holiday in Bliss was just what I needed!

"My holiday at Bliss Sanctuary was one of the best I have ever had. I needed such a break after a stressful few months in my business. The villa is just divine, the staff are wonderful, the food excellent, the compulsory 1/2 hour treatments each day fantastic, the weather was awesome!
A girlfriend and I did the Eat Pray Love package and had a fantastic time on the bike ride down the mountain from Ubud - which was very easy may I say. Meeting the Ubud healers and the fortune teller was lots of fun as well.
Thankyou Louise, Zoe and the rest of the staff at Bliss for looking after us so well x"

Read less

Date of stay: September 2012

Trip type: Traveled with friends

★★★★★ Value
★★★★★ Location
★★★★★ Service

★★★★★ Rooms
★★★★★ Cleanliness
★★★★★ Sleep Quality

Porcha T wrote a review Sep 2012
Charlotte, North Carolina, United States • 2 contributions • 4 helpful votes



★★★★★

most beautiful hostess

"Travelling alone can be quite intimidating. Being a woman in her late 30's wanting to plan the perfect vacation (stumbled on this link for Bliss...the vacation of a lifetime for me I didn't know at the time. Zoe was extremely helpful with the details of planning and so gentle with my concerns. I did tons of research on this place and Zoe very impressed with her endeavors as a business owner wow. After 3 months of planning I was off to Bali to explore relax and be taken care of.
Sweet beautiful Louise...after losing my luggage and a 24 hour delay I was greeted by this charismatic 'kiwi' (that's what they call New Zealanders I soon found out). In her outstretched arms I burst into tears from pure exhaustion. Not soon after I found myself in a sarong with fresh fruit smoothie curled up on beautiful outdoor Bliss furniture chatting with Louise about what my day would look like. She was and is Heaven on earth.
In a matter of 8 days I was allowed to relax...bike trips were planned thru the outskirts of Ubud...photos were captured...friends were made. I was reading several of the books already on hand at Bliss. Power of Now is a must for anyone attempting to live in the present and quite the mind. I grew...I found balance...I found love among strangers who quickly became friends.
A must for anyone going 'Downhill' Bike trip past Ubud...great for anyone wanting to explore Bali and truly discover how Balinese live; Ku de to Beach Club...or Potato Head...Gorgeous sunsets while sipping beautiful drinks and listening to hip dj spins. It was intoxicating! Shopping in Ubud where you'll find market gems and friendly haggling among the merchants; healing massage by Sami!; Tarot cards (if you're into that sort of thing) Loved it and was right in every aspect! Yoga at desa seni beautiful!
Given one more day I would have went to Wayan the healer in Ubud (written about in Eat Pray Love) and taken more photos of the rice terraces.
The adoring Wayan with her gentle hands thru hot stone massage was heaven and the banana pancakes...tofu curry...prawns...coconut milk with black rice!! So yummy I miss it writing about it.
Fresh flowers...beds turned down beautiful bedding w mosquito net (I hardly saw mosquitos and rarely applied my bug spray). If you're looking for a small place to get away, relax, explore, feel safe, unwind, unplug, and disconnect this would be a perfect place for anyone. Bali healed a part of my spirit that was a little broken... Louise thank you for making me laugh more, smile more, and love more. Bliss Sanctuary is pure Bliss :)"

Read less

Date of stay: September 2012

Trip type: Traveled solo

★★★★★ Value
★★★★★ Location
★★★★★ Service

★★★★★ Rooms
★★★★★ Cleanliness
★★★★★ Sleep Quality

Chadkane wrote a review Mar 2012
Curtis, Australia • 6 helpful votes

★★★★★

My total Bliss

"The week at Bliss far exceeded my expectations. From the amazing and caring and most entertaining Hostess Courtney to the wonderful cook Ani, Wayan the most amazing intuitive masseuse, Putu our Eat Pray Love Driver, and the list goes on and on. All needs were catered for, the most wonderful holiday I have experienced. I thank all of you and you are in my thoughts and prayers. Pamela comes. Xx"

Read less

Date of stay: February 2012

★★★★★ Value
★★★★★ Location
★★★★★ Service

★★★★★ Rooms
★★★★★ Cleanliness