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The Determinants of Tourist Satisfaction in Religious Destinations: the case of Montserrat (Spain)

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In the last few years, the historic region of Bages in Catalonia (Spain) has developed the tourism advantage it enjoys because of the medieval relics of the monastery of Montserrat that it treasures, to the point of becoming a major resort area. Montserrat is an example of synergies between religious heritage and tourism. On the mountain of Montserrat, religious devotion, regional identity, cultural heritage and linguistic tradition, landscape, and the nearness of Barcelona join together to create a tourist product of great importance. This working paper shows how religious tourism is an expression of the commercialisation of culture and religion. Heritage, images, shrines, beliefs and devotion are all related to culture, identity, religious feeling and faith, but also to the consumption of a tourism product. The findings suggest that identification with religious identity, promoted for tourism, should be considered as the main determinant of tourists' attitudes towards the selection of this destination.

Key Words: religious tourism; cultural tourism; heritage tourism; local identity; satisfaction, Montserrat Monastery, Spain

Introduction

Religious tourism is a social and economic phenomenon that confers new value on tourist destinations, both for visitors and for the recipient communities. Visiting emblematic sites of religious pilgrimage has evolved into the creation of a tourism product. Religious tourism consumers have experiences that produce complex interactions of feelings, mixing purely religious sentiments with tourism, leisure and recreation activities (Ateljevic, Morgan & Pritchard, 2007; Sharpley, 2009, Collins-Kreiner, 2010, Cànoves, *et al.*, 2012). Any attempt to analyse tourist satisfaction with an experience must take these interactions into account, within the subjective context of the individual consumer, the personal meaning for that individual and the fundamental purpose of the visit (Wilson, McIntosh & Zahra, 2013; Uriely, Israeli, & Reichel, 2015).

Tourist satisfaction is recognised as the final stage of psychological processes that involve various concepts (Oliver, 1997). This satisfaction is a subjective concept, conceived as an internalisation of perceptions that build over the course of the visit. Therefore, each tourist evaluates his or her satisfaction differently at the same tourist destination, based on perceptions of the different factors that contributed to the experience (Gallarza, Gil & Calderón, 2002). The difference

between perceived or manifested satisfaction and induced satisfaction is rooted in the temporal space of the experience (Beerli & Martín, 2004). From this point of view, the latter is a post-consumption response, based on the sum of perceptions of all of the factors affecting the construction of that satisfaction, while the former can be evaluated at different phases of the experience, even the preparation phase (Woodruff, Schumann & Gardial, 1993; Petrick, 2004).

Satisfaction is a feeling of wellbeing that occurs when a need is met; on the other hand, dissatisfaction is a sense of not having expectations met (Kotler & Keller, 2011); such expectations are based on previous experiences, recommendations, or other information sources. If a tourist's experience is less than was anticipated, that tourist will feel unsatisfied. It is of interest to be able to measure the level of tourist satisfaction, using significant indicators (Oliveira, 2011).

Tourist destinations work hard to determine the key elements most valued by tourists, and these are relevant in efforts to position the destination in the tourism market. For this reason, studies of tourist satisfaction have been undertaken by numerous authors; if highly valued elements can be identified, they reveal the positioning of the destination image, reasons for repeated visits, and the nature of visitor

recommendations to other potential tourists (Kotler, Bowen & Makens, 2005; Andrés & Espejo, 2006; Meng, Tepanon & Uysal, 2008; Oliveira, 2011 among others). The literature also provides general models that incorporate diverse factors and variables that lead to appropriate identification of the elements related to tourist satisfaction (Crouch & Ritchie, 1999; Meng, Tepanon & Uysal, 2008; Voon & Lee, 2009; Oliveira, 2011).

In previous studies, our research group has demonstrated the strength of the mountain of Montserrat as a tourist destination that is identified as a space for pilgrimage, cultural identity, leisure and recreation close to Barcelona (Cànoves, 2006; Cànoves & Blanco, 2011). The main objective of the present survey research was to assess the level of satisfaction reported by different types of religious tourists in Montserrat.

The findings suggest the following:

- a) the visitors who undertake this activity mainly for religious reasons are more satisfied with the visit, compared to other tourists;
- b) neither the visitor's age nor place of residence have a definitive influence on the level of tourist satisfaction reported;
- c) repeated visits have a direct relationship with the level of tourist satisfaction reported and;
- d) all of the different types of consumers have a high level of satisfaction with the visit to this religious tourism destination.

To interpret our findings, we designed a model applicable to religious tourism, based on more generic models for the analysis of tourist satisfaction and, after validating the model, eliminated the nonsignificant independent variables. This model was applied to a case analysis of satisfaction reported by visitors to the Monastery of Montserrat, in the Catalan province of Barcelona, in Spain.

Religious Tourism And Montserrat

In Spain, as in the rest of Europe, there is a surge in tourism to religious sites and rituals. Every year, multitudes of national and international tourists are attracted to Holy Week processions in the cities of Spain, to observe and partake in traditional celebrations (especially in Andalusia and Murcia) and to the 'Camino de Santiago' (the pilgrimage routes to Santiago de Compostela in Galicia), to cite just two of the major examples.

Far from disappearing, these trends are experiencing major growth, within the framework of increased cultural tourism and not attracting religious individuals exclusively. The popularity of this type of tourism is related to the desire of postfordist tourists to give meaning to their leisure time (Cànoves, 2006; Cànoves *et al.*, 2012). Thanks to current personal mobility, facilitated by improved transportation and infrastructure, the traditional motivations for tourism (a desire to travel, to relax, to satisfy curiosity by getting to know a new landscape, new people, and cultural heritage) are complemented by new elements that differ qualitatively, such as attending religious rituals or engaging in sports and other recreational or consumer activities (Esteve, 2002).

Sacred spaces have become points of intersection for different types of tourists, imbued with different reasons for visiting the site and different levels of religious motivation. Based on a model adapted from Collins-Kreiner & Kliot (2000), for Montserrat, we can identify three main types of tourists (excluding school groups):

Pilgrims, who are highly motivated by religious sentiments and the specific identity of the religious site;

Religious Tourist, who have religious feelings about the site and participate in rituals and / or seek out religious experiences, although they take advantage of their visit to enjoy their surroundings, and;

Regular Tourists, who travel to Montserrat as one more item on their checklist for a visit to Barcelona and an opportunity for a day trip away from the city.

In the latter case, the visit is based on the heritage aspect, cultural meaning or simple curiosity about a sacred site (Lois & Somoza, 2003; Brace, Bailey & Harvey, 2006; Timothy & Olsen, 2006, Cànoves & Blanco, 2011).

Some studies on these topics have shown that pilgrimage and tourism are two points on a continuous line with a broad range of sacred-secular combinations in between, among them religious tourism (Smith, 1992; Ferber, 2006). The commercialisation of religion and the marketing of more or less massive religious events or rituals have contributed to this dynamic. Nonetheless, we must also consider the extent to which this type of tourism is accepted, permitted and tolerated by those whose visit is intrinsically religious (Cànoves & Blanco, 2011).

The mountain of Montserrat, in the Catalan county of Bages, less than an hour from the city of Barcelona, is not exempt from this phenomenon. In recent decades, it has become an important tourist destination in the interior of Catalonia, receiving more than 2 million tourists each year. The sanctuary of the Virgin of Montserrat, a patron saint of Catalonia, has been a pilgrimage center since ancient times, with historical evidence that a chapel dedicated to the Mother of God was established there in 888. In addition, Montserrat has traditionally been one of the major sites associated with Catalan identity, closely linked to Catalan language and culture (Garay & Cànoves, 2010).

For these reasons, in the case of Montserrat we can affirm that visitors are not exclusively on a pilgrimage, but also include religious tourists and other tourists attracted by diverse factors, including the symbols of Catalan identity, religious visitation, the majestic mountain, the unique landscape, natural surroundings, and even the tradition of hiking to this destination (Cànoves, *et al.*, 2012).

When a person loses his or her memory, identity is lost and everything that has been learned is forgotten. This may be why a population holds tightly to traditions, to continue their existence as a people and avoid the risk of cultural loss (Knudsen & Wade, 2010; Cànoves & Blanco, 2011). From this reaffirmation of identity, tourism's reassessment of religious heritage sites offers a magnificent opportunity to contribute to our understanding and respect for others (Fernández Poncela, 2010).

Although Montserrat is a religious and cultural identity symbol for Catalonia, it is also a broader natural and cultural heritage site. The museum and the boys' choir (*l'Escolania de Montserrat*) are internationally recognised, and the mountain itself is a Natural Park that annually receives more than 800,000 visitors. This geological treasure offers many possible activities for people of diverse ages and areas of interest.

The process of 'touristification' of Montserrat began at the end of the 1990s, when a visit to Montserrat was first associated with the branding of the City of Barcelona. At this point, the monastery went from being more or less distant from the city to become considered an urban sanctuary (Cànoves, *et al.*, 2012). A major portion of the 2.4 million visitors to the monastery in 2014 also took walks on the mountain trails. This total includes local residents, who make frequent visits, usually day trips by individuals,

families, school groups and cultural societies. The major Barcelona tour operators include a visit to this emblematic site in their options for a stay in the city, whether by car, tour bus, train, or on foot. Access to this rugged mountain is also possible by funicular or cable car, an attractive and beautiful experience.

Montserrat is a clear case for the tourism value of an emblematic religious and cultural space that has sheltered the deepest sentiments of local (Catalan) identity. It has positioned itself as a bastion - protecting the Catalan language and becoming one of the best-recognised religious symbols of Catalonia. Here, tourism is a consequence of this crossroads of diverse elements: religious devotion, culture, leisure and local identity (Cànoves and Blanco, 2011). In addition, tourism provides a major income source that helps to care for and strengthen the rich social, cultural and religious heritage which the mountain represents. (Cànoves, *et al.*, 2012).

In the face of this new context for an ancient resource, a deeper analysis of the level of satisfaction reported by the different types of visitors can be differentiated by the main reason for their visit: a) religious motivation (pilgrims and religious tourists); b) tourism motivation (regular tourists); and c) other motivation (leisure and sport activities).

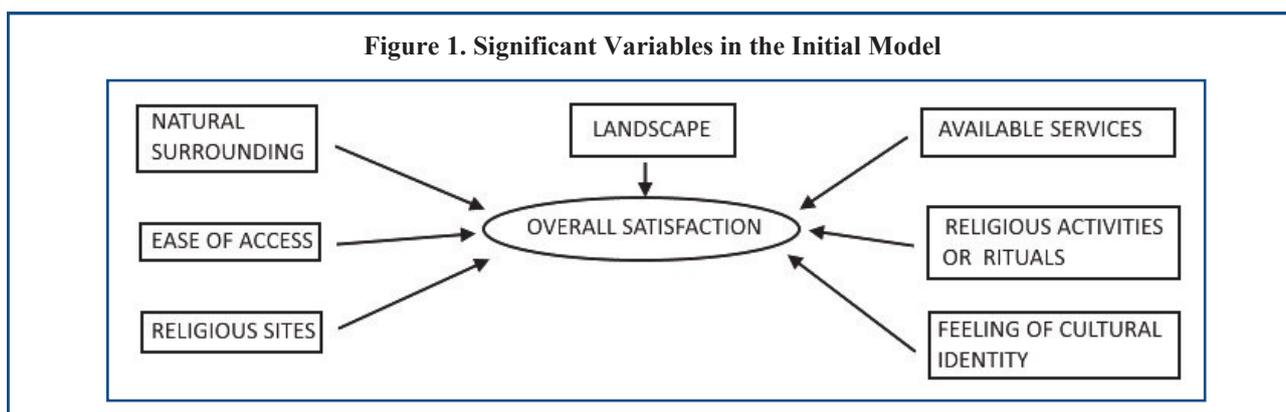
Methodology

Tourist destinations are multidimensional by nature. Among the multiple approaches to studying tourism, there is a theoretical model of destinations that classifies them by two clearly differentiated dimensions: environment and infrastructure / services (Murphy, Pritchard & Smith, 2000). The first dimension includes six factors:

- natural setting;
- landscape;
- political stability;
- cost;
- historical heritage, and;
- hospitality of the area's residents.

The second dimension includes:

- shopping;
- leisure activities;
- lodging;
- restaurants;
- transportation, and;
- accessibility.



Based on the variables defined by studies on tourist satisfaction, this study developed a specific model for religious tourism. The independent variables initially selected were landscape, natural environment, existing religious sites (monastery, churches, chapels, etc.), religious activities or rituals that occur at the site, ease of access to the monastery, available services (accommodation, restaurants and bars, restrooms, gift shops, bookstores, supermarkets, etc.) and the sense of Catalan identity (language, culture, history, folklore, etc.).

Among the variables included in the model (Figure 1), the importance given to the natural setting and landscape stands out; these are dimensions identified by Mo, Howard & Havitz (1993) as a fundamental factor in the tourist experience. Other factors, such as services and accessibility, also constitute a very important component of the tourist's overall experience (Hu & Ritchie, 1993). A differentiating factor in this type of tourism is the possibility of participating in religious or cultural activities at the destination (Uriely, 1995; Olsen & Timothy, 2006; Wilson, McIntosh & Zabra, 2013). These two variables have been incorporated into the initial model. The last variable selected was the feeling of identity, because recent political, social, and economic transformations in Catalonia have occurred in a broader world in which feelings of belonging to a territory, country, culture or

religion, for example, do not seem to have great meaning (Grossberg, 2003).

Before asking questions about the selected variables, the survey asked respondents if their main motivation for visiting Montserrat was religious, touristic, or recreational; if their age group was younger than 16 years, between 16 and 65 years, or older than 65; and if they reside mainly in Catalonia, elsewhere in Spain, or in a different country.

Multiple regression methods were applied, using the StatGraphics Centurion statistical program, and the initial model was validated by multivariate analysis to obtain a definitive model. Visitors to the Monastery of Montserrat who agreed to participate were surveyed on four spring days in 2015 (March 1, 6, 7, 8). Respondents were asked to rate their satisfaction regarding the seven independent variables considered in the present study, assigning each factor a score on a 5-point scale: 1, not satisfied; 2, limited satisfaction; 3, average satisfaction; 4, good satisfaction; 5, very satisfied. Finally, those surveyed were asked to evaluate their level of overall satisfaction with the visit (perceived or manifested satisfaction).

The study sample was not probabilistic because there was no way of knowing how many tourists would be present on any given day at the time and place where the survey was administered, which limits the

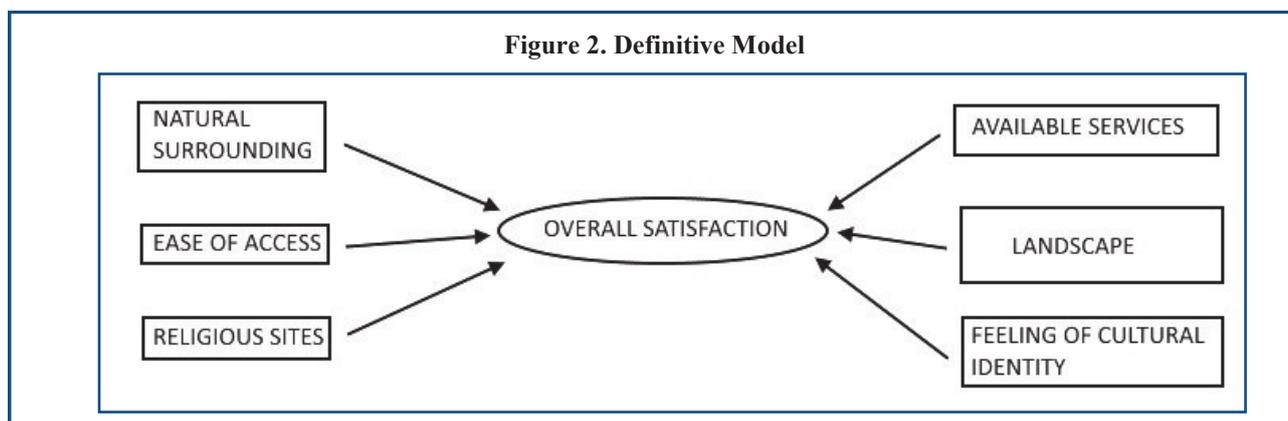


Table 1 : Summary Statistics (n=118)

| | landscape | natural surroundings | ease of access | religious sites | religious activities or rituals | feeling of cultural identity | available services | overall satisfaction |
|---------------------------------|-----------|----------------------|----------------|-----------------|---------------------------------|------------------------------|--------------------|----------------------|
| Average | 3.9661 | 3.88136 | 2.90678 | 2.95763 | 2.65254 | 3.97458 | 2.68644 | 3.66949 |
| Standard Deviation | 0.665797 | 0.775363 | 0.666504 | 0.955363 | 1.2498 | 0.744919 | 0.662798 | 0.627777 |
| Coefficient of Variation | 16.7872% | 19.9766% | 22.9293% | 32.3017% | 47.1171% | 18.7421% | 24.672% | 17.108% |
| Minimum | 3.0 | 2.0 | 1.0 | 1.0 | 1.0 | 2.0 | 1.0 | 3.0 |
| Maximum | 5.0 | 5.0 | 4.0 | 5.0 | 5.0 | 5.0 | 4.0 | 5.0 |
| Range | 2.0 | 3.0 | 3.0 | 4.0 | 4.0 | 3.0 | 3.0 | 2.0 |
| Standard Skewness | 0.167082 | -0.0634447 | -0.308523 | -1.7429 | 1.7469 | -1.49676 | 1.19008 | 1.71109 |
| Standard Kurtosis | -1.56572 | -1.87663 | -0.619342 | -1.00298 | -1.87264 | -0.404654 | -1.1603 | -1.44624 |

generalizability of the study results. Of the 118 visitors surveyed, 30 were younger than 16 years (25.42%); 62 were aged 16 to 65 years (52.55%); and 26 were older than 65 years (22.03%). The primary motivation for 30 visitors was religious pilgrimage (25.42%); 52 respondents were mainly interested in tourism (44.07%) and 36 had come for leisure or sports activities (30.51%). A large majority (74.58%) mainly resided in Catalonia, 18 (15.25%) in other parts of Spain; and 12 (10.17%) in other countries. For 41 (34.75%) participants, this was their first visit (81.45% of the first-time visitors were not Spanish citizens); 32 (27.12%) were making a second or third visit; 14 (11.86%) their fourth or fifth visit; 18 (15.25%) their sixth to tenth visit; and 13 (11.02%) had visited more than 10 times.

The model to predict the dependent variable ('satisfaction with the visit'), given the values assigned to the independent variables, was constructed using multiple linear regressions. To determine which variables were nonsignificant (i.e., not strongly associated with any other variable and therefore not affecting the dependent variable) and could be eliminated, we used canonical-correlation analysis. In this manner, 'touristic activities' was eliminated from the model. With the objective of determining the degree of tourist satisfaction (both induced and perceived) with the visit to Montserrat and test the four hypotheses of the study, the survey results were applied to the definitive model (Figure 2).

Correct application of the multiple regression statistical technique meets the following five requirements: linearity; normality and equal distribution of residuals (differences between the values calculated by the model and those observed for the dependent variable); a sufficient number of independent variables; collinearity and; anomalous observations (Rius, Barón, Sánchez & Parras, 1991; Cannavos, 1995; Montiel, Rius & Barón, 1996, among others).

In our case, all these requirements were met. First, the analysis using the StatGraphics statistical program showed a linear relationship between satisfaction and the independent variables. Second, this analysis indicated that the residuals were small and normally distributed, with the same dispersion for each combination of values for the dependent variables. Third, distributing the 118 completed surveys across the seven initial dependent variables yielded approximately 17 observations for each variable of this type, a number that can be considered acceptable (Johnston, 2001). Fourth, the problem of possible collinearity between some of the variables in the model was resolved by eliminating the nonsignificant variables detected with StatGraphics from the definitive model. Finally, StatGraphics did not detect any anomalous observations in the data entered. For all these reasons, we can confirm that all requirements were met for the correct application of multiple regression techniques in the present study.

Table 2. Multiple regression (initial model)

| Parameter | Least Squares Estimate | Standard Error | T Statistic | P-Value |
|---------------------------------|------------------------|----------------|-------------|---------|
| Constant | -0.741805 | 0.381322 | -1.94535 | 0.0543 |
| Landscape | 0.207552 | 0.0629406 | 3.29758 | 0.0013 |
| Natural surroundings | 0.165229 | 0.057479 | 2.87459 | 0.0049 |
| Ease of access | 0.208889 | 0.061843 | 3.37773 | 0.0010 |
| Religious sites | 0.342883 | 0.0481238 | 7.12502 | 0.0000 |
| Religious activities or rituals | 0.00496891 | 0.0361351 | 0.137509 | 0.8909 |
| Feeling of cultural identity | 0.17567 | 0.0514009 | 3.41765 | 0.0009 |
| Available services | 0.228594 | 0.0579818 | 3.94251 | 0.0001 |

Results

The variables initially selected were the following:

- **Independent Variables:** landscape, natural surroundings, ease of access, religious sites, religious activities or rituals, feeling of cultural identity, available services
- **Dependent Variable:** overall satisfaction

The statistical summary, including measures of central tendency and variability for each of the seven independent variables, is provided in Table 1. The standardised bias and kurtosis are of particular interest because they can be used to determine whether the sample shows a normal distribution. Statistical values beyond the range of -2 to +2 indicate significant deviations from normality, which would invalidate many of the statistical procedures usually applied to these kinds of data. In the present case, none of the

Table 3. Analysis of Variance

| Source | Sum of Squares | Df | Mean Square | F-Ratio | P-Value |
|-------------------|----------------|-----|-------------|---------|---------|
| Model | 28.7042 | 7 | 4.1006 | 25.91 | 0.0000 |
| Residual | 17.406 | 110 | 0.158236 | | |
| Total (Corrected) | 46.1102 | 117 | | | |

(Df = difference)

R-squared = 62.25%

R-squared adjusted for difference = 59.84%

Standard error of estimate = 0.397789

Mean absolute error = 0.306004

Durbin-Watson statistic = 2.1517 (P=0.7992)

Lag 1 residual autocorrelation = -0.0895315

Table 4. Unusual Residuals

| Row | Y | Predicted Y | Residual | Studentized Residual |
|-----|-----|-------------|-----------|----------------------|
| 9 | 5.0 | 4.18759 | 0.812407 | 2.14 |
| 10 | 3.0 | 3.76434 | -0.764343 | -2.00 |
| 22 | 3.0 | 3.87137 | -0.871368 | -2.30 |
| 29 | 5.0 | 4.23489 | 0.765115 | 2.06 |
| 51 | 5.0 | 4.20431 | 0.795687 | 2.17 |
| 105 | 3.0 | 3.91037 | -0.91037 | -2.42 |

variables had standardised bias or kurtosis values outside of the expected range.

Results of multiple regression analysis of the dependent variable and seven independent variables and of analysis of variance (ANOVA), applying the least-squares method, are shown in Tables 2 and 3, respectively.

Since the P-value of the ANOVA table was less than 0.05, there was a statistically significant relationship between the variables (with a confidence level of 95.0%). The R-squared statistic shows that the adjusted model explained 62.25% of the variability in overall satisfaction. The adjusted R-squared statistic, which is more appropriate for comparing models with different numbers of independent variables, was 59.84%. The standard error of the estimate shows that the standard deviation of the residuals was 0.397789. A mean absolute error of 0.306004 was the average value for residuals. The Durbin-Watson statistic examines residuals to determine whether a significant correlation exists, based on the order in which they occur in the datafile. In our case, given a P-value >0.05, there was no indication of serial autocorrelation in the residuals (with a 95.0% confidence interval). The highest P-value for an independent variable was 0.8909, corresponding to 'religious activities or rituals'; since this P-value was >0.05, the variable was not statistically significant (with a 95.0% confidence interval) and could be eliminated - thus, simplifying the model.

We tested each observation to ensure that they all had Studentized residuals with an absolute value ≤ 3 ; these residuals measure the standard deviations of each value observed for overall satisfaction in the adjusted model, utilising all data except that observation. In the present study, there were six Studentized residuals >2, but none >3; therefore, all 118 completed surveys could be accepted for analysis. Atypical residuals are shown in Table 4.

The next step was a Box-Cox analysis (Table 5) and analysis of Box-Cox variance (Table 6), with the objective of confirming the truly independent variables of the model.

Given a P-value <0.05 in the ANOVA table (Table 6), there was a statistically significant relationship between the variables (with a confidence level of 95.0%). In turn, the R-squared statistic indicated that this adjusted model could explain 61.70% of variability in overall satisfaction. The adjusted R-squared statistic was 59.26%. The standard deviation of the residuals was 0.391227. A mean absolute error of 0.30442 was the average value for residuals. The P-value >0.05 was no indication of serial autocorrelation in the residuals (with a confidence level of 95.0%). The highest P-value for an independent variable was 0.8066, corresponding to ‘religious activities or rituals’; since this P-value was >0.05, the variable was again not

statistically significant (with a confidence level of 95.0% or higher) in this analysis and could be eliminated, simplifying the model. On the other hand, as shown in Table 7, in this analysis there were five Studentized residuals >2 but none >3; therefore, all 118 surveys could be accepted for analysis.

Table 5. Box-Cox Analysis
(Box-Cox transformation: Power = -0.0125 Change = 0)

| Parameter | Least Squares Estimate | Standard Error | T Statistic | P-Value |
|---------------------------------|------------------------|----------------|-------------|---------|
| Constant | 1.41471 | 0.375032 | 3.77224 | 0.0003 |
| Landscape | 0.19364 | 0.0619024 | 3.12815 | 0.0023 |
| Natural surroundings | 0.158204 | 0.0565309 | 2.79854 | 0.0061 |
| Ease of access | 0.195052 | 0.0608228 | 3.20689 | 0.0018 |
| Religious sites | 0.337957 | 0.0473299 | 7.14044 | 0.0000 |
| Religious activities or rituals | 0.00872012 | 0.035539 | 0.245367 | 0.8066 |
| Feeling of cultural identity | 0.172693 | 0.050553 | 3.41607 | 0.0009 |
| Available services | 0.222086 | 0.0570254 | 3.89451 | 0.0002 |

Table 6. Analysis of Variance (Box-Cox)

| Source | Sum of Squares | Df | Mean Square | F-Ratio | P-Value |
|-------------------|----------------|-----|-------------|---------|---------|
| Model | 27.1261 | 7 | 3.87516 | 25.32 | 0.0000 |
| Residual | 16.8365 | 110 | 0.153059 | | |
| Total (Corrected) | 43.9626 | 117 | | | |

R-squared = 61.70%
 R-squared adjusted for difference = 59.26%
 Standard error of estimate = 0.391227
 Mean absolute error = 0.30442
 Durbin-Watson statistic = 2.18891 (P=0.8466)
 Lag 1 residual autocorrelation = -0.107156

Table 7. Unusual Residuals (initial model)

| Row | Y | Predicted Y | Residual | Studentized Residual |
|-----|-----|-------------|-----------|----------------------|
| 4 | 4.0 | 3.19186 | 0.797804 | 2.10 |
| 10 | 3.0 | 3.69712 | -0.775041 | -2.07 |
| 22 | 3.0 | 3.80157 | -0.875771 | -2.35 |
| 105 | 3.0 | 3.83058 | -0.90326 | -2.44 |
| 116 | 4.0 | 3.20951 | 0.777829 | 2.10 |

Table 8. Coefficients (adjusted model)

| Parameter | Least Squares Estimate | Standard Error | T Statistic | P-Value |
|---------------------------------|------------------------|----------------|-------------|---------|
| Constant | -0.740862 | 0.379572 | -1.95184 | 0.0535 |
| Landscape | 0.207584 | 0.0626614 | 3.31279 | 0.0012 |
| Natural surroundings | 0.164233 | 0.0567682 | 2.89304 | 0.0046 |
| Ease of access | 0.20993 | 0.061106 | 3.43551 | 0.0008 |
| Religious sites | 0.34571 | 0.043316 | 7.98112 | 0.0000 |
| Religious activities or rituals | 0.175911 | 0.0511436 | 3.43955 | 0.0008 |
| Feeling of cultural identity | 0.229946 | 0.0568897 | 4.04195 | 0.0001 |

Table 9. Analysis of Variance (adjusted model)

| Source | Sum of Squares | Df | Mean Square | F-Ratio | P-Value |
|---------------|----------------|-----|-------------|---------|---------|
| Model | 28.7012 | 6 | 4.78353 | 30.50 | 0.0000 |
| Residual | 17.409 | 111 | 0.156838 | | |
| Total (Corr.) | 46.1102 | 117 | | | |

R-squared = 62.24%
 R-squared adjusted for difference = 60.20%
 Standard error of estimate = 0.396027
 Mean absolute error = 0.305823
 Durbin-Watson statistic = 2.15308 (P=0.7960)
 Lag 1 residual autocorrelation = -0.0885335

| Row | Y | Predicted Y | Residual | Studentized Residual |
|-----|-----|-------------|-----------|----------------------|
| 9 | 5.0 | 4.19265 | 0.807353 | 2.13 |
| 22 | 3.0 | 3.87252 | -0.872519 | -2.31 |
| 29 | 5.0 | 4.236 | 0.764002 | 2.06 |
| 51 | 5.0 | 4.21823 | 0.781771 | 2.06 |
| 105 | 3.0 | 3.917 | -0.917004 | -2.43 |
| 116 | 4.0 | 3.2456 | 0.754401 | 2.00 |

| Eigenvalue | Canonical Correlation | Wilks Lambda | Chi-Squared | Df | P-Value |
|------------|-----------------------|--------------|-------------|----|---------|
| 0.622448 | 0.788954 | 0.377552 | 110.067 | 6 | 0.0000 |

Having eliminated the nonsignificant variable ('religious activities or rituals') from the model, the new multiple regression analysis and ANOVA for the adjusted model, with the six remaining independent variables and the same dependent variable, produced the results shown in Tables 8 and 9, respectively.

Since the P-value of the ANOVA table was less than 0.05, there was a statistically significant relationship between the variables (with a confidence level of 95.0%). The R-squared statistic shows that the adjusted model explained 62.24% of the variability in overall satisfaction. The adjusted R-squared statistic was 60.20%. The standard error of the estimate shows that the standard deviation of the residuals was 0.396027. A mean absolute error of 0.305823 was the average value for residuals. The P-value >0.05 shows there was no indication of serial autocorrelation in the residuals (with a confidence level of 95.0%).

Atypical residuals for the adjusted model are shown in Table 10. In this case, there are again six Studentized residuals >2, but none >3.

Next, we tested for canonical correlations between the two groups of variables, i.e., the linear combinations that were most highly correlated. In our case, there are six variables in group 1 (landscape-natural setting-ease of access-religious sites-feelings of identity-available services) and one in group 2 (overall satisfaction).

The table shows the estimated correlations between each group of canonical variables. Since the P-value was less than 0.05, this group had a statistically significant correlation (with a confidence level of 95.0%). Next, we analysed the correlations between the following pairs of variables (Table 12):

- age group of the respondent and overall satisfaction with the visit
- respondent's primary place of residence and overall satisfaction with the visit
- primary reason for the respondent's trip to Montserrat and overall satisfaction with the visit
- number of visits to Montserrat by the respondent and level of satisfaction with the present visit

As shown in Table 12, there were no P-values <0.05 for canonical correlations between overall satisfaction with the visit and the age group of the respondent (correlation A) or the respondent's primary residence (correlation B); there was no significant correlation (with a confidence level of 95.0%) between these variables. However, in the case of correlations C and D, one of the P-values was <0.05 (with a confidence

| Principal motivation of the visit to Montserrat | Total | Religious motivation | Tourism motivation | Leisure motivation |
|---|-------|----------------------|--------------------|--------------------|
| variables / surveys | 118 | 30 | 52 | 36 |
| Landscape | 3.97 | 3.90 | 3.94 | 4.06 |
| Natural surroundings | 3.88 | 3.47 | 3.71 | 4.47 |
| Ease of access | 2.91 | 3.33 | 2.96 | 2.47 |
| Religious sites | 2.96 | 3.80 | 3.12 | 2.03 |
| Religious activities or rituals | 3.97 | 3.93 | 3.79 | 4.28 |
| Feeling of cultural identity | 2.69 | 2.93 | 2.73 | 2.42 |
| Perceived satisfaction | 3.67 | 4.00 | 3.67 | 3.39 |
| Induced satisfaction | 3.40 | 3.56 | 3.38 | 3.29 |
| Difference between induced and perceived satisfaction | +0.27 | +0.44 | +0.30 | +0.10 |

Table 12. Canonical Correlations (A-B-C-D)

| Correlation | Eigenvalue | Canonical Correlation | Wilks Lambda | Chi-Squared | Df | P-Value |
|-------------|------------|-----------------------|--------------|-------------|----|---------|
| A | 0.00278406 | 0.0527642 | 0.997216 | 0.322007 | 1 | 0.5704 |
| B | 0.0280006 | 0.167334 | 0.971999 | 3.28021 | 1 | 0.0701 |
| C | 0,132272 | 0.363692 | 0.867728 | 16.3868 | 1 | 0.0001 |
| D | 0.394052 | 0.627736 | 0.605948 | 57.8611 | 1 | 0.0000 |

level of 95.0%) in each case, showing a correlation between satisfaction and the main reason for visiting Montserrat and the number of visits, respectively.

Once the definitive model was adjusted, with six independent variables and one dependent variable, the survey results were entered and then compared with the values assigned by respondents to their perceived satisfaction (Table 13).

The survey shows a mean perceived satisfaction value of 3.67 (on a 5-point scale), whereas the satisfaction induced by the independent variables had a value of 3.40. There are some differences depending on the degree of primary motivation for visiting Montserrat. Those who indicated mainly religious motives reported a slightly higher degree of perceived satisfaction (4.00) and induced satisfaction (3.56). The visitors motivated by sports and leisure activities had lower satisfaction levels (3.39 and 3.29). The overall degree of induced satisfaction (3.40 in total) was slightly lower than that of religious visitors. Comparing the results for induced and perceived satisfaction, we observed that in all cases the latter value was slightly higher. This difference is likely explained by the use of an arithmetic average of the values assigned to all of the independent variables by those surveyed in order to calculate induced satisfaction; in reality, the visitors value each one of the variables differently.

At the level of each independent variable, the high value assigned to the natural setting, landscape, and sense of identity (>4 for each variable) by the sports and leisure visitors stands out. They also placed a lower value on the religious sites, ease of access, and the services available (all values <3). This group gave priority to nature and their surroundings in their visit to Montserrat. Their degree of perceived satisfaction was similar to their induced satisfaction. Those who visited Montserrat mainly for religious reasons reported slightly more balanced satisfaction, considering all of the independent variables (ranging from 3.93 to 2.93). This group, while prioritising the religious aspects of their visit, also had a favorable opinion of all the

aspects surveyed. Nonetheless, this group showed the greatest difference between perceived (4.00) and overall induced (3.56) satisfaction. Finally, those who were simply visiting a tourist destination demonstrated their satisfaction with the landscape and natural setting, while they were least happy with the available services and access to the monastery.

Conclusions

Religious tourism is a reason for travel and an expression of the commercialisation of religion and of popular devotion, as sacred spaces are transformed into multifunctional spaces where religious activities or rituals coexist with recreational, leisure, nature and cultural activities. Tourism-related development contributes to economic and social improvements at the tourist destinations. Religious tourism is no exception to this phenomenon. Many pilgrimage sites, or simply those related to religious faith, have been commercialised for tourism, with the objective of satisfying not only traditional religious demand but also that of tourists whose main motivation to visit is not religious. Therefore, knowing the level of tourist satisfaction among those who visit these locations is fundamental to consolidating this type of tourism and optimising the resources invested in its development.

The field research for the present study conducted at Montserrat confirmed that almost all of the factors identified in the exploratory phase are important to determining tourist satisfaction. Satisfaction with the natural environment, landscape, physical access, available services, religious sites, and the feeling of religious and / or cultural identity are variables that generate satisfaction resulting from the visit. Only one of the factors initially proposed, religious activities or rituals, was not influential in this assessment.

In addition, a high degree of satisfaction was observed, in general, among all the different types of visitors engaged in this type of tourism, although those who were motivated primarily by religious reasons were more satisfied with their visit than the rest of the

tourists. Neither age nor place of residence was significantly related to the degree of satisfaction reported. Nonetheless, the number of repeated visits had a direct linear relationship with the degree of tourist satisfaction.

The main limitation of this study is that the survey was randomly conducted (a convenience sample) and was not a probabilistic sample, which could limit extrapolation of the results obtained. In future research related to the topic of this study, it would be of interest to carry out similar studies, using a similar survey instrument, in other areas with religious tourism sites, in order to test and refine the group of independent variables identified by the field research in the present case.

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