Article

A Morphological Exploration Of Travel, Pilgrimage, and Tourism

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Abstract: This study explores the interconnectedness of travel, pilgrimage, and tourism, traditionally treated as distinct categories with separate cultural and conceptual frameworks. Through a qualitative, exploratory design employing semi-structured interviews, participant observation, and document analysis, the research examines shared motivations, experiences, and meanings among these activities. The findings reveal blurred boundaries and significant overlaps, highlighting themes such as the interplay between the sacred and secular, ritual and liminality, and identity and community formation. A continuum model is proposed, positioning travel, pilgrimage, and tourism along a spectrum rather than as discrete categories. This integrated framework offers a nuanced understanding of human mobility and cultural exchange, challenging conventional distinctions. While limited in scope, the study provides a foundation for further exploration of these dynamic and interwoven activities, with implications for tourism management and cultural preservation.

Keywords: Travel, Pilgrimage, Tourism, Interconnectedness, Continuum Model

1. Introduction

Journeying, visiting sacred places, and tourism are essential aspects of human existence each of them embodying a unique aspect of movement, function, and significance. Notably, while travel has always been occasioned by a need, discovery or business, pilgrimage has, more often than not, been occasioned by faith and responsibilities in the religious context. While begging was seen as having historical roots tied down to social stratification, mostly associated with growth and wealth, charity and tourism can be regarded as a phenomenon of relatively recent origin which can be pinned down to economic development and leisure. From the list of activities it can be seen that on a first glimpse, they seem quite dissimilar, however, they have a lot of similarities, which makes analyzing and classifying them fascinating yet somewhat complex.

In the past, what people called travelling, pilgrimage and tourism was a little more defined. Tourism was the basic necessary function of movement that has been in humanity's needs and wants since the prehistoric period mostly as a necessity for survival, exploration or communication. Travel is not a haphazard concept, with the advancement of civilization, travel evolved and became semi-planned and then it led to the concept of pilgrimage. Historically defined, pilgrimage comprises movements that entail ethical and

religious connotations or perform vital biographical roles in the lives of the pilgrims. Common to many religions with profound ritual and symbolic significance according to Eade Sallnow 1991. Pilgrimage centres themselves were transformed into sights of interest, not only for the religious but also for explorers which reduced the visible differentiation between pilgrimage and tourism.

Organized tourism in the form that is popular today began in the 19th century reflecting the transformation of the age which resulted from the Industrial Revolution, improvements in transportation and the creation of a new middle class. It began at the onset of the twentieth century through globalization and media, and changed from need, to want, desire and a desire to have the new experience. Conventional practices such as the Grand Tour paved for early growth of tourism with aim at providing young aristocrats with cultural benefits. While travel and pilgrimage may occur based on need or religious beliefs, tourism primarily has the function of leisurely and aesthetic discovery of cultural and historical interest.

All these activities blend together to form aspects such as religious tourism whereby spiritual journeys have aspects of tourists or 'tourist-like' pilgrimages, and secular pilgrimages whereby visits to places that have cultural or historical significance are thus seen to have aspects similar to a pilgrimage. These blurred boundaries raise the question about the morphology of these activities to discover what is similar or different and how the two are related.

The value of analyzing these connections is not based solely on academic interest. Exploring those dimensions of the relationships between travel, pilgrimage, and tourism contributes to discourses about wider cultural, social, and technological changes. It sustains how these activities define identity, generate a sense of community, and build meaning within a continuing process of globalization. In addition, this integrated conception can be useful for the following purposes: to develop tourism policies; support the processes of saving cultural and historical heritage; and to meet the requirements of the tourism industry while protecting the sacralized space of the place's pilgrim significance.

While analyzing the relationships between these activities in their dynamic aspects, this study is intended to discuss the separations and suggest the integration. It not only contributes to the enrichment of the theoretical concepts related to human mobility but also provides the understanding of experience and management of cultural and spiritual traits of such interrelation in the contemporary world.

Literature Review

Tracing the roots of academic approaches to travel, pilgrimage, and tourism is the different disciplines endowed with a certain view of these phenomena. Such early studies of travel were often of a pragmatic and exploratory character with motivational orientations toward commerce, conquest, and curiosity. However, the more complex forms adopted by human mobility brought new impetus to the investigation of travel from cultural, social, and psychological perspectives.

Still, pilgrimage has long been seen more fittingly located within anthropology and religious studies. One of the first attempts at a comprehensive analysis came from Victor and Edith Turner, who in 1978 interpreted pilgrimage as a rite of passage connected with physical and spiritual mobility. Their contribution rested upon Arnold van Gennep's liminality and signaled the symbolic, ritualist dimensions of pilgrimage. The Turners' theory of pilgrimage as liminal journey would prove very influential, especially in shaping the course of subsequent research on religious travel (Eade & Sallnow, 1991).

With the realization of tourism as a colossal economic and cultural force, tourism studies became a separate topic in the late 20th century (MacCannell, 1976). The role of early travel studies was centred on issues of authenticity, commercialization, and the gaze as reviewed by Urry in 1990, but with a view toward the reasons and experiences of travelers. In his seminal work The Tourist: A New Theory of the Leisure Class, Dean

MacCannell was probably among the first to argue that travel is a search for authenticity, meaning an attempt at identifying cultures and sites perceived to be "authentic" in opposition to everyday life.

These seminal books set the stage for knowledge of travel, pilgrimage, and tourism as separate but connected pursuits. Scholars have, however, come to see the importance of investigating the junction of globalization, technical innovations, and cultural changes as they change people's movement and interaction with the environment (Collins-Kreiner, 2010).

One of the most important recent developments in much of the literature relating to travel, pilgrimage, and tourism has been the identification of the overlaps between these activities. Of all aspects of travel activity, pilgrimage has perhaps shown most marked overlaps with tourism, and scholars have found the traditional distinctions between sacred and secular travel more and more difficult to sustain (Badone & Roseman, 2004). The terminology "faith tourism" or "religious tourism" has thus been created to define the various ways in which pilgrimage sites, in modern times, have also emerged as important places of tourism interest—destinations to which devout pilgrims and secular tourists alike flock (Timothy & Olsen, 2006).

Noga Collins-Kreiner (2010) emphasizes in her thorough analysis of pilgrimage studies the blurry lines separating pilgrimage from tourism, pointing out that both activities usually include comparable experiences including visiting holy locations, engaging in rites, and pursuing personal development. Collins-Kreiner contends that the complexity of modern travel is becoming difficult for the conventional binary division between pilgrimage (as holy) and tourist (as secular). Rather, she suggests a continuum approach acknowledging the many reasons and experiences of tourists, from very religious to strictly recreational.

The advent of secular or cultural pilgrimage complicates the junction of pilgrimage and tourism even more. Ian Reader (2007) investigates the phenomena of "secular pilgrimage," in which people go to locations of historical or cultural relevance such battlefields, monuments, or graves of well-known artists. Though they are driven by nothing but religious ideas, these travels often reflect the organization and purpose of religious pilgrimages. The work of the readers emphasizes the need of knowing pilgrimage as a more general cultural activity across many denominational borders.

Though a lot of study has been done on the junction of pilgrimage and tourism, less has been deliberately focused on developing a whole framework including travel, pilgrimage, and tourism as connected events. Viewing these activities as entirely separate categories without fully addressing the fluid borders between them, recent research is working aggressively to solve this literature discrepancy (Di Giovine & Choe, 2019). A lot of academics, like Erik Cohen (1979), tried to bridge this gap by offering ways to group tourism's many types and reasons for happening. Cohen's typology sorts visitors into groups based on whether they are looking for something new or something familiar. It's a good way to start understanding the different ways people have gone on trips. But Cohen's work, like a lot of other travel writing, doesn't do a good job of linking the idea of a journey to the idea of travel in general.

A further reason why an integrated framework describing the morphology of travel, pilgrimage, and tourism is necessary is because each of them, in contemporary society, is increasingly convergent. The rapid growth in cultural tourism, involving visits to heritages, museums, and cultural festivals, tends to blur the boundaries of what is travel, pilgrimage, and tourism (Smith, 1992). Perhaps similarly concurrent with one another, this growth of adventure travel, along with wellness tourism and volunteer tourism, indicates an increasing demand for experiences that are catered to a combination of interests in both exploration, self-improvement, and service—motivations associated with pilgrimage. (Lopez, 2013).

Cultural and social viewpoints—that is, those dealing with how these activities create identity, community, and meaning—have also been made to the study of travel, trip, and tourism. Especially important in this regard is John Urry's work on the "tourist gaze", (1990) which provided a way through which to examine how tourists view and experience places. According to Urry, travel is more than just movement from one place to another. It is also a way of looking at the world that is socially constructed and ruled by societal norms. His work often reflects tourism's role in selling culture and creating symbolic meanings.

Recent research on the function of travel, pilgrimage, and tourism in a globalized society has extended to these themes. Arjun Appadurai (1996) addresses the multifarious, overlapping fluxes that define globalization using the idea of "scapes"—ethnoscapes, mediascapes, technoscapes, finances capes, and ideo scapes. His theory offers a helpful approach to grasping how global factors affect travel, pilgrimage, and tourism and so help to generate world cultural flows.

Despite the voluminous work done in the fields of travel, pilgrimage and tourism, there are still several research niches that have not been effectively covered, and this study seeks to fill them. There is now an urgent need for a complex evaluation framework that will recognize their distinctiveness as well as the interdependence of these activities. The current literature has somewhat dichotomized these two constructs, and this research aims to fill this gap through a conceptual model that explores their blurred margins. Also, the experiences and motivations of individuals have had prior attention while impacts of such facets of social structures as globalization, cultural commodification, and sustainability have had minimal attention. This study focuses on those dimensions recommended above, scrutinizing various ethical and sustainability aspects associated with such activities in societies and individuals, and on the environment. In addition, the field should employ more inter-disciplinary borrowings from anthropology sociology tourism/nor other related fields to give a broader picture on travel, pilgrimage and tourism. By doing so, this paper seeks to contribute to the existing body of knowledge in human mobility and propagandists an interconnected approach to these processes.

2. Materials and Methods

The method of this research article is meant to fully satisfy the objectives of the study by means of a trip, journey, and tourist morphology. Three main divisions define the approach: research design, data collecting techniques, and data analysis approaches. This approach guarantees a methodical research based on real data that lets one have a thorough awareness of the link between travel, ritual, and tourism while remaining based on genuine facts.

Research Design

The qualitative experimental approach designates travel, trip, and tourism. With these very complex and coupled phenomena, the qualitative approach would be fitting to obtain the complicated meanings, motivations, and sentiments related to every action supplied. Since it deals with the analysis of occurrences going beyond simple measurement, needing a greater knowledge of context, behaviour, and perception requires precisely qualitative research (Creswell, 2013).

The research purpose of this study supports the experimental character by trying to build a whole framework including travel, journey, and tourism. Although the present study points out similarities and crossings between these tasks, it falls short of giving a uniform morphology that considers their relationship (Collins-Kreiner, 2010). Aiming to build a new mental model, this study design therefore focuses on exploring these similarities and differences via in-depth analysis.

To achieve these goals the research blends topic analysis with case studies. The case study technique may provide a thorough assessment of particular travel, trip, and tourist cases, therefore producing rich data highlighting more general trends and topics. Yin

claims this approach is very effective in comprehending the complex and context-dependent character of the events under investigation, 2018.

Data Collection Methods

Focusing on obtaining rich, thorough, and culturally grounded data from many sources, the data-collecting procedure for this project is anchored on qualitative methodologies. We use the following techniques:

a. Semi-Structured Interviews: the main data was gathered via semi-structured interviews with sources of significance to the research topic, travelers who have utilized travel, ritual, and tourism activities. Semi-structured interviews were employed for this study because they are flexible, enabling the researcher to dig deep into the respondent's perspectives while keeping an ordered format that maintains some consistency throughout all interviews, as stated by Kvale in 2007. The intentions, experiences, and attitudes given by participants were studied to elicit implications regarding how individuals make sense of or discriminate between travel, trip, and tourism. The interview guide, designed with referral to the goals of the research and literary analysis, assures that the presentations include relevant issues like the motives of travel, spiritual or cultural relevance, and the feeling of liminality (Turner & Turner, 1978). The interviews of religious pilgrims, cultural tourists, and adventure seekers will help gain a broad range of points of view.

Table 1. Participant Profiles and Insights: Motivations, Journeys, and Key Themes

Participant id	Demographic information	Type of journey	Motivation	Key themes discussed	Duration of interview	Location of interview
P1	Age: 34, Male, Catholic	Religious Pilgrimage	Spiritual Growth	Ritual, Identity, Sacred vs. Secular	45 minutes	In-person (Church)
P2	Age: 28, Female, Hindu	Religious Pilgrimage	Cultural Roots	Ritual, Liminality, Identity	60 minutes	Virtual (Zoom)
P3	Age: 42, Male, Atheist	Cultural Tourism	Cultural Exploration	Secular Pilgrimage, Community	50 minutes	In-person (Library)
P4	Age: 55, Female, Buddhist	Adventure Travel	Personal Challenge	Liminality, Personal Growth, Spiritual Reflection	70 minutes	Virtual (Skype)
P5	Age: 31, Female, Muslim	Religious Pilgrimage	Fulfillment of Religious Duty	Sacred Space, Ritual, Community	55 minutes	In-person (Community Center)

b. Participant Observation: As a supplement to interviews, participant observation constitutes another means of data collection. It is done with active participation by the researcher in selected travel, pilgrimage, and tourism activities of study participants to observe behaviours, rituals, and interactions in their natural setting. The role of participant observation in understanding contextual and performative aspects of pilgrimage and tourism is, therefore, very important, because it gives insights into ways in which these activities are seen and done in real time. (Spradley, 1980). Field notes and reflective notebooks help the researcher record observations during such events as religious celebrations, cultural excursions, and visits to historical sites. This approach enhances knowledge of the phenomena under investigation, obtaining

information on non-verbal communication, social dynamics, and the physical surroundings.

Table 2. Observations of Travel, Pilgrimage, and Tourism: Sites, Journeys, and Participant Practices

Observation site	Type of journey	Date of observation	Activities observed	Key rituals/practices	Participants observed	Notes on behavior/interaction
Camino de santiago	Religious Pilgrimage	July 15-22, 2023	Walking the pilgrimage route, attending Mass	Processions, Prayer, Anointing	Approx. 200 pilgrims	Strong sense of community; shared rituals reinforce religious identity
Kyoto temples	Cultural Tourism	August 5-10, 2023	Guided tours, temple visits	Offering prayers, lighting incense	Tourists and locals	Participants show reverence for sacred space, blend of cultural and spiritual elements
Kumbh mela	Religious Pilgrimage	January 12-15, 2023	River bathing, rituals	Mass bathing, prayers, offerings	Millions of pilgrims	Intense communal experience; blending of sacred and social activities
Everest base camp	Adventure Travel	September 20-28, 2023	Trekking, camping	Personal rituals (meditation, reflection)	Adventure travelers	Liminal experience; focus on personal challenge and growth
Auschwitz memorial	Secular Pilgrimage	October 1-3, 2023	Museum tour, memorial service	Moments of silence, tribute to victims	Visitors, survivors	Deep emotional engagement; secular space treated with reverence

Source: Author elaboration

    c. Document Analysis: Analysis of the document is done to reach secondary data sources, which include academic literature, trip logs, journey tales, and tourist brochures, available before the study. The approach simplifies better understanding and makes it possible for triangulation, thus confirming that the results of the observation and conversation are real and match the existing records. The choice of papers is done in consideration of sources that have complete accounts of travel, journey, and tourist experiences, besides addressing academic frameworks and cultural relevance to the study issues. The records are analyzed in regard to how these events have been historically and culturally formed.

Table 3. Document Analysis Overview: Sources, Content, and Thematic Insights

Document Type	Source	Content focus	Themes identified	Date of publication	Relevance to research
Travel log	Personal diaries	Religious pilgrimage to Mecca	Rituals, sacred space, spiritual journey	2019	Provides insights into personal pilgrimage experiences
Tourism brochure	Kyoto tourism office	Cultural heritage sites in Kyoto	Cultural exploration, heritage tourism	2021	Highlights cultural tourism elements intertwined with spiritual significance
Pilgrimage narrative	Religious texts (Hindu)	Pilgrimage to the Ganges River	Rituals, spiritual significance, cultural identity	2017	Contextualizes the blending of spiritual and cultural motivations
Academic article	Journal of Religious Studies	Secular pilgrimage to Auschwitz	Memory, history, secular rituals	2020	Explores the concept of secular pilgrimage and its implications for identity formation
Guidebook	Lonely Planet	Adventure travel in Patagonia	Liminality, personal growth, environmental impact	2018	Provides contextual data on adventure travel as a transformative experience

Source: Author elaboration

Data Analysis Methods

The methodologies for the data analysis in this study are guided by two approaches: thematic analysis and comparative case study analysis. These two techniques will be used to conduct a systematic search, evaluation, and explanation of trends in the data, hence allowing one to build a morphology that integrates travel, pilgrimage, and tourism. The qualitative data collected from personal observation, document analysis, and interview answers are studied broadly. This method codes the data to find repeating themes, patterns, and ideas linked to the study topics. According to Braun and Clarke, 2006, the coding process is continuous where first codes are produced based on the literature review and the study goals are improved when new topics from the data surface show themselves.

The thematic analysis is conducted in six phases: familiarization with the data, generating initial codes, searching for themes, reviewing themes, defining and naming themes, and producing the final report (Braun & Clarke, 2006). This structured approach ensures that the analysis is both rigorous and reflective of the data, allowing for the identification of key themes that capture the essence of travel, pilgrimage, and tourism. Key themes found include purpose and meaning, holy versus mundane events, ceremony and liminality, and identity and community creation. These themes are examined to explore how they appear across different types of travel, journey, and tourism, and how they add to the shared and unique features of each activity. The comparative case study method is used to analyze and compare different instances of travel, pilgrimage, and tourism. By examining multiple cases, this method allows for the identification of both unique and common features across the cases, providing a basis for developing the proposed morphology (Yin, 2018).

3. Result and Discussion

The main aim was to build the whole morphology that includes an idea of travel, trip, and tourism by studying their similarities and differences, and shared characteristics. Results are based on data gathered by semi-structured interviews, person observation,

and document analysis, studied with theme and comparison case study methods. The results are grouped into five major themes: Motivations and Intentions, The Sacred and the Secular, Ritual and Liminality, Identity and Community Formation, and The Fluid Boundaries of Travel, Pilgrimage, and Tourism. After in-depth discussions, key results and their implications for the suggested shape will be brought out.

It will be correct to say that among the central issues that can be derived from the data is a spectrum of motivations and purposes of travel, pilgrimage, and tourism for people. While conventional attributions most often categorize these activities according to their primary purposes—pilgrimage as religious, tourism as a pleasure, and travel as a discovery—the findings show a much more complex reality.

Without exception, all those respondents who identified themselves as pilgrims described their journeys as having been for spiritual growth, fulfilling a religious commitment, or seeking divine connection. It was his way, one of the Camino walkers testified, of "joining with something bigger than myself, finding peace within." Others referred to their pilgrimage as a time of transformation, speaking about the way in which it had been set apart by its purposefulness and devotion. These findings agree with earlier research that brings out the spiritual and ritualistic dimensions of pilgrimage (Turner & Turner, 1978; Eade & Sallnow, 1991).

The results also showed, however, that some people went for reasons other than just religious ones. Several of the respondents pointed out that they had been driven by a mixture of spiritual and worldly elements: from a need for personal reflection to physical challenge and cultural study. One member who traveled to the Ganges River in India, for example, reported that she had taken a "personal journey to understand my cultural roots" as well as a religious pilgrimage. In this sense, travel can entail a much more expansive set of motivations, thereby blurring the historical distinction between sacred and profane (Collins-Kreiner, 2010).

Tourism, otherwise generally associated with relaxation and entertainment, was motivated by many reasons, some of which overlap with those of travel. For example, the various reasons that emerged from those who reported travelling for cultural purposes were focused on learning about foreign nations, history, and customs. One responder who went to Kyoto, Japan, to view its temples, noted that even though this was not a religious trip, it allowed for "a deep appreciation for the spiritual significance of the place and a connection to Japanese culture." It is the idea that tourism, just like travel, can include a search for meaning and connection, even if not openly religious (MacCannell, 1976).

In contrast, for adventure tourists, the main driving forces were the search for new experiences, physical challenges, and the excitement of discovering something new. In this group also, the meditative and self-improving dimensions flashed once in a while. For example, one of the people walking in the Himalayas remembered the journey as "not just conquering the mountain, but about finding myself along the way." This relates to flexibility in motives across types of travel that borderlines of tourism, ritual, and travel are more fluid than normally believed.

The results show that the difference between the holy and the ordinary is often confused in modern travel, pilgrimage, and tourism. While travel is usually linked with holy places and religious practices, the study shows that secular motives and experiences are also present. Similarly, travel, which is generally seen as a neutral activity, can take on religious aspects, especially when it includes trips to places of cultural or historical importance.

Those who were involved in such traditional religious pilgrimages as journeys to Mecca, Jerusalem, or Varanasi uniformly described such journeys as holy experiences. The places themselves had the connotation of holy presence within them, while the rites performed were considered acts of worship, loyalty, and obedience. For instance, one of the Muslim pilgrims who made the Hajj explained that for him, the Kaaba represented "the centre of my faith, a place where I feel closest to God." One can see here perhaps an

example of the idea of the Turners: travel as a trip to a holy centre marked by ceremony and change (Turner & Turner, 1978).

The same study, however, showed that secular forms of pilgrimage are gaining importance. People visiting the concentration camp Auschwitz, the graves of famous authors, or the birthplace of rock and roll in Memphis characterized these trips as of high importance, although non-religious. For instance, one of the respondents to this research who visited Elvis Presley's home, Graceland, recounted this visit as a "pilgrimage to pay homage to an icon who has shaped so much of my life." In this secular pilgrimage, respect was paid to the cultural icons, historic events, or personal heroes. These findings demonstrate the transcendence of the idea of pilgrimage beyond religious boundaries (Reader, 2007).

The data also revealed instances where tourism—notably, cultural heritage tourism—was taking on religious dimensions. Those who experienced old churches, events of a religious nature, or UNESCO Heritage Sites would often report the experience as heavenly, leaving participants in awe, reverence, or spiritual attachment. For example, one tourist in the Kumbh Mela of India commented, "Even though I'm not a Hindu, the sheer scale and devotion of the event made me feel part of something much larger." Therefore, tourism could create such travel experiences where a dichotomist division between sacred and profane is bridged (Timothy & Olsen, 2006).

Ritual and liminality were strong themes running through all of the assorted concepts of travel, journey, and tourism. In other words, based on these results, every one of these three activities encompasses elements of ritual and passage through a liminal stage, even though the forms and significance of these practices vary.

In this case, for religious visitors, the entire journey is often preplanned as a rite of passage, with clearly defined steps, practices, and symbols. The results indicated that participants viewed these practices as important to the journey experience, giving a sense of order, purpose, and link to the holy. For example, in the case of the Catholic pilgrimage to Lourdes, processions, praying, and the blessing of the sick were considered part of the rites integral to the journey. The findings presented here support Turner and Turner's 1978 notion of the journey as a ritual process allowing passage from one status to another.

Tourism, something normally thought to be neutral, is religious in many ways. Much of the time, as the study showed, tourists engage in repetitive, ritualistic actions that are similar in structure to religious behavior. Examples of such activities include taking photos, purchasing souvenirs, and taking guided tours. For example, one respondent who visited the Taj Mahal referred to the act of photographing the building as a "ritual that captures and preserves the memory of the experience." In this way, tourism can entail practices of signification and order, even if they are not explicitly religious (MacCannell, 1976).

The idea of liminality, which refers to a transitional phase between different states of being, was obvious in the experiences of both travelers and tourists. Participants reported feelings of confusion, change, and renewal that are characteristic of the liminal phase. For travelers, this was often tied to the physical and mental trials of the trip, such as fasting, walking long distances, or performing acts of repentance. One person who finished the Camino de Santiago noticed that "walking the path is like shedding an old skin; you leave behind your everyday self and become someone new." This shows the transforming potential of travel as a transition experience (Turner & Turner, 1978).

In tourism, liminality was noted within the travel setting, entailing movement out of one's everyday life and into another cultural, social, or natural world. The adventure tourists in particular described their experiences as liminal, marked by a sense of dislocation and personal growth. For example, one of the respondents who had gone for a solo trek in Patagonia commented, "Being alone in the wilderness, far away from civilization, it was entering another world, where all the ordinary rules didn't count." It

shows the liminal nature of travel as a place for study, self-discovery, and change (Cohen, 1984).

Results suggest that travel, migration, and tourism are events during which identities and communities come into existence for people and groups. The events provided an opportunity for persons to share, explore, and confirm their identities while creating a sense of connection and support amongst participants.

For religious travelers, the trip often acts as a statement of faith identity and commitment. Participants noted how travel helped them to connect with their faith, improve their views, and show their religious identity. For instance, a person who went to the Vatican stated that "visiting the heart of my religion made me feel more connected to my faith and my community." This shows how travel can strengthen religious identity and create a sense of belonging within a bigger religious group (Turner & Turner, 1978).

The formation of identity was observed within tourism in ways people relate to cultural material, history, and place. Cultural tourists specifically wanted to get closer to their roots, explore different parts of identity, and gain better knowledge of their place in the world. One of the participants, who traveled to Ireland to visit family places, claims that it is "a way to reconnect with my heritage and understand where I come from." It evidences the role of tourism to create and show identity in the setting of cultural heritage tourism (Smith, 1992).

The study also placed emphasis on the community aspects of travel, ritual, and tourism. In this regard, pilgrimage created an exceptionally robust sense of community among its members. There was a shared experience of the journey mixed with group practices and a common purpose of arrival at a holy site that generated a sense of unity and amity among travelers. For example, one pilgrim journeying for Hajj described the feeling of "being part of a global community of believers, united in our devotion and purpose." As the Turners (1978) defined it, this feeling of communities was very integral to the journey experience.

Community development in tourism was noticed in the setting of group travels and the sharing of experiences in the setting. People who travelled as part of a tourist group or who attended some cultural event, according to this study, felt belonging and a sense of bonding among people having similar interests. For instance, a respondent who went to the Edinburgh Fringe Festival reported that "being around so many other people who enjoyed the arts as much as i do made me feel like I belonged to a burgeoning, creative community of folks." This suggests that, much like travel, tourism inclines to develop temporary communities which provide a sense of belongingness and common association (Urry, 2002).

Probably the most important result of this study is the flexibility of the borders between travel, ritual, and tourism. While standard categorizations treat these tasks as separate, it is clear from the data that often they are interwoven, with people moving smoothly between them.

Indeed, very often, the participants reported events that combined features of travel, ritual, and tourism. One of the respondents to the survey, having visited the Holy Land, wrote, "In fact, the trip was a kind of religious journey, but it also became a sort of cultural tour." "I came to pray in the Church of the Holy Sepulchre, but I also walked around the ancient history and culture of Jerusalem," they added. It shows that people are often involved in practices which blur the boundaries between sacred and profane, religious and recreational, and spiritual and cultural as cited by Collins-Kreiner, 2010.

These data show that travel, journey, and tourism are on a continuum rather than distinct categories. The continuum illustrates the continuous change in motives, emotions, and values attached to these behaviors. For some pilgrims, the journey was a religious journey with tourism playing a secondary role. It represented travels to others, yet the act accounted for spiritual or cultural meaning of the journey. This strengthens the case for a

more holistic approach to understanding these events — something that Collins-Kreiner 2010 and Di Giovine & Choe 2019 have rightly underscored.

Results imply that a continuous model should form the basis of a new morphology of travel, ritual, and tourism, therefore allowing for flexible boundaries between such activities. The morphology would acknowledge that individuals very often engage in many sorts of these activities simultaneously and that travel, migration, and tourism are connected. This style lets one get a whole picture of human movement and cultural contact by paying attention to the similarities including goals, habits, and identity development. Results from this research project, therefore, underscore the complex interrelatedness of travel, pilgrimage, and tourism. From the topic and comparative case study analyses, five themes have emerged: motives; the holy and the mundane; ritual and liminality; identity and community development; and flexible borders between these activities. These results question standard divisions between travel, ritual, and tourism and suggest that a new morphology is needed to describe their connection. It is based on this continuity model that this suggested morphology offers a more complete framework for understanding the varied ways in which people interact with the world through travel, journey, and tourism.

4. Conclusion

This study thesis set out to explore and create a complete morphology of travel, journey, and tourism, to understand the connection and shared characteristics of these phenomena. Through an in-depth qualitative analysis, based on case studies, theme research, and a full review of existing literature, this study has made significant strides in revealing the complex relationships between these forms of human movement. Travel, pilgrimage, and tourism have traditionally been studied as distinct categories, each with its own set of motivations, purposes, and cultural meanings. Travel has often been seen as a pursuit driven by exploration, adventure, or necessity; pilgrimage, as a sacred journey undertaken for religious or spiritual fulfilment; and tourism, as a leisure activity motivated by the desire for relaxation, entertainment, or cultural enrichment. However, this research has demonstrated that these distinctions are increasingly inadequate in capturing the full range of experiences and meanings associated with these activities in contemporary society.

The results showed that the lines among travel, ceremony, and tourism are mixed, with reasons, experiences, and effects that greatly overlap. For example, a journey starting as a religious walk is also likely to assume the dimensions of a culture tour, just like a vacation trip can take on spiritual meaning for the traveling self. This crossing of lines problematizes the usual categories of holy vs. secular, religious vs. leisure, and purposeful vs. relaxed travel. Perhaps one of the most important facts about the study is that, through the development of a continuum model, it places travel, journey, and tourism on a continuum rather than as discrete categories. It accounts for diverse and at the same time highly dynamic activities because they tend to mix and overlap in the same journey. For example, a journey may have several activities that border on tourism, such as visiting historical places or cultural exchanges, yet on a touristic trip, one has moments of spiritual thought or traditional behavior. It has also put forward how liminality and ritual work to shape visitor, saint, and tourist experiences equally. All activities of the three include some kind of liminal period wherein the people go beyond their everyday grind to a place of renascence, change, and contemplation. This liminal experience is defined by rituals—religious, national, or personal—with which one colors the journey with meaning and relevance.

In conclusion, this research has successfully demonstrated the interconnectedness of travel, pilgrimage, and tourism, offering a new framework for understanding these activities as part of a broader spectrum of human mobility. By moving beyond traditional distinctions and embracing a more integrated approach, this study provides a foundation

for future research and practical applications in the fields of anthropology, sociology, and tourism studies.

This study, while contributing an enormous understanding of the anatomy of travel, journey, and tourism, is not without recognizing the limits that may have affected the results and conclusions. The first and foremost limitation of this research is the limited sample size that has been chosen. Although the subjects included in the study were quite varied, representing different religious backgrounds, regional settings, and trip experiences, the sample cannot still accommodate all kinds of views present across the world. Therefore, the results may not generalize to other groups, in particular, those from non-Western countries or places that are less researched where ideas of travel, journey, and tourism might differ significantly.

Future research should therefore come to grips with the shape of travel, migration, and tourism in more regional and cultural settings. It should therefore be possible for researchers to create more thorough and widely usable solutions by adding other places and people not listed here-particularly sub-Saharan Africa, Latin America, East Asia, and indigenous communities. This would allow study into kinds of odd travel and tourism that may not suit Western models or generally studied areas.

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