

**Research Space**  
Conference paper

**Conceptualising place attachment in pilgrimage destinations**

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## Conceptualising place attachment in pilgrimage destinations

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Freudian psychoanalysis perspective has been dominant in human behaviour research during the twentieth century till some academics such as Roger (1951) and then Maslow (1954) have criticised the way of defining behaviour and motivation. According to latter researchers, exploring self-actualization (Maslow, 1969) and meta-motivation, which compounds with a spiritual base, are as important as focusing on unconscious interactions with the environment to understand the human behaviour lapse. Moreover, harmonizing the individual traits with these spiritual values can lead to peak experiences which are known as “moments of highest happiness and fulfilment” (Maslow, 1964, p.19). In the tourism context, the recent swift mobility and consequently sameness-of-demand has produced excessive commercial uniformity in travels. The dullness in demand has also reflected on physical spaces which caused places to lose their original identities and emotional associations (Lewicka, 2011). This negative cause-effect reflection has increased the desire for unique, memorable, and authentic experiences in touristic places. Therefore, tourists tend to look for an attachment between themselves and the place, satisfying both physical and emotional motivations and experiences.

However, in religious tourism studies, there has been minimal research to understand both emotional and physical attachments with sacred places. Moreover, the question of how these attachments between tourists and the sacred places are formed and the role of motivation and experience has been scarcely examined. While current research emphasises the necessity of repeated visits for creating an attachment (e.g., Fu, Okumus, and Jin, 2019), understanding how tourists can develop this attachment with sacred destinations needs to be explored. Therefore, this study aims to examine the relationship of sacred sites' motivation and experience on place attachment and thereby elucidate the physical and emotional dynamics by which emotional bonding forms in sacred places.

### Bibliography

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