

Motorcyclist – Tourist's Corporeal and Spiritual Experiences

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Abstract

This article suggests that the space produced through the embodied practices of corporeal and spiritual movement of motorcycle tourists is a staged experience forming the gaze of the tourist-motorcyclist. Using the responses of 243 motorcyclists – tourists from four European countries, we found out that motor-cycle tourism mobility is a performed art with its own styles of relating to landscapes, sites and people. The results exhibited the moderate relationship between the lifestyle of motorcyclists and their desire for personal prestige and motives to escape from unpleasant everyday reality. Our study unpacked dwelling and experience intersect of the motorcycle tourists in the performance of tourism and framed how particular places are sensed and perceived at the same time as they facilitate corporeal and spiritual movement. This study will be helpful for tourism planners, tourism managers and owners of the small tourism enterprises in when creating new tourism products for modern tourist nomads. Furthermore, these findings will add to the body of knowledge about the role of tourist gaze and glance during the tourist travel.

Keywords: mobility, tourism, motorcycle, motives, corporeal, spiritual, lifestyle

1. Introduction

It is true that people never existed and lived in fixed locations and spaces. For ages, they are constantly moving physically and socially departing one living conditions and entering the other. Everything seems to be in a constant process of transformation. People activities usually centre on flows that involve various mobility like bodies, cars, trains, motor-bikes and bicycles. No period of flows is ever left without action. Even electronic voices occupy the space of flows. Castells (1996:412) argues that moving rather than strength is clearly the norm. Further, he argues that the space of flows links up off locales around shared functions and meanings (Castells, 2001). Tourism is such a period of flows comprised of various structures, functions and cultural models that are all subject to historical changes (Pagenstecher, 2010). Movement is related to physical activity and creates specific social conditions and changes in the everyday lives of people (Stadler, 2003). Millions of people from different spaces and with different socio-cultural, cultural and professional backgrounds are on the movement for different reasons. These reasons are mainly influenced by a variety of extrinsic and intrinsic factors, and based on, deep, travel experiences. This article suggests that the "nature" of travel by motorcycle is complex comprising of spiritual, corporeal and staging experiences forming the gaze of the tourist-motorcyclist.

Nowadays everyone is affected by some tourism activity. People were nomads for centuries seeking for additional resources and better living conditions as they do today. Among the diverse and heterogeneous group of modern nomads, the tourists, travellers are the largest and the most diverse social group. They are comprised of specific individuals with differing personal styles, interests, values and necessities. Schivelbusch (1986: 197) has stated that the world has become one large department store in which countryside and cities are involved. According to empirical evidence, during the last two centuries new ways of tourist travelling have increased in number and specificity and are constantly developing. The focus on mobility increased the importance of visitor travelling in tourism studies and provoked the need to consider them systematically from a different point of views. Early researchers of tourism and visitor motives like Cohen et al (1974) soon recognized that the knowledge about visitor experience with flexibility is essential for understanding tourism. In response, researchers of tourism in early tourism studies paid a lot of attention to the motives

of visitors by creating various tourist typologies. Many of them thoroughly researched the definition of tourist destinations and linked it to the motives of visitors. Moreover, only a few researchers linked the business of tourism travel to tourist motives. Larsen (2001) and Aitchison, MacLeod & Shaw (2000: 29) even argue that travel motives were often neglected by scholars and researchers (Peacock et al, 2004). Contrary, Larsen (2001) holds rigid stance arguing that tourism travel is only a necessary evil for reaching the desired destination.

This article will show that the mode of transportation is closely connected to the perception of the status of the traveller in the society, his or her conduct, and his or her steadfast cognitions about spirituality and the uniqueness of tourism experiences. Our aim is to investigate experiences of tourists being on the move with a motorcycle. We will focus on the underlying motives of motorcycle tourists, their unique behaviour and their quest for spirituality and authenticity. We argue that arriving progress through various spaces to the destined tourist area is equally crucial to the experience of destining tourism area. It is an integral part of visitor's experience. Moreover, the experience of arriving drive with motorcycle has never been researched, and this study is a contribution to the analysis of the motives for tourism travel. We aim to reveal in this article how motorcyclists spiritually and corporeally experience the tourism landscapes when travelling with a motorcycle. Further, our goal is to contribute to the better cognizance of the embodiment and performance, staging and enacting of the mobile culture travelling through the tourism scapes.

Additionally, this article is the unique contribution to the transforming of the social sciences transcending the difference between transportation research and social research. Social relations are put into travel by connecting different forms of transport with intricate patterns of social experience.

2. Literature Review and Hypotheses

2.1 Mobility technology affecting travel lifestyle

Through the decades the way of tourist travelling radically changed. Modern life is comprised of flexibility in the area of transportation using mobile homes, mobile communication technology, system information technology, flexible careers and work places, and mobile finances. Kakihara and Sorensen (2002) require flexibility to all activities and interactions that people perform.

Corporeal mobility, as a part of a lifestyle of a modern man, is becoming more prominent. It is gaining more and more attention by researchers in social and natural sciences. Quick development of technology and transportation, news and information, which become increasingly difficult, changes socio-cultural patterns of behavior. New technologies bridge area barriers between historical places and synthetic environments can create multiple sites simultaneously. This process can be easily observed in shopping malls. Moreover, this is the way capitalism speeds up the flexibility of machines, objects, and information (Larsen, 2001).

Modern society has developed to, actual and budget forms of mass transportation that has provided the resources and the opportunity for people to participate in tourism activities. New modes of transportation form even more complete, novel experiences of spatiotemporal mobility than ever before (Schivelbusch, 1979; Vannini, 2009, 2011). Experiences of physical change as being produced, and are produced by different identities and cultural hybridity, are affecting disconnection with the place (Cohen et al., 2011). Mobility becomes isolated. It offers the customer the opportunity to influence toward money consumption and diversification of lifestyles (Pickering and Weber, 2006: 75). Better communication, transportation and shelter attract new customers to the tourism industry. Today, when visitor - consumer wants quicker, cheaper and easier use, only technology can aid the tourism to fulfill the customers demand.

Technology affects bodily movement of modern nomads in the tourism spaces is linked to advanced transportation technologies that are constantly developing. 'Walker' is replaced by real motorized driver or passenger. Motorized tourists get their specific, individual experiences on the move. They perceive themselves in the process of interacting with the physical, social and cultural context. Motorcycle is not only means to move around, but also highly refined technology for visually experiencing or consuming different places. Some research findings show that motorcyclists are mainly men and professional people. They are affluent and do not actively seek risk. Motorcyclists like company and travel in groups and they enjoy travel as much as destination itself (Walker, 2011).

Besides, motorcyclist is the author of experiencing personal life-style, travel autonomy and social status during travel to unusual heterotopic tourist places. What is, therefore, neglected in the travel research, is the emphasis upon visitor's dream during travel to, between and from different tourist places. This argument corresponds with the fact that tourist trips are not only mobile devices, facilities and natural resources, but services, experiences, feelings and meanings. The delivering of meaning is nevertheless the core product of tourism, which is of a highly symbolic nature. 'Travel geek' is a matter form and a bit of a tourism dream factory (Larsen, 2001).

2.2 Traveller lifestyle

Lifestyle of a person is largely indicated by its activity model driven by interests and opinions. This is especially true for those related to self-image to consider the social status. Rosengren (1995) defines the modern lifestyle as a pattern of an isolated case determined by core values and attitudes. It differentiates from patterns of activity determined by system characteristics of society, and from the established forms and ways of life. It is said that a lifestyle reflects an individual's attitudes and his or her worldview. Here, should be noted that not all aspects of performance are entirely individual and voluntary. Social systems and technology can disrupt the life choices available to the individual and group, projecting symbols and making differences (Spaargaren and Van Vliet, 2000). Lifestyle can be used as a means of socially stratifying individuals' through social class, occupation, ethnicity or culture.

Moreover, lifestyle locates as a product of the same post-industrial period (Binkley, 2004). It is the fact that a worldview contains prevailing cognitive orientation of an individual or group. It is encompassing the wholeness of the individual or group's knowledge and point of view. Lifestyle response is primarily a means of creating a sense of self, and a means for creating cultural symbols that define its social responsibility. Prestige as a cultural symbol is generally a reason, the social structure that influences the perception of the social status. It is accompanied by reputation, which is driven by the desire to achieve status in the community, and articulated as the unique communication system. Status symbols as an identifier of a social status are often related to money and to the rich network of connections. In reality, they take someone with a lot of energy and control the body's relative social status in the society. Social status is closely related to consumption behaviour, and so are the everyday activities, which introduce consumer to many opportunities to know different products or services. As a result, a consumer becomes what he or she possesses and is measured by products and services that are ranked as distinguished (Campbell, 1987: 319). Artefacts like money, an auto or motorcycle, a property, and thriving clothes, are often symbols of prestige (Cherrington, 1994: 384). In the tourism area, for example, some tourist destinations as Hawaii are ranked as leading in opposition to some others, though attractive destinations, which are perceived as normal.

Status symbols are not the only identifiers of an individual lifestyle. Goffman (1959) considered staging as the link between the individual and group. Moreover, Goffman (1959) argues that social actor decides which principles and the clothes he will choose when presenting himself to the audience to pursue his desired image. He presents himself to an audience. Actor's performance is based on cultural values, norms, and expectations aimed at approval from other members of a society. When he succeeds carefully performing, the members of a society will judge him as he wants to be viewed.

It is necessary to note that today lifestyle of an individual is not so much of a performance. According to Bourdieu (1984: 184) individual's lifestyle must be broadened including individual tastes in food, habits and behaviour, as indicators of the fit to the society. Modern life is porous and responsive to individual attitudes, interests, and motives that often cause changes. It is also the ability to achieve one's personal goals and desires. For example, today many people can gain respect and emulate some action or keep the lifestyle they want. In particular young people can easily be misuse their life style. Studying life-style is associated with tourism for decades. Historically and typologically, tourism ascribes to property or to individual status (Towner, 1996).

2.3 Magic of illusion

Tourist typologies usually depend on the notion that the knowledge about tourists is separated from everyday life. Very often people have travelled away from their place of residence and performance in order to participate in tourism, and most still do. This relocation is complete, social and cultural. Contrary, Urry (1990) argues that new tourism destinations and attractions have emerged which represent the tourism sector is de-differentiated from normal. Sharpley and Sundaram (1994) are convinced that the need for revision of the environment is not the overall purpose of modern tourists. Distinctions between everyday life and visitor experiences are blurred to the extent that they signify the end of tourism (Lash and Urry, 1994). The following statement grows to the argument that experiences, which were once confined to tourism like enjoying gazing at distant sights and observing other cultures, can, be accessed and presented through modern electronic devices (Lash and Urry, 2002).

The journey out of the sphere of commodities has itself become a commodity. The romantic spirit of imagination is fading away, and it becomes meaningless. The cognitions of the modern tourist slowly change from relaxing and escaping the common problems to one of fulfillment and enrichment. Tourist experience is becoming more serious than reality. Moreover, modern tourist travel is about finding his or her identity (Santos and Yan, 2010; Ambrož and Ovsenik, 2011). However, there are some scholars like MacCannell (1973), who fiercely reject the notion that tourism is simply a

pleasure. He is convinced that tourism has significant implications for the majority of people.

2.4 *Tourism travel and spirituality*

Traditionally, scholars viewed travel as being deprived of spiritual meaning. Indeed, travel preferably includes certain sociocultural practices involved in travel like walking, travelling by rail, driving, motorcycling and air-travel (Urry, 2000: 51). Larsen (2001) argues that a contemporary recreation of relaxed auto mobility is related to car's flexibility and imagined space and seduction of the road. McCannell (1989) argues that modern societies have become inauthentic, and tourists have become secular pilgrims searching for the authentic. However, modern tourists are becoming preoccupied with nature and are certainly much focused around the self. They strive for self-awareness and are becoming a guest in their own identity (Jokinen and Veijola, 2002: 34). Vision generating machines like train, car, or motorcycle show radically different visual experience called 'travel glance'. Cinematic experience of moving landscape images gives the participants the presence of their importance and affects their perception of the body and spiritual world (Larsen, 2001). Regarding motorcycle travelling, these experiences are even more emphasised. They need more knowledge of space and the desire for the travellers is even more alluring. Motorized 'flânerie' according to Larsen (2001) is set into motion.

Nevertheless, tourism is a complex product of a highly symbolic nature (Pagenstecher, 2002). Tourism products must be properly delivered, performed, and implied. The production of meaning is of utmost importance for visitors when they enter the tourism dream factory made of consciousness, reshaped selection and the visual perception of the sights by the individual tourists. Enzenberger's point of view shows tourism as the romantic escape from the industrial world, following the moving images of untouched nature and natural history (Enzenberger, 1958). Visitor distances himself from the inspiration that carries a negative connotation, suggesting that escapists are unhappy. Tolkien (1939) came to similar conclusions arguing that escapism has a bit of emancipation in its attempt to infer a different reality. Escapists are considered to be ineffective and unwilling to accept meaningfully with the real world. Sometimes escapism from the technological and rational viewpoint might be a reason for a new more humane, social order (Bloch, 2000).

Lately, spirituality is becoming the principal reason for travel. It presents an effective way to find the true self. Many authors address this issue (Brown, 1998; Pesut, 2003; Grayling, 2003; Dallen, 2006; Gallagher, 2009; Ambrož and Ovsenik, 2011). The metaphorical concept of spirituality is based on a vision, where no structure is relevant but only understood cognitions of the personalized ideas form the 'out-there-ness'. Tourism travel is the only way to search for meaning that must be discovered by a tourist himself (Jarvis, 2005). It is a form of a spiritual pilgrimage, driven by confidence. On the other extreme, it is a form of seeking to fill some individual or spiritual need through tourist activities (Sharpley and Sundaram, 2005).

2.5 *Motorcycle tourist travel*

Despite an increased interest in tourist travel, only few studies have focused on the process of motorcycle travelling (Pirsig, 1974; Gagné and Austin, 2010). Austin, Gagné, and Orend (2010) argue that highly commoditised subculture: "... has emerged in the past twenty years and is made up of virtuous citizens who are more concerned with imitating the style of outlaw bikers, long-distance riding, motorcycle maintenance, or honing riding skills.« Further, authors examine motorcycle posers' as honest citizens who are more concerned with imitating the style of exile motorcyclists than to become one. Their concern for long-distance riding, motorcycle maintenance, or managing riding skills is unsatisfactory. They perform their touring on many styles of a motorcycle. However, in parallel many other subcultures emerged which vary by type and version of motorcycle. According to Gagné and Austin (2010) they can be differentiated by the degree of involvement in crime, and commitment to riding. Nevertheless, motorcycle subcultures have a common denominator, which is a serious commitment to motorcycle travelling. Serious motorcyclists may be involved in various subcultures like outlaw gangs, sport biking, racing and touring (Austin & Gagné, 2008). In summary, diverging motives for motorcycling exist that allow the participation of the different social actors from different levels of society. Touring motorcyclists often choose to run giant motorcycles that are well equipped for all kinds of weather and travel conditions.

Regarding with the above theoretical issues we propose the following relevant hypotheses:

Hypothesis 1: The personal lifestyle of motorcyclists' – tourists motivates prestigious experiences when travelling by motorcycle.

Hypothesis 2: The personal life style of motorcyclists' – tourists motivates their desire to escape from everyday life.

3. Methodology

This article draws on quantitative research of tourist - motorcyclist's embodiment and performance, staging and when travelling through the tourism scapes. We used the quantitative methodology of research to systematically reveal the motives and prestigious experiences and a life style of a tourist that travels with motorcycle. Further, our intent was to generalize from a sample to population revealing the core factors of the life style and the tourism experiences of a tourism travelling motorcyclist. The performance turn (Edensor, 2006) argues that tourism is not just seeing but being, doing and touching. This concept indicates how tourist experience places in multi-sensuous ways that involve bodily sensation and effect. As applied to our study, this theory holds that prestigious experience and embodiment perform through the desire of a motorcyclist to escape from everyday life experiencing the tourism scapes when travelling with motorcycle.

3.1 Research sample and data collection

To create a generalizable measure of the touring motorcyclists, we involved 243 motorcyclists from various parts of Slovenia, Croatia, Italy, Greece, Netherlands, Austria, and Germany. The majority of them were from Slovenia. The sample included 184 men and 59 women. Ages of participants ranged from 15 to 68, and their average age was 34. In respect to education, 12 has preliminary school, 168 were high school graduates, 57 were college graduates, 4 were post-graduates, and 1 held a PhD. 20.6 % of the respondents experience management status in their company. Less than 33 % of them were married, and 72.8 % of them were employed. About 67 % of respondents travel seldom, and about 33 % travel moderately.

3.2 Measuring instrument

My friend motorcyclist introduced us to several motorcyclists at their motorcycle venues in Slovenia. We started photographing motorcyclists' communities and was keeping notes about conversations with them. As a result, the survey instrument with 36 questions was developed. Items reflected the specific content of the seven themes: Self-development, Cronbach's alpha reliability: .80. Personal prestige, Cronbach's alpha reliability: .63. Escape from every-day life, Cronbach's Alpha reliability: .76. Spiritual experience, Cronbach's alpha reliability: .86. Competitiveness, Cronbach's alpha reliability: .73. Resources, Cronbach's alpha reliability: .68, and Commitment to work, Cronbach's alpha reliability: .63. I interspersed items from the scales randomly throughout the instrument. Each was accompanied by a five point-scale in a Likert format (1 = strongly agree, 5 = strongly disagree) for all items. Further, we previously tested the questionnaire with five randomly chosen motorcyclists in one of their annual venues in Slovenia. Two were married and retired couple who joined a motorcycle club to travel in a group. The other two were technicians from Slovenia, and one of the testers was the owner of a small firm from Germany. We revised the questionnaire on the basis of their recommendations. Because some respondents were apt to have minimal education, they recommended some changes in wording. During the years, 2010 and 2011 we attended several motorcycle events in Slovenia and polled 243 motorcyclists.

4. Results and Discussion

4.1 Factor analysis

Table 2 shows the results of subjecting the material to principal component factor analysis with Varimax normalized as a technique of rotation to establish content validity of the a-priori dimensions. Specifying five factors were found to have produced the most interpretable results. Factors explained 56.01% of the total variance.

The first factor, Self-development, explained the 21.33% of variance. Respondents agreed that work is a significant factor of their self-development. They thought that properly paid, non-stressful and secured work develops autonomy, independency, and responsibility. At the same time, meaningful work develops their potential and gives them the room for enough leisure time. The second factor 'Personal prestige' explained the 13.40% of variance. Respondents associated their way of tourism travel with their position and prestige in a society, and with keeping their profile in the eyes of the prominent members of society. The third factor escape from every-day life explained 6.55% of variance. It derived meaning from intertwined and authentic experiences of tourist travel. The fourth factor Relaxation explained 4.82 % of variance revealed how respondents can heal their body and soul. For them, travelling with a motorcycle is an opportunity to release their spiritual and physical potentials. The fifth factor, Competitiveness, explained 3.69 % of variance and

emphasised the role competitiveness in the man's life and creates respect of other people in a society. The sixth factor, Resources, explained 3.31 % of variance and pointed to the significance of the financial resources that enable motorcycling travel. The seventh factor Commitment to work, explained 2.92 % of variance and emphasized the connection of the respondents relation to work and the relation of work to the society.

Table 1: Factor analysis

Factor	Components						
	Personal development	Prestige	Escape	Relaxation	Competitiveness	Resources	Work commitment
Mean values	4.37	2.74	3.62	4.16	3.56	3.29	3.70
Cronbach's alpha	0.80	0.63	0.76	0.86	0.73	0.68	0.63
We must take responsibility for our lives.	0.71						
It is necessary for a man to be autonomous and independent.	0.74						
A man should continuously strive for the new knowledge in different areas.	0.70						
Work gives a man an opportunity to exploit all his or her potentials.	0.66						
Work must allow a man enough quality leisure time.	0.69						
Work must be paid properly.	0.75						
Work should not be stressful.	0.75						
Work must provide for a secure employment.	0.74						
I travel with motorcycle because my friends do.		0.48					
I travel because it makes me feel I am something unique and deserve consideration of other people.		0.67					
I travel using motorcycle to keep my profile in the eyes of my friends that are high class members of the society.		0.75					
I move to become a member of the company and can develop my dreams and expectations.		0.59					
I travel because I try sexual pleasures and new experiences.		0.60					
I travel because I have higher prestige between the people of the higher classes.		0.77					
I travel because I can handle high risk events.		0.69					
I travel because it makes me think that this is the perfect way to combat traditions in my local environment.		0.65					
I travel because I can get different things.		0.54					
I travel because I am convinced that such travel secures my position in a society.		0.75					
Tourist travel is my opportunity to think and seek meaning.			0.61				
When I travel I have a feeling that I digress from real life that is often a burden for me.			0.67				
Intertwined and authentic experiences of tourist travel help me find the meaning of my life.			0.70				
Tourist travel is often my chance to know parallel reality.			0.77				
Tourist travel gives me an opportunity to seek different realities.			0.67				
Travel by motorcycle is dangerous.			0.58				
I do not allow other people to tell me what to do.			0.41				
I like the unusual way of traveling.			0.40				
Tourist travel is an opportunity for me to release spiritual and physical potentials.				0.76			
Tourist travel is my pleasure and fun beyond all limits.				0.69			
Tourist travel changes my dull and depressive everyday reality.				0.56			
Tourist travel heals my body and soul.				0.73			
I can relax and gain new strengths for the creative work.				0.43			
Motorcycle is my joy and my inspiration.				0.63			
Work is an opportunity for a man to win the respect of other people.					0.69		
The priority of maintaining individual economic incentives is more significant than achieving greater income equality					0.68		
Competitiveness is desired and inherent cost and benefits to all members of the community.					0.71		
The government must provide for more entrepreneurial motivation, and direct commercial relations less.					0.55		
I have enough resources to travel with motorcycle.						0.75	
I have enough money, and I can afford travel with motorcycle.						0.66	
I travel by motorcycle because it allows me to arrange travel autonomously.						0.45	
My finances allow me to move this way.						0.70	
Work is a commitment to the society.							0.58
People who do not want to work are lazy.							0.62
It is degrading to be paid for the work we have not done.							0.56

To see if the factor analysis for our example from Table 2 is just, we tested it with The Kaiser-Meyer-Olkin (KMO) degree

of sampling adequacy. A Kaiser-Meyer-Olkin provides an indication (between 0 and 1) of the proportion of variation among the variables that might be accepted variance. According to Kaiser Index, the results of our example in Table 4 showed that factors research is commendable (KMO = .867; sig = .000).

4.2 Regression analysis

In order to verify the validity of impact of personal motorcyclist' life-styles on their prestigious experience and their feeling that they temporary dwell in the parallel reality when travel with motorcycle, we considered regression analysis to be an adequate analysis method. We included Personal development, Relaxation, Competitiveness, Resources, and Commitment to work as the independent variables and the Personal prestige as pull desire and Escape from everyday life as push desire, as the dependent variables. We included education as a moderator variable in the regression equation.

Table 2: Effects of the lifestyle of motorcycle tourists on prestige and escape experiences

Dependent variables	Multiple - R	Multiple - R ²	Adjusted - R ²	MS - Model	SS - Residual	df - Residual	MS - Residual	F	p
Personal prestige	0.59	0.34	0.32	7.78	119.30	233.00	0.51	15.20	0.000***
Escape	0.64	0.40	0.38	9.06	106.49	233.00	0.46	19.82	0.000***

Notes: *p < 0.05; **p < 0.01; ***p < 0.001.

The regression model proved to be adequate and corresponded to the data as seen in Table 2. The Table 3 shows that the personal prestige ($R^2 = 0.32$, $F = 15.20$, $p = 0.000^{***}$) was significantly and positively regressed on relaxation ($\beta = 0.17^*$), the competitiveness ($\beta = 0.24^{***}$), the financial resources ($\beta = 0.32^{***}$), and the work commitment ($\beta = 0.23^{***}$). Contrary, personal prestige was significantly and negatively regressed on personal development ($\beta = -0.37^{***}$). Thus, the hypothesis that the personal lifestyle of motorcyclist – tourists motivates prestigious experience travelling with a motorcycle is accepted.

We can conclude from the results that motorcyclists – tourists saw the travel with motorcycle as the realization of their status in a society and in a belonging social group. They invested their resources to travel with motorcycle; they were competitive, committed to work, and they needed to relax to heal their body and soul. However, they saw their self-development in the prestigious activities that compensated their lack of work-status recognition in a society. They are convinced that their higher position is a result of their way of personal life-style resulting as travelling and practising tourism. Their sense of uniqueness makes them think that they deserve exceptional treatment from other people. Education did not significantly moderate the relationship between pull motives and personal prestige of motorcyclists - tourists.

Additionally, this motorcyclist who wanted to relax ($\beta = 0.49^{***}$), who were competitive ($\beta = 0.22^{***}$), had enough financial resources in their possession ($\beta = 0.11^*$), were committed to their work ($\beta = 0.14^*$), and had a primary school education or high school education, expressed their meaningful desire to escape from every-day life. ($F = 19.82$, $p = 0.000^{***}$) So we can accept the second hypothesis that motorcyclists – tourists use motorcycle travel as a means to escape from the dullness of everyday life. Tourist travel is the opportunity for them to release their spiritual and psychical experiences. Motorcyclists identify perspective along the way \, and their presence records the freedom of mental and physical potentials as it is moved' through them. Travel through physical space is a fun and enjoyment for them beyond all limits. It has the therapeutic impact on their heart and soul. On the emotional level, motorcycle travel sweeps the depressive everyday reality aside. The travel with motorcycle is the unique opportunity to seek alternative reality and to see the tourism landscape differently. Motorcyclists' corporeal and spiritual journey through space is often intertwined with authentic experiences that promote them to seek the true meaning of their life. It makes him, or her to think and actively seek explanation of all things. As a result, the refreshing regression from the real life happens, burdens turn off, and different realities appear in their mind. Travel becomes true, tangible, and practical experience.

Table 3: Collinearity statistics for terms in the equation

Predictors	Prestige						Escape					
	Level of - Effect	Tolerance	Inflation factor	R square	Beta in	Partial	t	p	Beta in	Partial	t	p
DEV		0.67	1.50	0.33	-0.39	-0.37	-6.02	0.00***	-0.10	-0.10	-1.60	0.11
RELAX		0.73	1.36	0.27	0.17	0.17	2.69	0.01*	0.49	0,48	8.27	0.00***
COMP		0.71	1.42	0.29	0.24	0.24	3.75	0.00***	0.20	0,22	3.40	0.00***
FINRES		0.85	1.18	0.15	0.32	0.34	5.53	0.00***	0,11	0,13	2.00	0.05*
WORK		0.73	1.37	0.27	0.23	0.23	3.68	0.00***	0.14	0,15	2.30	0.02*
EDU	COL	0.62	1.61	0.38	-0.13	-0.12	-1.87	0.06	0.04	0,04	0.65	0.51
EDU	HS	0.62	1.61	0.38	-0.03	-0.03	-0.43	0.67	0.15	0,15	2.36	0.02*
EDU	PS	0.94	1.06	0.06	0.04	0.05	0.82	0.41	0.11	0,13	2.06	0.04*

Notes: *p < 0.05; **p < 0.01; ***p < 0.001.

5. Discussion and Conclusion

We proposed a travel glance model described by Larsen (2001), which emphasises tourist's dream during travel to, between and from different tourist places. It confirms the notion that tourist trips are not only mobile devices, facilities and natural resources, but services, experiences, feelings and meanings. This study mainly discussed the impact of motorcycle - tourist's personal life style on the tourist travel through the experience of personal prestige and through the sense of escape from every-day life.

Research results showed that motorcycle tourist travel is the unique mobility experience that must be considered when planning of the tourism products and services. In this way, tourist enterprises can promote different strategies to address this new dimension of mobility, and create new tourism strategies. Motorcyclists travel to relax and to fulfil their personal prestige motives.

Moreover, this study revealed some information on the tourism mobility, which is closely attached to the life-style of dynamic, modern nomads. This article seeks to add a new awareness to a cultural analysis of experience of motorcycle flexibility into tourism studies through the analysis of their influence and push motives.

What is, therefore, neglected in the travel research, is the emphasis upon visitor's dream during travel. This argument corresponds with the fact that the delivering of meaning is nevertheless the core product of tourism, which is of a highly symbolic nature. 'Travel geek' is a matter form and a bit of a tourism dream factory (Larsen, 2001).

The results of this research can be generalised, and the results can be used by the tourism planners and creators of the new tourism products. The impact of personal lifestyle on pushes and pull motives of motorcyclists – tourists, will help travel agents and mobility researchers to make new products. Additionally, they will contribute to the generation of new knowledge leading to a comprehensive understanding of human mobility experiences.

In further research, it would be desired to study the travel glance experience which includes tourist travel by air-balloons, bicycles, mobile homes, and small airplanes powered by solar energy. It would be useful to determine the correlation between the push and pull motives and life-style of mobile tourists using different transportation means.

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