http://dx.doi.org/10.18623/rvd.v23.4468

THE EFFECTS OF MINDFULNESS, FLOW EXPERIENCE AND TRANSCENDENTAL EXPERIENCE ON SATISFACTION IN YOGA TOURISM

OS EFEITOS DA ATENÇÃO PLENA, DA EXPERIÊNCIA DE FLUXO E DA EXPERIÊNCIA TRANSCENDENTAL NA SATISFAÇÃO NO TURISMO DE IOGA

Article received on: 11/10/2025
Article accepted on: 2/9/2026

Alina Bazarkul*
*Muğla Sıtkı Koçman University, Muğla, Türkiye
Orcid: https://orcid.org/0009-0000-5398-825X
bazarkulovalina@gmail.com

Reyhan Arslan Ayazlar*
*Muğla Sıtkı Koçman University, Muğla, Türkiye
Orcid: https://orcid.org/0000-0002-9546-9412
reyhanayazlar@gmail.com

The authors declare that there is no conflict of interest

Abstract
Yoga tourism is gaining popularity among individuals worldwide who are increasingly prioritizing well-being. Yoga retreat centers serving this purpose offer participants a holistic experience with wellness programs that include yoga, meditation, and breathing practices. This study examines the impact of participants' mindfulness on satisfaction during yoga retreats. It also examines the indirect impact of mindfulness on satisfaction through flow and transcendence experiences. The study utilizes structural equation modeling for data analysis. Purposive sampling was used to collect data from yoga tourists. Data were collected from 293 individuals who voluntarily attended various yoga retreat centers in Akyaka, Turkey. The findings indicate that mindfulness has a direct positive impact on both experience satisfaction and life satisfaction. Furthermore, mindfulness indirectly contributes to these outcomes through its influence on flow and transcendence experiences. These results highlight the potential benefits of systematically incorporating mindfulness-based and flow-inducing practices into yoga tourism programs to enhance participant satisfaction and long-term well-being. Theoretically, this study contributes to the literature by extending the conceptualization of customer satisfaction within the context of yoga tourism, integrating the constructs of mindfulness, flow, and transcendence experience. Practically, the findings offer valuable insights for yoga retreat centers, wellness facilities, and destination managers

Resumo
O turismo de ioga está ganhando popularidade entre pessoas em todo o mundo que estão cada vez mais priorizando o bem-estar. Os centros de retiro de ioga que atendem a esse propósito oferecem aos participantes uma experiência holística com programas de bem-estar que incluem ioga, meditação e práticas de respiração. Este estudo examina o impacto da atenção plena dos participantes na satisfação durante os retiros de ioga. Ele também examina o impacto indireto da atenção plena na satisfação por meio de experiências de fluxo e transcendência. O estudo utiliza modelagem de equações estruturais para análise de dados. A amostragem intencional foi usada para coletar dados de turistas de ioga. Os dados foram coletados de 293 indivíduos que participaram voluntariamente de vários centros de retiro de yoga em Akyaka, na Turquia. Os resultados indicam que a atenção plena tem um impacto positivo direto tanto na satisfação com a experiência quanto na satisfação com a vida. Além disso, a atenção plena contribui indiretamente para esses resultados por meio de sua influência nas experiências de fluxo e transcendência. Esses resultados destacam os benefícios potenciais da incorporação sistemática de práticas baseadas na atenção plena e que induzem o fluxo em programas de turismo de yoga para aumentar a satisfação dos participantes e o bem-estar a longo prazo. Teoricamente, este estudo contribui para a literatura ao ampliar a conceituação da satisfação do cliente no contexto do turismo de ioga, integrando os conceitos de atenção plena,

aiming to improve tourist satisfaction and overall experience quality.

Keywords: Health Tourism. Yoga. Mindfulness. Flow Experience. Transcendent Experience. Satisfaction.

fluxo e experiência de transcendência. Na prática, os resultados oferecem insights valiosos para centros de retiro de ioga, instalações de bem-estar e gestores de destinos que buscam melhorar a satisfação dos turistas e a qualidade geral da experiência.

Palavras-chave: *Turismo de Saúde. Ioga. Atenção Plena. Experiência de Fluxo. Experiência Transcendente. Satisfação.*

1 INTRODUCTION

As a prominent branch of health tourism, wellness tourism has gained substantial momentum worldwide, driven by growing interest in the preventive dimension of healthcare expenditures. According to the Global Wellness Institute (2023), the global wellness economy reached $6.3 trillion in 2023 and is projected to grow to $9 trillion by 2028. Among the ten core components of wellness tourism identified by Forlani, Dini, and Pencarelli (2022), mental and physical well-being stands out as a key dimension. This component encompasses a wide array of practices, including yoga, meditation, mindfulness, breathwork, and holistic healing techniques. Yoga tourism, one of the fastest-growing segments in recent years, now accounts for approximately 30% of the global wellness economy (Global Wellness Institute, 2023). Tourists engaging in wellness tourism spend, on average, 53% more than conventional tourists (Zhong et al., 2021). The yoga tourism market was valued at $154.1 billion in 2021 and is expected to grow at a compound annual growth rate (CAGR) of 5.8% through 2030 (Grand View Research, 2023). These figures underscore the strategic importance of yoga tourism not only in enhancing individual well-being but also in contributing to economic development at the destination level. In response, many tourism destinations are actively working to expand their wellness tourism offerings by integrating mental and physical health programs—such as yoga, meditation, and mindfulness—into luxury resorts, retreat centers, and specialized spa facilities.

In general, yoga is described both as a tourism activity and as a form of tourism (Maddox, 2015). Existing studies have explored the motivations that inspire yoga tourists.

These motivational factors include the pursuit of spiritual enrichment and inner self-discovery (Aggarwal et al., 2008), the desire for relaxation, health, and well-being (Gerritsma, 2009), and the appeal of social engagement (Patterson et al., 2016). While the yoga tourism literature extensively discusses the motivational drivers of yoga tourists, there remains a need for further research to identify the factors influencing their satisfaction. The literature also highlights the significance of concepts such as mindfulness, flow experience, and transcendental experience in tourism context. Research indicates that mindfulness training enhances tourists' ability to stay present in the moment, thereby improving expectation management and experience satisfaction (Santos-Llorens et al., 2024). Studies have also found that flow experiences during tourism activities can increase both the duration of stay and visitor satisfaction (Ghaderi et.al., 2024). Tsaur et al. (2012) examined the relationship between transcendental experience, flow, and happiness in the context of mountaineering. However, there is a limited number of studies that simultaneously explore the effects of mindfulness, flow experience, and transcendental experience on satisfaction—specifically, both experience satisfaction and life satisfaction (Csikszentmihalyi, 1990; Kabat-Zinn, 2003). Therefore, the aim of this study is to examine the satisfaction levels of tourists who have participated in yoga experiences at retreat centers in Akyaka, Türkiye, by exploring the mediating roles of mindfulness, flow experience, and transcendental experience.

2 LITERATURE REVIEW

Although the roots of yoga can be traced back to the Vedic period, its global dissemination largely began with Swami Vivekananda's speech at the Parliament of the World's Religions in Chicago in 1893 (Bryant, 2009). Today, yoga has evolved beyond a purely spiritual practice into a universal discipline aimed at improving physical health, managing stress, and enhancing quality of life. Studies have shown that regular yoga practice reduces stress levels, regulates blood pressure, and increases life satisfaction (Ross & Thomas, 2010). The recognition of yoga as Intangible Cultural Heritage by UNESCO and the declaration of June 21 as the International Day of Yoga have further underscored its global significance.

In recent years, the growing interest in yoga tourism has brought the concept of mindfulness to the forefront of both academic and applied research. Popularized by Jon Kabat-Zinn (2003), mindfulness is defined as "paying attention in a particular way: on purpose, in the present moment, and non-judgmentally," and is regarded as both a cognitive process and a way of life (Baer, 2003). Studies within the context of yoga tourism have found that mindfulness-based yoga retreats facilitate stress management, strengthen emotional regulation, and enhance psychological flexibility (Grossman et al., 2004; Sharma et al., 2014).

Alongside mindfulness, the concept of flow frequently emerges as a psychological state experienced during yoga practice. Defined by Csikszentmihalyi (1990), flow refers to a state of consciousness in which an individual is fully immersed in an activity, losing track of time and experiencing intrinsic motivation. Elements such as breath awareness, body–mind integration, and intentionality have been found to promote the flow state in yoga (de Manincor et al., 2021). Furthermore, yoga retreats have been shown to trigger flow experiences, which in turn enhance participant engagement and overall well-being (Kirillova et al., 2020).

In addition, transcendental experience holds significant value in yoga tourism, particularly in terms of spiritual transformation and identity construction. Such experiences are characterized by a sense of unity, the dissolution of time and space, and altered states of consciousness (Yaden et al., 2017). Research has demonstrated that yoga and meditation can lead to such altered states, fostering psychological resilience and life satisfaction (Garcia-Romeu, 2021; Hanley et al., 2020). Hanley & Garland (2021) found that meaningful spiritual experiences during yoga retreats were positively associated with self-compassion and post-traumatic growth. Both transcendence and flow involve the blurring of self–other boundaries and a profound sense of oneness with the environment (Nakamura & Csikszentmihalyi, 2014).

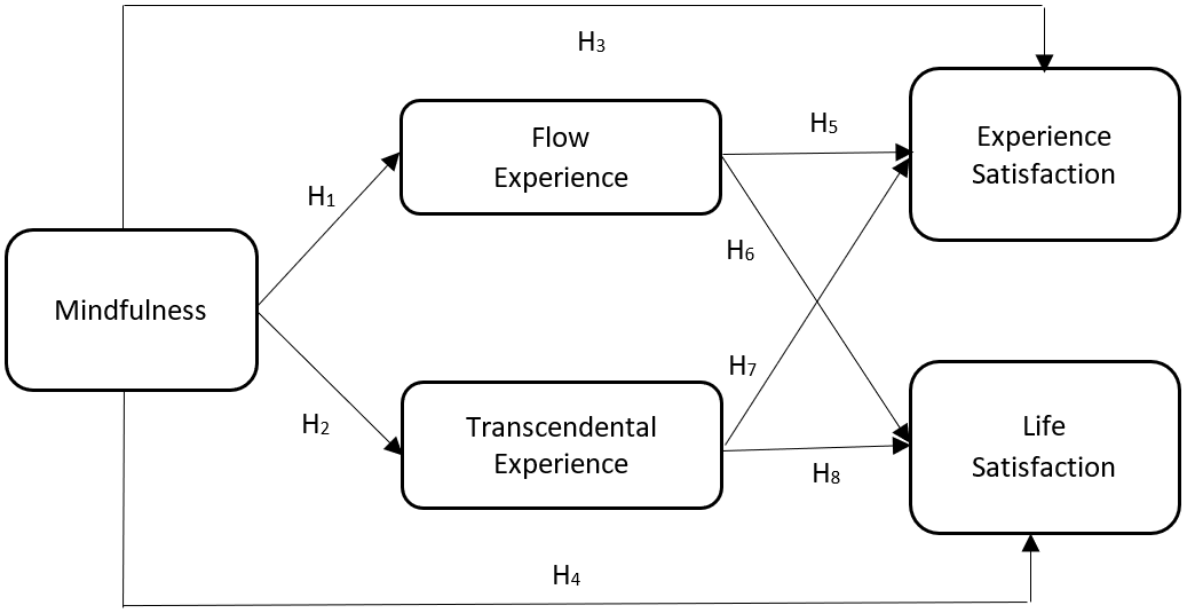
In conclusion, mindfulness, flow, and transcendence emerge as three core psychological constructs that shape participant satisfaction in yoga tourism. Each contributes positively to life satisfaction (Kaya et al., 2024; Wu & Liang, 2011; Tsaur et al., 2012), yet the interaction among these constructs remains underexplored. This study aims to address this gap by offering a deeper understanding of the multidimensional nature of participant satisfaction in yoga tourism.

2.1 Hypothesis development

The research model is fundamentally grounded in the principles of positive psychology. Accordingly, it examines not only the direct effect of mindfulness on customer satisfaction but also its indirect effects mediated through flow experience and transcendental experience. The proposed research model and associated hypotheses are presented in Figure 1.

Figure 1

Research Model



This study suggests that mindfulness among yoga tourists positively influences the flow experience. Several studies have indicated that mindfulness enhances flow by continuously guiding individuals' attention and fostering a psychological state conducive to deep engagement in an activity. For instance, it has been shown that individuals who listen to music mindfully—being fully present in the moment—are more likely to enter a flow state (Diaz, 2011). Employees who completed workplace mindfulness training demonstrated improved flow states and reported greater job satisfaction (Kuhlkamp, 2015). An eight-week mindfulness-based intervention with cyclists resulted in significantly higher levels of flow experience compared to a control group (Scott-

Hamilton & Schutte, 2016). A meta-analysis comprising approximately 10,000 participants confirmed a positive correlation between mindfulness and flow experience (Schutte & Malouff, 2022). Furthermore, mindfulness in physical activities has been identified as a mediating variable in the relationship between sports participation and flow experience (Lin, 2024). Based on these findings, the following hypothesis is proposed:

H_1: Mindfulness positively influences flow experience.

Mindfulness may play a crucial role in triggering transcendental experience by enhancing attention regulation, self-awareness, and cognitive flexibility. Mindfulness training significantly contributes to the dissolution of perceived bodily boundaries, shifting an individual's perspective from an egocentric to an allocentric frame of reference—an essential characteristic of transcendental experiences (Hanley et al., 2020). Neuroscientific studies have also demonstrated that mindfulness practices increase frontal midline theta oscillations, which in turn reduce the activity of the default mode network (DMN). A decrease in DMN activity reflects a heightened focus on the present moment, as opposed to preoccupation with past or future thoughts. In such states—characteristic of transcendental experiences—individuals report transcending the perceived separation between self and others, attaining a deep sense of unity and holistic connectedness (Sgherza et al., 2022). Based on these findings, the following hypothesis is proposed:

H_2: Mindfulness positively influences transcendental experience.

Research suggests a strong relationship between mindfulness and experience satisfaction. For instance, Tsafou et al. (2017) found that mindfulness during physical activity positively predicts satisfaction by enhancing both intrinsic motivation and positive emotional states. Fuller-Tyszkiewicz et al. (2019) determined that mindfulness increases body awareness, which significantly improves body satisfaction and overall experience satisfaction during yoga practice. Roychowdhury (2021) further showed that mindfulness mediates the relationship between participation in physical activity and perceived satisfaction. Additionally, Baceviciene et al. (2023) reported that individuals with higher levels of mindfulness experience a deeper sense of satisfaction during yoga sessions. Based on these findings, the following hypothesis is proposed:

H_3: Mindfulness positively influences experience satisfaction.

Life satisfaction refers to an individual's overall evaluation of their life as a whole (Diener & Diener, 1995). Mindfulness has been associated with greater life satisfaction

through mechanisms such as emotional regulation, cognitive reappraisal, and heightened self-awareness (Wang & Kong, 2014). By enhancing resilience, mindfulness also acts as a mediator between resilience and life satisfaction (Bajaj & Pande, 2016). Moreover, it contributes to life satisfaction by fostering gratitude and alleviating stress (Bester, Naidoo, & Botha, 2016). A study conducted with university students demonstrated that mindfulness interventions significantly increased both subjective well-being and life satisfaction over time (Gupta & Verma, 2020). Similarly, Li, Ma, and Li (2022) reported that trait mindfulness is positively correlated with life satisfaction, as mindful individuals tend to experience fewer negative emotions and a stronger sense of meaning. Mindfulness-based physical activity programs have also been shown to enhance both psychological well-being and life satisfaction (Terzioğlu et al., 2024). Based on these findings, the following hypothesis is proposed:

H_4: Mindfulness positively influences life satisfaction.

The flow experience is characterized by intense concentration, a sense of control, and intrinsic motivation. As such, it is believed to contribute to satisfaction across various life domains, particularly in health tourism activities involving physical movement (Swann et al., 2012). This association is also observed in structured wellness programs such as yoga, where mindfulness and rhythmic movement patterns facilitate absorption and enhance participant engagement (Seifert & Hedderson, 2009). Jackson and Marsh (1996) found that individuals who experience flow during sports activities report higher levels of enjoyment, motivation, and satisfaction. Similarly, Ayazlar and Yüksel (2018) observed that paragliding participants who experienced flow reported greater experience satisfaction. In light of these findings, it is anticipated that participants who enter a state of flow during yoga sessions will report higher satisfaction with the experience. Based on this assumption, the following hypothesis is proposed:

H_5: Flow experience positively influences experience satisfaction.

Studies have demonstrated a significant relationship between flow experience and overall life satisfaction across diverse populations. For example, Chen et al. (2010) argued that satisfaction derived from specific activities mediates the relationship between flow and life satisfaction, suggesting that intrinsically rewarding experiences may enhance overall well-being. Flow experience during paragliding has also been linked to greater life satisfaction (Ayazlar & Yüksel, 2018). Habe, Biasutti, and Kajtna (2019)

found that flow significantly contributes to life satisfaction among musicians and athletes. Likewise, Tian and Chen (2022) reported that individuals who engage more frequently in recreational activities tend to exhibit higher life satisfaction. Accordingly, the following hypothesis is proposed:

H_6: Flow experience positively influences life satisfaction.

Several studies have explored the role of transcendental experience in practices such as yoga and meditation. For example, Garrett (2010) found that yoga strengthens the emotional and spiritual dimensions of transcendental experience. According to Fiori et al. (2014), yoga serves as a gateway to transcendental states by inducing altered states of consciousness through breath regulation and mindfulness. Regular yoga practitioners have been found to demonstrate an enhanced mind-body connection, which in turn fosters a deeper sense of meaning (Kidd & Eatough, 2017). Yoga facilitates access to embodied transcendental states (Purser, 2018), while both transcendental meditation and yoga promote non-dual awareness, enabling individuals to experience flow and a sense of unity with their surroundings (Wahbeh et al., 2018). In addition, research on sport- and movement-based activities also underscores the significance of transcendental experiences. Jirasek (2024) emphasized that transcendental experiences contribute to a deeper connection between the individual and the activity, thereby enhancing both motivation and intrinsic satisfaction. Based on these empirical findings, the following hypothesis is proposed:

H_7: Transcendental experience positively influences experience satisfaction.

The contribution of transcendental experience to a heightened sense of meaning plays a central role in its association with life satisfaction and overall well-being (Wahbeh et al., 2018). Maslow (1962) placed transcendental experience at the peak of his hierarchy of needs, suggesting that "peak experiences"—in which individuals feel a profound connection with the universe—are essential for achieving life satisfaction. Empirical evidence supports this connection. For instance, Sawatzky et al. (2005) found that practices promoting transcendental experience, such as yoga and meditation, foster a deeper understanding of life and enhance subjective well-being. A meta-analysis conducted by Lipsey and Wilson (2001) reported a moderate correlation between transcendental experience and life satisfaction across diverse cultural and demographic samples. Neurological studies using EEG and MRI have also shown that transcendental

experience is associated with decreased amygdala reactivity and increased prefrontal cortex activation, which is positively correlated with enhanced life satisfaction (Wahbeh et al., 2018). Additionally, individuals who frequently report transcendental experience consistently report higher levels of life satisfaction (Kennedy & Kanthamani, 1995). Based on these findings, the following hypothesis is proposed:

H_8: Transcendental experience positively influences life satisfaction.

3 METHODOLOGY

3.1 Data collection

A quantitative research approach was adopted for this study, utilizing a survey method as the primary data collection instrument. Data were collected using two methods: online and face-to-face. Online surveys were designed via Google Forms, and the survey link was distributed through digital platforms commonly used by yoga participants, such as Telegram, WhatsApp, email, and social media accounts. Respondents who accessed the link were directed to a landing page containing the questionnaire. At the beginning of the survey, an informed consent statement was presented, detailing the purpose of the study and its potential contributions. Participants finalized their responses by clicking the "Submit" button at the end of the form. The data collection was carried out between July and October 2024, which corresponds to the peak season for yoga tourism in Akyaka. Tpurism contributes approximately 60% to the local economy in Akyaka (Canbolat, 2019). Akyaka is enhancing its identity as a holistic wellness destination by incorporating complementary health and leisure activities such as stand-up paddleboard, yoga, hiking, and detox retreats (Seçal Sarıgül & Sungur, 2023). By the end of the study period, a total of 400 questionnaires had been distributed. Due to missing or incomplete data, 293 questionnaires were deemed usable and included in the final analysis. The overall response rate was calculated as 73.25%.

Both the online and face-to-face surveys were available in Turkish, English, and Russian to accommodate the linguistic diversity of yoga tourists. In the face-to-face data collection process, the researchers first provided participants with a brief overview of the study. After obtaining verbal or written consent, respondents were given a printed version

of the questionnaire along with a pen. To address any participant questions and ensure focused engagement during the survey, the researchers remained available nearby throughout the process. Participants were explicitly informed that their responses would be used solely for scientific research purposes. Participation in the study was entirely voluntary, and all data were collected under conditions that ensured anonymity and confidentiality. In this study, the protection of the participants was provided by the University Ethicas Commission with the approval decision in 28.08.2024 and numbered 105.

3.2 Research sample

A purposive sampling method was utilised to gather data for this study. The research population comprised yoga tourists aged 18 and above who had participated in any form of yoga practice at any time in Akyaka. Participants engaged in various yoga styles, including Hatha, Yin, Vinyasa, Ashtanga, and Kundalini yoga. Some participants also attended meditation sessions. The fundamental inclusion criterion for this study was having experienced yoga at least once; therefore, differences among yoga styles were not considered in the analysis.

To determine an appropriate sample size, the statistical requirements of the planned analyses were taken into account. Confirmatory Factor Analysis (CFA) and Structural Equation Modeling (SEM) were applied to the dataset. According to previous research, a minimum sample size of 200 participants is recommended for studies employing these analytical techniques (Kline, 2011, p. 45).

3.3 Research instrument and measurement

The questionnaire consisted of five sections. The first included four items on participant demographics. The second used the State Mindfulness Scale (Tanay & Bernstein, 2013), which assesses situational mindfulness through two sub-dimensions: mind awareness (attention to thoughts and emotions) and body awareness (perception of bodily sensations), totaling 12 items. The third section measured flow using the Flow State Scale-2 (Jackson & Eklund, 2002), which includes 13 items across four dimensions:

merging of action and awareness, loss of self-consciousness, transformation of time, and sense of control. These dimensions capture core aspects of the flow experience (Csikszentmihalyi, 1990; Moneta, 2012). Transcendental experience was assessed in the fourth section using the short version of Hood's Mysticism Scale (Hood, 1975), which measures sensations of unity, timelessness, and spiritual awareness through eight items. The fifth section addressed satisfaction through two lenses: experience satisfaction, measured by the Physical Activity Enjoyment Scale (PACES) (Kendzierski & DeCarlo, 1991), and overall life satisfaction, measured by the Satisfaction With Life Scale (SWLS) (Diener et al., 1985).

The questionnaires were prepared in Turkish, English, and Russian to accommodate tourists of different nationalities. After the surveys were developed in these languages, back-translation was performed to ensure accuracy and equivalence. The questionnaire employed a widely used 5-point Likert scale, which is common in social science research to measure attitudes, perceptions, and experiences (Tanujaya et al., 2023). This scale provides participants with a range of agreement options from "Strongly Disagree – (1)" to "Strongly Agree – (5)" making it a reliable instrument for assessing subjective experiences (Noh, 2011).

3.4 Data analysis

Analyses were conducted on a total of 293 valid questionnaires collected in this study. The demographic characteristics of the participants were first examined using descriptive statistics. Following the demographic analysis, the normality of the dataset was assessed by examining the skewness and kurtosis values. Subsequently, Confirmatory Factor Analysis (CFA) was performed to test the measurement validity of the constructs. To assess the reliability of the scales, Cronbach's Alpha and Composite Reliability (CR) values, which are commonly used in Structural Equation Modeling (SEM), were calculated. The Average Variance Extracted (AVE) values were examined to evaluate the convergent validity of the measurement model. For assessing discriminant validity, it was checked whether the correlations between constructs were lower than the square root of the respective AVE values. Finally, Structural Equation Modeling (SEM)

was employed to empirically test and verify the theoretical structure of the research model.

The study also examined the potential presence of common method variance. To this end, the Harman's single-factor test was applied. The results indicated that a single factor accounted for 24.1% of the total variance, which is below the commonly accepted threshold, confirming that CMV was not a significant concern in this dataset (Podsakoff, MacKenzie, Lee, & Podsakoff, 2003).

4 FINDINGS

First, the demographic characteristics of the participants were identified. Table 1 presents the demographic profile of the sample. Accordingly, the sample predominantly consisted of female, young, single individuals with an undergraduate level of education.

Table 1

Demographic characteristics of participants

Variable		n	Percent
Gender			
	Female	176	60.1
	Male	117	39.9
Age			
	18-30	105	35.7
	31-40	99	33.8
	41-50	80	27.3
	51 and above	9	3.2
Education			
	Secondary/high school	14	4.8
	Associate degree	38	12.9
	Bachelor's degree	170	57.9
	Master/Doctoral degree	71	24.4
Marital Status			
	Married	103	35.0
	Single	190	65.0

At this stage, the skewness and kurtosis values of the dataset were examined (Table 3). All scale scores were found to be within acceptable ranges, indicating normal distribution, consistent with the criteria suggested by West, Finch, and Curran (1995). Therefore, the dataset was deemed appropriate for parametric statistical analyses.

The internal consistency of the scales was assessed using Cronbach's Alpha coefficients, all of which indicated excellent reliability. Specifically, the Cronbach's Alpha values were as follows: Mindfulness (α = .84), Flow Experience (α = .84), Transcendental Experience (α = .88), Experience Satisfaction (α = .82), and Life Satisfaction (α = .81), all exceeding the commonly accepted threshold of .70. The goodness of fit of the measurement model was tested through Confirmatory Factor Analysis (CFA). The results demonstrated a satisfactory fit with the data (CFI = .917; TLI = .952; RMSEA = .054), according to the cutoff criteria recommended by Hu and Bentler (1999). Furthermore, Composite Reliability (CR) values ranged between .81 and .88, indicating strong construct reliability. To assess convergent validity, Average Variance Extracted (AVE) values were examined. AVE values ranged from .54 to .60, surpassing the minimum acceptable threshold of .50 and satisfying the criterion that CR exceeds AVE, confirming adequate convergent validity (Hair et al., 2019) (Table 2).

Table 2

Result of the measurement model

Constructs	**Loading**	**CR**	**AVE**	**α**
Mindfulness		.82	.54	.84
Mind Awareness				
MA1. I was aware of the different emotions that arose within me.	.826			
MA2. I noticed my pleasant and unpleasant emotions.	.794			
MA3. I noticed my pleasant and unpleasant thoughts.	.756			
MA4. I noticed my emotions coming and going.	.819			
MA5. I noticed my thoughts coming and going.	.773			
MA6. Seeing thought patterns was interesting.	.690			
Body awareness	.846			
BA1. I focused on the movement of my body.	.603			
BA2. I felt the presence of my body.	.729			
BA3. I listened to what my body was telling me.	.855			
BA4. I was aware og how my body felt.	.801			
	.659			

BA5. I noticed the sensations in my body.				
BA6. I was aware of how hard my muscles were working.				
Flow Experience		.85	.55	.84
Action-Awareness Merging				
AA1. My attention was focused entirely on yoga practice	.853			
AA2. I did yoga practice spontaneously and automatically without having to think.	.710			
AA3. I was completely absorbed in yoga practice.	.638			
Loss of Self-Consciousness	.643			
LSC1. I didn't care what others thought of me during yoga practice.	.711			
LSC2. I was not concerned with what others may have been thinking of me	.695			
LSC3. I wasn't worried about my performance during yoga.	.833			
Transformation of Time	.741			
TT1. Time seemed to alter (either slowed down or sped up).	.588			
TT2. The way time passed seemed to be different from normal.	.739			
TT3. Sometimes it seemed like everything was happening in slow motion	.819 .740			
TT4. I felt like time stood still while performing.	.822			
Sense of Control.				
SC1. I had a sense of control over what I was doing.				
SC2. I had a feeling of total control.				
SC3. I felt in total control of my body.				
Transcendental Experience		.88	.60	.88
TE1. The yoga practice and the things happening in it felt perfect.	.705			
TE2. The feeling seemed like a new or higher way of looking at the world.	.816			
TE3. At the time I felt that I understood the yoga in a new way.	.879			
TE4. At the time I felt that the experience gave me a new understanding of life.	.749			
TE5. When I have this feeling, place and distance meant nothing to me; I felt part of the whole universe.	.766 .865 .837			

TE6. Time meant nothing to me while I had this feeling; it was like a piece of eternity.	.733			
TE7. The feeling I had was too amazing to put into words.				
TE8. I felt lucky to have this experience of the yoga. It was not the sort of thing that everyone experiences.				
Experience Satisfaction		,81	.56	.82
The experience I had with yoga practice was..	.646			
ES1. Pleasant.	.813			
ES2. Very enjoyable.	.732			
ES3. Very nice.	.661			
ES4. Very refreshing.	.790			
ES5. Very exciting.	.821			
Life Satisfaction		.82	.60	.81
LS1.I am generally satisfied with my life.	.782			
LS2. Although I have my ups and downs, I am generally happy with life.	.849			
LS3. I lead a meaningful and fulfilling life.	.697			

CR: Composite Reliability, AVE: Average Variance Extracted, α: Cronbach alpha coeficent
Model fit X^2/df: 2.08; GFI: ,917; CFI: ,952; RMSEA: ,054

In the analysis of discriminant validity, it was observed that the correlation coefficients did not exceed the square roots of the AVE values (ranging between .72 and .82), thereby confirming discriminant validity (Fornell & Larcker, 1981) (Table 3). Based on these results, it can be concluded that all scales provide reliable data suitable for Structural Equation Modeling (SEM).

Table 3

Descriptive statistics and intercorrelations of the study variables

	M	SD	1	2	3	4	5	K	S
1. Mindfulness	4,00	0,64	**,82**					,12	-,45
2. Flow Experience	3,26	0,76	,34*	**,80**				-,87	-,92
3. Transcendental Experience	3,68	0,60	,43*	,22*	**,78**			,29	-,32
4. Experience Satisfaction	4,12	0,55	-,04*	,07*	-,39*	**,75**		,35	-,71
5. Life Satisfaction	4,00	0,59	,36*	,16*	,21*	-,11*	**,72**	,18	-,24

M: Mean, SD: Standard Deviation, K: Kurtosis, S: Skewness
*p<,001 (Pearson correlation)

In light of the findings obtained from the Confirmatory Factor Analysis, the theoretical constructs of mindfulness, flow experience, transcendental experience, and satisfaction scales within the context of yoga tourism were empirically validated. Accordingly, the relationships among these constructs were tested in the subsequent stage using SEM. All path coefficients resulting from the SEM analysis are presented in Table 4. According to the results, the effect of mindfulness on flow experience was found to be moderate ($\beta = .41$, $p < .001$), leading to the acceptance of H_1. The effect of mindfulness on transcendental experience in yoga tourism was positive but relatively weaker compared to flow experience ($\beta = .32$, $p < .001$), resulting in the acceptance of H_2. Regarding the direct effect of mindfulness on yoga experience satisfaction, the analysis revealed a statistically significant but modest effect ($\beta = .22$, $p = .006$), supporting H_3. Conversely, mindfulness did not have a significant impact on participants' general life satisfaction ($\beta = .07$, $p = .189$), leading to the rejection of H_4. The effects of flow experience on yoga experience satisfaction ($\beta = .36$, $p = .001$) and on general life satisfaction ($\beta = .23$, $p = .005$) were both statistically significant, confirming H_5 and H_6. Finally, the effects of transcendental experience on yoga satisfaction ($\beta = .30$, $p = .001$) and general life satisfaction ($\beta = .14$, $p = .021$) were also significant, resulting in the acceptance of H_7 and H_8.

Table 4

Testing hypotheses in the structural model

Hypothesis	β	SD	CR	P value	Result
H_1 MF -----> FL	.41	0.05	8.20	<.001	Supported
H_2 MF -----> TR	.32	0.06	5.33	<.001	Supported
H_3 MF -----> ES	.22	0.05	4.40	.006	Supported
H_4 MF -----> LS	.07	0.05	1.40	.189	Not supported
H_5 FE -----> ES	.36	0.04	9.00	<.001	Supported
H_6 FE -----> LS	.23	0.05	4.60	.005	Supported
H_7 TR -----> ES	.30	0.05	6.00	< .001	Supported
H_8 TR -----> LS	.14	0.04	3.50	.021	Supported

M: Mindfulness; FE: Flow Experience; TE: Transcendental Experience; ES: Experience Satisfaction; LS: Life Satisfaction.
B: Standardized Beta Coefficient, SD: Standard Deviation, CR: Critical Ratio
X^2/df: 1123.87; GFI: .917; CFI: ,934; RMSEA: ,056

5 DISCUSSION

This study empirically examined the effects of mindfulness levels among yoga tourism participants on two types of satisfaction: yoga experience satisfaction and overall life satisfaction, through the mediating roles of flow experience and transcendental experience. Data were collected from yoga retreat centers operating in Akyaka, Türkiye. The findings confirm not only the direct effect of mindfulness on satisfaction but also its indirect effects via flow and transcendental experiences.

The study observed a significant effect of mindfulness on flow experience, which aligns with existing literature. According to the meta-analysis by Schutte and Malouff (2022), there is a significant relationship between mindfulness and flow experience. Similarly, research conducted among athletes demonstrated the positive impact of trait mindfulness on flow experience (Lin, 2024). Furthermore, the effect of mindfulness on transcendental experience was also established. Yoga tourism experiences enable individuals to integrate their desires and understanding (Graburn, 2002). Yoga tourists searching for the 'Self' are directed towards experiences that fulfill what is lacking, thus enabling the emergence of higher levels of consciousness in the subconscious (Ryan & Deci, 2000). As All-Knight (2009) states, yoga tourism is a quest in itself. Yoga practice fosters a sense of unity by connecting the individual to the idea of being part of something greater, which is reflected in the transcendental experience. These practices aim to enhance self-awareness, and providing an environment conducive to changes in awareness is critically important in this regard (Lea, 2008). Additionally, mindfulness was found to have a significant positive effect on satisfaction. This supports the idea that mindfulness enhances the tourist’s perception of their experience and contributes to greater satisfaction (Kaya, Sezerel & Filimonau, 2024).

According to the research findings, both flow experience and transcendental experience have significant and positive effects on satisfaction. Jackson and Marsh (1996), in their study on athletes, found that individuals who entered the flow state reported higher levels of satisfaction. Similarly, participants in extreme sports such as paragliding demonstrated that flow experience positively influences both their intention to re-participate and their satisfaction (Ayazlar & Yüksel, 2018). Although limited in number, studies examining the effect of transcendental experience on satisfaction have

also identified positive outcomes. Wahbeh et al. (2018) found that transcendental meditation practices increase the perceived meaning of life. Yoga activities contribute positively to both experience satisfaction and overall life satisfaction among participants. The transformation gained through travel and yoga practice promotes changes within the individual and their environment. Consequently, yoga tourists continue to derive benefits from their experiences and travels by building social networks and sustaining this transformative process through yoga (Ponder & Holladay, 2013).

Theoretically, this study serves as one of the pioneering works linking mindfulness with flow experience and transcendental experience. It not only demonstrates the direct effects of mindfulness on experience satisfaction and general life satisfaction but also reveals the indirect effects mediated by flow and transcendental experiences. This study also offers practical implications for yoga tourism planning and marketing. Empirically, the findings confirm that yoga transcends a mere physical activity. Therefore, it is recommended that yoga retreat centers incorporate mindfulness practices such as breath exercises, flow-inducing activities (e.g., Vinyasa flow combining movement and meditation), and elements that stimulate transcendental experiences (e.g., deepening transcendental states and transcendental meditation practices) into their programs. Such integrations are expected to maximize participant satisfaction.

This study has several limitations. First, the constructs were measured cross-sectionally, limiting insights into how relationships among variables may evolve over time. Longitudinal research is encouraged to address this gap. Although the data were collected from participants of various nationalities, intercultural differences were not explored; future studies should investigate cross-cultural yoga tourism experiences. Additionally, the moderating role of demographic variables warrants examination. Data collection relied on self-report measures, reflecting participants' perceptions at a single moment. Future research might incorporate neuroscientific biometric indicators, such as EEG, heart rate variability, or galvanic skin response, to provide objective assessments of yoga experiences. This study did not focus on specific yoga styles; therefore, subsequent research could explore differences among various yoga types or conduct comparative analyses. Participants in this research primarily engaged in outdoor yoga retreats; future studies could compare experiences in outdoor/nature-based settings with indoor studio environments. Furthermore, the potential effects of virtual reality (VR)-

supported meditation and other technological tools on yoga experiences merit investigation. Finally, while this study examined yoga's impact on general life satisfaction, future research could explore broader constructs such as overall quality of life. Alternative psychological constructs, such as emotional intelligence or spiritual intelligence, could also be examined in relation to yoga experiences in place of mindfulness.

NOTE ON CONTRIBUTORS

Reyhan Arslan Ayazlar is an Associate Professor at the Faculty of Tourism at Muğla Sıtkı Koçman University, Türkiye. Drawing on multidisciplinary perspectives, her research focuses on tourism marketing, tourist behavior, sustainable tourism, and the well-being of tourism professionals.

REFERENCES

Aggarwal, A. K., Guglani, M., & Goel, R. K. (2008). *Spiritual and yoga tourism: A case study on experience of foreign tourists visiting Rishikesh, India*. In K. Balloni (Ed.), *Conference on tourism in India challenges ahead* (pp. 457–464). IIMK.

All-Knight, J. (2009). *Yoga tourism*. In R. Bushell & P. Sheldon (Eds.), *Wellness and tourism: Mind, body, spirit, place*. Cognizant.

Ayazlar, R. A., & Yüksel, A. (2018). *Flow experience in paragliding: Effects on experience and life satisfaction*. Tourism Analysis, 23(4), 461–473.

Baceviciene, M., Jankauskiene, R., & Balciuniene, V. (2023). *Mindfulness and body image satisfaction: A systematic review*. Journal of Health Psychology, 28(3), 1–12.

Baer, R. A. (2003). *Mindfulness training as a clinical intervention: A conceptual and empirical review*. Clinical Psychology: Science and Practice, 10(2), 125–143.

Bajaj, B., & Pande, N. (2016). *Mediating role of resilience in the impact of mindfulness on life satisfaction and affect as indices of subjective well-being*. Personality and Individual Differences, 93, 63–67.

Bester, C. A., Naidoo, P., & Botha, K. F. (2016). *The relationship between mindfulness and life satisfaction: The mediating role of psychological well-being*. Journal of Psychology in Africa, 26(2), 100–106.

Bryant, E. F. (2009). *The Yoga Sūtras of Patañjali: A new edition, translation, and commentary*. North Point Press.

Canbolat, S. (2019). *The relationship between Cittaslow dimensions, destination brand perception, and behavioral intentions: The case of Akyaka* (Master's thesis). Onsekiz Mart University.

Chen, L., Ye, Y., Chen, M., & Tung, I. (2010). *Alegría! Flow in leisure and life satisfaction: The mediating role of event satisfaction using data from an acrobatics show*. Social Indicators Research, 99(2), 301–313.

Csikszentmihalyi, M. (1990). *Flow: The psychology of optimal experience*. Harper & Row.

De Manincor, M., Bensoussan, A., Smith, C., & Fahey, P. (2021). *Flow experiences in yoga practice: A qualitative study of mechanisms and benefits*. Complementary Therapies in Clinical Practice, 43, 101328.

Diaz, F. M. (2011). *Mindfulness, absorption, and flow during music listening: An empirical investigation*. Psychology of Music, 39(2), 218–236.

Diener, E., & Diener, C. (1995). *The wealth of nations revisited: Income and quality of life*. Social Indicators Research, 36(3), 275–286.

Diener, E., Emmons, R. A., Larsen, R. J., & Griffin, S. (1985). *The satisfaction with life scale*. Journal of Personality Assessment, 49(1), 71–75.

Fiori, K. L., Antonucci, T. C., & Cortina, K. S. (2014). *Social network typologies and mental health among older adults*. The Journals of Gerontology: Series B, 69(5), 734–745.

Forlani, F., Dini, M., & Pencarelli, T. (2022). *The importance of food and beverages in wellness experiences: A cross-continental analysis of tourists' perceptions*. British Food Journal, 124(13), 520–540.

Fornell, C., & Larcker, D. F. (1981). *Structural equation models with unobservable variables and measurement error: Algebra and statistics*. Journal of Marketing Research, 18, 382–388.

Fuller-Tyszkiewicz, M., Skouteris, H., & McCabe, M. (2019). *Body appreciation and self-compassion: Examining their relative contributions to positive body image*. Body Image, 29, 1–8.

Garcia-Romeu, A. (2021). *Altered states of consciousness and the psychology of spirituality*. Current Opinion in Psychology, 40, 17–21. https://doi.org/10.1016/j.copsyc.2020.12.003

Garland, E. L., Gaylord, S. A., & Fredrickson, B. L. (2011). *Positive reappraisal mediates the stress-reductive effects of mindfulness: An upward spiral process*. Mindfulness, 2, 59–67.

Garrett, C. (2010). *Transcendental meditation, Reiki and yoga: Suffering, ritual and self-transformation*. Journal of Contemporary Religion, 16(3), 329–342.

Gerritsma, R. (2009). *The growing yoga community in the Netherlands: How yoga is becoming a lifestyle product including tourism activities*. In M. K. Smith & L. Puczk (Eds.), *Health and wellness tourism* (pp. 361–366). Heinemann.

Ghaderi, Z., Rajabi, M., Butler, R., & Beal, L. (2024). *Flow experience and behavioral intention in recreational flights: The mediating role of satisfaction, recollection and storytelling*. Anatolia, 36(1), 44–60.

Global Wellness Institute. (2023). *Wellness tourism will cross the $1 trillion mark in 2024*.

Graburn, N. (2002). *The ethnographic tourist*. In G. Dann (Ed.), *The tourist as a metaphor of the social world*. CAB International.

Grossman, P., Niemann, L., Schmidt, S., & Walach, H. (2004). *Mindfulness-based stress reduction and health benefits: A meta-analysis*. Journal of Psychosomatic Research, 57(1), 35–43.

Gupta, S., & Verma, A. (2020). *Mindfulness and life satisfaction among university students: A longitudinal study*. Journal of Happiness Studies, 21(2), 455–470.

Habe, K., Biasutti, M., & Kajtna, T. (2019). *Flow and life satisfaction in elite musicians and athletes*. Journal of Research in Music Education, 67(3), 362–378.

Hair, J. F., Risher, J. J., Sarstedt, M., & Ringle, C. M. (2019). *When to use and how to report the results of PLS-SEM*. European Business Review, 31, 2–24.

Hanley, A. W., & Garland, E. L. (2021). *Mindfulness, self-compassion, and psychological well-being in retreat participants*. The Journal of Positive Psychology, 16(2), 177–186.

Hanley, A. W., Dambrun, M., & Garland, E. L. (2020). *Mindfulness, self-transcendence, and positive emotions*. Mindfulness, 11(2), 178–190.

Hanley, A. W., Nakamura, Y., & Garland, E. L. (2020). *Transcendent states and meditation: Psychological mechanisms and clinical relevance*. Current Opinion in Psychology, 34, 72–76.

Hood, R. W. (1975). *The construction and preliminary validation of a measure of reported mystical experience*. Journal for the Scientific Study of Religion, 14(1), 29–41.

Hu, L. T., & Bentler, P. M. (1999). *Cutoff criteria for fit indexes in covariance structure analysis: Conventional criteria versus new alternatives*. Structural Equation Modeling, 6, 1–55.

Jackson, S. A., & Eklund, R. C. (2002). *Assessing flow in physical activity: The Flow State Scale-2 and Dispositional Flow Scale-2*. Journal of Sport & Exercise Psychology, 24(2), 133–150.

Jackson, S. A., & Marsh, H. W. (1996). *Development and validation of a scale to measure optimal experience: The Flow State Scale*. Journal of Sport & Exercise Psychology, 18(1), 17–35.

Jirásek, I. (2024). *The hand of God: Hierophany and transcendence through sport*. Journal of the Philosophy of Sport, 51(1), 1–28.

Kabat-Zinn, J. (2003). *Mindfulness-based interventions in context: Past, present, and future*. Clinical Psychology: Science and Practice, 10(2), 144–156.

Kaya, S. C., Sezerel, H., & Filimonau, V. (2024). *How mindfulness training changes tourist experience: An exploratory study*. Journal of Hospitality and Tourism Management, 59, 166–179.

Kendzierski, D., & DeCarlo, K. J. (1991). *Physical activity enjoyment scale: Two validation studies*. Journal of Sport and Exercise Psychology, 13(1), 50–64.

Kennedy, J. E., & Kanthamani, H. (1995). *Transcendent experiences in sports*. The Journal of the American Society for Psychical Research, 89(3), 249–265.

Khalsa, S. B. S., & Cope, S. (2006). *Effects of a yoga lifestyle intervention on performance-related characteristics of musicians: A preliminary study*. Medical Science Monitor, 12(8), 325–331.

Kidd, M., & Eatough, V. (2017). *Yoga, well-being, and transcendence: An interpretative phenomenological analysis*. The Humanistic Psychologist, 45(3), 258–280.

Kirillova, K., Lehto, X., & Cai, L. (2020). *What triggers flow in tourism experiences?* Journal of Travel Research, 59(5), 911–928. https://doi.org/10.1177/0047287519851226

Kline, R. B. (2011). *Principles and practice of structural equation modeling* (3rd ed.). Guilford Press.

Kuhlkamp, T. (2015). *Enhancing workplace satisfaction through mindfulness-based interventions*. Journal of Occupational Health Psychology, 20(3), 285–298.

Lea, J. (2008). *Retreating to nature: Rethinking therapeutic landscapes*. Area, 40(1), 90–98.

Li, X., Ma, L., & Li, Q. (2022). *How mindfulness affects life satisfaction: Based on the mindfulness-to-meaning theory*. Frontiers in Psychology, 13, 887940.

Lin, J. (2024). *The mediating role of mindfulness in sport participation and flow experience*. Journal of Sport and Exercise Psychology, 46(1), 112–128.

Lipsey, M. W., & Wilson, D. B. (2001). *Practical meta-analysis*. SAGE.

MacDonald, H. Z., & Minahan, J. (2020). *Flow and mindfulness in movement-based practices: Intersections and distinctions*. The Journal of Positive Psychology, 15(5), 654–664.

Maddox, C. B. (2015). *Studying at the source: Ashtanga yoga tourism and the search for authenticity in Mysore, India*. Journal of Tourism and Cultural Change, 13(4), 330–343.

Maslow, A. H. (1962). *Toward a psychology of being*. Van Nostrand.

Moneta, G. B. (2012). *On the measurement and conceptualization of flow*. In S. Engeser (Ed.), *Advances in flow research* (pp. 23–50). Springer.

Nakamura, J., & Csikszentmihalyi, M. (2014). *The concept of flow*. In C. R. Snyder & S. J. Lopez (Eds.), *The Oxford handbook of positive psychology* (2nd ed., pp. 89–105). Oxford University Press.

Noh, Y. (2011). *The effect of Likert scale response formats on reliability and validity*. Journal of Behavioral Sciences, 23(2), 1–10.

Patterson, I., Getz, D., & Gubb, K. (2016). *The social world and event travel career of the serious yoga devotee*. Leisure Studies, 35(3), 296–313.

Podsakoff, P. M., MacKenzie, S. B., Lee, J. Y., & Podsakoff, N. P. (2003). *Common method biases in behavioral research: A critical review of the literature and recommended remedies*. Journal of Applied Psychology, 88(5), 879–903.

Ponder, L. M., & Holladay, P. J. (2013). *The transformative power of yoga tourism*. In Y. Reisinger (Ed.), *Transformational tourism: Tourist perspectives* (pp. 98–107). CAB International.

Purser, R. E. (2018). *Critical perspectives on corporate mindfulness*. Journal of Management, Spirituality & Religion, 15(2), 105–108.

Ross, A., & Thomas, S. (2010). *The health benefits of yoga and exercise: A review of comparison studies*. Journal of Alternative and Complementary Medicine, 16, 3–12.

Roychowdhury, D. (2021). *Motivation in physical activity*. In *Routledge encyclopedia of psychology in the real world* (1st ed.). Routledge.

Ryan, R., & Deci, E. (2000). *Self-determination theory and the facilitation of intrinsic motivation, social development, and well-being*. American Psychologist, 55(1), 68–78.

Sawatzky, R., Ratner, P. A., & Chiu, L. (2005). *A meta-analysis of the relationship between spirituality and quality of life*. Social Indicators Research, 72(2), 153–188.

Schutte, N. S., & Malouff, J. M. (2022). *The relationship between mindfulness and flow: A meta-analytic review*. Mindfulness, 13(1), 1–15.

Scott-Hamilton, J., & Schutte, N. S. (2016). *The impact of mindfulness training on flow states and cycling performance*. International Journal of Sport Psychology, 47(4), 376–390.

Seçal Sarıgül, S., & Sungur, A. (2023). *Küçük turizm kentlerinde sürdürülebilirlik bileşenlerinin araştırılması: Akyaka örneği*. Journal of Academic Social Science Studies, 16(94), 257–272.

Seifert, T., & Hedderson, C. (2010). *Intrinsic motivation and flow in skateboarding: An ethnographic study*. Journal of Happiness Studies, 11(3), 277–292.

Sgherza, T. R., DeMarree, K. G., Naragon-Gainey, K., & Garland, E. L. (2022). *Testing the mindfulness-to-meaning theory in daily life*. Mindfulness, 13(9), 2324–2336.

Sharma, M., Haider, T., & Mudgil, P. (2014). *The effectiveness of yoga in stress management: A systematic review and meta-analysis*. Journal of Evidence-Based Complementary & Alternative Medicine, 19(4), 267–276.

Swann, C., Keegan, R. J., Piggott, D., & Crust, L. (2012). *A systematic review of the experience, occurrence and controllability of flow in elite sport*. Psychology of Sport and Exercise, 13(6), 807–819.

Tanay, G., & Bernstein, A. (2013). *State mindfulness scale (SMS): Development and initial validation*. Psychological Assessment, 25(4), 1286–1299.

Tanujaya, B., Widodo, A., & Sunarto, D. (2023). *The effectiveness of 5-point Likert scale in measuring subjective experiences*. Educational Measurement Journal, 32(1), 55–72.

Terzioğlu, Z. A., Çakır-Çelebi, S. G., & Yıldız, M. (2024). *Effect of an online mindfulness-based physical exercise program on psychological well-being and life satisfaction during the COVID-19 pandemic*. Current Psychology, 43, 15035–15045.

Tian, H., & Chen, J. (2022). *Comparing the impact of social support on the life satisfaction of widowed and non-widowed elders*. Frontiers in Psychology, 13, 1060217.

Tsafou, K. E., Lacroix, J. P. W., van Ee, R., Vinkers, C. D. W., & De Ridder, D. T. D. (2017). *The relation of trait and state mindfulness with satisfaction and physical activity: A cross-sectional study in 305 Dutch participants*. Journal of Health Psychology, 22(10), 1221–1232.

Tsaur, S. H., Yen, C. H., & Hsiao, S. L. (2012). *Transcendent experience, flow, and happiness for mountain climbers*. International Journal of Tourism Research, 15(4), 361–374.

Wahbeh, H., Elsas, S. M., & Oken, B. S. (2018). *Mind-body interventions: Applications to psychiatry*. Psychiatry Research, 275, 19–31.

Wang, Y., & Kong, F. (2014). *The role of emotional intelligence in the impact of mindfulness on life satisfaction and mental distress*. Social Indicators Research, 116(3), 843–852.

West, S. G., Finch, J. F., & Curran, P. J. (1995). *Structural equation models with nonnormal variables: Problems and remedies*. In R. H. Hoyle (Ed.), *Structural equation modeling: Concepts, issues, and applications* (pp. 56–75). Sage.

Wu, C., & Liang, R. D. (2011). *The relationship between whitewater rafting experience formation and customer loyalty*. Journal of Sport & Tourism, 16(4), 371–398.

Yaden, D. B., Haidt, J., Hood, R. W., Vago, D. R., & Newberg, A. B. (2017). *The varieties of self-transcendent experience*. Review of General Psychology, 21(2), 143–160.

Zhong, L., Deng, B., Morrison, A. M., Coca-Stefaniak, J. A., & Yang, L. (2021). *Medical, health and wellness tourism research—A review of the literature (1970–2020) and research agenda*. International Journal of Environmental Research and Public Health, 18(20), 10875.

Authors' Contribution

Alina Bazarkul (AB) and Reyhan Arslan Ayazlar (RAA) designed and wrote the paper. AB performed the research. RAA is corresponding author; analyzed the data. This study was derived from the AB's master's thesis, which was advised by RAA.

Data availability

All datasets relevant to this study's findings are fully available within the article.

How to cite this article (APA)

Bazarkul, A., & Ayazlar, R. A. (2026). THE EFFECTS OF MINDFULNESS, FLOW EXPERIENCE AND TRANSCENDENTAL EXPERIENCE ON SATISFACTION IN YOGA TOURISM. *Veredas Do Direito*, 23, e234468. https://doi.org/10.18623/rvd.v23.4468