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MAIN REASONS FOR RELIGIOUS TOURISM – FROM A QUANTITATIVE ANALYSIS TO A MODEL

Abstract: Religious tourism is one of the most expanding forms of tourism in the world. The significant boom in religious tourism in the world in the last 30 years is due to many factors, namely: religious, historical, economic, geographic, socio-cultural and political. Currently, the term "religious tourism" is very fashionable, or "pilgrimage tourism", which means journeys undertaken for religious or religious-cognitive reasons. The modern pilgrim not only expects to meet God, but also wants to get added value, which are additional attractions for him, because visiting holy places becomes an element of the journey. It can be observed on the basis of our analysis, that the main reasons for religious tourism are connected with religious issues like: pray for specific intention (58% people) and seeing the pilgrimage as a unique spiritual experience (48% of people). This work attempts to conduct quantitative analysis of the pilgrims touristic in Poland. Based on the research, it was found that 25% of the causes of prayer is for a specific intention and exceptional spiritual experience affect 50.65% to participate in the pilgrimage. Based on expert analysis and results of Ishikawa-Method the model was built integrating the main reasons of participation in pilgrimage, which consisting of three groups: religious, touristic and social. In the case of Poland our analysis showed that the main reason is connected with religious causes (63%); the second is touristic reason (19%) and the third is connected with social reason (17%). The model of causes of participation is universal and can be used to analyze reasons of pilgrimage to other sacred places in Poland and also in other countries.

Keywords: Tourism, Analysis, Pilgrims, Ishikawa Diagram, Pareto-Lorenz Diagram

1. Introduction

Jan Pawel II spoken during the prayer vigil in Downsview Park - Toronto, in 2002 july, 27 and he said "I imagined World Youth Day as a holiday full of power during which young people from all over the world would be able to meet the ever young Christ and learn how

to be witnesses of the Gospel towards other boys and girls".

Religious tourism, like many other types of tourism, e.g. cross-country tourism, is undergoing constant transformation. The places that are of interest to tourists, the way to travel to these places or the standard of accommodation required by tourists are

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changing (Pytel et al., 2011). Religious tourism has become very fashionable recently, and its development is influenced by the promotion of sanctuaries by cities, the creation of new pilgrimage routes, the development of motorization and communication, and the expansion of tourist infrastructure in pilgrimage centers (Rejman et al., 2016). One of the countries with the greatest potential in the world for the development of both pilgrimages and religious tourism is Poland. Poland is a country with centuries-old pilgrimage traditions. In this region, networks of routes and pilgrimage sanctuaries are developed. Also in Poland, entrepreneurial activity is carried out, the aim of which is to care for selected sanctuaries (custodians, groups, associations, religious congregations). Other activities that also take place to develop religious tourism in Poland include enriching the pastoral program in sanctuaries, promoting historical values, cultural and architectural sanctuaries, improving transport accessibility, developing the automotive industry, and expanding both tourist and pilgrimage infrastructure. The most famous sanctuary in Poland, visited by pilgrims from all over the world, is Jasna Góra. About 4-5 million pilgrims travel there very year. There are also places known in Poland: Kraków-Łagiewniki (the cult of the Divine Mercy and Saint Sister Faustina, over 2 million pilgrims), Kalwaria Zebrzydowska and Licheń (about 2 million). In the 1990s, the pilgrimage movement to Licheń was developed. In the 1970s, however, the rank of Niepokalanów, a pilgrimage center was associated with the cult of the Immaculate and St. Maximilian Kolbe. Another example of an important sanctuary from the 1980s is Warsaw with the tomb of Fr. Jerzy Popiełuszko. On the basis of research gap in the literature about pilgrimages movement, especially in the field of causes of pilgrimage participation, the following research questions were posed in the publication:

- What there are the main reasons for undertaking religious tourism?

- What is the model of reasons for undertaking religious tourism?

2. Literature review

In accordance with the data of the World Tourism Organisation (UNWTO), approximately 330 million people go on religious or religious and cognitive tours each year and they visit major pilgrimage centres worldwide (Jackowski, 2006). The long pilgrimage heritage, as well as strong cultural ties with this type of religious practice have a great influence on the development of the pilgrimage movement in Poland. Pilgrimages have been and are a very important part of the actual religious practices in Poland (Site 1, 2022). There are many types of tourism (medical tourism, sports tourism), but one of the most important type is religious tourism because its main goal is the participation of pilgrims in various types of religious events that affect the diversity of the religious tourism offer. Jackowski et. al. (2014) noticed defining what a tourist product is. How it should be understood is the basis for understanding the concept of a religious tourism product. The authors emphasize that this product of religious tourism can be perceived differently. The authors note that both the pilgrimage and the individual needs of pilgrims (tourists) are related to the product (Pytel et al., 2011). However, accordance with Tilson (2005) the term "product of religious tourism can be understood as the complex of sensations which gets a tourist (pilgrim) while taking the decision to go on a pilgrimage, during the pilgrimage and after returning, as well as the complex of spiritual experience from the moment of leaving the place of residence till coming back to it". Durán-Sánchez et at. (2018) emphasize that pilgrimages are a special form of religious tourism as each pilgrimage is one of the most religious practices. Thus, religious tourism is "journeys undertaken for religious or cognitive motives, the main purpose of which are places related to the history of religion, places of religious worship and religious

events" (Jackowski, 2000). The product of religious tourism can be understood broadly or narrowly. Both narrow and wide elements influence the components of a religious tourism product. The narrow approach refers to the elements related to the provision of religious tourism services, i.e. accommodation, meals, transport and admission to religious tourism attractions. The product of religious tourism is interpreted as the territorial product (place), it contains the components where tourist products are understood in a narrow meaning (tourist services) and elements relating to the tourist offer areas and destinations of religious tourism (attractive places of religious tourism, tourist management - general and special) (Hall, 2006; Panasiuk, 2011). Religious tourism is a kind of tourist travel. The purpose of the trip of religious tourism, apart from the trip itself, relaxation, and meeting new people, there is also a religious theme, i.e. the desire to get to know centers of worship, relics, and participation in religious ceremonies. Moreover, Kroplewski et al. (2010), note that pilgrimage tourism is part of religious tourism. Pilgrimage tourism is moving from place to place, associated with the cult of saints and blessed. The author also points out that in order for a journey to holy places to be called a pilgrimage, a pilgrim sets out for it for religious reasons, and not only for the desire to discover new places around the world. Poland plays a very important role in the global pilgrimage community. Every year, several million Poles participate in organized pilgrimages to holy places not only in the country but all over the world. Recently, new types of pilgrimage have developed, as well as holy places and pilgrimage routes. Moreover, Kroplewski et al. (2010) underly that pilgrimage tourism is a part of religious tourism, is the act of moving from one place to another, it is associated with the worship of saints and blessed. In order a journey to the holy places could be called a pilgrimage, one must go for it because of religious motives and not only because of a desire to experience new places

all over the world.

3. The role of Poland in the global pilgrimage community

The role of Poland in the global pilgrimage community is significant. Every year several million Poles participate in organized pilgrimages to holy sites in Poland and abroad. New types of pilgrimages have also emerged. New holy sites and pilgrimage trails have also emerged in recent years (Jackowski et al., 2014). Polish pilgrims currently account for 3-5% of all Christian pilgrims in the world and 20% of European pilgrims. Every year, 5 to 7 million Poles take part in pilgrimages, which is over 15% of the total population of the country (Jackowski et al., 2014). There are from 500 to 800 holy places in Poland. 98% of them belong to the Roman Catholic Church. 430 Catholic holy places in Poland are dedicated to the Mother of God, of which over two hundred such places bear the image of the Mother of God in a crown (Rejman et al., 2016). About 4 million pilgrims go to Jasna Góra every year. Among the pilgrims to Jasna Góra, several thousand are a group of foreigners who often learn about new religious traditions that they introduce to their countries. About 300 million people make pilgrimages in the world, 50% of whom are Christians. A very important event among pilgrims is a walking pilgrimage to the national shrine of Our Lady of Częstochowa at Jasna Góra in Częstochowa. In recent years, more than 120 thousand people have come to Jasna Góra. In 2018, it was 124 thousand, in 255 organized groups (Site 1, 2022). The so-called Extreme Way of the Cross (EDK) teaches humility, allow people to reflect on their interior. It is a religious practice that aims to individually cover one of the selected routes at night (usually on the last Friday of Lent). The length of the route ranges from 40 to 133 km. During the route, the pilgrim goes through the stations of the Way of the Cross. In recent years, changes in the social structures of both pilgrimage and tourist groups who visit

pilgrimage centers in Poland can also be noticed. The existing traditional state pilgrimages, e.g. healthcare or teachers, have been replaced by new pilgrimage groups: motorcyclists, firefighters, amazons, and runners. There is also a constant increase in the so-called weekend religious tourism. During the pilgrimage period, especially on weekends and holidays, the shrines are visited by individual pilgrims who attend the holy mass and then relax in the nearby surroundings. The development of tourist infrastructure, in particular the expansion of catering and accommodation facilities in pilgrimage centers, the availability of transport, the creation of new religious and cultural routes (e.g. the Piast Trail) and qualified tourism are conducive to the development of both religious and recreational, as well as religious and cognitive travel. The centers that are currently very popular include foreign guests (Ptaszycka-Jackowska et al., 1998; Jabłoński 2000). There are several sanctuaries, of which we highlight:

1) Jasna Góra Monastery - the sanctuary is known all over the world thanks to Pope John Paul II. Jasna Góra is the center of the religious cult of Poles, located in the center of Europe. This place is often described as "ecumenical", characteristic only of Częstochowa, where there is a movement of authentic dialogue. The range of pilgrimages coming to the sanctuary in Częstochowa is global. Most of the number of walking pilgrimages to Jasna Góra is due to their tradition and spatial range. They are among the most important religious events in the world.

2) Krakow-Łagiewniki-it was recognized by John Paul II as the world center of the worship of Divine Mercy. The sanctuary has a very large spatial range, which distinguishes it from other pilgrimage centers in Europe. The John Paul II Center "Do not be afraid", created by Cardinal Stanisław Dziwisz, which assumed the construction of pilgrim homes, the John Paul II Museum and a congress

center, had a great impact on the development of the center.

3) Kalwaria Zebrzydowska -a very famous place in Europe for the cult of the Lord's Passion and Marian devotion with a European range. The monastery and park complex of the sanctuary and the calvary together were entered in 1999 on the UNESCO World Heritage List.

4. Methods of analysis and data collection

In the process of data collection, expert analysis was used to develop the extinguish analysis of causes of pilgrimage participation. Preparing the research presented in this work, data were collected from data bases prepared by CBOS. The studies published by Głowacki (Głowacki 2019), about "Current problems and events", carried out using the computer-assisted face-to-face interview method (CAPI) with a representative sample of 1009 people from adult Polish residents. In addition, the data on the website (Site 1, 2022) *jasnagora* was also used. Basing on the mentioned databases the analysis was conducted taking into account, the reasons of pilgrimage to polish sanctuaries. To analyze data, the basic statistic methods were used, namely, Pareto-Lorenz diagram and Ishikawa diagram. Using those methods, the model of pilgrimage reasons was prepared.

5. Methods of analysis and data collection

First based on data from databases, the expert analysis method was used to prepare the Ishikawa-Diagram with extensive analysis of pilgrimage causes. For the reasons of pilgrimage tourism in Poland, the Ishikawa diagram was built (Knop 2017; Rosa-Szyrocka, 2017; Kowalik et al., 2018; Rosak-Szyrocka & Abbase, 2020; Brycht, 2021, Żywiołek & Schiavone, 2021; Zimon, 2011). The Ishikawa diagram is one of the traditional quality management tools (Santos et al.,

2021; Sá et al., 2019; Costa et al., 2019) which is often also used by other management systems (Talapatra et al., 2019; Rebelo et al., 2015; Santos et al., 2014; Carvalho et al., 2020). Ishikawa is used to determine the cause and effect relationships of a given problem. It is based on a graphical representation of the analysis of the relationship between the causes that trigger a specific problem (Rosak-Szyrocka & Abbase, 2020). The tool helps to locate the cause of the problem (Rohrscheidt, 2020; Pacana et al., 2020; Rohrscheidt, 2021). The following question was analyzed: What are the reasons for the pilgrimage? (Fig. 1). The main participants of the pilgrimages and their motives in undertaking religious tourism were analyzed. The reasons they gave regarding participation in pilgrimages were mainly:

- Getting to know their own religious path, pilgrimage as an element of faith.
- A testimony of faith, manifestation, the joy of being a believer, willingness to be part of the community of believers, meeting them.
- Willingness to deepen, strengthen faith, but also to establish a stronger one relationship with God, spiritual development.
- Meeting with God's mercy.

Our analysis let us to distinguish three main causes of pilgrimage: religious, social and touristic.

In the figure 1 there is an analysis of sub causes in all areas of pilgrimage reasons. The first group is connected with religious reasons. In this group, it can be distinguished causes like: moral obligation, to pray, deepening of faith, wiliness to care for pilgrims and the need for develop spiritual life. Some experts say that this groups consist 40% of causes. The second group of

pilgrimage causes is connected with social reasons. This is a very interesting group with a variety of causes. There are connected with wiliness to help organizing pilgrimage, wiliness to give something good to others, sense of service, lifestyle and adventure. Our experts think that this group consist of 40% of causes. The last group is connected with touristic reasons. This group consist of problems connected with reasons like: curiosity about the world; knowing new people; integration with others faithful; cheap way to travel. Experts say that this reason consist of 20% of pilgrimage causes. In the figure 2 we put the reasons for the pilgrimage, compiled from analyzed databases. Based on data analysis, 8 main cause of pilgrimage were distinguishing. We can assign them to our previous three main reasons:

- religious – P1 - to pray for a specific intention; P2 – it is a unique spiritual experience; P3 – to pray, but not for a specific intention;
- social – P6 – I was encouraged by friends; P7 – because my family used to go on pilgrimages; P8 – for social reasons, to spend time with friends or meet new people;
- touristic – P4 – out of curiosity to see what it is like; P6 – for tourist reasons, to see interesting places.

It can be observed on the basis of our analysis, that the main reasons are connected with religious issues like: pray for specific intention (58% people) and seeing the pilgrimage as a unique spiritual experience (48% of people). Those two religious reasons have a big advantage over others reasons of pilgrimage tourism. In the third place is the reason connected with praying without specific intense (26%). The reasons not directly related to religious reasons were found in further places. Fourth place was the reason for the pilgrimage out of curiosity to see what is like to be a pilgrim (23%).

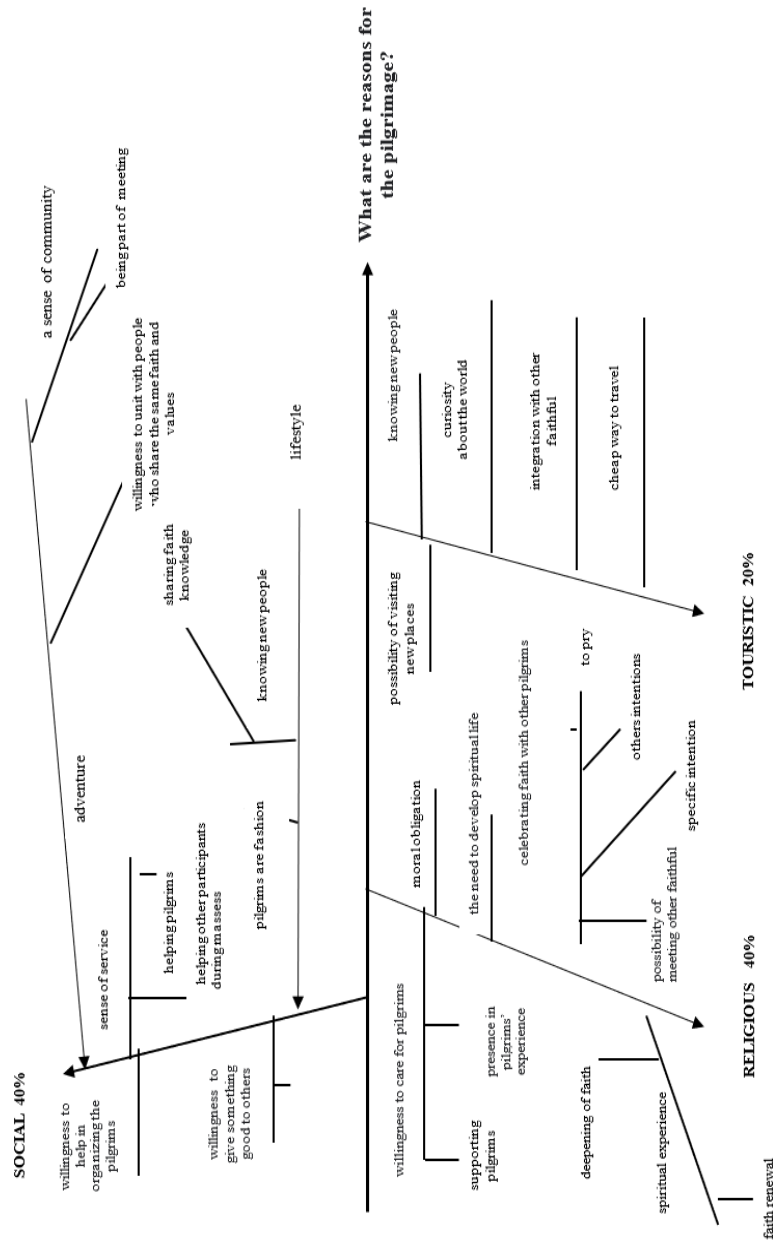


Figure 1. Ishikawa diagram base on the question: What are the reasons for pilgrimage?

Source: own analysis base on (Bajgier-Kowalska et al., 2019; Rohrscheidt, 2020) and expert analysis.

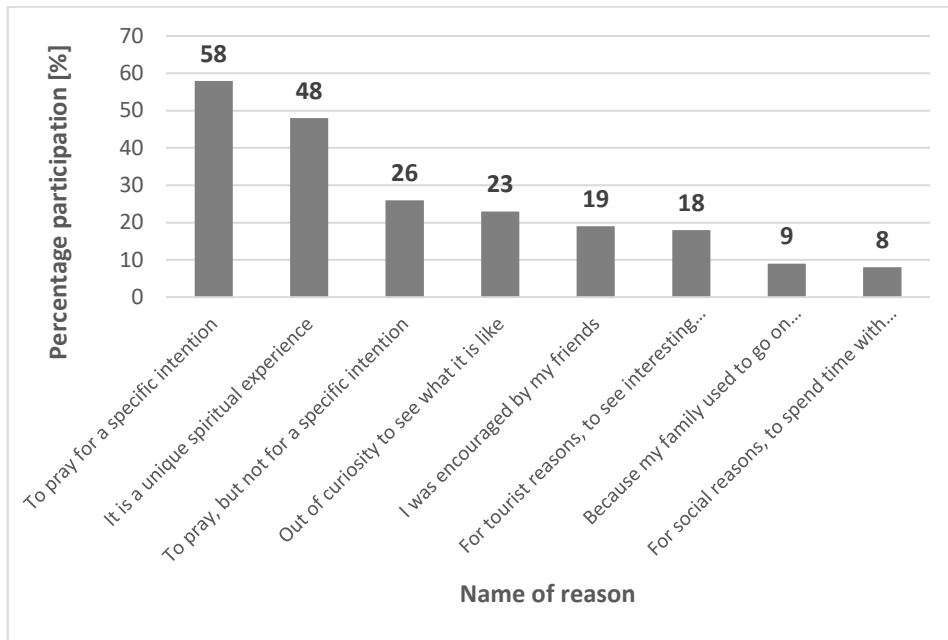


Figure 2. Reasons of pilgrimage tourism.

Source: own analysis base on https://cbos.pl/SPISKOM.POL/2017/K_114_17.PDF, available 24.08.2021.

Table 1. Reasons for pilgrimage by frequency of occurrence

Reason symbol	Reasons for occurrence	Type of reason	Number of occurrences	Percentage share	Cumulative value
P1	To pray for a specific intention	religious	58	27.75	27.75
P2	It is a unique spiritual experience	religious	48	22.9	50.65
P3	To pray, but not for a specific intention	religious	26	12.44	63.09
P4	Out of curiosity to see what it is like	touristic	23	11	74.09
P5	I was encouraged by my friends	social	19	9.09	83.18
P6	For tourist reasons, to see interesting places	touristic	18	8.61	91.79
P7	Because my family used to go on pilgrimages	social	9	4.3	96.09
P8	For social reasons, to spend time with friends or meet new people	social	8	3.91	100

Source: own study

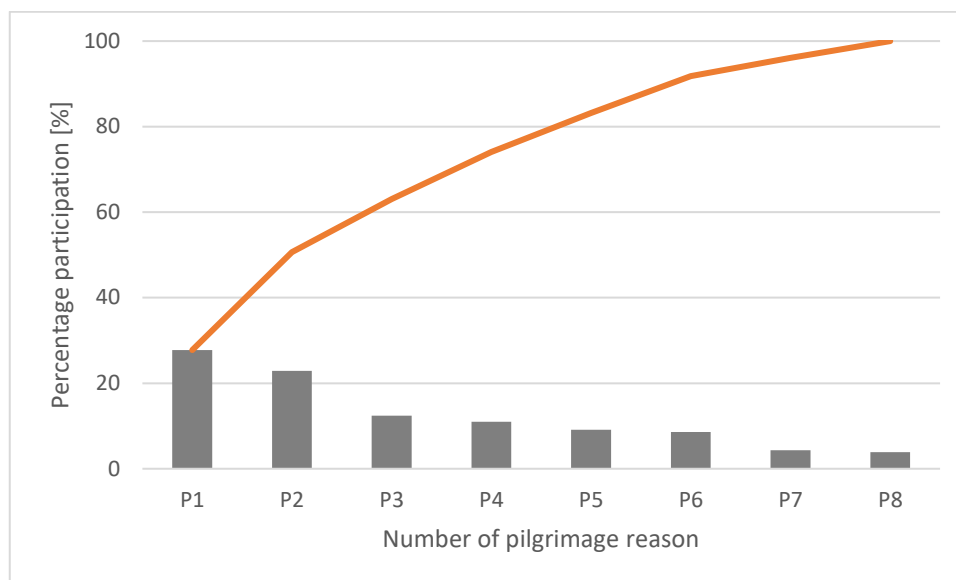


Figure 3. Pareto-Lorenz diagram for reasons of pilgrimage.

Source: own study

In the fifth place is the participation in the pilgrimage because the person was encouraged by friends (19%).

The next place is connected with a tourist reasons – in this case particular person is going on pilgrimage to see an interesting place (18%). The last two reasons are also not connected with strict religious reasons: 9% of pilgrims are going because their family used to go on pilgrimages and 8% are going because of social reasons. In the next stage of analysis, we try to determinate the percentage share of each reason of pilgrimages in Poland. In order to analyze 8 reasons of pilgrimage (accordance with figure 1), the Pareto-Lorenz diagram (Table 1 and figure 3) was used. The Pareto-Lorenz diagram quantifies the identification of the areas of pilgrimage. The tool enables systematization of planning and processing of information about the reasons for pilgrimages. The causes are ranked from largest to smallest, and then the cumulative values are computed. The next step was to build a Pareto-Lorenz diagram in order to find out which of the reasons significantly

influenced the pilgrimage (Rosak-Szyrocka & Knop, 2018). Figure 2 shows a graphical presentation of the Pareto-Lorenz diagram. The analysis of figure 3 shows that 25% of the reasons that include prayer for a specific intention (27.75%) and an exceptional spiritual experience affect 50.65% of the participation in the pilgrimage. On the basis of the analysis of data about reasons of pilgrimage tourism in Poland we can say that the religious reasons have still the main importance. The three main reasons of pilgrimage are connected with strict religious issues. The cumulative value of those three reasons is 63.09 from 100. Also others scientific research in world distinguish religious reasons as main cause of pilgrimages, what is interesting it exist not only in Christian faith but also in others religions in the world. For example, several authors, such as, Bandyopadhyay et al., (2008) and Schnell & Pali (2013), described causes of pilgrimage movement in Hindu religion and they claim that religious causes have great importance. The same results can

be observed in Spanish analysis of reasons of pilgrimage in the case of “The Ignatian Way” (Abbate et al., 2013; Abad-Galzacorta, 2016; Durán-Sánchez et al., 2018). In the second place are touristic reasons. They have minor importance and they are not very significant for people in when they make a decision to go for a pilgrimage. The cumulative value for touristic reasons is 19.61 from 100. The last place is connected with social reasons.

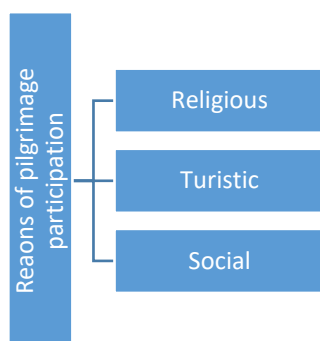


Figure 4. The model of reasons of participation in pilgrimage

Source: Author's own work.

The cumulative value of social reasons is 17.3 from 100. On the base of obtained results can be observed that religious reasons are more important than touristic.

After data analysis we can build a model of reasons connected with pilgrimages based of their importance. The model is in the figure 4. It can be distinguished three main, mentioned in previous analysis, groups of the pilgrimage reasons in the model:

- religious reason – high importance – cumulative value 63.09,
- touristic reasons – medium importance – cumulative value 19.61,
- social reasons – low importance – 17.3

Comparing the analysis of data in questionnaires and expert analysis it can be observed that experts underestimate religious reasons – they estimated those reasons as 40% and people participating in pilgrimages estimate it as 63%. The results about touristic

reasons are almost the same in the case of expert analysis and pilgrims – those two groups estimated the value of touristic reasons on the level about 20%. Experts overestimate social reasons of pilgrimages. They thought that social reasons consist of 40% of reasons but pilgrims estimate those reasons on the level of 17%.

6. Conclusion

Literature analysis showed that people are motivated to participate in religious tourism because they want to uplift themselves spiritually and be closer or connected to God (Andriotis, 2009; Rebuya et al., 2020). Religion begins to be a form of tourism consumption, as well as a determinant of travel to a destination. The purpose of religion is not to rest. According to author Liu (2013), "tourism has become a kind of fashion". Currently, the term "religious tourism" is very fashionable, or "pilgrimage tourism", which means journeys undertaken for religious or religious-cognitive reasons. The modern pilgrim not only expects to meet God, but also wants to get added value, which are additional attractions for him, because visiting holy places becomes an element of the journey. Pilgrims often have different motives that can ultimately be grouped into groups: pilgrims with a purely religious experience, traditionalists, liberal believers and witnesses to their faith; lovers of art, culture and ethnology. The last group is secular ideologues. It is difficult to distinguish them clearly, because it is difficult to guess the motives of visiting holy places by individual people. The results of the research and their analysis allow us to state that the pilgrimage is a very important spiritual experience for the pilgrim, allowing for self-realization on the way to deepening the faith. Pilgrims go on pilgrimage to meet and talk to God.

Based on expert analysis and results of Ishikawa-Method we build model of reasons of participation in pilgrimage consisting of three groups: religious, touristic and social. In the case of Poland our analysis showed that

the main reason is connected with religious causes (63%); the second is touristic reason (19%) and the third is connected with social reason (17%). On the basis of this results we can say that besides we call nowadays pilgrimage as “touristic” still the main reasons are connected with religious and spirituality. In Poland pilgrimage is spiritual experience for participants and those spiritual value are more important for participants

comparing to touristic and social values.

We think that our model of causes of participation is universal and can be used to analyze reasons of pilgrimage to other sacred places in Poland and also in other countries. We think that using this model to analyze causes of pilgrimage movement in others countries can be a very interesting and perspective fields of research.

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