



# **TRANSYLVANIAN JOURNAL OF TOURISM AND TERRITORIAL DEVELOPMENT**

**VOLUME 1 / ISSUE 2 / 2015**

**PRESA UNIVERSITARĂ CLUJEANĂ**



## **SCIENTIFIC COMMITTEE:**

Dr. habil. AUBERT Antal university associate professor, University of Pécs, Hungary

Dr. BAKUCZ Márta university associate professor, University of Pécs, Hungary

Dr. Abdel Azim BASSIOUNI university professor, University of Tourism and Hotel Industry, Sinai, Egypt

Dr. Nicolae CIANGĂ university professor, Babeş-Bolyai University, Romania

Dr. Adrian CIOACĂ university professor, Spiru Haret University, Romania

Dr. Pompei COCEAN university professor, Babeş-Bolyai University, Romania

Dr. Nathan COHEN, university professor, Ben Gurion University, Israel

Dr. habil. DÁVID Lóránd college professor Károly Róbert University College, Hungary

Dr. DOMBAY Ştefan university associate professor, Babeş-Bolyai University, Romania

Dr. Mihaela DINU university professor, Româno-American University, Romania

Dr. Nirvana HARRAZ university professor, University of Tourism and Hotel Industry, Egypt

Dr. MICHALKÓ Gábor scientific researcher, Hungarian Academy of Sciences, Hungary

Dr. Dănuţ PETREA university professor, Babeş-Bolyai University, Romania

Dr. RÁTZ Tamara college professor, Kodolányi János University College, Hungary

**EDITORS:** Dr. DOMBAY Ştefan, Dr. MAGYARI-SÁSKA Zsolt, Dr. NIŢĂ Adrian

**ISSN 2393-431X**

**ISSN-L 2393-431X**

© 2015 Editorii volumului. Toate drepturile rezervate. Reproducerea integrală sau parţială a textului, prin orice mijloace, fără acordul editorilor, este interzisă şi se pedepseşte conform legii.

Universitatea Babeş-Bolyai  
Presă Universitară Clujeană  
Director: Codruţa Săcelean  
Str. Hasdeu nr.51  
400371 Cluj-Napoca, România  
Tel./fax: (+40)-264-597.401  
E-mail: editura@editura.ubbcluj.ro  
<http://www.editura.ubbcluj.ro/>

## TABLE OF CONTENTS

<b>DINU Mihaela, COHEN Nathan, CIOACĂ Adrian, DOMBAY Ștefan, NEDELCU Adrian</b> – SOME MODELS OF THEMATIC ROUTES PRACTICED IN WINE REGIONS .....	1
<b>GONDA Tibor</b> – CONTRIBUTION OF THE SOUTH TRANSDANUBIAN HERITAGE TOURISM CLUSTER TO THE DEVELOPMENT OF RELIGIOUS TOURISM IN THE REGION .....	15
<b>KORPICS Márta</b> – MIRACLES DO HAPPEN. THE ROLE OF RELIGIOUS TOURISM IN TERRITORIAL DEVELOPMENT .....	21
<b>KRANCZNÉ SZABÓ Ildikó</b> – CATCHING UP OPPORTUNITIES FOR THE ECONOMIC AND TOURISTIC REGIONS OF AZERBAIJAN.....	27
<b>MIKLÓSNÉ ZAKAR Andrea</b> – THE PLACE OF RELIGIOUS TOURISM IN THE TOWN DEVELOPMENT PLAN OF KALOCSA .....	37
<b>NAGY Enikő, HORVÁTH Zoltán, SLEZÁK-BARTOS Zsuzsanna</b> – SHARED ISSUES OF TOURISM AND EDUCATION DEVELOPMENT IN THE DANUBE REGION .....	43
<b>PAPP Zsófia</b> – PRIESTS AS TOUR OPERATORS.....	58
<b>RAFFAY Ágnes, CLARKE Alan</b> – REVEALING THE WAY: RECULTIVATUR AND THE FUTURE OF RELIGIOUS TOURISM.....	64
<b>RAFFAY Zoltán</b> – POTENTIAL LINKAGES BETWEEN ECOTOURISM AND RELIGIOUS TOURISM .....	75
<b>TENK András</b> – GEOHERITAGE AND GEOTOURISM OF PROTECTED AREAS IN BUDAPEST .....	84
<b>VARGA Dorottya</b> – TOURISTIC ATTITUDE STUDY OF CROSS-BORDER INHABITANTS IN SOUTH-WESTERN SLOVAKIA.....	93

## SOME MODELS OF THEMATIC ROUTES PRACTICED IN WINE REGIONS

Mihaela DINU<sup>1</sup>, Nathan COHEN<sup>2</sup>, Adrian CIOACĂ<sup>3</sup>,  
Ștefan DOMBAY<sup>4</sup>, Adrian NEDELCU<sup>5</sup>

**Abstract.** The interest for the thematic routes began in the developed Western European countries, after 1970, when the “tourism explosion”, namely, the development of mass tourism, made it more specialized, but, also, better organized, in order to satisfy a diversified clientele. Different specialty studies pointed also the necessity to particularize the touristic offer for social groups with different preferences, which led to defining “thematic” attractions, such as: *thematic parks, thematic events and thematic routes* (Csapo, Berki, 2008). Concomitant with the growth of their importance for the tourism activities, the thematic routes were firstly justified locally, regionally and national wide, but also in international context.

### 1. INTRODUCTION

The thematic routes are part of the cultural tourism and they have the following components: well defined and attractive thematic, the geographic dimension and the cultural heritage. Their popularity comes from their advantages: they promote uncaptialized or less capitalized tourism resources; they may be planned with small investments; they are capable to diversify the tourism offer in space and time and so, to generate an increasing demand for different forms of tourism, especially cultural tourism, ecotourism and rural tourism. So, we define the thematic routes as tourist routes, attractive by their diversity of landmarks, positioned on the same route. The geographic conditions, the quality of the environment and the landscape aspect are factors influencing the occurrence and the success of the thematic routes. In conclusion, they gather harmoniously combined natural and anthropic attractions, framed in a certain thematic, in a geographic space connected with different means of conveyance. They offer opportunities to enrich the knowledge, fun and recreation, respecting the principles of sustainable development.

### 2. THE OENOLOGICAL TOURISM OR THE OENOTOURISM IN THE “WINE COUNTRY”

Starting 1998, consequence of our contacts with professors of the University of Rheims, during the academic exchanges between the University of Oradea and the University of Rheims, under the coordination of professors Alain Mare and Nicolae Josan,

---

<sup>1</sup> Romanian American University, Faculty of Domestic and International Tourism Economy, mihaeladinu@yahoo.com

<sup>2</sup> Ben-Gurion University of the Negev, Beer Sheva, Israel, ntncohen@gmail.com

<sup>3</sup> Spiru Haret University, Faculty of Geography, acioaca@gmail.com

<sup>4</sup> Babeș-Bolyai University, Faculty of Geography, dombay.istvan@gmail.com

<sup>5</sup> Petroleum-Gas University of Ploiesti, Faculty of Economic Sciences, nedelcuadrian@yahoo.com

we met both the wine geography in the regions Champagne-Ardenne and Alsacia and the particularities of the oenology or the increasing interest for this tourism form. The oenological tourism, also known as the “uval tourism”, has its origins in France, a normal fact, considering that there the wine regions and the vineyards are developed in a large variety of soil and geographic conditions. Not incidentally the wine production in France has a large variety and in 2014 it is positioned on the first place in the world. In consequence, for several decades, discovering this world of the viticulturist and winemakers was the beginning of a new tourism attraction, rapidly amplified. Even more, these motivations reached a paroxysm phase during the grape harvest weeks, which often creates a mutual undesired impact. Finally, the program implemented under the name «Vignobles & découvertes» approached the necessity to organize the oenological tourism so that the 40 destinations with more than 3000 specialists in viticulture and winemaking would be related with the reality in the field. In this context, in 2009, after many years of research in organizing this tourism form, a higher body was born, The Superior Council of Oenotourism, managed since 2014 by Florence Cathiard. From the interview we invoke here<sup>6</sup>, results that “we have ideas for oenotourism, the rest is the target of our efforts in order to find means to reach them. My voluntary mandate as president of Superior Council of Oenotourism is to get you to touch the key «oen» above the «tourism». And this, because although the destinations proposed in that implementation program are very different, including not only visiting the vineyards and the winemaking installations, but also direct contacts with the viticulturists and the winemakers, accommodation and staying in local tourism pensions, they are not productive enough. According to the newest data (2010), though in the French vineyards were registered about 7.5 million tourists, their spending is still reduced, namely, 203 euros/person; among them 61% are French, 10%, British and 10% Belgians. In October 2014, at the Lyon Tourism Salon, where participated about 150 tourism organizers from 50 countries, was also represented a stand for *Wine and Viticulture Destinations*. In the stand was outlined that the oenological tourism represents between 10% and 50% of the workforce in the region. The most important regions are, normally, Burgundy, Champagne-Ardenne and Bordeaux. Still, Alsace, Loire and Provence are on the way to better and much better, even though there are some deficiencies about the accommodation, the trips organization, even towards the small vineyards positioned in vicinity of the routes, in order to increase the staying.

The region Champagne-Ardenne, positioned in the central-northern part of France, is made of four departments: Ardennes, Marne (where lies the Reims metropolis, the capital of the region), Aube and Haute Marne. The most important vineyards of the region are at la Vitry-le-Francois, Châlons-en-Champagne, Epernay, Mareuil-en-Brie, on the left side of Marne River, producing the delicious sparkling wine named by the connoisseurs “The Smile of France”, namely, the champagne. The limits of the area were firstly implemented in 1927, but it was reshaped many times consequence of the restoration of the vineyards on the aprons of Rheims “Mountains”, as the forestry hills of right side of Marne River are also known, mapped for the first time by the oenologists and the geographers at the University of Rheims. The most of the vineyards are in the departments of Marne (22000 hectares) and Aube (6000 hectares), on eastern and south-eastern slopes, favoring the growth of vines, producing those grapes which, after pressing, allow the double fermentation of the stum; there are also the famous centers of

---

<sup>6</sup> Florence Cathiard: “L’œnotourisme représente un atout majeur” interview in Voyage avec Le Figaro Magazine, 03.09.2014.

winemaking, landmarks of oenological tourism. Since 13<sup>th</sup> of March 2013, when the last extension of the area was made by a group of experts, 40 other communes were allowed to use the prestigious brand. Today, in this area, summing about 33000 hectares, are made the sparkling wines, by refermenting in the bottles a mix of Chardonnay, Pinot noir and Pinot Meunier varieties. The name “Champagne” is an AOC (Appellation d'Origine Contrôlée) but, considering the uniqueness of the product made in Champagne Department, it can be used on sparkling wine bottles without being marked AOC. This is because, based on

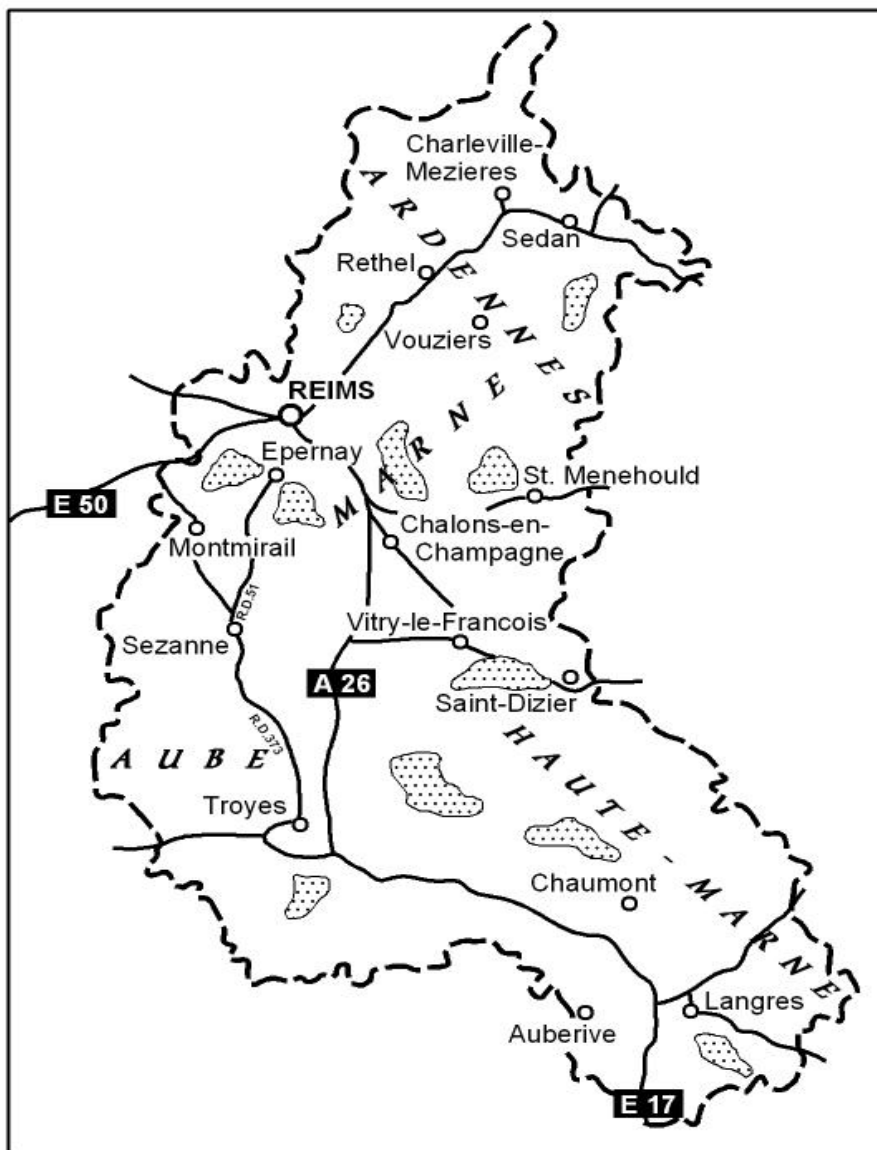


Fig. 1. The Vineyards in Champagne-Ardenes Region.

several international treaties and national laws, the most of the countries limit the name to the wines produced in this region. In 2008 the Association “Paysages du Champagne” also submitted to UNESCO, for approval, a dossier regarding the registration of the name

“Paysages du Champagne” in the list of world heritage, frequently used in oenological tourism, but it was rejected. Since then, the Association “Paysages du Champagne” elaborated another dossier, this time supported by the main regional institutions, destined to highlight three sites symbolizing especially the area around Rheims City named “Cuesta, basements and cellars of Champagne” and “Industrial heritage of the chalky lime quarry in Saint-Nicaise Hill”, in Rheims, and “Avenue de Champagne”, in Epernay. The last one became a special target of oenological tourism<sup>7</sup> since on this thoroughfare lie a sum of old houses covering famous wineries and cellars (Moët, Chandon); in the niche of the façade of one of them is found the statue of Dom Perignon Benedictine monk (1638 – 1713), the one mentioned in the legends as the first person obtaining the “devil’s wine”, as the sparkling wine was then named in the documents. In Epernay the oenological tourism is supported by several viticulture museums where the tourists can learn that there was built, in 1825 the first machine for sorting the grapes, in 1827, the first “capping” machine for in 1846 to be added the first machine which fitted caps on the bottles using string, well known in our days.

If the vineyards in Champagne-Ardenne were mentioned in the documents only in the 11<sup>th</sup> century, those in Alsace were mentioned 8<sup>th</sup> centuries before, when the people on the left side of Rhine River started to grow vines. Since then, the vineyards developed so that today the rural population here has no other *raison d’être* than to be a viticulturist (named in France *presseurs*, from the base work in winery, pressing the grape grains in order to obtain the precious drink). The activity in vineyards and the services connected to winery frame more than 8000 winemaking families. As in the region presented above, the most of the vineyards are on the eastern slopes, oriented towards the Rhine Corridor, but, in difference, here predominates the high quality varieties (96% of the vineyards). In time, the viticulture extended both on the former terrains covered by crops and forests, reaching today more than 12000 hectares. Here are produced, on the average, 1 000 000 hectoliters of wine yearly, the most popular being “Mussand d’Alsace” and “Cremant d’Alsace”. The high number of winemaker villages and the small towns in this thriving environment outlined thoroughfares that became attractive for oenological tourism.

So, if the world knows as the first vineyards routes the ones in Dordogne (a tour of Cote de Nuits vineyard, 1934) or Champagne-Ardenne (between Rheims and Epernay), the first oenological tourism route is *The Wine Route in Alsace*. It is also considered as the most populous among the thematic touristic routes; it has a position favored by the important European intersections and by the thematic complementarity offered by Strasbourg, one of the EU capitals, by the numerous castles (Ottrott, Landsberg, Bernstein, Frankenbourg, Koenisbourg, Voegtlinshofen, Ramstein, Ortenbourg) and churches (the medieval gothic churches like St. Hyppolite and Notre Dame du Thierenbach) included in the world heritage list. As a short history, we mention that this *Wine Route in Alsace* was inaugurated by the Tourism Office in Alsace, which on the 30<sup>th</sup> of May 1953 organized an automobilist rally, in order to popularize the wines in Alsace vineyards. The cars formed two plutons starting at the same moment in the two communes positioned at the extremities of the route (Thann, in South and Marlenheim, in North), intersecting at Châtenois. Several stops took place along the route for tastings and tourism visits at local monuments and museums, namely, the actual landmarks of the wine route. On this occasion the press reported echoes of the event, turning *Wine Route in Alsace* launching in a good start. We mention that in the following years the Tourism Office in Alsace

<sup>7</sup> Adrian Cioacă, Mihaela Dinu (1999), *Drumul vinului*, Atlas Magazin, V, 11 (38), p.30-31, București.

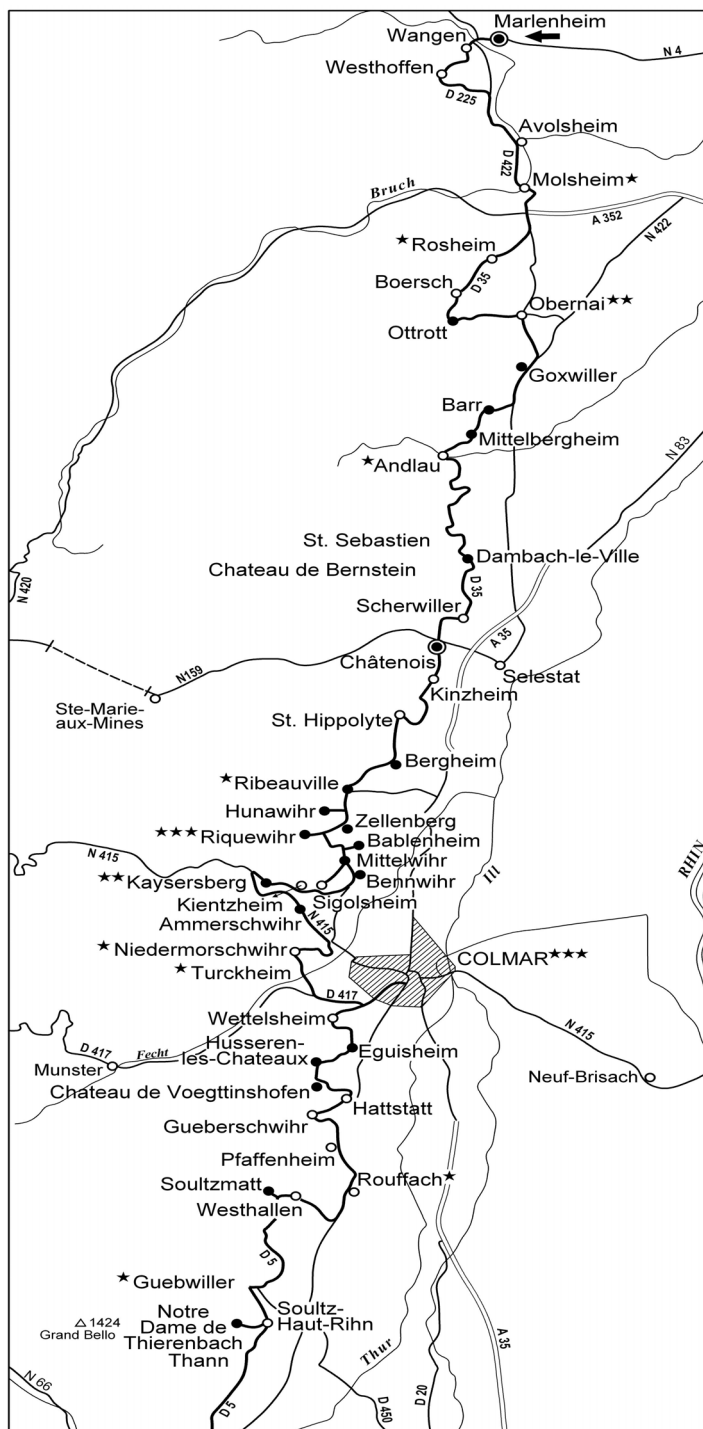


Fig. 2. The Wine Route in Alsacia (France).

elaborated and spread a worldwide advertising concept for the visitors, combining the pleasures of wine tasting and of the Alsace gastronomy with a typical staying in this area (visiting the monuments and castles around, but also the museums, especially the Viticulture Museum in Kientzheim).

Due to the growing popularity of this route, the monuments and the tourism landmarks along were restored, there was developed a modern infrastructure for services and even the roads were modernized. Some data is interesting in order to appreciate this model, the wine route. It stretches along 170 km, 73 communes from the departments Haut-Rhin and Bas-Rhin, spread in the landscape of the hills and eastern slopes of Vosges Mountains. The road traverses 300 viticulture domains, namely, 49 of the 51 biggest vineyards. Among the 119 communes producing the Alsace white wine, 67 are on this route. In addition, there are some strange data we met along in 1999: South of

Marelheim, in the picturesque Wangen, until 1830 the inhabitants paid, as tax to the holder, St. Stephen Abbey of Strasbourg, 300 hectoliters of white wine yearly! Since the



abolition of this tax, in July 3<sup>rd</sup> 1830, as a sign of joy, takes place, yearly, “The Feast of Fountain”, every first Sunday after this date, when, near the fountain of the village, everyone can drink for free! Obviously, those attract an important number of tourists. In South, in Molsheim, we enter the Bruche Valley, on the road N420, where lie the biggest white grapes vineyard in the world, where it is produced the especially fine wine Riesling of Molsheim. More south, at Rosheim, lays the oldest house in Alsace, dating since 12<sup>th</sup> century; further on, after passing St. Odille Church, we meet, on the right, the ruins of Landsberg castle dominating the forest and then we descend to Obernai where was the residence of Alsace dux (Adalric and Eichon), whose palace was ruined during Thirty Years' War fights. Here is also another original element: *The Gallic Wall*, made of prehistoric megalithic blocks. In Barr, a small industrial town producing tannin used for leather processing, the second activity is the winemaking, being produced the popular white wines Sylvaner, Riesling and Gewurztraminer. After the overwhelming horticultural and floricultural landscape from Dambach-la-Ville, we find, in Ribeauville, *The Butchers' Tower*, separating the upper town and the downtown; it is very interesting due to its two temporal stiles: the basis, built in the 13<sup>th</sup> century, and the upper part, built after 1536, in a style precursory of baroque, with a beautifully decorated horologe. Finally, we end our route at Thann, a small town dominated by the highest peak in Vosges Mountains, Grand Ballon (1424 m). Here too we find a wonderful legend, the one of the “three firs”, similar to making us think about the Romanian ones: it is about a castellan from Engelbourg who, seeing three mysterious lights above the fir forest (whence the name of the town, Thann meaning fir), decided that in that place he should build a chapel. Around that chapel developed the actual town. Every 30<sup>th</sup> of June religious processions take place in the small plaza situated before the gothic church, considered as the richest in Alsace. We end this periplus on *The Wine Route in Alsace*, as it could not be better, rejoicing of Alsace wine flavors and appetizing cuisine at the *Au Petit Gourmand* inn from Thann.

### 3. THE MILENARY VITICULTURE IN ROMANIA

In Romania the viticulture has long tradition, for, as the academician Emil Pop<sup>8</sup> affirmed, in more than 300 settlements country wide the vine is found in the wild (*Vitis vinifera silvestris*) and the occurrence of the fruitful vine (*Vitis vinifera sativa*), of which comes the today noble European vine, is attested in numerous archaeological finds, dating yet since Neolithic, in all the hilly and plane areas. In other documents, such as *Histoire de la civilisation chinoise* (Richard Wilhelm, 1931), it is affirmed that during Wou-ti Emperor (140 – 87 BC), his envoy, Chang K'ian brought the vines in China after a journey in the Land of Getae. For their part, scholars of antiquity Herodotus, Plato, Diodorus or Strabo, through their writings, confirm the multimillenary existence of the vines on Romanian territory.

The first viticulture statistics, in 1876, mentioned Romania with 97386 hectares cultivated with vines; by 1884 the surface had extended to 150000 hectares. After the phylloxera attack in 1884, in 1899 the statistics recorded 90000 hectares, for then, after an ample recovery action, in 1938, to be recorded 365429 hectares, and among them, 146708

<sup>8</sup> Pop, E., 1940, *Bătrânețea și moartea plantelor*, Inaugural lesson held on 27<sup>th</sup> of October 1939 at The University of Cluj, 23 pp, Ed., „Cartea Românească” Cluj, (in *The distribution of viticulture in Bulgaria, Romania and Bessarabia*, Zahariev and Dervendziev has citations from I. C. Teodorescu, who, in 1943, cited Emil Pop).

hectares with grafted and indigenous vines and 218721 hectares with hybrid vines (Geografia României, III, 1984). After The Second World War the surface covered with vines registered a significant decrease and only in 1984 it reached about 299872 hectares (including hybrids). The actual data (2012) show 183200 hectares with grafted vines, producing high quality wine and respecting the EU regulations. They cover about 1.5% of the agricultural surface in Romania and 2.5% of the arable fields and they produce about 5.5 – 6 million hectoliters of wine. Though the vine areas cover all the regions of the country, those where they extend on more than 20% of the local agricultural surface are in hilly low areas, between 80 and 200 meters altitude, excepting the ones in Banat Plane (Teremia Mare) and Romanian Plane (Dăbuleni, Greaca), lower.

The tourism in the viticulture areas of Romania, as organized form, is recent and it embraces a large diversity of aspects, due both to the pedological and geographical characteristics of the vineyard fields and to the differences in the oenological chronology, imposed the social and economic development steps, but also by the ways the oenology evolved. From this multitude of aspects, we have selected several cases that we consider more important.

The Wine Route, for whose implementation organizational and propagandistic efforts were made in the last years, is representative for many viticulture and winery areas. Romania has old traditions in viticulture, even with several centuries before Christianity, proved by the archaeological findings (Getian and Dacian tools). This is why many of the varieties of vines in Romania have autochthonous origins, made from wild vines. Romania is also a country producing varieties of vines for fine wines, contributing, from memorial times, to the enrichment of wine heritage in the world. In consequence, the fame of winemaking regions in Romania, outlined along the centuries, and the high quality of the grapes and wines, became a motivation for oenological tourism.

In 2002 the Ministry of Tourism launched the program “Romania – viticultural country” with a sub-program named “The Wine Route”. Among the numerous routes in Romania, we have selected a part of the medieval route connecting the vineyards from Dâmbovița, Prahova and Buzău counties, the sector from Prahova County. We have also presented this case study to several thematic symposiums held by the subsidiaries of Romanian Geographic Society<sup>9</sup>. The wine routes in the Curvature Subcarpathians are perceived, in Prahova area, as a network of local roads, representing different stages of the local viticulture and winemaking, which we recommend for oenological tourism, due to its favorability factors, superior to other viticulture regions in the country.

The Subcarpathians reach the morphogenetic paroxysm, by geomorphological point of view, in the Curvature area, associating two rows of depressions bounded at the exterior by two rows of hills, the internal and the external ones. The radial valleys with Carpathian origins traversing this type of relief generate an association of hills and depressions with a specific variety. In turn, they are generating the topoclimatic particularities, induced by the general air circulation in the Curvature area, with effects on the biological, pedological and climatic factors, favoring the viticulture. In consequence, the production of grapes in vineyards, placed on the hills with southern, south-eastern and eastern exposure, is reflected in the quality of wines too.

---

<sup>9</sup> Adrian Ndelcu, *Potential of Wine Tourism in Romania. Case study: Dealu Mare Vineyard*, 1st International Scientific Symposium “Information Society and Sustainable Development” Râncă, Jud. Gorj, 4-5 april 2014; Field trip “Geography of thematic trails: Wine Route Dealu Mare Vineyard” Ploiești, 23 mai 2014; Conference “Ruta culturală Drumul Vinului Dealu Mare” Ploiești, Urлаți, Dealu Mare, 9 septembrie 2014.

Along the years the tourists found in these places not only the charm of the settlements and the spirituality of the places of worship, but also the pleasure of the local wine tasting, in vineyards, wineries, mansions and even palaces that became famous. It is estimated that, if in 2007, when here we started research on oenological tourism, there were registered, by the National Association of Tourism Agencies, more than 35000 tourists ([www.anat.ro](http://www.anat.ro)), today their number increased with more than 20%. Among them, more than half are foreign tourists, turning to travel agencies in order to receive suggestions for optional trips, beside the round trip in Romania, or as a supplement for the business trips. The tourists in Romania do not turn to travel agencies for such services, but they include them in the routes they organize themselves, or at the advice of some whom practiced it. Most of the wineries do not have accommodation but they offer a tour through the vineyards and invite to a walk among the barrels from the cellars or basements, accompanied by a lesson in winemaking, which ends with a wine tasting. Those interested can buy wines they tasted or collection wines.

**Fig. 3, The Wine Routes in the Curvature Subcarpathians:**

**I.** Prahova Subcarpathians; **II.** Buzău Subcarpathians;  
**III.** Vrancea Subcarpathians.

**The Wine Route of Buzău and Prahova Subcarpathians**

1, Podgoria (Râmnicu Sărat); 2, Zărnești; 3, Zorești; 4, Merei;  
5, Pietroasele; 6, Săhăteni; 7, Tohani; 8, Ceptura; 9, Urlati;  
10, Vărbila; 11, Valea Călugărească; 12, Bucov; 13, Boldesti;  
14, Băicoi; 15, Filipești de Târg.

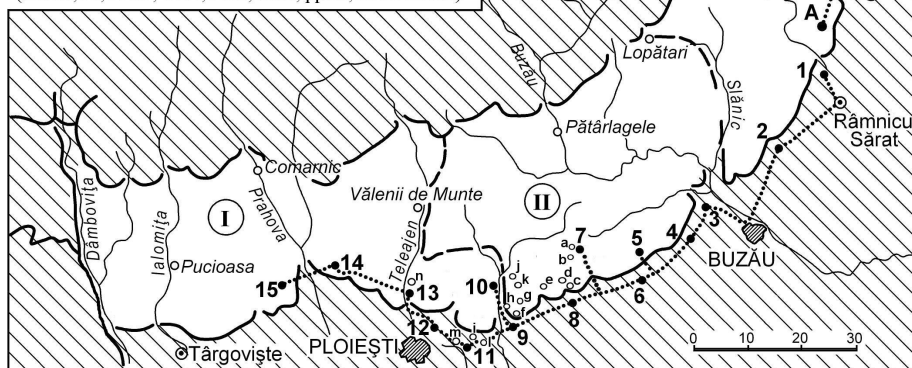
**The Wine Route of Vrancea Subcarpathians**

A, Tâmboiești; B, Boldesti; C, Cotești; D, Făraoanele;  
E, Odobesti; F, Jariștea; G, Vârtescoiu; H, Tîfesi; I, Panciu;  
J, Străoane; K, Fitionești.

**The Prahova Winery and wine cellars**

a, Tohani; b, Budureasca; c, Ceptura; d, Rotenberg; e, Dealul  
Mare-Urlati; f, Urlăteanu; g, Basilescu; h, Conacul Bellu;  
i, Muzul Crama 1777; j, Conacul dintre Vii; k, Casa Colinelor;  
l, Crama Feteasca Neagră; m, Colina Neagră; n, Casa Seciu.

(Cioacă, A., JTCT, vol. I, No.2, 2008, pp.23, cu modificări)



**Fig. 3. The Wine Routes in the Curvature Subcarpathians.**

Lately, the tourism agencies, which did not pay too much attention to this type of tourism offer, are selling a trip on The Wine Route Dealul Mare, on the direction București – Sinaia, with a stop in Urlați, since this settlements offer accommodation. When it was launched, it included 38 oenological tourism attractions (vineyards, wine cellars, restaurants, oenological shops and even a museum of viticulture and winemaking). Along the trip tourist may visit settlements like Tohani, Seciu, Valea Călugărească, Verbila, the

manor houses Belu and Pana Filipescu and the Crama 1777 Museum of Viticulture and Winemaking, positioned 10 km north from Urlați, on Cricovul Sărat Valley. For this route, promoted on the site of National Association for Rural and Ecological Tourism, were ([www.antrec.ro](http://www.antrec.ro)), an extension was proposed, in Buzău County, but the attempts to attract new tourists in the agro-tourism pensions and small hotels in the area did not have the expected results. Basically, the offer is interesting, but the long duration and the high expenses were the main cause for the renunciation to such Wine Route in Curvature Subcarpathians. Hallenwood Romania Group also offered an alternative through Hallenwood Wine Cellars in Urlați and Azuga, Prahova County. So, the two or three days oenological circuits are offering to the tourists interested in the oenological tourism, visits to old manners turned to restaurants (Urlățeanu Manner, built in 1992, and Rhein Wine Cellars, built in 1892, in Azuga) and accommodation in Rhein Tourism Pension, in Azuga, opened in 2006. It has 16 rooms, named by the grapes varieties, like Riesling, Merlot or Cabernet, and a restaurant with a capacity of 90 seats. In both locations, the tourists may visit the wine cellars and can taste five wine varieties or two sparkling wine varieties. The prices vary according to the services. So, at Urlățeanu or Rheim manners a tasting starts at 4.5 euros, and a five days full board staying reaches 160 euros.

Though the specialists consider that Romania still has a long way to go to an oenological tourism comparable with the one in representative countries, we consider, after investigations and research in the field, not only that the premises exist, but there are already implemented managerial ideas regarding *The Wine Rout in Dealul Mare*. The motivation, for the Romanian tourists, firstly stands in the curiosity of seeing in place the viticulture, while the foreign ones, mainly from Germany, Great Britain, Belgium and Austria, come from passion and desire to meet the art of winemaking here and the wine quality, relative to the one in other countries.

After our studies, we may conclude that The Wine Route in Dealul Mare, Prahova County, starting from Ploiești and extending for 58 km, has along 12 visiting wine cellars and 3 winemaking enterprises, with possibilities of accommodation in vicinity, in 10 hotels with more than 550 places and 12 tourism pensions, with 211 places. The touristic wine cellars included in the program are: Urlățeanu, Budureasca, Rotemberg, Basilescu, S.E.R.V.E. Ceptura, Ducu and, recently, the museum „Crama 1777” (1777 Wine Cellar); the ones included in vineyard estates, houses and manors are: Tohani, Dealu Mare Urlați, Conacul dintre Vii (The Manor between Vineyards), Casa Colinelor (Hillocks’ House), Casa Seciu (Seciu House). On another route, starting from National Road 1, from Ploiești, one can arrive, after 75 km, at Rhein&Cie Wine Cellars in Azuga, part of Hallenwood Cellars, with Urlățeanu Manor. In Azuga, in these cellars, one can also admire The Great Gold Medal obtained by the wines produced by Hallenwood, last year, at World Wine Competition in Bruxelles.

## 5. THE VINE INDUSTRY IN ISRAEL AND ITS IMPACT ON TOURISM

Apart from the previous “models” analyzed above, regarding the fact that there are several vineyards acknowledged by historians and archeologists that some of them existed even 3000 to 3500 years ago, this proving that growing grapes has a long hystory on the territory of Israel, although the wine fermentation is of a more recent practice. The first wine cellar in Israel dates from 1948, the date of declaration of the independence of Israel. This wine cellar is located in Jerusalem, very close to the Western Wall.

The grape growing culture has favorable natural conditions: depressions and not so high hills and mountainous areas oriented north-south, bordered by seashore in the west, which allows the free circulation of the humid Mediterranean air, having a benefic impact; and the graben of the Jordan valley and of the Dead Sea in the east, where we find more sheltered areas and those exposed to the drier air circulations from north to south. This is why the climate of Israel is transitional Mediterranean, between the Mediterranean and the dry tropical climate, with four unequal seasons: the transitional ones spring and autumn being very short (1-3 months) and summers being longer 4-5 months and winters of 3-4 months. The solar radiation is relatively high (between 182 and kcal/cm<sup>2</sup>) if we take into consideration the latitudinal positioning of Israel. The summer months July and August are very hot averaging 30° C. To this thermal discomfort we need to add the humid air currents from the south, resulted from the evaporated waters of the Nile from Superior Egypt. The air is more humid in the costal areas and this drops in the eastern and south eastern regions of the country. The rainfall quantities drop from north to south, thus in the north on the western slopes of the Hermon Mountain in Galilee measuring 1100 mm/year; in the south under 25 mm/year, in the Negev Desert towards Eilat. The rainfall is unequally distributed between the seasons; the rainiest periods being between October and May (in November and December having 72% of all precipitations) while in the rest of a year there is very little precipitation and a very increased evaporation. According to the Köppen classification in the northern territories of Israel we have a Mediterranean climate with high temperatures, and in the median part of the territory we have a dry tropical climate of the steppes, and a dessert climate in the east and south. Not just the climate but the soils as well favor the grooving of grapes in the northern territories. Thus in the north we can find sandy loose soils favoring the cultures and they gradually turn into sands and unproductive soils towards the south and east. Thus the vineyards of Israel show the same distribution: the smallest ones are in the centre and north of the Negev Desert, then they increase in number and surface in the Judea Hills, then they become more compact and larger in size in the central region Samson (between Jerusalem and Tel Aviv) reaching the highest values in the Shomron region, and finally the northern regions in Galilee showing the best vineyards in the country (Figure.4).

While tourism became a prosperous branch of the economy in Israel, new tendencies emerged to diversify it regarding the objectives and sites which stood at the attention of those who promote the cultural traditions and the originality of the landscape for traveling purposes. Among these we will focus on those axed on wine-tourism in Israel, and the impact it has though its bindings with traditional agriculture and religion.

Considering the blessing of the wine which was practiced only among those communities where the growing of wild grapes (*Vitis vinifera silvestris*) was practiced over 3000 years, then was followed by the selection of the common wine grape (*Vitis vinifera sativa*) which became more and more popular and its culture was extended to areas where it hadn't been grown before. With time wine consumption got rooted in the religious proceedings and during festivals, later even in households, and now wine became a necessity of daily meals. This is why in the Jewish communities they consume wine, because due to their tradition wine is healthy and there are no reunions without blessing the wine. This thousand year old tradition has been kept even after the Jewish population was banished from Israel.

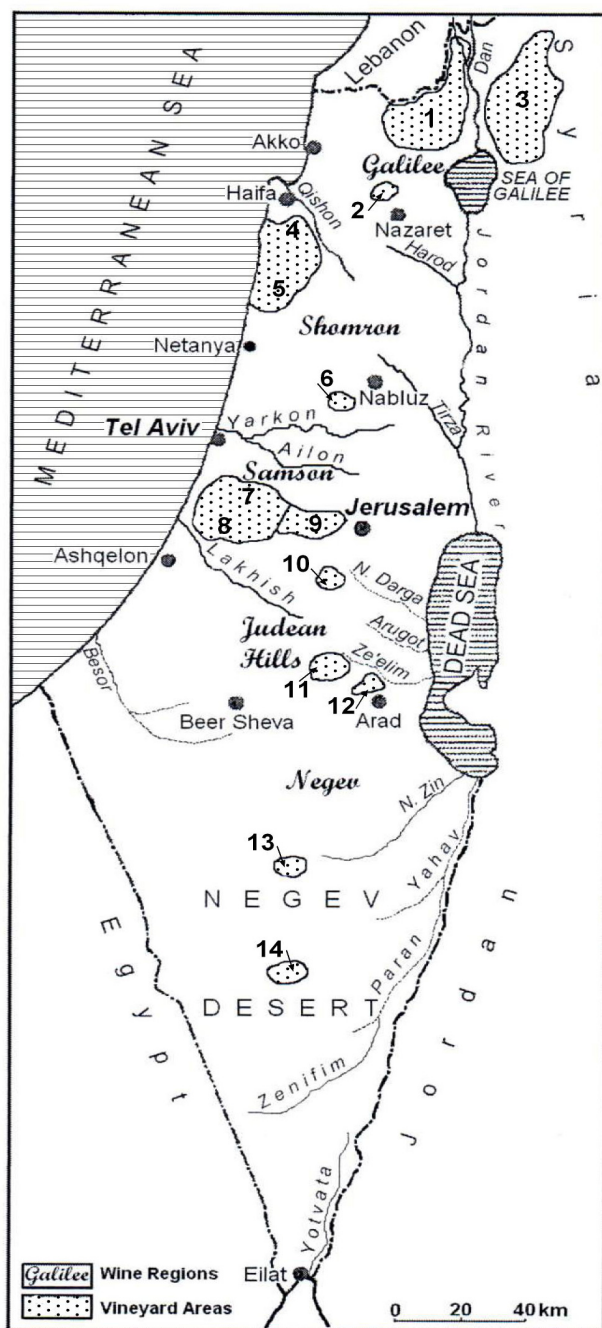


Fig. 4. Map of wine regions and vineyards in Israel

Nowadays, among the cultural and natural objectives preferred by the tourists, the supporting services tend to focus more and more on accommodation and entertainment as forms of manifesting the hospitality towards those who practice such activities. For the benefit of the local and international tourism, along the ways between the different objectives are organized wine-tasting parties, sometimes these events are taken to the vicinity of the sites as well. In this way, to attract more and more domestic and international tourists, the cultural and natural objectives are completed with objectives with oenological character: surprise events, and festivals "wetted" with wine, showing a tradition for many thousands of years, even mentioned in the Holy Bible.

In the following we will present the main vineyards and objectives with oenological character in Israel, which are mentioned in most brochures completed with our proposals which we tried during our field studies.

The biggest vineyards in Israel are located in the northern territories, in Upper Galilee, in Lower Galilee and in the Golan Plateau. To attract the tourists in the wine-growing regions there are organized visits to the vineyards and wine-cellar, and visits to the

houses of wine-producers and vineyard orders, where the wine-tastings are paid by the Ministry of Tourism as a stimulus for the development of the oenologic tourism.

**Wine-Cellar Male Adumim** commercializes wines produced in the vineyards of Galilee, with a production of 13,000 bottles a year. It is a family business, which first

started using barrels, and later adopting the new technologies using bottles. The produced wines are light, with fragrant flavor and in some years received international awards. For the groups of tourists there are organized visits to vineyards, and other wine-producing units, visits to different cellars and to the houses of the local population in the Mate Ihuda region, as part of the rural tourism promotion program.

**Wine-Cellar Iakov Adir** (Or Ha ganuz Winery) It is located in the middle of Upper Galilee on the slopes of the Admon Mountains. It is a family run business started in 2005 which produced 120,000 of pure wine (kusher wine). It can be visited through organized tours by different operators, or through individual bookings done over the internet. This location housed the 16<sup>th</sup> Wine Festival (between 10<sup>th</sup> and 16<sup>th</sup> October, 2014) which has a tradition of more than 3000 years. The festival is organized in collaboration with the Ministry of Tourism of Israel.

**Shilo and on the slopes of the Ghilboa Mountains**, are part of the Shomron Mountain chain, oriented southeast-northwest, between the valleys of the Jordan and Israel, on a length of 18 km and width of 8 km. The vineyards are located between 530 and 800 meters altitude, on Terra-Rosa soils developed on a basaltic rock formations and dolomites, thus being well vented, showing minerals mixed with small quantities of sands. The climate is proper for wine growing, although has a decreased level of humidity, the water is well kept because the evenings are relatively cool, reducing the evaporation. The water is supplied by the several springs in the region.

**Lands along the coastline** (around Judea) and also in Lachish and also in the southern parts of Judea represent the oldest and largest vineyards. Here the grape production is favored by the cretaceous soil, which is well supported by a waste underground water supply, due to the fact that the air currents from the west to the east over the Mediterranean Sea bring just 300 mm of annual precipitation. This is why here only classic vines are produced.

**Carmel Mountains** are parallel to the Mediterranean Seashore, south of Haifa. This is why the western slopes are exposed to the more humid Mediterranean air currents are present a black layer of soil full of organic material, mixed with a rocky soil of cretaceous origin, which makes the soil rather good to growing grapes. The vineyards are along the shoreline south of the Carmel Peak, which dominates the golf and the city of Haifa. The grapes are of premium quality, producing fine premium wines like Riesling, which stimulated tourism in the region. To commercialize the collection wines a members club was founded by the local wine-producers.

**The Wine-cellar Avidan** is another family run business, located in the Kibutz Aial, producing approximately 2,000 bottles of wine with the tags: de Noire, Avidan Riesling and Avidan Pring. They are made from a Murbdar grapes, this is why the resulted wine is not Kucher (clean) and is not accepted by religious people.

**La Tera Promsa Vineyard** is a small vineyard, founded by an Italian family, the Sandra's, using technologies from Italy since 1425, which they adopted here as well, and pass their family secrets from fathers to sons. They produce proximately 7,000 bottles yearly but of high quality, and with a secondary production of liqueurs based on nuts and lemons. The owners organize vineyard visits and wine tastings and in their restaurant with the selected wines they serve traditional Jewish meals accompanied with traditional Italian meals. It is located in Kibut Gat, 3 km north of the city of Kiriat Gat, with the wine cellar being located in the parish of Mosav Shahr.

**The Wine-cellar Neot Smadar** (Smadar oasis) is the only one located in the dry southern region of the Negev, in the Smadar kibutz, just north of the city of Eilat. The grape growing here is of more recent origin, due to the water supply shortage special works had to be done, with the annual precipitation just reaching 25 mm yearly. To an ecological production of the Sherdone kinds, great efforts are made: no artificial fertilizers or pesticides are used. Thus the resulted production of organic wines number Cabernet Sauvignon, Sauvignon Blanc, Merlot, and Muscat.

**The Wine-cellar Rota** located near Mitzpe Ramon, in the northern territories of the Negev and was founded in 2005 by the artist Erez Rota. Due to the pedo-climatic conditions, no harmful pests or diseases can affect the vineyard; the produced wines are of fine taste and superior quality: Cabernet Sauvignon, Merlot and Muscat by only a 400-500 bottles are sold yearly, but highly appraised. These wines earned first place medals at the Torino Wine Festival and are demanded by collectors. For small groups of tourists there are organized wine tastings and tours of the cellars, combined with a fine dining restaurant with delicious dishes.

**The Wine-cellar Jerusalem** is located in the north of the city and produces just clear wines – without impurities, being controlled by religious specialists, who control all the grapes and wine production equipments to be clean and sterile. These wines are produced for the religious and ultra religious population, who consume large quantities of wines especially around religious festivals and events. It was founded in 1976 and later bought by the Guetta family in 2006. the grapes are of Italian origin: merlot and sauvignon, from three regions, thus the produced wines have different flavors as well: Cabernet Sauvignon, Merlot, Chardonnay, Ghwurtztraminer. To stimulate the tourism flow, a small park, the Mini Israel, was founded near the Silent Monastery in Latrun, with playgrounds for children, puppet shows, clown shows and restaurants serving hot meals.

**The Wine-cellar Kadesh Barnea** the vineyard is located near Moshav Barea in the north of the Negev, at around 300 m altitude, on cretaceous and loessoid terrain. It measures only 30,000 square meters (3 hectares) but produces wines of high quality. Although specialists said that grapes can not be grown here, due to the high temperature differences between days and nights, the owners succeeded nevertheless. This is due to a very carefully conceived irrigation plan, with root irrigation, and the waters used are treated with minerals. To further enhance the flavors, the grapes are collected only at dusk, so the grapes don't lose moisture due to the high evaporation during the day in the desert. The tourists are offered wine tastings with explanations and meals combined with assorted wines.

**The Wine-cellar Ben Sason** is a small family run business, preserving the name of the founder, and is located in the Kibutz of Bror Haial, with the vineyards at the Nabatian farm, with grape growing traditions of over 1,500 years. The wines here have a specific local flavour and are refined in taste. The tourists are guided through the vineyards and the cellars as well. The tourists can ask for meals accompanied by the local wines and sometimes live music.

**The Wine-cellar Galai** is a family run business, founded by the Galai family, and they produce grapes on 60,000 square meters (6 hectares). The produced wines are very fine, and the family organizes courses for wine producers.



## 6. CONCLUSIONS

As a conclusion we would like to briefly talk about the Wine Route Project, initiated by the small wine producing entrepreneurs, together with the Ministry of Tourism to increase their revenues. They only sell their wines to collectors, who are ready to pay large amounts of money for each bottle. Because their number is small and limited, this project could open an opportunity to a larger number of visitors to see the Negev, to dine and savor selected rare wines, spend nights here and experience the local hospitality. The Wine Route Project in Negev starts at Mitzpe Ramon (near Mahtesh Ramon and Avdat) where there were found traces of grape cultures from 3,500 years ago. They are producing selected wines of Cabernet Sauvignon and Merlot, the overnight stays and culinary services help the local communities financially. The route then continues in the north of the Negev through the towns of Meitar and Cramim.

## REFERENCES

1. CIOACĂ A., DINU, Mihaela (1999), *Drumul vinului*, Atlas Magazin, anul V, 11 (38), p.30-31, S.C. VALAHORUM MULTI MEDIA S.R.L., București
2. CIOACĂ, A, DINU, Mihaela (2010), *Romanian Carpathian Landscapes and cultures*, in *Landscapes and societies-Selected cases*, Editors: Martini, I. Peter & Chesword Warth, cap. 20, Springer Science + Business Media B.V., Dordrecht, Heidelberg, Netherlands, p.257-271.
3. CSAPO, J., BERKI, Monika (2008), *Existing and future tourism potential and the geographical basis of the Thematic Routes in South Transdanubia, Hungary*, 6th Annual Conference of Territorial Intelligence-caENTI, oct. 2008.
4. COHEN, N. (2010), *Resursele de apă și starea mediului în Deșertul Negev*.Israel, Ed. Universitară, p. 23-25, București.
5. DINU, Mihaela Sofia (2009), *Geografia turismului*, Edit. Universitară, București
6. DINU, Mihaela, CIOACĂ, A. (2008), *Thematic Routes – Tourist destinations in Romania*, JTCT, vol. I, nr.2, pag.11-33, Editura Universitară, București
7. IORIO Monica, CORSALE, Andrea (2010), *Rural tourism and livelihood strategies in Romania*, Journal of Rural Studies, Elsevier, p.152-162.
8. MDTR (2011), *Brand național de turism – valori de referință și identitate vizuală*, available online at : [http://www.mdrt.ro/userfiles/brosura\\_manual\\_brand.pdf](http://www.mdrt.ro/userfiles/brosura_manual_brand.pdf)
9. NEDELCU, A.(2014), *Potential of Wine Tourism in Romania. Case study:Dealul Mare Vineyard*, 1<sup>st</sup> International Scientific Symposium, Râncă, Gorj County, Romania (in print)
10. RATZ, Tamara, PUCZKO,I. (2002),*Goethe,Humberte es Odusszeusnyomaban, avagy kulturális utak a turizmusban*, Turizmus Bulletin, 2002/03.sz.
11. \* \* (1984), *Geografia României vol.II,Geografia umană și economică*, Editura Academiei Române, p. 354-355, București

# CONTRIBUTION OF THE SOUTH TRANSDANUBIAN HERITAGE TOURISM CLUSTER TO THE DEVELOPMENT OF RELIGIOUS TOURISM IN THE REGION

Tibor GONDA

**Abstract.** The South Transdanubian region possesses significant religious tourism attractions. Although a considerable part of these venues also have strong sacral character as well, they are definitely positioned as cultural tourism and heritage tourism attractions. Taking the dynamic growth of religious tourism and its continuously increasing share within the total demand for tourism into consideration, it would be worth re-positioning and systematically developing the potential religious tourism venues of South Transdanubia. As the first step of this process, a complex tourism attraction development project called “Értékes Pécs” (i.e. Valuable Pécs) will be implemented in the summer of 2014. Also, the tourism developments of the Episcopacy of Pécs and the researches on the burial place of Sultan Suleiman and the tourism developments based thereon forecast a potential growth in the significance of South Transdanubia in religious tourism.

**Keywords:** Transdanubian, heritage, tourism, cluster.

## 1. INTRODUCTION

*Motto: “Tourism is a value in itself: it is exchange of experience, it is tolerance and peace.”*

Tourism clusters in Hungary are new phenomena; the first opportunity to apply for tenderable support for cluster organisation came in 2000. Despite the fact that there were already initiatives for tourism clusters at that time, the governmental cluster policy only preferred and supported the organisation of industrial and innovation clusters. The paradigm shift took a decade, and since 2010 tourism clusters can also apply for support for their formation and the launch of their operation. The call for tender of the South Transdanubia Regional Operational Programme 2010 received several applications, of which six were awarded (Medical and Thermal Tourism, Rural Tourism, Wine Tourism, Cultural Tourism, Festival and Event Tourism, and Castle and Chateau Tourism Cluster). Due to formal deficiencies, the Heritage Tourism Cluster was unfortunately a non-supported organisation at that time. This latter cluster started its operation on 1 January 2013. Its diverse activity involved the mapping of the heritage tourism locations of the region, including the enumeration of the heritage sites that are potential locations of religious tourism. The paper is an introduction to this part of the survey.

## 2. CONNECTION OF RELIGIOUS TOURISM AND HERITAGE TOURISM

*“In order to make our lives better, we first have to make our experiences better”* (Csíkszentmihályi, M. 2001. p. 77.)

The above thoughts of the great psychologist, Mihály Csíkszentmihályi are widely known and accepted by now. An evident way of making our experiences better is

travelling itself. As it is stated by Gábor Michalkó, the up-to-date interpretation of tourism is actually a change of environment coupled with experiences (Michalkó, G. 2010. p. 10.).

In the Jewish-Christian culture the issue of happiness is of selected importance. Both the Old and the New Testament frequently mention the word 'happy' and also give orientations for reaching happiness (e.g. the gospel by Matthew). In all probabilities this felicitating feeling also plays a part in the fact that pilgrimages to the sacred places of Christianity became a mass phenomenon, inspiring millions of people year after year to pay visits to these holy places.

When hearing the expression religious tourism, we might think of a sector of modern tourism, one of the most significant economic activities of our time, but we also may consider the spiritual character. This makes it difficult to define and describe this activity with an academic precision.

In professional circles it is accepted that religious tourism is to be classified into the larger set of cultural tourism (Varga, M.).

We can differentiate among several types of regional tourism activities, based on the sacral intensity of the journey. The strongest sacral character is attributed to journeys an important part of which is spiritual exercise. In these journeys usually a clerical person related to the group is also present. The participants of such journeys usually travel because of their sacral, spiritual motivation. They want to live or strengthen their religion with the assistance of the travel experience.

The second group is those people in whose travel motivation the sacral character is dominant too, and, similarly to the travellers of the previous category, they visit religious sites and religious events, but their motivations also include the desire to get to know historical and cultural sites.

The third group contains those in whose travel motivations the satisfaction of sacral, spiritual demands and the cultural interests are equally important.



Fig. 1. Groups of participants in religious tourism by their travel motivations (edited by Gonda, T.).

The members of the fourth category become religious tourists in a way that the sacral message of this is negligible. They either visit a famous religious location (e.g. the Vatican) for its significance in cultural history or make a long pilgrimage (e.g. the El Camino) as their own personal spiritual challenges or physical trial.

This means that religious tourism has a narrower and a broader interpretation. In the narrower interpretation we can only consider pilgrimages and participations in religious events as religious tourism, and only if participants live the travel experience with a religious spirituality. In the broader interpretation, on the other hand, religious tourism includes all travels where a believer of a non-believer visits historical or cultural sites that have sacral character (Pusztai, B. 1998.).

The South Transdanubian Cultural Tourism Cluster uses the broader interpretation of religious tourism when looking at the locations and development chances of religious tourism.

### **3. CHANCES OF RELIGIOUS TOURISM IN SOUTH TRANSDANUBIA**

Religious tourism is one of the most dynamically growing fields of tourism. According to a survey of UNWTO, one-third of the participants of organised tours are religious tourists. Among the organised tours in Hungary, religious tourism is less popular, but the 7-8% share of religious tourists is still remarkable (Nyíri, Zs. 2004.).

The under-representation of the heritage tourism products built on heritage tourism attractions, and the need of the recognition of this activity made it reasonable to make a research within a questionnaire survey by South Transdanubia Heritage Tourism Cluster – which was the first step of a more extended complex research –, in order to get to know the opinions of the practical and tutoring experts of tourism sector and the “opinion leaders” known and recognised in heritage management and cultural life (a total of 60 persons). This research included the survey of the connection of heritage tourism and religious tourism and the enumeration of the heritage tourism attractions with sacral character that may be developed into considerable religious tourism attractions.

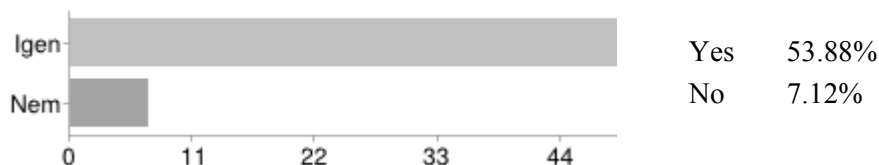
Heritage assets in themselves are considerable tourism attractions, but we must not forget that they have their most favourable impacts when closely related with natural geographical and economic geographical endowments (Bodnár, L.2000). Experiences from the tourism trends of the recent decades clearly demonstrate a continuous growth in the number of people interested in cultural tourism, parallel to which destination with outstanding historical and arts history values (single ones or of groups of them) attract a bigger and bigger proportion of the tourists. The touristic attraction of the historical and arts history endowments, however, is not the same as the academic and professional significance of the respective values. The touristic impacts of these values is determined by, in addition to their role in the history and artistic activity of human kind, their optimal spatial distribution, their interesting and spectacular character, and also by other tourism assets (e.g. good transport connections, high quality services in the respective area, marketing, quality guidance etc.). If these impacts are favourable, then the complexes of arts history values with sacral significance may show up as tourism destinations, values with significant attraction in their own right also in religious tourism.

The on-line questionnaire survey of the heritage tourism cluster first wanted to clarify the relationship between heritage tourism and cultural tourism.

The first question was as follows:

**In our approach heritage tourism is part of cultural tourism. Do you agree with the statements below?**

*Heritage tourism is part of cultural tourism*



The overwhelming majority (88%) of the experts asked agreed with the statement, i.e. most of them see heritage tourism as an organic part of cultural tourism – as opposed to the ideas of a few academics coming from the Anglo-Saxon world. This also reflects, anyway, the viewpoint of the Hungarian tourism professionals and educational centres.

*As it is suitable for approaching a special target group, heritage tourism should be separated from cultural tourism and treated as a tourism products on its own*



It is especially interesting or even strange, knowing the replies to the previous question, that only some 35% agreed with the above statement, in their opinion heritage tourism should be handled as a separate, independent tourism product other than cultural tourism.

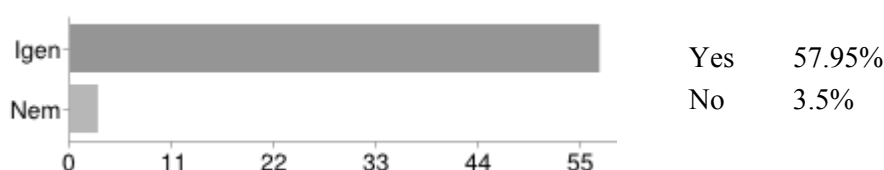
In our opinion, a large part of respondents were inconsistent in this place as regards their former notions. This may mean that they did not pay enough attention to filling out the questionnaire, or, which would be much more positive for us, it may refer to the still ongoing debate or issue in the tourism sector about where heritage tourism can and should be categorised, or what is exactly included in the concept of heritage tourism.

*Religious tourism is a part within heritage tourism*



A great majority of respondents (75%) said that religious tourism was part of heritage tourism, although we consider the proportion of negative replies (25%) as quite high; it is worth considering or even surveying the reasons why tourism experts do not classify religious tourism as part of the category of heritage tourism.

*Some heritage sites may be destinations of religious tourism*



This was the statement of the questionnaire where the responses were the most clear-cut, inasmuch as 95% of the experts asked (a total of 60 persons) said that some heritage sites could be destinations of religious tourism.

Of course the question may be asked why 5% of respondents disagreed with the statement above, given that 25% of them did not consider religious tourism as part of heritage tourism in the previous question; logically, exactly 25% should have thought that some heritage sites could be destinations of religious tourism.

It is another part of the questionnaire survey then where we found a contradiction.

A total of 60 responses were given by opinion leaders to the on-line questionnaire of the South Transdanubian Heritage Tourism Cluster, on the basis of which the following locations can be considered in the region as important for religious tourism:

#### **Locations in South Transdanubia decisive for religious tourism**

Table 1.

<b>Name of location</b>	<b>Number of mentions</b>
Shrine of Máriagyűd	49
Pécs	23
Basilica of Pécs	18
Krishna Valley, Somogyvámos	12
Andocs	10
Grábóc	9
Cella Septichora – early Christian cemetery	9
Synagogue, Pécs	8
Saint Martin Route	6
Djami of Gazi Kasim pasha	5
Churches with painted wooden coffers in the Ormánság area (Adorjás, Drávaiványi, Kórós, Kovácsida)	4
Djami of Yakovali Hassan pasha	3
Mánfa	3
Historical Memorial Place of Mohács	2
South Transdanubian section of the Mary Route	2
Püspökszentlászló	2
Siklós	2
Máriakéménd	2

#### **Values mentioned are as follows:**

Árpád Age churches in the Mecsek Mountains (e.g. Mecseknádasd), Pauline Cloister on the Jakab Hill, Benedictian Abbey of Kaposvár, Saint Egyed Monastery of Somogyvár, South Transdanubian section of the Hungarian Camino, Magyaregregy,

Óbánya, Cserkút, Djami of Ali Pasha, Szigetvár, Djami of Sultan Suleiman, Szigetvár, Djami of Malkoch Bey, Turkish memorial places of Szigetvár and Pécs.

#### 4. SUMMARY

The South Transdanubian region possesses significant religious tourism attractions. Although a considerable part of these venues also have strong sacral character as well, they are definitely positioned as cultural tourism and heritage tourism attractions. Taking the dynamic growth of religious tourism and its continuously increasing share within the total demand for tourism into consideration, it would be worth re-positioning and systematically developing the potential religious tourism venues of South Transdanubia. As the first step of this process, a complex tourism attraction development project called “Értékes Pécs” (i.e. Valuable Pécs) will be implemented in the summer of 2014. Also, the tourism developments of the Episcopacy of Pécs and the researches on the burial place of Sultan Suleiman and the tourism developments based thereon forecast a potential growth in the significance of South Transdanubia in religious tourism.

#### REFERENCES

1. BODNÁR, L. (2000), *A turizmus földrajzi alapjai (Geographical foundations of tourism)*, Nemzeti Tankönyvkiadó, Budapest.
2. CSÍKSZENTMIHÁLYI M., (2001), *Flow: az áramlat. A tökéletes élmény pszichológiája (Flow: the psychology of the ultimate experience)*, Akadémia Kiadó, Budapest.
3. KORPICS, Márta, *Zarándoklat: Turizmus vagy Vallásgyakorlat? (Pilgrimages: tourism of religious practice?)* <http://old.lib.pte.hu/elektkonyvtar/ekonyvek/elibrary/zarandokutak/nter4312.htm> (last download on 17 March 2014)
4. MESTER, Tünde (2006), *Vallási turizmus (Religious tourism)*, in: Turizmus Bulletin, X, 2006/2.
5. MICHALKÓ, G. (2010), *Boldogító utazás (Felicitating travel)*, Geographical Research Institute of the Hungarian Academy of Sciences, Budapest.
6. NYÍRI, Zsuzsanna (2004), *Turistafogadás az egyházi helyszíneken (Receiving tourists in clerical places)*, in: Turizmus Bulletin, VIII, 2004/1, pp. 27–32.
7. PUSZTAI, Bernadett (1998), *Vallás és Turizmus (Religion and tourism)*, Budapest.
8. VARGA, Mária, *A vallási turizmus jelenléte ma Magyarországon (Religious tourism in Hungary today)*, [http://epa.oszk.hu/00900/00939/00134/keresztenyszoz\\_EPA00939\\_2011\\_12\\_3.html](http://epa.oszk.hu/00900/00939/00134/keresztenyszoz_EPA00939_2011_12_3.html) (last download on 17 March 2014).

# MIRACLES DO HAPPEN. THE ROLE OF RELIGIOUS TOURISM IN TERRITORIAL DEVELOPMENT

Márta Korpics<sup>1</sup>

**Abstract.** In my presentation I focus on possible impacts of the formation of a pilgrimage site on the economic development of a given geographical area; in order to meet this goal, I explore the formation and evolution of three different pilgrimage sites. In my Ph.D. dissertation I have studied and analyzed a dynamically developing pilgrimage site as one late-modern example. (Korpics, 2014) None of the shrines can be studied without their contexts; though each pilgrimage site carries meanings in itself, each is inseparable part of a tradition, and this tradition inspires the researcher to contextualize the given site in a research and interpretative discourse. Moreover, new interpretative frames should be identified to promote the understanding of the role of the given phenomenon in its specific social context. I consider the study of tourism such a new, feasible interpretative frame; and this is why I have applied it with the current topic. Pilgrimage is a living religious and social practice, currently in its renaissance. Pilgrimage, as a religious and social phenomenon can be conceived as an indicator which carries various references to the culture of a given era. As part of the religious and cultural historical tradition, it refers to contemporary phenomena, and comprehensive social and ideological processes. In pilgrimage – be its focus on the religious journey or on tourism – social characteristics of the given era are manifested. In the past two decades the number of pilgrimages, both with religious and tourist motivations, have increased, parallel with the number of the participants; and this trend has been reflected on both in theory and in practice. I have adopted a communication perspective when studying pilgrimage as a scene of sacral communication. From this perspective, at least four different possibilities present themselves for research and description. According to the first one, it is an indicator; the second, an opportunity for community experiences, the third, the study of the scene of sacral communication; and the fourth one is comparing tourists and pilgrims. (Korpics 2011) Within the frameworks of such a study, processes and dynamics of religious tourism, and the role of the shrines are other interesting topics.

Another possible approach presents itself by following the economic perspective – with territorial development and efforts to invigorate economy as key ideas. As I have already mentioned, my perspective is that of a communication researcher; but the results of my study may contribute to the success of the current conference.

**Keywords:** religious, tourism, territorial, development.

When witnessing the historical changes in the formation of the shrines, it is prominent that these pilgrimage sites have been established on very different grounds and with different catchment areas. (Nolan-Nolan 1989, Souden 2006) In the different eras of Christianity, pilgrimages were important forms of practising one's religion; and by studying these phenomena, information can be gathered not only on a given religious phenomenon but on the entire society as well. The form of pilgrimage, characteristic of a given historical period, tells a lot about the era – as a quote from Gábor Barna confirms: "Pilgrim routes to shrines functioned as arteries in the medieval Europe, with the shrines themselves as the meeting points of the peoples. (2001, 7.)

---

<sup>1</sup> University of Pécs, Directorate for Academic Offers, 4 Vasvári Pál Street, 7622, korpics@gmail.com.



In the current study I focus on three pilgrimage sites that are similar as for their formation and motivation. Two of them are the conclusions of the renaissance that has already begun in the 19<sup>th</sup> century and has not come to an end yet. In the 19<sup>th</sup> century, a new form of shrines has been formed: visitation site. The shrines that were formed in the era were related to specific visitation stories. Some of them are well-known sites as La Salette (1846), Lourdes (1848), and Fatima (1917) at the beginning of the 20<sup>th</sup> century. The formation of these pilgrimage sites were related to Marian Apparitions and miracles. Nedomansky in his book on Marian Apparitions presents a statistics on these visitations from the very first one up to the 20<sup>th</sup> century. It can be concluded that the average number of apparitions is five times as much in the 20<sup>th</sup> century than in the 19<sup>th</sup> century (see Neodomansky, 1993, 553.) Pilgrimage related to these shrines strengthen the tradition and consolidate the cult of the pilgrimage. (Pace 1989) Studies in the sociology of religion have confirmed that pilgrimage will not disappear in Europe as its role in personal experiences and spiritual encounters is increasing, and the spread of tourism will further promote the process. (Guirati-Lanzi 1994; Swatos-Tomasi 2002)

In my presentation I focus on the historical development of three pilgrimage sites. These three shrines are apparition commemoration sites and all of them have been formed relatively recently: The first shrine, Lourdes, in 1858, and the second one, Fatima, after 1917, while Medjugorje is one of the dynamically developing sites in the 20<sup>th</sup> century. The events experienced at these three shrines bear marked resemblances: it was the children who have experienced the apparition, and at each site they have encountered Virgin Mary. Unexplainable phenomena, miraculous cures and other miracles have happened at each site. All of the sites are in Southern Europe, although they are geographically different; and the given localities themselves are very different.

Of all these shrines perhaps the most famous and the most attractive is Lourdes for the pilgrims – the small French rural town. The miracle which made the place attractive and famous happened on 11<sup>th</sup> of February, 1858, when a young girl named Bernadette<sup>2</sup> had a strange and awesome experience. Virgin Mary appeared to her several times, and on one of these occasions, She asked her to dig in the ground. Bernadette did so and found a curative spa. This event was registered on 11<sup>th</sup> February, 1858. The news on the apparition and on the curative power of the water spread very quickly. Many pilgrims attended the site and Lourdes soon became a popular shrine. Miraculous cures at the site have been examined since 1883, and in a number of cases the miraculous nature of recoveries has been confirmed. These events attract a number of sick people, what has a positive impact on local infrastructure and economy. Lourdes attracts persons with incurable diseases who look for a miraculous recovery. The train transporting thousands of people together with their carers to Lourdes is named the “train of the sick”. A total of several million people attend the site each year led by faith, by the hope of recovery or mere curiosity. Pilgrimage induced an intensive economic and infrastructural development in the town, which used to have only a few thousand inhabitants. Lourdes has its own airport, and thousands of people come here by train or vehicular traffic. Many of the pilgrims do not visit the shrine for one day only but stay for 3-4 days what has a beneficial impact on accommodation and catering services industry. The majority of the town’s income is from pilgrimage tourism<sup>3</sup>.

<sup>2</sup> Bernadette was canonized in 1933 ([www.katolikus.hu/szentek](http://www.katolikus.hu/szentek))

<sup>3</sup> A website popularizing tourism in France has a separate site for this shrine and this shows the importance of the place. On the site there is relevant and recent information on the history of the pilgrimage site, on accommodation, catering and cultural programs. See: <http://ee.rendezvousenfrance.com.hu/discover/lourdesfelfedezese>

Pilgrims are usually seen as persons preferring uncomfortable conditions and lack of shelter (Bauman, 1999); but this does not necessarily hold true for today's pilgrims. Some of them do choose incommensurable walking, cheap accommodation (with bunk beds and 12-24 persons sharing a room), and pilgrim's set meals. In Lourdes, pilgrims may choose from all-inclusive 3-4 star hotels. Cheap accommodation is also available, though, or one can choose a camping site. Five tourist agencies work in the town; in addition to hotels, 360 apartments are available with approximately 1,400 beds. There are 11 camping sites with 2,407 beds and further 3,549 beds are available in the so-called "religious houses" for groups and individuals. Religious tourism has a beneficial impact on the volume of tourism in France. This fact is underpinned by the recent formation of the association named "Shrines of France", which has a common website to inform the interested tourists. (Mester 2006)

The second shrine is Fatima, situated in the central part of Portugal. When the apparitions have commenced it was a village with some hundreds of inhabitants. As one of the pilgrims said: "Faith has fundamentally transformed the original village and its sheep-run ([www.ongo.elmenybeszamolok](http://www.ongo.elmenybeszamolok)). The story of the shrine began when Virgin Mary appeared to three small children between May and October, 1917. Many reports were preserved; and there are photos available in which people were witnessing the Miracle of the Sun. Virgin Mary shared secrets with the seers: two of these foretold bloody wars and dictatorships of the century; and one of these, kept as secret for a long time, had announced the assassination attempt against Pope John Paul II.<sup>4</sup> The Shrine of Fatima is related to Hungary, what is an additional attraction for the Hungarian pilgrims and tourists. The Calvary, which was sanctified in 1964, was built from the donations of the Hungarian refugees who had left Hungary after the 1956 revolution. Fatima had been a small farm centre when the apparitions had commenced, and began to develop rapidly. The formation of commemoration sites began as early as 1919. (Nora, 1999) The church legitimated the shrine in 1930 when the Diocesan of Leira examined the apparitions, and subsequently gave permission to adore the Blessed Mother of Fatima. Today, Fatima is one of the most frequented pilgrimage and tourist sites, with its more than 5 million visitors a year.

The famous pilgrimage site of Bosnia-Herzegovina is Medjugorje, 16 miles from Mostar. In the small village situated at the boundary of the Catholic and Islamic world, six young people have experienced continual apparitions. The village is in a beautiful natural environment, bordered by two mountains, Krizevac and Pribodo (the Mountain of Apparitions). Seers encountered Virgin Mary day by day – as they call Her, Gospa – and, as they asserted, She gave them messages. The apparitions have lasted until the present day. On 25<sup>th</sup> every month, Virgin Mary gives one of the seers a message. On major Church Holidays and on the birthdays of the seers there are extraordinary messages. The miraculous apparition was communicated the day after it had started. First local people, then people craving for miracles, interested persons, and pilgrims came from more distant areas and from the whole world. The apparitions served as a solid foundation for a specific way of practising one's religion. In the past 25 years Medjugorje became world famous and one of the most frequented pilgrimage sites. Since the first apparition the village has undergone major transformations, as the lives of the local inhabitants have. A new infrastructure has been built, travel agencies, restaurants and shops have opened. The main street of the village consists of small shops where church goods of different quality and materials are available:

---

<sup>4</sup> Pictures and other information on the apparitions: [www.jelenesek.hu](http://www.jelenesek.hu)

postcards, pull-outs, crosses, rosaries, medals, pictures, statues, books, pins and coins. There is a clothes shop, a restaurant and a food store which is always crowded as the demand is more than this single shop can meet. Pilgrims' accommodations – not necessarily hotel level – are 2-3 bed rooms with all modern conveniences. Sometimes 2-3 rooms share a bathroom. On the ground floor there is a huge common dining room. Meals are the same for everyone. Pilgrims can ask for half board and this is popular among the groups as they have the whole day for the different programs. Dinner is an afternoon meal around 5 p.m. so that everyone could participate in the evening church programs. The income of the village is significantly increasing and is a result of church tourism. During the 30 years that have passed since the beginning of the apparitions, almost 25 million visitors attended the village. The capacity of the local hotel system is 15,000. The only income of the inhabitants comes from pilgrimage tourism. The village (or, more exactly, the town) is characterized by continuous investments, economic development and growth. Medjugorje is not among the shrines legitimized by the Catholic Church – but pilgrims who come here neglect this fact.

After the short historical survey and the numbers showing the volume of development some further questions arise: Why is religious tourism important? Can it be considered as a form of settlement development? As I have already referred to in the introduction of my paper, pilgrimages should be interpreted in a broad framework as these acts are appropriate indicators of social and cultural characteristics. Pilgrimage is attractive for religious persons as they can practice their religion, confirming and verifying their faith in a way compatible with late modern religiousness<sup>5</sup>. Moreover, religious tourism plays an important role in conserving tradition, and as such, has a major role in transmitting cultural knowledge. The conservation of built heritage demands considerable financial investments, and this is why the incomes from religious tourism are important in heritage protection. Pilgrimage sites have a high and favourable media release; therefore they are excellent forms of improving the representation of the church in the media.

If the phenomenon is analysed from the perspective of tourism studies then it can be stated that due to changes in consumer habits tourists look for authentic experiences; and this is what makes the majority of pilgrim sites so popular. Pilgrimage is attractive as touristic products which meet special demands are very popular among tourists. Pilgrimage sites are not seasonal, they can be visited practically all year apart from a short period of time. Therefore, they are an excellent field for tourism marketing and services, which aim to lengthen the tourist season. Pilgrims do not want to see the shrines only: as they travel by coach, they normally include other sites on the route. This trend increases tourism incomes of the given country. However, many problems are associated with religious tourism (as accidents, crowdedness, and terror threats). In spite of this, there are considerable potentials in this form of travelling. (Mester, 2006) Tourist experts note that religious tourism can become the key sector of tourism. According to a recent survey by the World Tourism Organization (WTO), the volume of religious tourism within the sector is between 20 and 30 per cent. Another important fact is that more than third of the customers in organized tours participated in religious travels. (Varga, 2011) Pilgrims have a variety of motivations to visit the shrines. One motivation is to strengthen their faith; another is the search for communities or to express one's gratitude and thanks. Others pray for something – or are simply curious.

---

<sup>5</sup> For more, please see Korpics 2014.

In the introductory part of my lecture I have mentioned that as a communication researcher I have studied pilgrimage as an appropriate field for observing present-day religiousness. This is how I began to explore religious tourism. What are my results? The practice of pilgrimage is present in every major religion. It is among the most ancient religious traditions in human history. Pilgrimages are the most characteristic religious manifestations up to the present day<sup>6</sup>. As for its classic definition, pilgrimage is a journey made to a sacred place, motivated by religious faith; the pilgrim returns home after visiting the place. (Coleman, Elsner, 1995. 6) In addition, pilgrimage is a practice in which travellers see and use sacred objects and buildings and participate in different rites. The importance and significance of the pilgrim and pilgrimage varies, depending on the traditions of a given religion. Greek Orthodox pilgrims go to Jerusalem for the Passover rite to prepare for honourable death. For a Hindu, bathing in the sacred water of Ganges is an act transcending earthly life. Their goal is to interrupt the eternal cycle of death and rebirth. Some of the pilgrims only want to get away from everyday life, as, for example, the Buddhists meditating in the gardens of the Kyoto Church. The Islamic Hajj, as a most important religious event of the year represents solidarity and adaptation to the whole community for the Islamic believer. Czestochowa is a symbol of national identity and solidarity for the Catholic people; whereas the pilgrims of Lourdes are motivated by the wish to recover, both physically and spiritually. There are journeys where pilgrims experience torture and pain; and there are other practices which are easy to follow<sup>7</sup>. Be it any religion, it can be concluded that pilgrimage is a basic form of human activity which plays an important role in every religion; it is, and will be an important source of spiritual development. (Coleman-Elsner 1995; Souden 2006, 6-7)

## REFERENCES

1. ÁDÁM, A., SZABÓ, P. (szerk.) (2002), *Zarándokutak. Vallástudományi töprengések a harmadik évezred küszöbén*, Pécs.
2. BARNA, G. (2001), *Búcsújárók*, Budapest, Lucidus.
3. BAUMANN, Z. (1999), *Turisták és vagabundok. A posztmodern kor hősei és áldozatai*, Magyar Lettre International, 35, pp. 2 – 6.
4. COLEMAN, S., ELSNER, J. (1995), *Pilgrimage. Past and Present in the World Religions*, Cambridge, Mass, Harvard University Press.
5. Giurati, P., Gioia, L. (1994), *Pilgrims to Fátima as Compared to Lourdes and Medjugorje*, in *Geographia Religionum, Pilgrimage in the Old and New World*, Volume 8, Berlin, Dietrich Reimer, pp. 57 – 79.
6. KORPICS, Márta (2011), *A zarándoklatról a társadalmi kommunikáció összefüggésében*, in *Zarándokolni Jó*, Budapest, Kairosz, pp. 180 – 212.
7. KORPICS, Márta (2014), *A szakrális kommunikáció színterei: A zarándoklat*, Budapest, Typotex (megjelenés alatt).
8. MESTER, Tünde (2006), *Vallási turizmus*, Turizmus Bulletin, X, 2.
9. NEDOMANSKY, O. (1993), *Erscheinungen und Otschaften der Gottesmutter Maria*, Ascheffenburg, Patlock.

<sup>6</sup> In 2002, a conference section at the University of Pécs (Mandulavirágzási Konferencia) was organized on pilgrimage. In the conference proceedings papers were published on various forms and types of pilgrimage from the Islamic pilgrimages to the Far-Eastern practices. (Ádám – Szabó, 2002)

<sup>7</sup> For example, thousands of people participate the Compostela Pilgrimage every year to walk along the 500 mile long journey. One of the explanations for the popularity of the journey is that there is marked contrast between the everyday life of the pilgrims and the trials and inconveniences of the pilgrimage.

10. NOLAN, Mary Lee, NOLAN, S. (1989), *Christian Pilgrimage in Modern Western Europe*, London, The University of North Carolina Press.
11. NORA, P. (1999), *Emlékezet és történelem között. A helyek problematikája*, Aetas, 3, pp. 142 – 157.
12. PACE, E. (1989), *Pilgrimage as Spiritual Journey: an Analysis of Pilgrimage using the Theory of V. Turner and the Resource Mobilization Approach*, Social Compass, Vol. 36(2), pp. 229 – 244.
13. Souden, D. (2006), *Zarándoklatok. Lélekemelő utazások*, Budapest, Atheneum.
14. SWATOS, W. H., TOMASI, L. (szerk.) (2002), *From Medieval Pilgrimage to Religious Tourism. The Social and Cultural Economics of Piety*, Westport, Praeger.
15. TÜSKÉS, G. (1993), *Búcsújárás a barokk kori Magyarországon*. Budapest, Akadémiai.
16. VARGA Mária (2011), *A vallási turizmus jelenléte ma Magyarországon*, Keresztény szó, 2011/12, pp. 16 – 21.

# **CATCHING UP OPPORTUNITIES FOR THE ECONOMIC AND TOURISTIC REGIONS OF AZERBAIJAN**

Ildikó KRANCZNÉ SZABÓ

**Abstract:** After the dissolution of the Soviet Union, the inherited economies of the former member states and their opportunities to catch up with the rest of the world showed an extremely varied picture, even within the different economic sectors of a given country. For Azerbaijani to catch up the country has to make it possible for its different economic sectors to catch up. The goal of this study is to analyze the current and inherited state of the touristic sector in Azerbaijani, to examine the extent to which the geographic potentials of the region and the touristic sector are utilized in order to facilitate the catching up process. I have employed comparative, empirical and statistical methodologies as well as relevant scientific literature to research the subject.

**Keywords:** Azerbaijan tourism, Soviet Union, Touristic Regions, Touristic Attractions, Touristic Products

## **1. INTRODUCTION**

The recession after the changes in the Soviet Union and Eastern Europe took much longer than expected. This was partly due to the problems inherited from the past and partly to the mistakes committed in the economic policies. As a result of structural reforms and the gradual development of the necessary institutions the post-socialist economies started on the way of recovery and some countries managed to accumulate considerable momentum for a fast economical expansion. It is possible, that by taking advantage of the globalization process, in one or two generations several of these developing economic markets will be able to catch up to the developed industrial countries. “GRZEGORZ W. KOLODKO

## **2. THE INHERITED ECONOMY – AND THE PRESENT OF AZERBAIJAN**

### **2.1. THE ECONOMIC DEVELOPMENT OF AZERBAIJAN AFTER 1991**

In 1991 Azerbaijan left the bounds of the Soviet Union, but independence brought about a lack of raw materials and food as well as a high degree of inflation of the currency. Due to the dissolution of the Soviet market the economy was in a state of chaos. Switching to market economy and the reconstruction of the economy seemed the only way to escape from this situation. At the same time a conflict broke out with Armenia due to Mountainous Karabagh. Between 1992 and 1994 the war ended with a cease fire treaty but the country was already in deep recession. Azerbaijan was lifted from this recession by fossil oil which was successfully delivered to the global market by a system of oil pipes. Starting with 1995 the monetary situation of Azerbaijan stabilized due to the oil shipments. The privatization process was also successful, and by this time 80% of the industry was in private hands. A mono-cultural economy emerged based on the fossil oil industry. This can be clearly seen in the fact that 83.7% of the countries export originated from oil and oil products.

## **2.2. THE PACE OF ECONOMIC EXPANSION**

After the recession due to the dissolution of the Soviet Union the economy of Azerbaijan stabilized by 1996, and since then it has been expanding with a dynamics of an average of 10% per year. In the period before 2008 Azerbaijan could claim the highest GDP increase in the world – 2005-26,4%, 2006-34,5%, 2007-25,0%, 2008-10,8%- and in 2009 it was the most dynamically developing country amongst the CIS member states, reaching 9,3%.

By 2011 the economy of Azerbaijan accounted for close to 80% of the economy of the Southern Caucasus. The economical development is done in 5 year cycles with the help of social-economical development programs.

Between 2004 and 2008 GDP increased fivefold and in 2009 the execution of the 2009-2013 social-economical development program was started. Most of the attention was directed to the diversification of the economy to achieve a degree of independence from oil and gas incomes.

Despite the global recession all the economic indicators showed a continuous increase compared to the previous years. By 2012 the Azerbaijan economy reached a qualitatively higher level: Privatization was finished, the necessary organizational structure of market economy was created, the legal control was in place and foreign trade was liberalized.

The main source of income for Azerbaijan is still fossil oil and natural gas. More than 90% of the Azerbaijan export still consist mostly of fossil fuel and fossil oil products. From the oil and gas income a State Oil Fund has been created, the main expenditure item of which increases the earning of the Azerbaijan budget. The Oil Fund is worth around 20 Billion USD. Thanks to the oil income the budget has been showing a continuous increasing tendency since 2005. The size of the state budget increased sixfold between 2005 and 2011. By 2011 the currency value of the country reached 30 Billion USD. Owing to the increase of the GDP and government policies the levels of poverty showed a radical decrease in the last decade. In 2011 it amounted to 5,6%.

Despite its dynamic growth, Azerbaijan is only able to spend relatively small amounts on social-educational expenses. Health-care expenses account for 3-4% of the GDP, education accounts for 10%, while scientific expenses account for only 1%. Due to the unresolved state of the Mountainous Karabagh conflict the expenses of the Defense and war industry grow every year. Azerbaijan had doubled its military expenses from 2010 to 2011 which reached 2,511 Billion USD, 15% of the expenses of the state budget. The overvalued national currency and the high price levels hurt the export. More than 94% of the export still consist of fossil fuels and oil products.

In 2011 the export amounted to more than 26,5 Billion USD, which was reached due to the price increase of fossil fuels and the increased volume of extracted fossil oil and natural gas.

In 2011 import has reached 9,7 Billion USD, 31% of which were machines and technical appliances, 17% vehicles, 13% products made of precious metals, 6, 4% foodstuff, 6,8% chemical products, thereby exceeding the 7,1 Billion USD reached in 2008 before the global economic crisis.

The main export markets of Azerbaijan in 2011 were: Italy, France, the USA, Russia. Main import partners: Russia, Turkey, Germany, France and the USA.

The main investors in Azerbaijan are: Turkey, the UK and the Netherlands. More than 78% of the investments are flowing into the oil and gas sectors into fossil oil and natural gas extraction projects.

Azerbaijan – due to a lack of a competitive export product base – encourages the founding of mixed enterprises. Thereby Azerbaijan attains not only capital and technology but work culture as well. In return they offer access to the markets of the surrounding CIS member states which are easier to get into from Azerbaijan.

The main macro-economy indicators between 2012 and 2013 (Table 1)

**The Macro Economy Indicators of Azerbaijan 2012-2013**

Table 1.

Indicators	Year 2012 , million manats	Year 2013 , million manats	2012/2011 in %	2013/2012 in %
<b>GDP</b>	53 995,00	57 708,20	<b>102,2</b>	<b>105,8</b>
GDP outside of the oil sector	28 474,90	29 982,80	109,7	105,2
Volumen of the gross industrial output	33 929,00	33 696,70	97,7	99,3
Without the oil sector	6 510,40	6 776,60	107,8	104,1
<b>Direct investments</b>	<b>15 338,50</b>	<b>17 872,10</b>	<b>118</b>	<b>116,5</b>
Without the oil sector	11 690,50	13 047,30	118,3	111,6
<b>State Revenue</b>	<b>17 281,50</b>	<b>19 496,30</b>	<b>134,8</b>	<b>112,8</b>
State expenditure	17 416,50	19 413,50	122,4	111,5
Revenue from the population	34 769,50	37 555,50	113,8	108
Income per capita/manat	3 784,30	4 039,60	112,2	106,7
Monthly wage per capita /manat	391,4	419	109,1	107,1
Consumer price index	-		101,1	102,4

Source: [www.stat.gov.az](http://www.stat.gov.az)

### 2.3. ECONOMIC RESTRUCTURING

Beside ensuring long term growth, the main goals of the country is the diversification of the economy in order to lessen the dependance on the oil price changes. One of the way to ensure diversification would be the expansion of the gas sector. According to plans, the extraction on the Sah Deniz II. oilfield is scheduled to start between 2016 and 2017. However the development of the gas sector will not result in a shift from the dependance on fossil fuel extraction, it is only a temporary solution. According to the analysis of the EBRD, by the middle of the decade the energy incomes are going to stabilize, which will allow the expansion of the non-energy sectors in the economy.

The goal of the Azerbaijan government, which is also pushed for by international organizations, is to use the fossil fuel income to develop the non-energy sectors and create an investment friendly environment. The government is supporting the private sector through the so called Enterprise Fund through which they invested 125 million dollars into 100 enterprises in 2010 alone. In the coming years significant infrastructural development

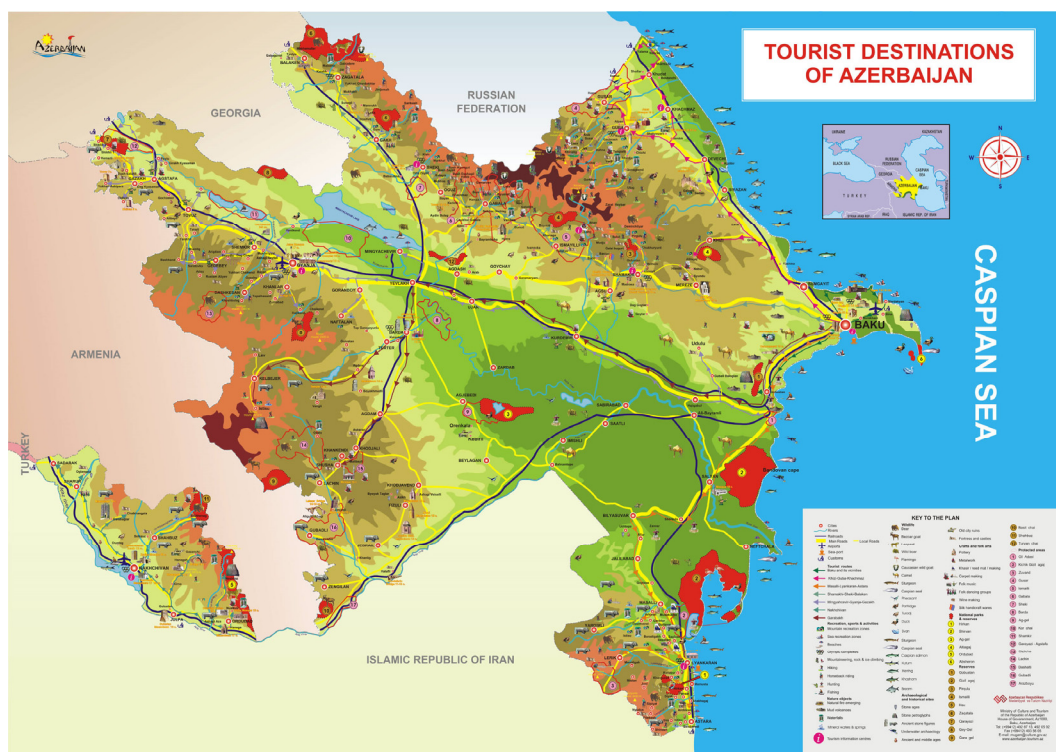


are due to be finished, like the renovation of the countries main train lines, or the renovation of the bridge over the Samur river as a joint project with Russia.

### 3. THE INFLUENCE OF THE TOURISM SECTOR IN THE ECONOMICAL GROWTH OF AZERBAIJAN

#### 3.1. TOURISTIC CONDITIONS, SITES, NATURAL AND CONSTRUCTED TOURIST ATTRACTIONS

Azerbaijan is a country wedged between the mountains of the Caucasus and the Caspian Sea, the most dynamically growing country of the Southern Caucasus, with a rich cultural heritage. The culture-historically relatively young Azerbaijan is made interesting for the tourists by the Islamic values, the mountain ranges of the Caucasus, the coast line of the Caspian Sea as well as the Surakhani Fire worshipers temple which is the relic of one of the oldest religions on Earth.



Source: <http://www.vbmap.org/asia-maps-7/azerbaijan-map-95/>

Fig. 1. Tourist destinations of Azerbaijan.

The nations capital, Baku (Baki) also has a high touristic appeal. The inner city of Baku has been declared as part of the world heritage by UNESCO under the name “Walled City of Baku with the Shirvanshah's Palace and Maiden Tower”. In addition to the Maiden Tower and the palace of the Shirvan Shahs, tourists can find caravan serais, baths, the fire temple the Djuma mosque here as well, the latter of which once gave home to the Carpet and Fine Arts Museum which can now be found in the building of the former Lenin Museum.

The other major tourist attraction of the capital is the former Kirov Park, today called, the Line of the Martyrs in remembrance to the victims of the Karabagh war and “Black January”. There are also several other museums and beautiful 19<sup>th</sup> century buildings in the city mostly in the inner city and in the part of the city constructed during the oil era.

Ganja, the second largest city in the country was founded in the IX. Century. Tourist attractions in the city and the region: The Shah Abbas mosque built in the XVI. Century, the Orthodox temple and the mausoleum of Nizami, the nations most famous XII. Century poet.

Another peculiarity of Azerbaijan is that it is situated along the Silk Road – The historical trading route is now a motorway.

In the immediate vicinity of the Gobustan National Park there is a stone with a Roman inscription probably from the I. Century, which is thought to be the easternmost Roman relic. The same area is also home to around 400 mud volcanoes, which are considered to have curing properties. Half of the world's mud volcanoes can be found here. From here one can see the Caspian Sea with the oil-derricks, but it is also apparent that the Sea has withdrawn by several meters from the foot of the mountains.

### **3.2. WORLD HERITAGE SITES**

#### **3.2.1. THE HISTORICAL INNER CITY OF BAKU (BAKI)**

A part of the inner city of Baku has made it on the list of World Heritage sites in 2000 under the name “The Walled City of Baku with the Shirvanshah's Palace and Maiden Tower”. There are also two caravan serais, several mosques and small narrow streets in the inner city with numerous medieval buildings. From 2003 it was listed amongst the endangered sites due to the damages caused by the Earthquake in 2000 and the strain caused by the cities growth as well as the frequently unprofessional renovations. In 2009 the World Heritage Comity evaluated the efforts made to save the inner city and finally decided to remove the site from the list of endangered areas.

#### **3.2.2. THE ROCK CARVINGS OF GOBUSTAN**

The rock carvings of Gobustan in Azerbaijan are a part of the world heritage since 2007. They can be found 65 kilometers south-west from Baku, to the west from the city of Gobustan, 6 kilometers from the shore of the Caspian Sea, at the meeting point of the semi-desert Shirvan plane and the Gobustan mountains which are part of the Southern ranges of the Caucasus. The 5.37 square kilometers of protected area is surrounded by a 30,96 square kilometer protective-zone, which roughly corresponds to the area of the Gobustan National Park. The area has thousands of rock carvings, the remains of upper-palaeolithic, bronze age and medieval villages and grave sites. The 6000 or so rock carvings which depict different animals and people were discovered in 1930, some of them are though to be 40.000 years old.

### **3.3. REGIONAL DIFFERENCES – OPPORTUNITIES TO CATCH UP**

The whole tourism sector of the country is influenced by differing level of development among the touristic regions. Most of the tourist attractions, investments and

developments in the last years and even decades were largely concentrated in the capital, Baku (Baki).



Source: <http://1.bp.blogspot.com/>

Fig. 2. Azerbaijan Republic.

### Number of incoming Tourists per region

Table 2.

Economic Region/pers.	2006	2007	2008	2009	2010	2011	2012	2013	2013/2012 (%)
Country Total	14472	12356	19288	17009	17641	18840	23440	10605	45,24
Baki	11551	10979	14005	12435	17370	18498	23290	10440	44,82
Absheron	875	310	177	74	271	342	150	165	110
Shaki-Zagatala	-	180	-	-	-	-	-	-	-
Guba-Khachmaz	1854	887	5106	4500	-	-	-	-	-
Daglig Shirvan	210	-	-	-	-	-	-	-	-

Own calculation

Source: [www.stat.gov.az](http://www.stat.gov.az)

From the 7 tourist regions – Baku (Baki), Absheron, Shaki-Zagatala, Guba-Khachmaz, Daglig Shirvan, Aran, Nakhchivan – the two standing out based on the quality of tourist services and developed infrastructure are Baku and Nakhchivan.

The differences among the regions can be show with the help of the sector indicators: The number of tourist enterprises, the number of tourists entering a region, the tourist infrastructure, accommodation capacity, the amount of income from tourist activities – Table 2 and 3.

**Distribution of accommodation capacity per region luxury hotel, first class accommodation misc. accommodation total (number of rooms)**

Table 3.

<b>Economic Region</b>	<b>2006</b>	<b>2007</b>	<b>2008</b>	<b>2009</b>	<b>2010</b>	<b>2011</b>	<b>2012</b>	<b>2013</b>	<b>2013/ 2012 (%)</b>
<b>Country Total</b>	<b>11403</b>	<b>11829</b>	<b>12789</b>	<b>13964</b>	<b>14158</b>	<b>14815</b>	<b>15898</b>	<b>16559</b>	<b>104,1</b>
<b>Baki (Baku)</b>	3816	4342	4563	4369	5471	5607	6386	6837	<b>107,1</b>
<b>Absheron</b>	407	431	488	623	561	849	837	572	68,4
<b>Shaki-Zagatala</b>	444	682	752	966	970	913	905	981	<b>108,3</b>
<b>Guba-Khachmaz</b>	1895	1784	2115	2414	2921	2884	2990	3254	<b>108,8</b>
<b>Daglig Shirvan</b>	390	376	385	586	553	577	589	582	98,8
<b>Ganja-Gazakh</b>	2282	1897	2006	2301	970	1172	1430	1533	<b>107,2</b>
<b>Lankaran</b>	837	840	947	1060	1095	1133	1125	1176	<b>104,5</b>
<b>Aran</b>	873	946	864	976	948	1011	960	986	<b>102,7</b>
<b>Nakhchivan</b>	443	516	654	654	654	654	661	623	<b>94,2</b>

Own calculation

Source: [www.stat.gov.az](http://www.stat.gov.az)

#### 4. ECONOMIC GROWTH IN THE TOURIST SECTOR

The tourist sector owes its growth to the expansion of the infrastructure, the large amount of investments and the increase of tourist revenues. The interest in the tourist attractions of the rapidly developing country and as a result, the increase in the incoming tourist traffic resulted in a rapid growth of the tourist industry and tourist revenues.

The number of tourist enterprises rose by 205,2% between 2006 and 2013. The currently working 197 tourist sector related enterprises show a 56,34% increase compared to 2010.

The gross income of tourist enterprises was 29600,9 thousand Manat in 2013, which means a 109,1% increase compared to the previous year. (Table 4-Table 5)

**The total income of enterprises working in the tourist sector per region  
(thousand manat)**

Table 4.

<b>Economic Region</b>	<b>2006</b>	<b>2007</b>	<b>2008</b>	<b>2009</b>	<b>2010</b>	<b>2011</b>	<b>2012</b>	<b>2013</b>	<b>2013/ 2012 (%)</b>
<b>Country Total</b>	<b>8480</b>	<b>15966,6</b>	<b>17120,5</b>	<b>17839,6</b>	<b>19065,3</b>	<b>22634,8</b>	<b>27121,5</b>	<b>29600,9</b>	<b>109,1</b>
<b>Baki (Baku)</b>	7918,9	15577,2	15392	17490,6	13692,8	16022,4	20312,8	22668,7	<b>111,6</b>
Absheron	59,6	78,8	54,2	51,6	78,8	97,1	79,1	104,9	<b>132,6</b>
Shaki-Zagatala	37,7	96,5	300	-	-	-	-	-	-
Guba-Khachmaz	392,8	101	1273,2	255,1	-	-	-	-	-
Daglig Shirvan	6,1	-	-	-	-	-	-	-	-
Aran	6,3	7,6	8,3	14,1	15,5	1,3	5,0	5,8	<b>116</b>
<b>Nakhchivan</b>	14	30,4	32,1	28,3	5278,1	6514	6724,8	6755,2	<b>100,4</b>

Own calculation

Source: [www.stat.gov.az](http://www.stat.gov.az)

**Revenues and Expenses of tourist services between 2006 and 2013  
(thousand manat).**

Table 5.

	<b>2006</b>	<b>2007</b>	<b>2008</b>	<b>2009</b>	<b>2010</b>	<b>2011</b>	<b>2012</b>	<b>2013</b>	<b>2013/ 2012 (%)</b>
<b>Revenues</b>	4788,1	11646,1	12987,6	14013,6	14755,5	17804,7	21597,1	24823,6	<b>114,93</b>
<b>Expenses</b>	4094,3	9763,1	11909,5	13220,7	13805,7	16065,6	18903,1	21818,2	<b>115,42</b>

Own calculation

Source: [www.stat.gov.az](http://www.stat.gov.az)

#### **4.1. THE DEVELOPMENT OPPORTUNITIES OF THE TOURIST INDUSTRY – INVESTMENTS**

The signs of development and growth can be clearly seen around the country, but especially in the capital Baku (Baki). There are large scale infrastructural developments going on, several new roads and building are being built.

In the southern side of the city a new skyscraper is being built, which is planed to be 1000 m tall when finished, which will also contribute to the attraction the city has on tourists. There are several new investments to be expected in the Hotel industry and not only in the capital and on the seaside, but in several other tourist regions as well thereby contributing to the catching up process of the less developed regions.

Amongst the large investments of the last couple of years, is the 3 million KFC franchise restaurant in Baku, in the imposing stone building of the former railway terminal built in the first third of the XX century and decorated with Saracen carvings. Amongst the 18.000 KFC restaurants in 120 countries of the world, the one in Baku is the largest. 300

people can sit down in the restaurant and it has the necessary facilities to serve 1,5 serving a year. The guiding principle of the architect responsible for the reconstruction was to preserve as much of the spatial partitioning and interior design of the original terminal as possible. For example the cathedral like boarded ceiling and their painted decorations were left intact and with that the restaurant reserved itself a place amongst the tourist attractions of the city.

## 5. THE CONNECTION BETWEEN TOURISM AND ECONOMIC GROWTH

### **Top ten countries 2011-2021. The annual contribution of tourism to GDP growth per year (%).**

Table 6.

Place	Country	Growth (%)
1	Montenegro	12,4
2	<b>Azerbaijan</b>	<b>9,4</b>
3	China	9,1
4	Namibia	8,8
5	India	8,8
6	Chad	7,6
7	Thailand	7,5
8	Cape Verde	7,3
9	Fiji	7,2
10	Malawi	6,9

Source: WTTC/Oxford Economica

### **Top ten countries 2011-2021. The contribution of tourism to the growth of investments per year (%).**

Table 7.

Place	Country	Growth (%)
1	Montenegro	16,4
2	Singapore	9,3
3	<b>Azerbaijan</b>	<b>9,1</b>
4	Thailand	8,8
5	India	8,7
6	Lithuania	8,5
7	China	8,5
8	Egypt	7,8
9	Myanmar	7,7
10	Fiji	7,6

Source: WTTC/Oxford Economica

The dynamic growth of the tourist industry makes the country more and more attractive for tourists and it may claim itself a place amongst the most attractive tourist destinations in the coming years. The increase in the quality of tourist services, the manifold and colorful touristic product palette of the different regions attracts an increasing number of tourists from all over the world. Transit-tourism and 1-3 night trips were replaced by longer round-trips. As a result the amount of money spent within the borders of the country is increasing as well, thereby increasing the income of the tourist sector by a significant amount. 59700 tourists visited Azerbaijan in 2009, in 2011 the number of visitors reached 83620 people. The most visited regions were Baku(Baki) and Nakchivan. Baku shared 70,78% of the touristic service income while the Nakchivan region received 28,78%. The most important source countries in 2013 were: Russia with 21448 visitors and 197842 guest nights spent, Turkey with 22940 tourists and 152607 guest nights spent, Italy with 1598 tourists and 8017 guest nights spent and the United Kingdom with 2284 tourists and 11960 guest nights spent. According to the prognosis of the International Tourist World Organization, in the next 10 years



the number of incoming tourists to Azerbaijan will increase and the tourist sector revenue will play an important role in the GDP growth of the country (Table 6 and 7)

## 6. SUMMARY, CONCLUSIONS AND FUTURE TRENDS

The dynamic economic growth of Azerbaijan contributes to the rapid growth of the tourist sector. The development of the infrastructure as well as the ongoing investments which will finish in the coming years help the catching up process of the tourist sector to the other industries.

In the tourism sector, the most important concern should be the unequal development of the different regions, and in the coming years these less developed regions should be brought up to the level of the more highlighted regions. Touristic investments should be made in the regions of the Lenkoran plain where excellent beaches are already popping up. Based on the countries rich natural resources, the tourist product palette could be broadened in the mountain regions of the Caucasus as well. The thermal and mineral waters surfacing along the fracture line are largely unexploited. By using these natural resources the tourist palette could be considerably broadened which could provide the sector and Azerbaijan itself with additional sources of income.

## REFERENCES

1. MAJOROS, P., BASSA, Z., GÁSPÁR T., IMRE, Gabriella, LUDVIG, Zsuzsa, NOVÁK, T. (2011), *Régiók a világgazdaságban*, Perfekt a Sanoma company.
2. GYURICZA, L. (2009), *A turizmus nemzetközi földrajza*, Dialóg Campus Kiadó, 2008, 2009.
3. RUDL, J. (2010), *A Szovjetunió utódállamainak földrajza*, Dialóg Campus Kiadó, 2010.
4. KOLODKO, G. W. (1999b), *Fiscal Policy and Capital Formation in Transition Economies*, EMERGO. Journal of Transforming Economies and Societies, Vol. 6, No. 3 (Summer).
5. KOLODKO, G. W. (1999c), *Equity Issues in Policymaking in Transition Economies*, in Vito Tanzi, Ke-young Chu, Sanjeev Gupta (eds.), *Economic Policy and Equity*. Washington, D.C., International Monetary Fund.
6. KOLODKO, G. W. (1999d), *Transition to a market economy and sustained growth. Implications for the post-Washington consensus*. Communist and Post-Communist Studies, Vol. 32, No. 3, (September).
7. Various issues of the World Investment Report, UNCTAD
8. Azerbaijan Statistic Office : <http://www.stat.gov.az>
9. Azerbaijan Central Bank <http://www.cbar.az/en/>
10. World Travel & Tourism Council: <http://www.wttc.org/>
11. World Travel Organization: <http://www.wto.org>

# THE PLACE OF RELIGIOUS TOURISM IN THE TOWN DEVELOPMENT PLAN OF KALOCSA

Andrea MIKLÓSNÉ ZAKAR<sup>1</sup>

**Abstract.** In our days tourism (and religious tourism within it) plays an increasing role in the development of towns, it appears as a key element in the documents and plans of town development. This study wishes to present the relationship of tourism, religious tourism and the development plan of Kalocsa town. We also want to depict some of the main ecclesiastical and historical attractions of Kalocsa town and their role in the tourism of the settlement. The unique historical and ecclesiastical peculiarities of the architecture of Kalocsa town, the religious function and the spiritual-cultural heritage create the basis of the town's religious tourism. At the same time we wish to detect the impact of Church restoration on the tourism of the analysed settlement.

**Keywords:** religious tourism, development plan, Kalocsa

## 1. TOURISM - RELIGIOUS TOURISM: THEORETIC FRAMEWORK

Tourism is an important and significantly growing sector worldwide which has economic, social, cultural and environmental impacts as well.

As one of the most important types of tourism, *religious tourism*, the visit of sacred places, churches, played significant role even in the ancient times. In our days this sector is undergoing a transformation, since it is not necessarily connected to religion – not only the religious people are eager to know the ecclesiastical places and relics. An increasing number of people visit the ecclesiastical and religious places, centres and buildings for cultural and historical motivation. There is an interesting approach which places religious tourism into the sphere of *cultural tourism*. This approach emphasizes that this kind of tourism characterizes both the visits of religious tourists and the free time activity of those people who search cultural and intellectual values during their visits (Varga 2011).

According to a classification tourist attractions can be divided into two main groups: classical attractions underlying mass tourism and the so called alternative attractions. The first group is marked with “4S” (sea-sand-sun-sex) while the second group with “3S”, highlighting the novelty of the attractions and their connection to such dimensions as “satisfaction”, “sport” and “spectacle”. In this sense alternative tourism includes the sector of cultural tourism providing the opportunity of cultural learning (Csapó-Matesz 2007).

Cultural learning, faith and entertainment could be the main motivations for cultural tourism. These aspects are also connected to religious tourism, since one of these aspects should appear in the journey of tourists to religious places or built heritage (Csapó-Matesz 2007).

---

<sup>1</sup> Tomori Pál College, associate professor, miklosne.zakar.andrea@tpfk.hu



Religious tourism has two main forms: according to a wider interpretation tourists visit the sacred, ecclesiastical places on the grounds of their interest in the history of culture and art; while the narrow interpretation emphasizes the devotional aspect of visits.

The notion of *pilgrimage tourism* is the synonym of the second interpretation, in which tourists visit the places and built heritage as the part of their religious activity, look for services (accommodation, catering) and connect these aspects with other activities of their religious life (mass, prayer, singing, confession and holy communion) (Madari 2002).

In this sense we have to differentiate the notion of tourist and pilgrim although there are similarities and differences. The visited places, the use of almost the same infrastructure and the travelling as ritual are similar characteristics. There are differences in the approach of tourists and pilgrims regarding the interpretation of scenes and sights, in their way of travelling (approach to comfort) and their motivation as well. The ritual activities also differ in the case of tourists and pilgrims since the pilgrimage has a well defined scenario (Korpics 2002).

In Central and South-eastern Europe, in the former socialist countries faith and pilgrimage regained their roles after 1989. This phenomenon has helped the processes through which religious tourism is gradually developing in Hungary (Irimiás-Michalkó 2013).

## 2. RELIGIOUS TOURISM ATTRACTIONS IN KALOCSA

Several unique features attract the tourists to Kalocsa. The town is famous for its agricultural tradition, the special possibilities of cultivation of paprika, and the folk art motives which appear both on wall paintings and in embroideries. Besides these peculiarities Kalocsa plays an important ecclesiastical centre role in the Hungarian

religious life. Due to this function Kalocsa is an important destination for religious tourism, since this town has been the archbishops' seat for several hundred years. The special architectural and ecclesiastical heritage gives a unique atmosphere for the town.

The baroque centre of Kalocsa is a significant attraction in itself, with the Archiepiscopal Palace and Library, the Cathedral and the Archiepiscopal Treasury located now in the former house of the canon historian István Katona (1732-1811).

The present architectural peculiarities of the main square called Szentháromság (Saint Trinity) square were due to the work of Patachich family. For example the Cathedral has preserved its same aspect which was developed in the epoch of Archbishop Gábor Patachich (1733-1745).

The plans of the new cathedral were made in 1728 following the concepts of Archbishop Imre Csáky (1710-1732) and the



Source: [www.orszagalbum.hu](http://www.orszagalbum.hu)

Fig. 1. Cathedral in the main square.

new cornerstone was set in the summer of 1735. After a long building process the Cathedral was finished in 1774. Between 1908 and 1912 a huge restoration work renewed the church, and approximately one hundred years after this transformation new restoration works started in August of 2011. Unfortunately the church is closed during this process and this fact has negative effects on the number of tourists visiting the town.



Source: [www.archivum.asztrik.hu](http://www.archivum.asztrik.hu)

Fig. 2. The Archiepiscopal Palace.

palace in 1775, but the building process and the final form of the palace did not follow the former plans (Jernyei Kiss 2005). In 1776 Ádám Patachich occupied the archiepiscopal seat and he had a very clear concept regarding the size and aspect of the palace. He had to leave the seat of bishop in Oradea (Nagyvárad) abandoning the construction of the Episcopal Palace as well. Patachich was passionately fond of that town and he was who had started the huge building process of the Episcopal Palace years ago (Lakatos 2005).

Owing to his nostalgia Patachich, as new archbishop in Kalocsa, continued the building of the new Archiepiscopal Palace following the pattern of the beloved Episcopal Palace (with “U” ground plan, which was the peculiarity of the Hungarian castles) and the new plans of Lipót Antal Kronotter. The palace was finished in 1780, but the western side

giving place to the administration and archives was ready only during the epoch of Archbishop László Kollonich. The plans of this western part of the palace were designed by architect Joseph Taller (Jernyei Kiss 2005).

The famous Cathedral Library, situated in the Archiepiscopal Palace, was also founded by Ádám Patachich. It was one of the richest libraries of the 18th century. Even during



Source: <http://konyvtar.asztrik.hu/?q=oldal/koenyvtarunk-a-vilag-12-legszebb-regi-koenyvtara-koezoett-2004-ben>

Fig. 3. The Patachich hall in the Renaissance Library Calendar.

his years in Oradea (Nagyvárad), Patachich collected 7.825 volumes in his library and arriving to Kalocsa he added them to the collection gathered by the former archbishops. Owing to the persistent work of Patachich, the library took pride in having 18.992 volumes in 1784, the year of Patachich's death (Fischerné Grósz 2005). In these days the Cathedral Library consists approximately 130 thousand volumes, it is open before the visitors and researchers as well. The baroque „Patachich hall” is one of the tourists' attractions in Kalocsa town. The Swedish Renaissance Library Calendar selected the Cathedral Library of Kalocsa among the world's most beautiful libraries in 2004.

The idea of concentration of the ecclesiastical treasures of the Archdiocese to one place and the presentation of these treasures to the tourists emerged in the 1980's. The first permanent exhibition was opened by Archbishop László Dankó in 19 August 1988. In 2002 the exhibition moved to a new and more spacious place, the house of historian István Katona. This house is also situated in the baroque centre of the town giving place to the Archiepiscopal Treasury until these days.

The above presented attractions are preferred by the tourists visiting the town of Kalocsa. Tourists usually visit each important ecclesiastical building and place during their stay in the town, therefore a serious decrease in the number of tourists and visit events



Source: archivum.asztrik.hu

Fig. 4. The Archiepiscopal Treasury in the István Katona house.

have been observed since the Cathedral was closed in 2011. Table 1. shows the number of visit events in the Cathedral Library, the Archiepiscopal Treasury and Paprika Museum between 2009 and 2013. The study uses the 'visit event' expression because the data are not available separately for the above mentioned three places. The visit in the Cathedral was not

registered, but it is clear that the decrease of visit events in the case of other attractions has been caused by the situation of the Cathedral.

#### Statistics of visit events between 2009-2013

Table 1.

Years	2009	2010	2011	2012	2013
Number of visit events	41.951	43.379	35.991	34.781	31.386

Source: Table edited by the author based on the data provided by the Archivum of Archdiocese in Kalocsa

Besides the above mentioned facts it is important to emphasize that Kalocsa is part of the Hungarian Pilgrimage Route which was opened on 31 March 2011. This Route connects Esztergom with Máriagyűd, and its aim is to build a Hungarian network and road linking the Hungarian sacred places. Kalocsa is a relevant station of the Hungarian Pilgrimage Route owing to the already mentioned ecclesiastical, cultural heritage and central function of the town.

### **3. THE RELATIONSHIP BETWEEN THE TOWN DEVELOPMENT PLAN AND RELIGIOUS TOURISM IN KALOCSA**

The baroque centre of the town with its ecclesiastical buildings attracts the tourists and pilgrims and gives a special image to the town. The ecclesiastical, historical, religious and cultural heritage of the town creates a unique atmosphere. The conservation of this built heritage and the reconsideration of their function in the tourism has been one of the most important challenges of the town.

The *Haynald Town Development Plan*, evolved at the beginning of 2012, contains the necessity of conservation of the town's heritage and the development of tourism as an important strategic field. According to this Plan the main goal is the development of infrastructural and tourist attractions in the historical centre of the town. The *Kalocsa Szíve (Heart of Kalocsa) Programme*, a medium-term project, has been evolved for this purpose. The government decision nr. 1312/2013 accentuated the importance of this programme and awarded Ft 1.999.933.400 assistance for it. In the development of Kalocsa Szíve Programme the Self-government of Kalocsa Town and the Incrementum Archiepiscopal Property Management Centre have been working together founding a consortium as well. The project aims to *diversify the attractions*, to *improve the competitiveness of the town's tourism* through which Kalocsa could be an outstanding destination for the Hungarian and foreign tourists. The Kalocsa Szíve Programme also proposes the development of *different services in tourism sector* and the establishment of a *visitor-friendly museum collection*. So the town wishes to create a complex tourist product which would present the town's attractions in a special way. Connected to these developments the *recovery of the heritage buildings* is also emphasized in the programme the same as the creation of a *visitor information centre* in the building of the Archiepiscopal Treasury. The visitor information centre is planned to be equipped with modern technical appliances giving new information for the tourists about the history and culture of the town and the attractions as well in many languages.

The above mentioned developments necessitate the improvement of different infrastructural conditions of the town centre. For example the lack of sufficient parking places for tourist buses is a very important problem in the town; the Kalocsa Szíve Programme also tries to solve this issue. The present study can not present the results of this Programme because the execution of the project has been in progress during the writing of this paper.

#### 4. SUMMARY

Kalocsa attracts tourists with its special and unique atmosphere. Tourists visit the town to see the ecclesiastical and religious sights while pilgrims look after spiritual experience in the town. Fortunately the development of the town's above mentioned peculiarities have come into prominence and the tourism sector has become the part of the integrated town development strategy. Under such circumstances religious tourism has regained its possibilities of development. It is hoped that owing to these transformations the number of visitors will increase and the tourists will spend more nights in the town. This process could lead to the development of different services which are connected to the tourism sector. The evaluation and presentation of the effects of above mentioned developments will be important topics for further researches.

#### REFERENCES

1. CSAPÓ, J., MATESZ, Krisztina (2007) *A kulturális turizmus jelentősége és szerepe napjaink idegenforgalmában*, Földrajzi Értesítő, 3-4, Füzet, pp. 290-301.
2. FISCHERNÉ GRÓCZ, Zita (2005), *Patachich Ádám könyvtára*. In: Lakatos Adél (szerk.), *Patachich Ádám érsek emléke*, Kalocsa, pp. 71-74.
3. IRIMIÁS, Anna, MICHALKÓ, G. (2013) *Religious tourism in Hungary – an integrative framework*, Hungarian Geographical Bulletin, 62 (2), pp. 175-196.
4. JERNYEI KISS, J. (2005) *Patachich Ádám és a kalocsai érseki rezidencia*, in: Lakatos Adél (szerk.), *Patachich Ádám érsek emléke*, Kalocsa, pp. 67-70.
5. KORPICS, Márta (2002), *Zarándoklat: turizmus vagy vallásgyakorlat?* <http://old.lib.pte.hu/elektkonyvtar/ekonyvek/elibrary/zarandokutak/nter4312.htm> (Downloaded on 15 January 2014)
6. LAKATOS, A. (2005) *Patachich Ádám mint főpap – a nagyvárad püspöki és kalocsai érseki széken (1759-1784)*, in: Lakatos Adél (szerk.), *Patachich Ádám érsek emléke*, Kalocsa, pp. 25-39.
7. MADARI, G. (2012), *A vallási turizmus szervezésének módszertana*, (Jegyzet) [http://rkvallasiturizmus.eu/documents/A\\_vallasi\\_turizmus\\_servezesenek\\_modszertana.pdf](http://rkvallasiturizmus.eu/documents/A_vallasi_turizmus_servezesenek_modszertana.pdf) (Downloaded on 3 February 2014)
8. VARGA, Mária (2011), *A vallási turizmusjelentése ma Magyarországon*, Keresztény Szó 2011/12, pp. 16-21.
9. <http://konyvtar.asztrik.hu> (Downloaded on 6 March 2014)
10. <http://archivum.asztrik.hu> (Downloaded on 10 March 2014)
11. [http://www.turizmusonline.hu/aktualis/cikk/zold\\_ut\\_a\\_kalocsa\\_szive\\_programnak](http://www.turizmusonline.hu/aktualis/cikk/zold_ut_a_kalocsa_szive_programnak) (Downloaded on 12 February 2014)
12. [http://www.kalocsa.hu/rovatok/fomenu/gazdasag/fejlesztési\\_rendezei\\_tervek/kalocsa\\_szive\\_program/](http://www.kalocsa.hu/rovatok/fomenu/gazdasag/fejlesztési_rendezei_tervek/kalocsa_szive_program/) (Downloaded on 12 March 2014)



# SHARED ISSUES OF TOURISM AND EDUCATION DEVELOPMENT IN THE DANUBE REGION

Enikő NAGY, Zoltán HORVÁTH<sup>1</sup>, Zsuzsanna SLEZÁK-BARTOS

**Abstract.** This paper is going to observe trainings in tourism and higher educational trainings in tourism in the Danube Region. For this we have mapped features of the touristic appeal of the Danube Region and we have observed choices for tourism development – and we have set up its interface with the training repertoire of higher education. We have primarily focused on counties along the River Danube in Slovakia, Hungary, Croatia, Serbia, Romania and Bulgaria. We hope to complete a – a so far missing – research that will promote the coordination of innovation in education and in research that will promote the sustainable development of tourism. Our research method in mapping the state of the affairs in education has primarily consisted of document analysis, the collection and processing of data.

## INTRODUCTION

Our paper aims at mapping the state of the affairs in higher education. This will hopefully generate a dialogue among institutions in the countries of the region. There have been educational trainings and training developments in Hungary and in the neighbouring countries in accordance with the strict prerequisites of the Bologna Framework. We are going to provide a summary of trainings in tourism in higher education. In addition to this we shall observe special issues of trainings in tourism, the choices of its development and we hope that we can provide solutions for them.

Our study consists of five major segments:

- Mapping the Danube Region.
- Listing major touristic appeals within the region.
- Observing choices for the development of tourism in the region.
- Mapping the state of trainings.
- Observing how touristic appeals feature in trainings in tourism.
- Choices for the development of trainings based on the touristic appeals of the region.

The first section will map the geographic position of the Danube Region, its countries and the purposes of forming this region. After this we shall observe the major touristic attractions and sights of the region and its choices for development. In chapter four we shall set up a state of the matter in higher education within the region via the analysis of the framework of trainings in tourism with special reference to changes generated due to the Bologna process. The coordination of frameworks of trainings in tourism is tightly connected to the sustainable development of tourism within the region. The featuring of touristic attractions consequently also gains importance within the context of the scopes of trainings. In chapter five we shall map the extent of touristic attractions'

---

<sup>1</sup> University of Pécs, horvath.zoltan@igyk.pte.hu

share in each country's framework and institutions of training with reference to the region along the River Danube. We shall depict which features of touristic appeal have been missing from the curricula of trainings, which ones may possibly feature in many of them – and this will possibly mark the need for reshaping and rationalizing trainings in tourism within the region. Finally we will suggest choices for development based on aspects of touristic appeal within the framework of education and, also, offer means for the purpose of dissolving obstacles of development concerning cooperation both in Hungary and internationally.

## **1. THE DANUBE REGION**

The River Danube is the richest river in water in Central Europe and it is the river that flows through the greatest number of countries in the world (Bizubová et al 2000). The 1994 Danube River Protection Treaty that was set up for the defence of the Danube Region and, also, for cooperation with the purpose of the sustainable exploitation of the River Danube consists of fourteen countries – eight of them are members of the European Union. The neighbouring Danube states constitute an exceptionally significant region that is rich in great perspectives in Europe. The cooperation involves the following countries within the Union: Germany (Baden-Württemberg and Bavaria), Austria, Slovakia, the Czech Republic, Slovenia, Romania and Bulgaria; outside the Union: Croatia, Serbia, Bosnia and Herzegovina, Montenegro, Moldova and the Ukraine (c.f. regions along the River Danube: Figure 1). The European Union generates value via the setting up of macro regions and their strategies and, also opens new and more effective forms of cooperation promoting and maintaining neighbourliness. Shaping macro regions does not target at redefining borders. Several sights of the region display unique beauty and have had a rich historic background and incomparable heritage and cultural treasures. It is pregnant with an enormous possibility for development. The region has good educational framework and numerous universities though the standard of educations varies. Education and training should cater for the demands of the labour market and the region is in need of promoting students' mobility within the region.

## **2. MAJOR ASPECTS OF TOURISTIC APPEAL IN THE DANUBE REGION**

Tourism has an increasing share in the promotion of the region's development (Action Plan on the Danube Strategy, 2010). As far as development is concerned the major issue is sustainability. Rivers are usually important segments of the touristic appeal providing not only excellent choices for aqua-touristic activities but they also provide a natural path travelling along which one can get acquainted with the region.

Cities dot the line of the River Danube and no other river in the world has these many capitals located on her banks. The most well-known cities include: Vienna, Bratislava, Budapest, Novi Sad, Beograd, Sofia, Bucuresti, Varna. Budapest has been considered "the most Danubian" city (Szabó, B. – Rózsa, Gy. 2004, 63) because the river is the spinal chord and the heart of the capital and the Parliament is also located on the river bank. The panorama provided by the two banks of the River Danube in our capital and the Buda Castle district have been parts of the world heritage since 1987. In the region we can find reminiscences from the Roman times in several locations. We have the Carnantinum Museum in Bad Deutsch-Altenburg and the Carnantum Archaeological Park

in Petronell. In Slovakia at the verge of the village, Izsa archaeologists have found the remains of a Roman military camp: the Castellum Romanum. In Hungary Roman remains have been found for example in Győr, in Szőny, Esztergom and in Nyergesújfalu. The ruins of the town, Pliszka also offer an exquisite sight – it used to have been the capital of the first Bulgarian Kingdom (681-693).

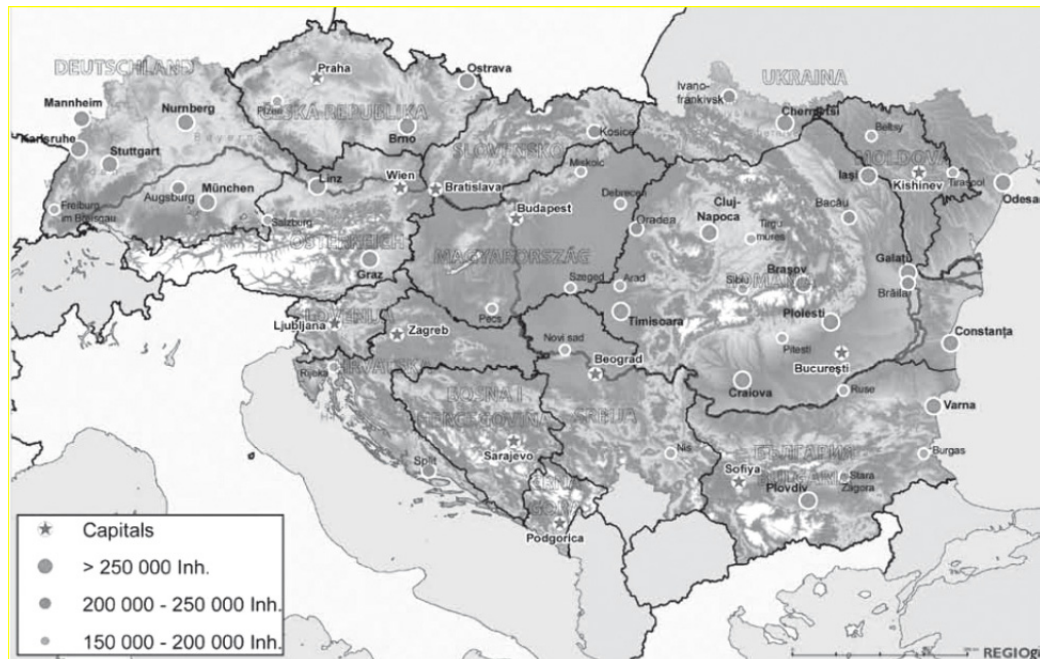


Figure 1: The extension of the Action Plan on the Danube Strategy, Source: Panoráma Inforégio, 37, 27.

There are several religious memorabilia and monasteries on the banks of the River Danube. The most famous ones include the Beuron Abbey and Weltenburg Monastery in Germany; Melk Abbey in Austria and the Basilica in Esztergom in Hungary; Velika Remeta and the Kruesdol Monastery in Serbia; and the wonderful Basilica over the rocks in Ivanovo. The sites looking down at the River Danube have been preferred not only by settlers of new nations but also by lords of castles. The line of the river has been dotted along by fortresses marking that strategic significance has been attributed to this water in all ages. Thousands of tourists visit the Castle of Wildstein and the Hohenzollern Castle in Sigmaringen, Harburg near Wörlitz, the Castle of Prunn, the mountain fastness in Visegrád, the fortress in Komárom, Buda Castle, Galambóc Castle in Serbia and the Baba Vida Fortress in Vidin. A number of palaces that have been restored in their original format are waiting for tourists in the region – for example: the Zichy Palace in Rajka, the Hérdevár Palace and the Grassalkovich Castle in Gödöllő. The region is also fairly rich in natural and environmental treasures. It has unique flora and fauna; an invaluable water supply; and wonderful sights that we ought to preserve and/or restore in sustainable ways. These include Danube Pastures National Park; the environmentally protected Pasture and Oak Forest in Zurány; the environmentally protected steppe in Miklóshalom, the protected landscape of Kis-Kárpátok, the Lahót Marshes; the Danube-Ipoly National Park, the Danube-Dráva National Park, Gemenc Forest, Kasanenge (the most beautiful part of Lower Danube), the Iron Gate Gorge built in 1971, Rusenski Lom Nature Park and Danube Delta that has



been UNESCO Biosphere Reservation since 1991. We can find medicinal water and thermal water in several locations along the banks of the river, e.g., Bad Deutsch-Altenburg, Budapest, Herkulesfürdő – the most famous spa in the Monarchy –, Dunaszerdahely, Nagymegyer, Mosonmagyaróvár, Komárom, Harkány and Varna. Spa and thermal water spas appeal to tourists both with other touristic attractions, and by themselves.

The Danube Region has been famous for its broad and colourful melting pot of histories, cultures, ethnicities, religions, markets, societies and states. Culture promotes values of reception, openness and mutual acceptance, the mutual respect of one another's values in accordance with the international cultural treaties (e.g., UNESCO). It promotes peace and bonding among groups of people and social-economical development via co-operation and the dialogue among cultures while it also secures sustainability and the flow of shared activities. Tourism, together with culture and the preservation of heritage, has an increasing share in the development of the economy. Hence the touristic positioning of the River Danube has been increasingly expected. The bond among various nationalities strengthens creativity and provides sufficient basis for innovation and economic development. The cultural staging of tourism ameliorates the touristic appeal of the region. This may as well generate the launching of a shared marketing strategy – opening international exhibitions and launching international programmes; literary, musical and art exchanges; co-operation in research and development concerning culture, the protection of heritage and tourism; and the shared protection of historic monuments. This is the reason why the River Danube flowing through ten countries may become a key feature in our country's touristic repertoire provided we pay more attention to her. The river in Hungary is surrounded by colourful cultural heritage, great protected natural sites, scenery and cultural-historical values. Budapest, in spite of this, has been the sole internationally competitive touristic destination in the country though tourism has been also significant in the Danube Bend and at Ráckeve (Soroksár); and, furthermore, in towns (Győr, Kalocsa, Baja, etc.) that are rich in cultural heritage. There further valuable features that have not yet been exploited:

- 412 kilometres of mostly natural river bank with islands and forks rich in flora and fauna; extensive mountainous parts with forests and their world-famous games (Börzsöny, Gemenc, Béda-Karapanca)
- crops (berries, paprika in Kalocsa, etc.) and traditional vine-districts (Pannonhalma, Ászár-Neszmély, Etyek-Buda, Tolna, Szekszárd, Mecsekalja, Hajós-Baja, Kunság)
- colourful cultural heritage (ancient crafts; gastronomy; minority traditions)

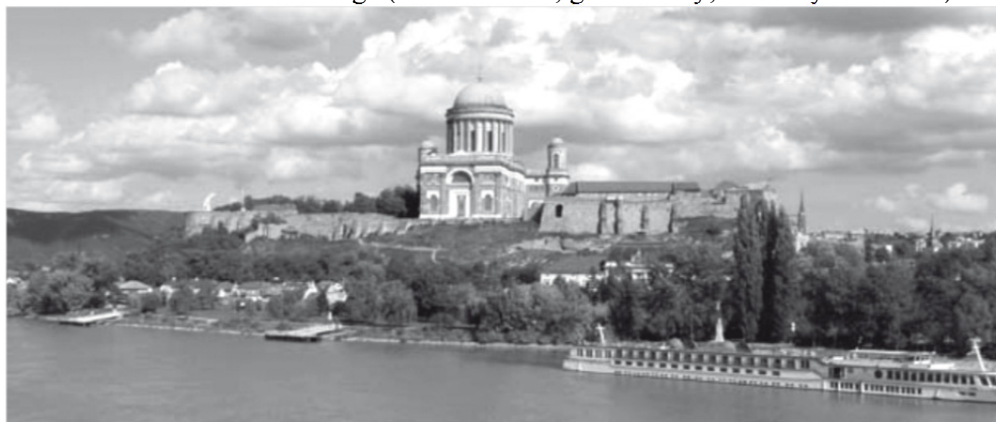


Figure 2: Basilica in Esztergom from the Danube, Source: Falu Város Régió 2009/1.

### 3. CHOICES FOR PROMOTING TOURISM IN THE DANUBE REGION

Travelling on the River Danube – and the touristic services available on her banks – has to become a Danube-experience in order to make the river “the main street” of the region. Offering interesting nature-friendly experience may involve the use of vehicles moved by either engines or by tourists themselves. Remodelling border stations along the river, the extension of docks and of services offered at the docks (accommodation, catering, entertainment); setting up facilities that offer complex marine services are the most important first steps of the project. It is indispensable to retool dock and navigational infrastructure – it may promote an increase in the traffic of tourist boats and private yachts. Establishing competitive and environment-friendly tourism is a priority in the region. This includes building bicycle tracks and tourist paths from the Black Forest to the Black Sea and the development of road complexes that facilitate travelling by railway, by bicycle and by boat in one. The latter project needs the harmonizing of time-tables and the running of vehicles that can accommodate and carry bicycles. Roads crossing borders have the benefit that one can experience and compare various locations, cultures and services.

Touristic enterprises ought to be enhanced and their network should be extended, region-specific goods have to be developed into touristic goods – the touristic profile should accommodate the facilities given – in order to maintain and secure labour and existence for people employed in tourism; touristic destination managements and an online Danube portal have to be set up and operated and an infrastructure has to be established that promotes quality life in the region. At present touristic enterprises can develop with the help of money won in tenders. The tender with the code, “GOP-2011-2.1.1/M”, entitled, “Mikrovállalkozások fejlesztése” [Developing Micro Enterprises] issued by the Nemzeti Fejlesztési Ügynökség [National Development Agency] within the framework of “Új Széchenyi Terv” has been very popular – its deadline was extended until the 28<sup>th</sup> of February, 2013. The present touristic infrastructure can be developed via establishing a variety of accommodations to be offered – and via the development of services supplementing accommodations; via building large sports complexes at important traffic centres around the capital; via accommodating railways for touristic purposes; via the embellishment of the framework promoting active tourism; building pathways; establishing information centres.

Via improving the display of built and cultural heritage, via the promotion and marketing of local traditional festivals, via the development of infrastructure for the purpose of local nature-friendly tourism – via the rehabilitation of lakes, forks, dead channels, islands and their sustainable exploitation – and via promoting facilities for the purpose of business and conference tourism in the neighbourhood of traffic centres the touristic appeal of the Danube Region has to be further developed in order to broaden the range of touristic attractions. Environmental alertness indicates to secure via the protection of ecologic values and via setting up cross-border projects the preservation of landscape-natural values – realizing landscape protection, landscape rehabilitation; decreasing environmental risks, flood risk; enhancing risk-decreasing cultivation; providing “space for the river”; developing the means of flood and land-drainage operation; and promoting the rehabilitation of gliding bank slides. As we have seen this enormous region relies on numerous natural and social resources – competent human resources are indispensable for the exploitation of marketable elements. As far as human resource development is

concerned cooperation, trainings in tourism and languages and the development of environment-consciousness among the local people in- and outside Hungary related to the River Danube have to be promoted. Erasmus has been one of the most well-known and most successful programmes managed by the European Commission. It has been targeting the promotion of mobility among European institutions of higher education. It has so far helped 2.7 million students to move around in Europe (Tempus Közalapítvány, 2013). The application will provide studies abroad free of tuition fee for maximum 5 months within the European Union and in Norway, Croatia and Turkey. Students may also do their professional training abroad. Erasmus promotes the mobility of university lecturers and that of members of the administration. Those who take part in this can gather useful knowledge and skills. CEEPUS is another programme for the mobility of students and lecturers that involves Central European institutions of higher education. Institutions participating in the networks receive from the CEEPUS Commission a quota in terms of months to the extent of which they may delegate and receive students and lecturers in each academic year. Lecturers' mobility primarily targets teaching and it may also provide for research and for participation at conferences ([www.ceepus.info](http://www.ceepus.info)). Visegrad Strategic Programme promotes applications from Visegrad countries exclusively – and a project must involve at least 3 or 4 Visegrad countries. The possible amount of support can be 70% of the project's budget at the maximum and the minimum amount is 6001 Euro. Fields of priority include cultural cooperation, education, student-exchange, cross-border cooperation and tourism ([www.visegradfund.org](http://www.visegradfund.org)).

As we have seen so far in the previous chapters of our study tourism and education have been tightly related to each other and neither can function without the support of the other one. The next chapter will focus on the current state of trainings in tourism, and, then, we shall suggest prompts for its development, retooling, rationalizing with reference to touristic appeal and to trainings in tourism operated in individual institutions.



Figure 3: The Parliament from the Danube, Source: Falu Város Régió 2009/1.

## **4. THE STATE OF TRAININGS IN TOURISM IN THE DANUBE REGION**

### ***4.1. Trainings in Tourism in the Bologna Framework***

Several issues have cropped up after the introduction of the multi-cycle educational protocol in the higher education in Europe – also concerning trainings in tourism. The mobility of working power claimed the comparability of qualifications and

their general validity. Though the countries in the European Union do not share unique educational politics the increasing interchangeability of educational protocols among member countries has been a priority. The Bologna process has been offering numerous EU programmes (e.g., Socrates, Leonardo, etc.) that make the educational-training frameworks of the member states of the Danube Region increasingly compatible. In Hungary the multi-cycle (Bologna) training framework was implemented in higher education basic training in 2006 – “tourism-hospitality” BA was introduced as a basic training track within higher education in economy as a result of the merger of majors in “hospitality and hotel services” and in “tourism and hotel services”. (Nagy E 2011) (Figure 4)

Hospitality and hotel services	Tourism and hotel services
Tourism-hospitality BA	

Figure 4: The generation of Tourism-Hospitality BA trainings (Figure mine)

Trainings in tourism within the multi-cycle framework are subsets of the track, economy science, and within the latter, that of the track, business training. The new BA and its name raise the issue of how we can teach students – within the same span of time – the paradigms and competences of two training tracks, considering the fact that within business training – and this is another novelty in the educational protocol – the first segment in each of the 6 BA’s is identical in its content, providing the necessary knowledge and competences in economy, methodology, social sciences and business. By the mid-2000’s it had become inevitable to set up – besides the BA – an MA programme. This generated a debate between the universities and the community colleges concerning MA trainings because the prompts of the Bologna framework do not indicate that universities might launch MA trainings exclusively. After multiple negotiations and debates the MA was launched in 2006. The implementation of the Bologna protocol had a significant impact on the track of trainings in tourism. We can acknowledge that the dual training system was loosening up; the opposition of the network of community colleges and that of universities and the strained tempo of the implementation of the Bologna protocol demanded great care. There have been many questions concerning the future that cannot be answered yet due to the redesign of the Higher Educational Act. Graduates holding a BA in tourism-hospitality, according to the prompted competences of the BA training will be able to embrace the tasks and jobs in tourism, they will be able to manage touristic enterprises, communicate in multiple languages, they will be able to perform tasks with reference to international tourism and they will also be able to perform IT-related tasks (KKK 2012).

“Training in tourism has shown the following state of the case in Hungarian higher education according to the data of FELVI (Table 1). There have been 19 higher educational vocational trainings (FSz) in “tourism management”, 9 trainings in “hospitality management”. 15 institutions have provided BA trainings and 7 institutions have launched an MA in tourism-management” (Nagy, E. – Huszti, Zs. 2011). Many institutions offer professional postgraduate trainings (SzT) and full time vocational trainings (in the form of secondary educational training) in the country. We shall only observe the BA and MA trainings below.

Table 1: BA and MA trainings in tourism in Hungary in 2012:

<b>Tourism-hospitality BA</b>	<b>MA</b>
Budapest Corvinus University	X
Budapest Business College	X
Budapest Communication and Business College	X
University of Debrecen	
Eszterházy Károly College	
Edutus College	
Károly Róbert College	X
Kodolányi János College	X
University of Miskolc	
Nyiregyháza College	
University of Western Hungary	
Pannon University	X
University of Pécs	X
Szent István University	
Szolnok College	

**Source:** FELVI (editing ours)

#### ***4.2. Trainings in Tourism in the Danube Region***

If we stick to the geographic definition of the Danube Region the following institutions of higher education belong to it from the table above:

Table 2: BA and MA trainings in tourism in the Danube Region in 2012:

<b>Tourism-hospitality BA</b>	<b>MA</b>
Budapest Corvinus University	X
Budapest Business College	X
Budapest Communication and Business College	X
Edutus College	
Kodolányi János College	X
University of Western Hungary	
University of Pécs	X
Szent István University	

**Source:** FELVI (editing ours)



Figure 5: Institutions training for tourism in the Danube Region within Hungary in 2012 (editing ours):

If we have a look at the trainings abroad we shall have the following picture (Table 3):

Table 3: Significant institutions with trainings in tourism in the Danube Region (Hungary excluded) in 2012:

<b>Tourism-hospitality BA</b>	<b>MA</b>
<b>Austria:</b>	
IMC University of Applied Sciences, Krems	X
MODUL University Vienna	X
<b>Slovakia:</b>	
University of Economics in Bratislava	X
Konstantin Philosophic University, Nitra	
<b>Croatia:</b>	
--	
<b>Serbia:</b>	
Metropolitan University, Faculty of Sport and Tourism Novi Sad	
<b>Romania:</b>	
The Bucharest of University of Economic Studies	X
<b>Bulgaria:</b>	
International Business School Bulgaria	X
International University College, Dobrich	X
Varna Economic University, College of Tourism	X

Source: [www.bachelorsportal.eu](http://www.bachelorsportal.eu), [www.mastersportal.eu](http://www.mastersportal.eu), [www.atlas-euro.org](http://www.atlas-euro.org) (editing ours)

After having a look at the repertoire of trainings in tourism within the Danube Region we can acknowledge that Hungary has been offering the broadest range of professional trainings in tourism (Figure 6).



Figure 6: Higher educational trainings in tourism in the Danube Region,  
Source: Panoráma Inforégio, 37, 27.

We have been wondering, among others, what may have indicated that there have been so few – we may as well say, scattered – locations for trainings in tourism. In Hungary back in the early 1990's trainings in tourism in higher education were limited to Budapest: the Budapest Business College was offering them. In the middle of the 1990's the scenario started to change significantly: further institutions were entering the market offering trainings in tourism in higher education on the one hand in Budapest, and, on the other hand, in the country in Hungary. The broadening of the educational market was also geared by the "Bologna" process – and by now there are 15 institutions offering trainings in tourism, 8 of them are located in the Danube Region. Now it is interesting to have a look at the interface of the aspects and the extent of touristic appeal held by the locations that, also, offer trainings in tourism. For this we shall need some further details concerning the tracks of trainings in tourism (Table 4).



Table 4: Tracks of trainings in tourism offered by institutions of higher education in the Danube Region:

<b>Tourism-hospitality BA</b>	<b>Tracks of Specialization</b>
<b>Austria:</b>	
IMC University of Applied Sciences, Krems	Sports tourism, cultural tourism, health and wellness tourism
MODUL University Vienna	E-marketing, IT and tourism, outing and conference tourism, health and wellness tourism
<b>Slovakia:</b>	
University of Economics in Bratislava	no data
Konstantin Philosophic University, Nitra	no data
<b>Croatia:</b>	
--	
<b>Serbia:</b>	
Metropolitan University, Faculty of Sport and Tourism – Novi Sad	Cultural tourism, spare time tourism, recreational and sports tourism
<b>Romania:</b>	
The Bucharest of University of Economic Studies	Tourism and geography
<b>Bulgaria:</b>	
International Business School Bulgaria	Sports tourism, cultural tourism
International University College, Dobrich	Hospitality
Varna Economic University, College of Tourism	Everything with reference to home country and abroad
<b>Hungary:</b>	
Budapest Corvinus University	Ecotourism, health and wellness tourism, cultural tourism
Budapest Business College	Tourism and hotel services, hospitality and hotel services
Budapest Communication and Business College	Regional tourism management, health tourism, profession-related tourism, gastronomy tourism, spare time tourism, recreation, animated tourism
Edutus College	Touristic products marketing, hotel services management
Kodolányi János College	Hotel services management, hospitality management, touristic products and enterprises
University of Western Hungary	Tourism and hotel services, tourism and hospitality
University of Pécs	Wine tourism, regional management
Szent István University	Animation manager, Conference organization management

Source: institutional homepages (editing ours)



The table above apparently depicts the variety of trainings in tourism. Some institutions in Hungary still offer pre-Bologna types of trainings in the forms of tracks (Tourism and hotel services, Tourism and hospitality). But usually every institution exploits the possibilities locally provided – this way shaping a profile of its own. Data above, however, will not provide an answer to the question where in the Danube Region we shall miss such trainings and what the explanation might be for the lack of them. In countries where the main touristic attraction is provided by the seaside trainings in tourism are usually also located in major towns close to the seaside – from this point of view the Danube Region lags behind. In Croatia for example the centre of training for tourism is Opatija – located on the seaside. We shall map touristic attractions below that will generate guidelines along which locations lacking sufficient training potential for tourism might be developed. For this purpose it is worthwhile to take into account the important criteria of cooperation and mobility, and, the aims of the Danube Strategy with reference to education: “[the region] is equipped with a sufficient system of education – the quality of training in the individual institutions varies, though. Education and training should cater for the demands of the labour market; students’ mobility within the region should be promoted” (The Danube Region Strategy 2012).

## **5. ASPECTS OF TOURISTIC APPEAL AND THE POSSIBILITIES OF TRAINING DEVELOPMENT IN TOURISM**

It is advisable to develop trainings in tourism relying on aspects of touristic appeal. The table below will list some of the aspects of touristic appeal in the area concerned and at the same time will suggest ways of designing and retooling tracks of trainings for tourism with reference to touristic attractions, appeal, values within the are.

Table 5: Choices for the development of aspects of touristic appeal and trainings in tourism in the Danube Region

<b>Tourism-hospitality BA</b>	<b>Tokens of Touristic Appeal in the University’s Area</b>	<b>Choices for the Development of Tracks with Reference to Touristic Appeal in the Area</b>
<b>Austria:</b>		
IMC University of Applied Sciences, Krems	Melk Abbey, Danube Flood-Plane National Park (Donauen), Zúrány Oak Forest and Pasture Nature Reserve, Miklóshalom Steppe Nature Reserve	Cultural and eco tourism, activity tourism (e.g., bicycle, rowing, paddling, touring)
<b>Slovakia:</b>		
University of Economics in Bratislava	rich in medicinal and thermal water Nagymegyer	Health tourism, eco tourism, activity tourism
Konstantin Philosophic University, Nitra	rich in medicinal and thermal water Komarom, Lahót Marshes, Little Carpathians Nature Reserve, Danube-Ipoly National Park	

<b>Serbia:</b>		
Metropolitan University, Faculty of Sport and Tourism – Novi Sad	Velika Remeta, Krusedol Monastery, Galambóc Castle	Cultural and heritage tourism, pilgrimage tourism, activity tourism
<b>Romania:</b>		
The Bucharest of University of Economic Studies	rich in medicinal and thermal water Dunaszerdahely, Kasanenge (the most beautiful part of Lower Danube), the Iron Gate Gorge built in 1971, Danube Delta	Health tourism, eco tourism
<b>Bulgaria:</b>		
International Business School Bulgaria	Baba Vida Fortress in Vidin, Monastery on the rock in Ivanovo	Cultural and heritage tourism, eco tourism, health tourism, activity tourism
International University College, Dobrich	Rusenski Lom Nature Park	Cultural tourism
<b>Hungary:</b>		
Budapest Corvinus University	archaeological findings, rich in medicinal and thermal water, colourful cultural heritage, Danube Bend, the Danube at Ráckeve (Soroksár), towns rich in cultural heritage (Esztergom, Visegrád, Kalocsa, Baja), Basilica in Esztergom, the mountain fastness in Visegrád, Buda Castle	Cultural and heritage tourism, health tourism, eco tourism, activity tourism, wine and gastronomy tourism
Budapest Business College		
Budapest Communication and Business College		
Edutus College	archaeological findings in Szőny, Nyergesújfalu, the fortresses of Komárom	
Kodolányi János College		
University of Western Hungary	town centres rich in archaeological findings (Győr, Komárom)	
University of Pécs	towns rich in cultural heritage (Kalocsa, Baja), extensive parts mountainous parts with forests and their world-famous games (Gemenc, Béda-Karapancsa), area-specific crops (berries, paprika in Kalocsa, etc.), traditional vine-districts (Pannonhalma, Ászár-Neszmély, Etyek-Buda, Tolna, Szekszárd, Mecsekalja, Hajós-Baja, Kunság), Gemenc, Danube-Dráva National Park	

Source – editing ours.

The table marks the choices for developing tracks that could actually provide a basis to decide with what areas the training repertoire could be extended. The début of eco tourism for example in Austria and in Romania can be extremely significant. Training in Serbia might take up rural tourism, and Slovakia may want to develop activity tourism in view of their given touristic appeal. Further possibilities of development might as well consider broader geographic areas. If we do not concentrate solely on trainings at locations along the River Danube but we also observe other nations that are also shareholders of the Danube Region Strategy we shall find numerous very significant institutions, like the National State University in Ungvár, Munkács College. Institutions of states that are partners in the regional cooperation have a shared interest in developing cooperation in terms of training. This can be backed up by students' mobility schemes (Erasmus) operating within the educational framework of Bologna. Yet as far as economic and financial constraints are concerned distant learning networks of training that can be developed effectively might offer a good solution. E-learning offers solutions that – concerning methodological issues of training – will definitely embrace the problem of geographic distances. This will claim further research and will most probably promote international cooperation.

## **SUMMARY, FURTHER POTENTIALS OF DEVELOPMENT**

Tracks of training and tourism are apparently closely connected since human resources who speak languages and are professionally competent are indispensable for the exploitation of everything tourism offers. Students and lecturers gather lots of experience and learning during their visits and studies elsewhere, they get acquainted with new cultures – and they can utilize all these in their work. Such schemes include Erasmus, CEEPUS and the Visegrad Strategy Programme. Their further development and designing new schemes, co-trainings are definitely a must for the future. Training in tourism in Hungary has significantly changed recently and training entered a new phase with the implementation of FOKSZ in September, 2013. There are, however, several prospective issues concerning the BA in tourism-hospitality that we cannot answer yet. Further research may tell us how education will provide students with a competence that will be sufficient to enter the labour market with; or, to carry on her/his studies with an MA – with special reference to the Danube Region. We need to assess 1) the labour market: the number of people employed in tourism (their qualifications); 2) tokens of touristic appeal that are the key features in the repertoire of trainings in tourism in higher education. They are indispensable for a proper curriculum and they will secure the cooperation of institutions that provide trainings in collaboration with one another. Our research has marked the possibilities listed below:

- Training in higher education and at universities based on the touristic appeal of the Danube Region, to be supplemented by further professional tracks.
- Touristic destinations need to provide training focusing on the local appeal – since practical training can be secured at the very location.
- Trainings should be retooled to become more practice-oriented via setting up training hotels, training restaurants.
- Geographically distant institutions may collaborate and methodologically standardize trainings with local supplements.
- Both students' and lecturers' mobility should rise for the purpose of retooling training to become more efficient and practical (experience-like).

- A technology framework has to be designed (the implementation of e-learning networks; standardization and synchronization).
- A permanent promotion and development of language learning: people employed in tourism must speak at least two or three languages fluently.

To put it in a nutshell: both for the development of tourism and for the development of higher educational trainings in tourism it is indispensable to handle the two of them in a unit.

## BIBLIOGRAPHY

1. BIZUBOVÁ, M., KOLLÁR, D., LACIKA, J., ZUBRICZKY, G. (2000), *A szlovák – osztrák – magyar Duna mente*. Dajama, Bratislava.
2. LE BAS T. (ed.) – ILLÉS, R. trans. (2008), *Románia. Nyitott szemmel*. Kossuth Kiadó ZRt, Budapest.
3. NAGY, E. – HUSZTI, Zs. (2011), *Scenes of tourism education*. In: Dombay, Stefan - Magyari-Sáska, Zsolt eds., *The role of tourism in territorial development: IV. International Conference*, Presa Universitară Clujeană, Gheorgheni, Románia, 307-317.
4. NAGY, E. (2011) *A hazai felsőfokú turizmusoktatás kialakulása* [www.e-tudomany.hu](http://www.e-tudomany.hu) 2011, 4
5. PÁLFY, K. ed. (2002), *Látnivalók Magyarországon*. Well-Press Kiadó, Miskolc.
6. SÁRDY, A. (2009), "A Duna-menti turizmus hazai és nemzetközi dimenziói." In *Falu-Város-Régió (1)*, 16-20.
7. STANNARD, D. ed. – COOPER, Eszter transl. (2011), *Bulgária. Nyitott szemmel*. Kossuth Kiadó, Budapest.
8. SZABÓ, B., RÓZSA, Gy. (2004), *A Duna*. Népszabadság, Budapest.
9. European Commission (2010), *Action Plan on the Danube Strategy*.
10. European Commission Regional Political Headquarters: *Action Plan on the Danube Strategy*. Panoráma Inforégió.
11. European Commission (2010), *Action Plan (European Union Strategy for the Danube Region)*. Brussels.
12. A Duna Régió stratégia <http://dunaregiostrategia.kormany.hu/dokumentumok>
13. Find and Compare Bachelor's in Europe <http://www.bachelorsportal.eu/students/browse/programme/20126/hospitality-management.html>
14. Find and Compare Masters's in Europe [www.mastersportal.eu](http://www.mastersportal.eu)
15. KKK: A turizmus-vendéglátás képzési és kimeneti követelményei [www.nefmi.gov.hu/kkk](http://www.nefmi.gov.hu/kkk)
16. Kormányzati Kommunikációért Felelős Államtitkárság: Úszó konferencia a dunai turizmusról – elindult a Duna Régió Stratégia végrehajtása [www.fidesz.hu](http://www.fidesz.hu)
17. Minden, ami felsőoktatás [http://www.felvi.hu/kereso/!Kereso/index.php?search=turizmus&search\\_select=2](http://www.felvi.hu/kereso/!Kereso/index.php?search=turizmus&search_select=2)
18. The Association for Tourism and Leisure Education (ATLAS) [www.atlas-euro.org](http://www.atlas-euro.org) Visegrádi Alap [http://visegradfund.org/grants/standard\\_grants/](http://visegradfund.org/grants/standard_grants/)
19. CEEPUS <http://www.ceepus.info/>

# PRIESTS AS TOUR OPERATORS

Zsófia PAPP<sup>1</sup>

**Abstract.** This paper focuses on the travel packaging process of pilgrimages and other travels of religious communities. The main aim is to research if priests and other religious leaders take part in organising travels and if so to what distance. A small-scale research was carried out, which proved that Hungarian religious leaders are keen on participating in organising and realising of travels – it is mainly true in term of catholic religion, which supports pilgrimage very much.

**Keywords:** tour operation, religious travels, pilgrimage

## 1. ABOUT RELIGIOUS TRAVELS

According to certain estimations 240 million tourists go on travelling per year to take part in a religious travel – mostly in a pilgrimage (Jackowski 2000). Participants of religious tourism are the religious tourists, members of a special segment whose travels are more or less motivated by religious reasons (Stănciulescu – Țirca 2010). Pilgrims are regarded as part of the religious tourists group they are the visitors traveling in purpose of practicing of religion.

Although religious travel is not a new kind of travel (Olsen – Timothy 2006), significant research has been made only recently (Irimiás – Michalkó 2013). Bremer (2005) defined three main research fields:

- Spatial approach (examining if the same territory is used differently by pilgrims and other tourists);
- Historical approach;
- Cultural approach (pilgrims and tourists as examples of modern world).

Beside these a new research direction emerged: the examination of the connections of religious tourism and the economy (Vukonic 1998; Raffay et al. 2014) – mostly in terms of the effects on destinations.

But little attention has been paid so far on the research of services connected to religious tourism, just like on the questions about organisational tasks in case of a pilgrimage, or on the human resource background of packaging and realizing a pilgrimage travel.

This paper tries to complement this missing part on the basis of Hungarian circumstances.

## 2. RESEARCH AMONG THE HUNGARIAN RELIGIOUS LEADERS

More and more tour operators offer pilgrimages in Hungary – that is organised packages for groups or individuals which focus on visiting a religious attraction, not because of its cultural value, but to fulfil the needs in terms of religious practice. The

---

<sup>1</sup> University of Pannonia, [papp@turizmus.vein.hu](mailto:papp@turizmus.vein.hu)

number of tour operators organising and realizing pilgrimages still seems to be low – mostly if it is considered that visitors participating in these kinds of travels are usually elder people who do not like organising travels for themselves. Therefore the main hypothesis of this research is that religious leaders (just like priests, parsons, clergymen, etc.) have a significant role in organising religious travels and pilgrimages.

The first aim of this paper based on the research was to map the role of the local religious leaders in tour operation, by answering the following questions:

- Is it typical that religious leaders take part in pilgrimage?
- To what extent do they take part in the organisation of these travels?
- What are the services they are looking for?
- Do they need a travel agency/tour operator?

### ***2.1. Methodology***

To answer the research questions a primary research was taken. The research is niche in nature as actually there have been no previous researches in this filed (neither in a limited form). Applying a questionnaire was proved to be the most effective among primary research methods, especially because of the fact that the range of respondents was easy to determine: the religious leaders (priests, parsons, clergymen, etc.) were the ones who were able to answer the questions. The questions of the questionnaire designed for them can be grouped into three main categories:

- Questions regarding to participation in pilgrimages, in terms of domestic and international travels. These questions were mostly about the frequency of participation and the chosen services;
- Questions on participation in organising and selling of pilgrimages and other travels (to make it possible to map the role of travel agencies);
- Questions on other travels (primarily the travels of the religious community, but those travels, which are not pilgrimages).

At the end of the questionnaire basic data were also added (like religious denomination, place of completing the questionnaire, etc.). Several questions were closed questions, mainly in that cases when potential answers were known (for example the kinds of chosen services). Opened questions were asked mostly in connection of the place and period of travels. Neither the closed nor the opened questions needed any explanation – therefore the questionnaire was designed as a self-fill-in one.

From sampling procedures the chosen was the simple random sampling methodology (Majoros 2004). The religious leaders practicing in Hungary meant the entire population. The printed questionnaires were delivered by tourism and catering BA students in September 2013 (thank for their help in this way, too).

### ***2.2. Characteristics of the sample***

49 of the returned questionnaire were considered to be able to be evaluated. The majority of the responding religious leaders were Roman Catholic priests (as seen in Figure 1). Besides Calvinistic and Lutheran religious affiliation had also a significant proportion, but the Greek Catholic, Buddhist and Hungarian faith church religion were performed by only one questionnaire.

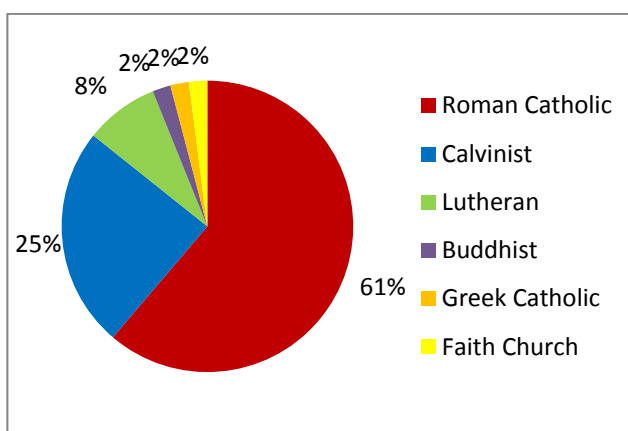


Fig. 1. Respondents by religious denominations, *Source: own editing of own research*

This repartition is representative in comparisons with the religious denominations' data of population census in 2011 (ksh.hu 2013).

The average age of the respondents is 45 years; the youngest religious leader was 26 years old while the oldest was 78 at the time of the survey (the mode that is the most significant age was 40 years). Regarding the geographical location of the religious leaders in the sample most of them (56%) were practicing in Veszprém County. This is probably the disfiguration of the chosen (simple random sampling) methodology, more exactly of the students, who tried to find the closest living religious leader to ask. Having a geographically (or other way) representative sample was not an objective, nevertheless it is planned to continue the research with the extension of the sample.

In terms of sample characteristics also travel frequency is worth mentioning. In the questionnaire there were questions about the religious travels of the last three years. Respondent religious leaders took part in 168 travels in the examined period – and they latched on to organisational processes as well in 121 cases. Based on these data it can be stated that respondents have enough experience to give appropriate answers to the questions of the questionnaire and so to make the results of the research authoritative.

### 3. RESULTS

Although respondents had to list how many religious travels they took part in in the last three years – in terms of the exact information on travel characteristics they had to think of their last domestic and last international religious travel. This is the reason why the number of deeper investigated travels will not come up to the number mentioned previously. Beyond that also the number of examined domestic and international travels is different.

#### 3.1. Characteristics of pilgrimages

Pilgrimage, as the most typical religious travel is mostly characteristic of Roman Catholic religion. Therefore it is also typical, that they participate in religious travels (75 per cent), as the most active ones are Roman Catholic priests in organisation of travels (79 per cent). Most of the Calvinist respondents have never taken part in pilgrimage – neither

as an organiser nor as a participant. This is primarily validated by the fact that this denomination is not famous for pilgrimages: it is not typical, not compulsory and even not traditional. At the same time Calvinist respondents were able to mention good examples of travels – which were not really pilgrimages, but religious trips. Lutheran and Greek Catholic church are also not typical of pilgrimages, and the answer from Faith Church was the same: no such travel or activity belongs to the practice of religion. Surprisingly the Buddhist religious leader could list several pilgrimage-like travels, but he also stressed, that the withdrawing for a long time is much more typical of Buddhism, than pilgrimage in the “traditional” sense. Based on these results only the characteristics of the last pilgrimages of Roman Catholic religion were taken for further analyses.

According to the answers in the case of the examined 22 domestic pilgrimage it became clear that summer means “high season”: most of the travels took place during summertime. The last mentioned pilgrimages (where the respondent priests were participants) happened usually in 2013 and was averagely 2 days long. The longest mentioned domestic pilgrimage lasted 10 days, while most of the examined travels needed only 1 day to realize. Regarding the means of transport the most used service was the bus, but the combination of traveling by bus walking the rest is also frequent (Figure 2).

Responses show that pilgrimages are usually one day long trips – but if accommodation is also needed, they prefer church-owned, free accommodation places both when searching and when booking. In terms of the visited destinations, the list contains the most typical Hungarian pilgrimage scenes, like Mátraverebély-szentkút, Máriagyüd, Máriapócs, Celldömölk.

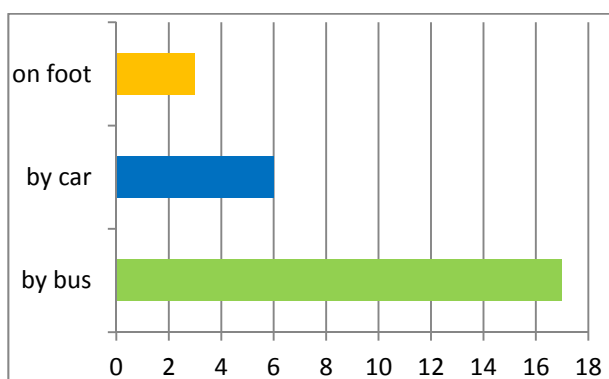


Fig. 2. Domestic pilgrimages by means of transport, *Source:* own editing of own research

In the case of outbound pilgrimages 28 mentioned travels was examined. These took part also in the summertime, mostly in the last year. There is a considerable difference between domestic and outbound pilgrimage in terms of the duration of the travel: outbound travels are usually 4-days trips, although many of them lasts even for a week. Regarding the means of transport travelling by air also turned up (15 per cent of the respondents chose it), travelling by car is very frequent (18 per cent) – but also travelling by bus stands first on the list (79 per cent). In the case of international pilgrimages religious accommodation also appears among the answers, but it is not typical; in a significant part (40 per cent) of the mentioned travels travellers spent the night in a guesthouse. The list of the most-mentioned destinations is lead (not surprisingly) by Mariazell, Rome, Medjugorje and Czestochowa.



In the questionnaire there was a question about the opinion of the respondent: do they think the pilgrimage is a useful, needed thing or not? Most of the priests answered the followings:

- 1) It has a good effect on the relationship among the believers (besides practicing religion)
- 2) It can have a good effect on personal development as well
- 3) Believers need it – therefore it is needed
- 4) It is important because of practicing religion

Only two of the respondents said that pilgrimages are not important: one Lutheran parson and the one in the name of Hungarian Faith Church. According to Calvinist respondents religious commitment does not depend on pilgrimages, yet some of them said, it could be a good idea to organise a travel like pilgrimage once or twice.

### ***3.2. Questions on organising***

One of the most important questions was about the identity of the organiser: who should be responsible for organising a religious travel? According to a significant proportion of the respondents (57 per cent) it must be the task of the religious leader(s) as he is the one who knows the expectations of the believers, therefore he knows the best how a religious trip should be built and organised. Much fewer answer (only 18 per cent) arrived saying the best is to ask a tour operator – because the agency is the professional, has the skills and experiences to organise a travel in a proper way. To the same extent (18 per cent) there was another opinion was among the answers: tour operators/travel agencies and religious leaders should organise a religious travel together, because it can be ensured that both the religious and the service side of the travel would be convenient in this way.

Remarkable proportion of the responding 49 religious leaders (63 per cent) has never tried to have the assistance of a travel agency before. According to their answers the main reason was that they had never taken part in the organisation of a travel, therefore it was not needed. In other cases they could solve the problem of organisation with the help of the believers and others had only domestic travels so far (which is much easier to organise). Those respondents who had an experience in co-operating with a tour operator/travel agency usually needed help for organising an outbound travel – for example for booking an air ticket, or accommodation and sometimes also for organising the whole travel.

If the travel is self-organised by the religious leaders, the choice of the service providers is mainly based on own experiences (84 per cent). Beside it personal recommendations are also welcome – if it comes from the appropriate source, like former (experienced) pilgrims or believers.

According to the basic hypothesis of the research it was expected that if the religious leaders organise a program without the help of a travel agency – they would also sell these by their own. The received responses verified it: in most of the cases the participants of the pilgrimages (either domestic or international) are recruited by advertising the program in churches, in church papers, sometimes in the own webpage, too.

### ***3.3. Characteristics of other travels (of religious communities)***

The results examining the topic “other (not pilgrimage-like) travels of the community” were unexpected. Calvinistic communities, which have no tradition and

significance in going on pilgrimages travel just as much as Roman Catholic communities altogether, as these communities (religious leaders and believers together) organise several other travels together.

Regarding all the religious denominations' responses it is still a significant proportion (65 per cent) saying that believers took part in other travels. The mostly mentioned motivations of these package tours are the following:

- Recreation (trekking, visiting a spa, or even shopping);
- Learning (cultural travels, visiting a wine region, etc.);
- Youth meetings and camps;
- Having a performance (of the church choir, e.g.) – sometimes.

#### 4. CONCLUSION

With this small-scaled research is succeeded to show, that in Hungary religious leaders have an important role in the organisation of pilgrimages, mainly Roman Catholic priests. They can cope with these tasks – particularly in the case of domestic travels. In terms of outbound travels there are more example when they need a professional's help to book a service (usually air ticket or hotel room). But it is also clear from this research, that religious leaders have experiences, therefore they are not scared from organising a tour.

Although religions like Lutheran, Calvinist, etc. have no tradition of pilgrimages and it is not typical that they participate in a travel like this – but with another motivation the community organise and realise several travels with the help of their leader. It was also an interesting result.

#### REFERENCES

1. Bremer, T. S. (2005): *Tourism and Religion*. In: Jones, L. (ed.): *Encyclopedia of Religion*. Mackmillan, Detroit.
2. Irimiás A., Michalkó G. (2013): *Religious tourism in Hungary – an integrative framework*. Hungarian Geographical Bulletin 62 (2). pp. 175-196.
3. Jackowski, A. (2000): *Religious tourism: problems with terminology*. In Jackowski, A. (ed.): *Peregrinus Cracoviensis*, Jagiellonian University, Cracow.
4. ksh.hu (2013): *A népesség vallás, felekezet és nemek szerint*. Letölthető: [http://www.ksh.hu/nepszamlalas/tablak\\_teruleti\\_00](http://www.ksh.hu/nepszamlalas/tablak_teruleti_00) Downloaded: 2014. április 9.
5. Majoros P. (2004): *A kutatómódszertan alapjai*. Perfekt Gazdasági Tanácsadó, Oktató és Kiadó Részvénytársaság, Budapest.
6. Olsen, D. H., Timothy, D. J. (2006): *Tourism and religious Journeys*. In: Olsen, D. H. – Timothy, D. J. (eds): *Tourism, Religion and Spiritual Journeys*. Routledge, Oxon.
7. Raffay Á., Lőrincz K., Clarke, A. (2014): *Spirituális és üzleti értékek találkozása a vallási turizmusban*. Turizmus Bulletin XV. (2). pp. 34-43.
8. Stănculescu, G. C., Țirca, A.M. (2010): *Implications of Commercial Activity within Monastic Settlements as a Way to Maintain the Sustainable Development of Religious Tourism in Romania*. Commerce Contribution to Sustainable Development. Amfiteatru Economic. XII (27). pp. 129–144.
9. VUKONIC, B. (1998): *Religious tourism; economic value or an empty box?* Zagreb International Review of Economics and Business. 1(1). pp. 83–94.

# REVEALING THE WAY: RECULTIVATUR AND THE FUTURE OF RELIGIOUS TOURISM

Ágnes RAFFAY<sup>1</sup>, Alan CLARKE<sup>1</sup>

**Abstract.** This chapter will focus on the early findings of the partners have contributed 35 case studies based on the religious tourism in their areas and the University of Pannonia have been responsible for collating and conducting the initial analysis of these cases. Here we will focus on the examples of best practice in religious tourism and the linkages which have emerged with other cultural and heritage tourism experiences. Our analyses of the cases reveal several examples of good practice in grounding religious tourism not only in purely religious value systems but within the broader cultural and heritage tourism systems. The bench marking highlights the benefits of the inclusion of a wide variety of stakeholders in a holistic way, recognising not only the legitimacy of religious values but also the contribution of economic and wider social values.

**Keywords:** cultural, heritage, religious tourism, stakeholders.

## 1. INTRODUCTION

This paper describes the RECULTIVATUR project, a SEE funded partnership which is exploring the inclusion of religious-related cultural values in the planning and development processes of urban centres, systems of settlements and surrounding rural areas. This RECULTIVATUR project aims to use the religious thematic cultural value within the SEE territories (see Figure 1) jointly with local assets, human resources, infrastructures and services to develop a religious tourism capable to create new job positions and generate additional income. The project is tasked to elaborate a tool for decision-makers and stakeholders that will be known as the SEE Religious Tourism Model that provides step by step guidance to:

- identify the religious cultural potential of their area, analyzing, assessing and capitalizing previous experiences;
- identify synergies with other projects;
- address the relevant stakeholders;
- develop ideas in order to use the religious cultural assets to develop the region;
- be able to better manage these assets;
- find funding opportunities in order to realise their proposals;
- create sustainable solutions.

The project manual also promises that RECULTIVATUR will offer equal opportunities for all religions of the SEE Programme Area; by aiming to highlight inter-

---

<sup>1</sup> University of Pannonia, Veszprém, Hungary 8200, raffay@turizmus.ini-pannon.hu, clarke@turizmus.uni-pannon.hu

religious communications and a better understanding and acceptance of each other's beliefs. In practice this has been difficult to realise, largely due to the overwhelming Christian (admittedly of different sorts) bias of the membership.

## **2. RECULTIVATUR Partners**

The partners have been drawn from across the region and include Chambers of Commerce, Regional Development Agencies, Business Development Consultancies, Tourism Operators and two Universities: University of Pannonia, Mid-Pannon Regional Development Company, Chamber of Commerce and Industry Xanthi, Burgas Regional Tourist Association, Lanciano Municipality, INFORMEST - Service and Documentation Centre for International Economic, Cooperation, Department of Heritage, Arts and History (DHAH).University of Salento (Lecce), Cope, North Eastern Regional Development Agency, Bulgarian Chamber of Commerce and Industry, Region of Central Macedonia, Harghita County Council, Municipality of Veržej, Business Service Centre of Government of Zenica-Doboj Canton.



Fig. 1: The South East Europe area defined.

### 3. RECULTIVATUR aims

The project has been designed to deliver a series of outcomes, based on the elaboration of a series of best practice guidelines through the iteration of a benchmarking approach. This ensures that we appreciate our pasts, identify the key issues in the present in order to inform the development of religious tourism in the futures that may lie ahead of us. This will be achieved through the achievement of a number of steps.

#### a) **Religious Heritage catalogue and Analyses of development potentials**

As an added value the project will make available a comprehensive GIS database for future initiations via our project website. Also, individual visitors will be able to navigate in this database and search for destinations of interest using a professional search tool. A stakeholder database will be set up, which will identify all important players of the sector: decision makers, business actors and religious organizations.

#### b) **Development of Religious Tourism Common Model**

Three Working Groups (the Potential value of local Religious Cultural Heritages; the training needs and population attitudes; and touristic services) will assess the evaluated case studies to produce a selected set of Best Practices/Successful experiences with a high degree of repeatability and generalisation that have a likelihood of being transferable and be part of the joint Guidelines to develop a Religious Tourism Model.

#### c) **Pilot actions: Religious Tourism Development Agencies**

Based on the findings of the stakeholder analyses, demonstration areas in 4 countries will be selected to test the findings of the development model. Applying the Guidelines of the Common Model of Religious Tourism, Pilot Religious Tourism Development Agencies will be set up in order to implement cultural religious tourism products on selected sites. However in the second phase of the project, beginning in the autumn of 2012, these issues will be addressed directly through the creation of four pilot Religious Tourism Development Agencies.

#### d) **Internationalization and Marketing Promotion of SEE religious tourism products**

The RT Associations will design and develop a Marketing plan, adopt its proper Brand and realize Promotion Media on itself and certified RT products.

### 4. RECULTIVATUR'S perspective on religious tourism

The project began with a perspective that was heavily influenced by a traditional sense of the differences between pilgrims, religious tourists, cultural tourists and other tourists, such as the one in Figure 2, but also wanted to move forward (Trono, 2009; Vukonic, 1996, 1998).

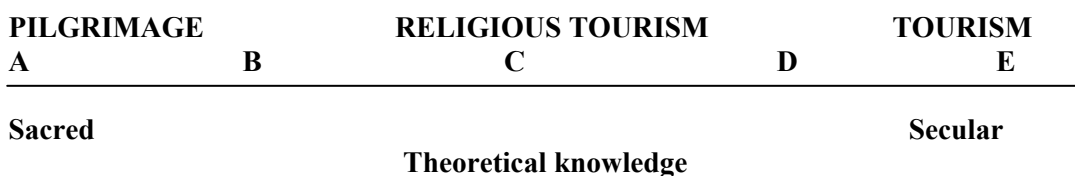


Fig. 2: The way from pilgrimage to tourism (Smith, 1992).

A) Pilgrim; B) Pilgrim>Tourist; C) Pilgrim=Tourist; D) Pilgrim<Tourist; E) Secular tourist

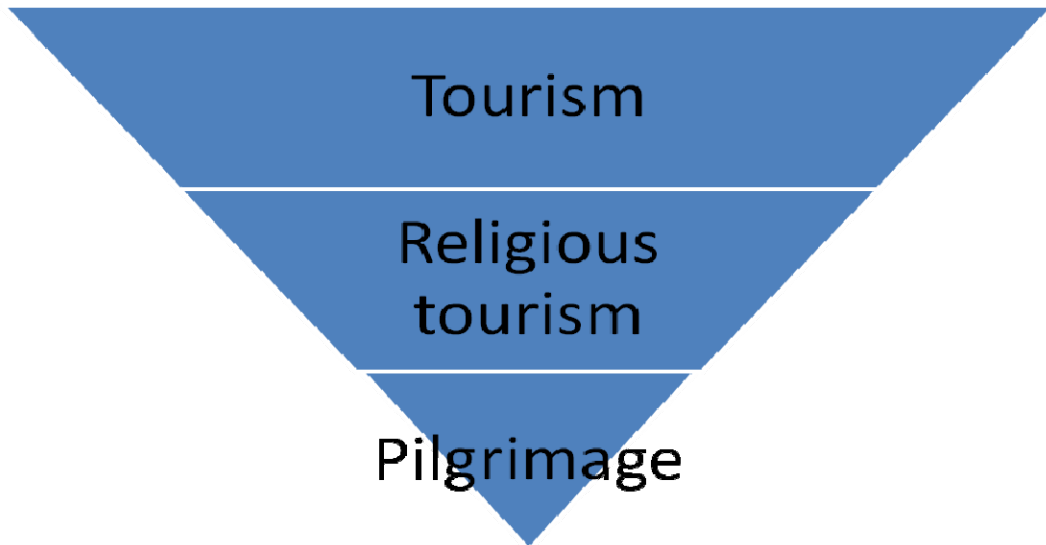


Fig. 3. The essential integration of pilgrimage values in religious tourism.

The pilgrim is distinguished from the secular tourist (Bauman, 1996). From these descriptions it appears that for pilgrims the main aim of the pilgrimage is to be with God. They have spiritual aims and religious tourists may undertake the religious journey for educational or pleasure purposes (Sallnow and Eade, 1991). They do not have the sole aim to be with their God. They can visit churches or sacred places just like tourists (Nolan and Nolan, 1992). In working with our partners we have begun to see that there is more integration within the religious tourism sector than the continua would seem to suggest (Rinscede, 1992; Timothy and Olsen, 2006). The very things which define the act and experience of pilgrimage are the integral defining elements of religious tourism (but are of course experienced in different ways by tourists who happen to pick up on them casually as well). For this reason we suggest that the core importance of the elements of the pilgrimage, although statistically the least numerous of the forms of tourism involved, are in fact the base on which the whole religious tourism enterprise is founded.

## **5. RECULTIVATUR and Benchmarking Best Practice**

Benchmarking is the process, drawn from management and quality research (Kozak, 2002), used to understand and evaluate how an organisation operates and should operate. This entails analysing the current operation and using the 'best practices' to establish a competitive position and way forward (Ritchie and Crouch, 2003). Originally such practices were located in the study of production and functions within the sector, but increasingly benchmarking has included international and process based best practices (Wober, 2002). The European Union's 2001 'White Paper on European Governance' (European Commission, 2001) refers to 'benchmarking' as one of the main tools for improving governance in Europe and a major contributor to the relevant national policies in the member states. Benchmarking was seen as one of the key mechanisms of cooperation, learning and innovation in Europe's future. Earlier, in 1997, when the European Commission issued its Strategic Communication, (European Commission, 1997), benchmarking was promoted as

the ‘utilisation of a reference to best practice as a tool to identify necessary changes and to encourage social and economic initiatives and actors in order to progress in that direction’. Since then, benchmarking has been largely referred as to an ‘important tool to improve competitiveness’ available to both economic actors and public authorities’ in European policies and practice, of which tourism has emerged as a significant domain. The literature highlights that benchmarking needs to be a continuous process, an integral part of the commitment to continuous improvement, which informs the direction and processes throughout the organisation (Wober, 2002). Although much of the literature has produced comparative studies, benchmarking has to go beyond comparisons with competitors to unpack the practices that lie behind the identified performance and process gaps. Studies used to be focussed on product or output comparisons but we see the significance of benchmarking in analysing the processes behind the production of the outcome. Benchmarking examines how others achieve their performance levels by exploring the processes they use, thus identifying the processes behind excellent performance. Benchmarking should not be considered a one-off exercise, as it should be a continuous process designed to inform continuous improvement (see Figure 4).

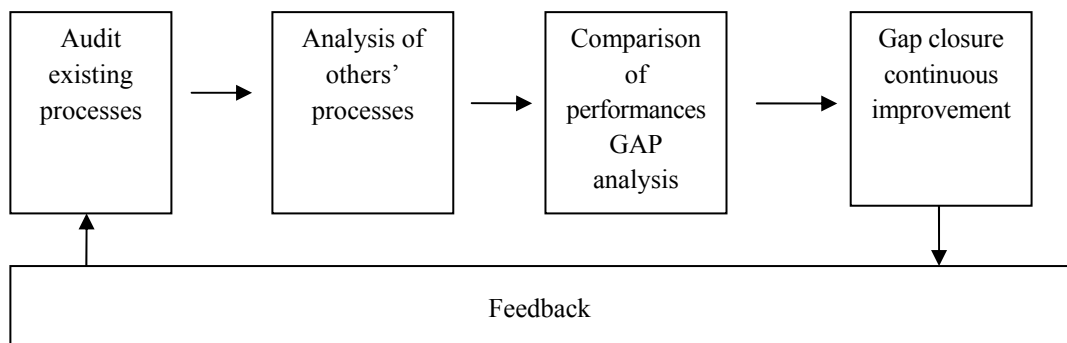


Fig. 4: Benchmarking as a Continuous Process (Authors’ own diagram).

## 6. TYPES OF BENCHMARKING

We have summarised a number of different types of benchmarking (outlined in Figure 5), which utilise different analytical foci, reviewing their strengths and weaknesses (Clarke and Raffay, 2012):

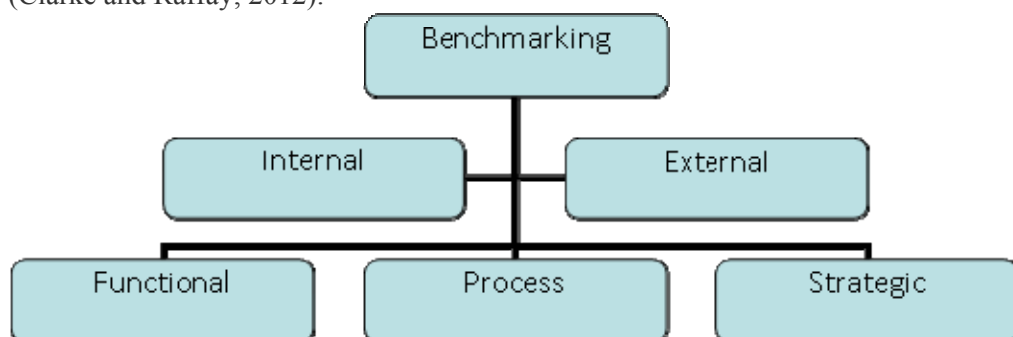


Fig. 5: Types of Benchmarking (authors’ own design).

# REVEALING THE WAY: RECULTIVATUR AND THE FUTURE OF RELIGIOUS TOURISM

Ágnes RAFFAY<sup>1</sup>, Alan CLARKE<sup>1</sup>

**Abstract.** This chapter will focus on the early findings of the partners have contributed 35 case studies based on the religious tourism in their areas and the University of Pannonia have been responsible for collating and conducting the initial analysis of these cases. Here we will focus on the examples of best practice in religious tourism and the linkages which have emerged with other cultural and heritage tourism experiences. Our analyses of the cases reveal several examples of good practice in grounding religious tourism not only in purely religious value systems but within the broader cultural and heritage tourism systems. The bench marking highlights the benefits of the inclusion of a wide variety of stakeholders in a holistic way, recognising not only the legitimacy of religious values but also the contribution of economic and wider social values.

**Keywords:** cultural, heritage, religious tourism, stakeholders.

## 1. INTRODUCTION

This paper describes the RECULTIVATUR project, a SEE funded partnership which is exploring the inclusion of religious-related cultural values in the planning and development processes of urban centres, systems of settlements and surrounding rural areas. This RECULTIVATUR project aims to use the religious thematic cultural value within the SEE territories (see Figure 1) jointly with local assets, human resources, infrastructures and services to develop a religious tourism capable to create new job positions and generate additional income. The project is tasked to elaborate a tool for decision-makers and stakeholders that will be known as the SEE Religious Tourism Model that provides step by step guidance to:

- identify the religious cultural potential of their area, analyzing, assessing and capitalizing previous experiences;
- identify synergies with other projects;
- address the relevant stakeholders;
- develop ideas in order to use the religious cultural assets to develop the region;
- be able to better manage these assets;
- find funding opportunities in order to realise their proposals;
- create sustainable solutions.

The project manual also promises that RECULTIVATUR will offer equal opportunities for all religions of the SEE Programme Area; by aiming to highlight inter-

---

<sup>1</sup> University of Pannonia, Veszprém, Hungary 8200, raffay@turizmus.ini-pannon.hu, clarke@turizmus.uni-pannon.hu



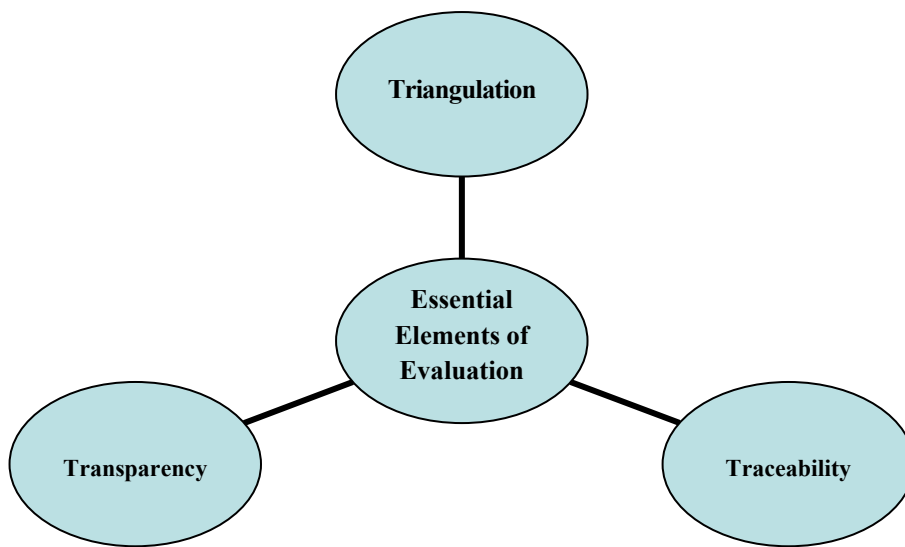


Fig. 6: The three Ts of evaluation (adapted from Clarke et al 2009: 436).

EVALUATION INDICATORS	
Case Study Outcome – Case Study Results	
Cost Effectiveness	Money or social/economic development from the case
Participation rates	Number of citizens/ actors involved
Sustainability	Self-sustainability level
Market effect	Market penetration, positive advantages, continuation
Changeable Case Study Components	
Case Study Initiator	Change status capability, presence and network capabilities of Religious/ Cultural body, population attitude
Management	Coordination, Quality Assurance and Verification
Implementation	Case Study dissemination, marketing, advertising, participatory processes and delivery mechanisms
Evaluation	Case Study evaluation and adaptability.
Contextual environment	
Policy Elements	Objectives, barriers and funding
Socio-Economic and other immutable factors	Immutable factors

Fig. 7: RECULTIVATUR Evaluation Criteria.

The criteria were then applied to the partners' critical readings of the case studies with all of the partners being invited to score all the case studies out of 10 on all of the criteria. These scores were then aggregated and averaged in a project meeting to ensure that everyone could see the impartiality of the process. These scores were then presented in a table which showed which case studies were seen to incorporate the best practices (see Figure 8 where shorthand titles have been given to the case studies – if you require further information please contact the authors).

■ Faith and culturei abruzzo	{879011868889838586}	696
■ Forgiveness Atri	{827611797279797979}	627
■ Sozopol	{787711747477787879}	617
■ Holy Week	{827711717275808073}	612
■ Megalhoari	{767211816963737387}	596
■ New Jerusalem	{746411757275667867}	573
■ Festival Pomorie	{687311706768716769}	555
■ CBC Vaslui	{646511676771675266}	521
■ Enhancement culture	{606010657265676760}	517
■ Passion	{766400645865656459}	515
■ Pannonralma Abbey	{646510685862506565}	498
■ Way of S. Francis	{635211566464536268}	484
■ Agios N kolos	{65751168063566472}	465
■ Golia	{64700067063666461}	455
■ Hague Region	{535700520046580}	266
■ Targovishte	{05810505405000}	213

Fig. 8: Example of Group of Scoring.

We explored the cases and sought to evaluate their contributions to the development of religious tourism. The following proposal emerged from this analysis and we are continuing to develop this into a generic model for the sustainable development of religious tourism.

SUSTAINABILITY		
RELIGIOUS	ACCESSIBLE	SECULAR
AUTHENTICITY	CONNECTIONS	AWARENESS
FOCUS	INVOLVEMENT	DIVERSITY

Fig. 9: RECULTIVATUR Benchmarking Template.

Our work in reviewing the case studies has led through an iterative process to the proposal of a best practice template, presented in Figure 9, where it is possible to

demonstrate that the development of religious tourism should pay heed to the four central concepts of sustainability, accessibility, connectivity and involvement. Sustainability was a fundamental evaluation criterion as we are committed to the concept and practice of sustainability in tourism development. The development of resources with future generations in mind sits easily with the core values of religious heritage as there is often seen to be a long term view of the significance of the religious values that are being promoted in the past, present and future. It is our bottom line in the project that no development should be undertaken which is not sustainable.

The criterion of accessibility is constructed differently within the different forms of religious tourism. Pilgrims enter the experience with greater expectations of knowledge and awareness of the religious values and these needs to be recognised in the way that they are invited to and welcomed into the experience. This cannot be assumed for other tourists, either religious tourists or secular tourists, and therefore the context has to be constructed differently for these visitors with less knowledge and different expectations.

Connections speak to the way the offer can be made meaningful to the different types of tourism. Pilgrims are defined as seeking authentic experiences, tailored to their own expectations of faith and belief. For religious tourists there is seen to be a greater need to connect with more flexible interpretation and guidance to ensure that the experience develops the degree of awareness of the visitors of the core religious values.

Finally we see involvement addressing the ways in which pilgrims, religious tourists and tourists can find meaning within the experience. The definitions of pilgrimage activity led us to the sense of focus where the attention is centred on the core of the religious system. To appeal to a wider audience of tourists, there has to be recognition of the diversity needed to produce meaning for this more varied audience. Diversity becomes an important aspect of religious tourism development as it creates further points of engagement for the tourists with the religious experiences on offer.

This framework then allows for the elaboration of guidelines for the promotion of a best practice model for the development of religious tourism. We have to look at issues of transferability from specific examples to general practice and it will be necessary to identify aspects for adaptation including the significance of local contextual specificities. These aspects could then be developed into an adaptation plan to see how best practice should be taken across to the specificities found in the new contexts.

## **8. CONCLUSIONS**

The purpose of this paper has been to elaborate an analytical framework for the further investigation of religious tourism offers, both within and without the current project, which will help to optimise the value of the developments not only in the religious communities but also in the tourism communities and the host communities in a non-conflictual way. The best practices that have been identified highlight the benefits of the inclusion of a wide variety of stakeholders in a holistic way, recognising not only the legitimacy of religious values but also the contribution of economic and wider social values. This has led us to make suggestions about the best ways to move forward into the future.

Focussing on the core values that can be identified in Pilgrimage, we believe that the core practices that are enshrined in pilgrimage can be enhanced by the linkage to other elements from the tourism system. However it appears that not all elements of the tourism

system constitute an additional benefit. Therefore we propose a model (see Figure x.10) where pilgrimage is surrounded by the notion of attraction, which is derived from the concept familiar to tourism researchers with amenities, attractions and accommodation included. However we would also suggest that some of these attractions may actually not be motivators for pilgrims and therefore we want to introduce the idea of distraction as an important factor in this explanation. Distractions are those parts of the wider tourism system that do not directly address the core concerns at the heart of the quest of the pilgrims. Our research suggests that the factors influencing the development of religious tourism will be drawn from three identifiably different sources. We have identified:

1. intra-religious – the factors that are developed from within the religious values of the host's core value system
2. inter-religious – the factors which can be identified from the best practices of other religions, in order to develop the core experience
3. extra-religious – these factors come from out with the religious value systems, mostly drawing on the sense of development from the tourism industry.

The debates surrounding pilgrimage had suggested that pilgrims were a distinct category with a distinct purpose and a discrete sense of the experience involved but we can see that there are opportunities to develop integration rather than segregation. There are particular issues that need to be articulated here about the ideas of the re-creation of the experience and the commercialisation of those contexts. As long as the core values are observed and protected, there are potential opportunities for bringing the sense of pilgrimage into the experience domains of other types of tourism. The model proposed suggests that there are possibilities to develop religious tourism without destroying the core of the pilgrimage experience.

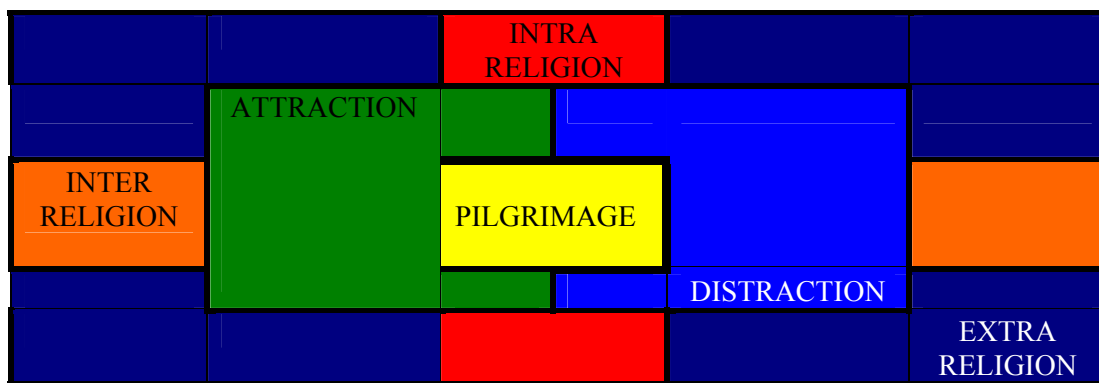


Fig. 10: A Model for Developing the Future of Religious Tourism (source: authors' own)

There are opportunities to promote the linkages between pilgrims, religious tourists and the other aspects of tourism development, especially those which cluster around the promotion of religious values within that tourism development. We will continue to explore these linkages whilst respecting the concerns for sustainability, authenticity, involvement and connectivity. The pilot projects to be developed in the second phase of RECULTIVATUR will attempt to explore and develop these concepts and we will continue to report on these developments.

## REFERENCES

1. BAUMAN, Z. (1996), *From pilgrim to tourist – a short history of identity // Questions of cultural identity*, London: Sage [www.nyu.edu/classes/bkg/tourist/Baumann-pilgrim-tourist.pdf](http://www.nyu.edu/classes/bkg/tourist/Baumann-pilgrim-tourist.pdf), pp. 18–37.
2. CLARKE, A., RAFFAY, Á., BERITELLI, P., WITTMER, A. (2009), *Supporting Mobility: Evaluating Mobile Technology Advances in Tourism*, Tourism Analysis, Special Issue, Volume 14, (4), pp. 425 – 441.
3. CLARKE, A., RAFFAY, Á (2012). *Benchmarking in C. Costa, E. Panyik & D. Buhalis (Eds.), European Tourism Planning and Organisation Systems (Vol. I)*. Clevedon, UK: Channel View.
4. European Commission (1997). *Benchmarking: Strategic Communication*. COM/97/0153.
5. European Commission (2001). *Enhancing democracy: A White Paper on Governance in the European Union*, [http://europa.eu.int/comm/governance/index\\_en.htm](http://europa.eu.int/comm/governance/index_en.htm).
6. KOZAK, M. (2002). *Destination Benchmarking: concepts, practices and operations*, Wallingford: CABI
7. NOLAN, M.L., NOLAN S. (1992), *Religious Sites as Tourism Attractions in Europe*, Annals of Tourism Research, 19 (1), pp. 68–78.
8. RINSCHÉDE G. (1992), *Forms of religious tourism*, Annals of Tourism Research, 19 (1), pp. 51–67.
9. RITCHIE, B., CROUCH, G. (2003), *The Competitive Destination*, Wallingford, CABI
10. SALLNOW, M.J., EADE, J. (1991), *Contesting the Sacred: The Anthropology of Christian Pilgrimage*, Routledge, London.
11. SMITH, V.L. (1992), *Introduction: The quest in guest*, Annals of Tourism Research, 19 (1), pp. 1–17.
12. TIMOTHY D.J., OLSEN D.H. (2006), *Tourism, Religion and Spiritual Journeys*, Devon, Routledge.
13. TRONO, A. (ed) (2009), *Tourism, Religion & Culture: Regional Development through Meaningful Tourism Experiences*, Lecce, Mario Congedo.
14. VUKONIC, B. (1996), *Tourism and Religion*, Elsevier Science Ltd, London.
15. VUKONIC, B. (1998), *Religious Tourism: Economic Value or an Empty Box?*, Zagreb International Review of Economics and Business, 1(1), pp. 83 – 94.
16. WOBER, K. W. (2002). *Benchmarking in Tourism and Hospitality Industries*, Wallingford, CABI.

## POTENTIAL LINKAGES BETWEEN ECOTOURISM AND RELIGIOUS TOURISM

Zoltan RAFFAY<sup>1</sup>

### INTRODUCTION

Tourism, the “industry of 21<sup>st</sup> century” has gone through a spectacular development (or at least growth) in the recent decades, changing from the privilege of a narrow layer of society into the daily need of a much larger number of people, as it is proved by the dynamic growth in the number of tourist arrivals (Figure 1). The present number of tourist arrivals, approximately 1 billion, is also a mark of the enormous potential in the further growth of world tourism, as travelling is still only a dream for approximately six billion people – in fact, for much more, as the number of one billion travels contains those who travel several times a year. In reality, it is only a few hundred million people, not more than one-tenth of mankind that are participants in international tourism.

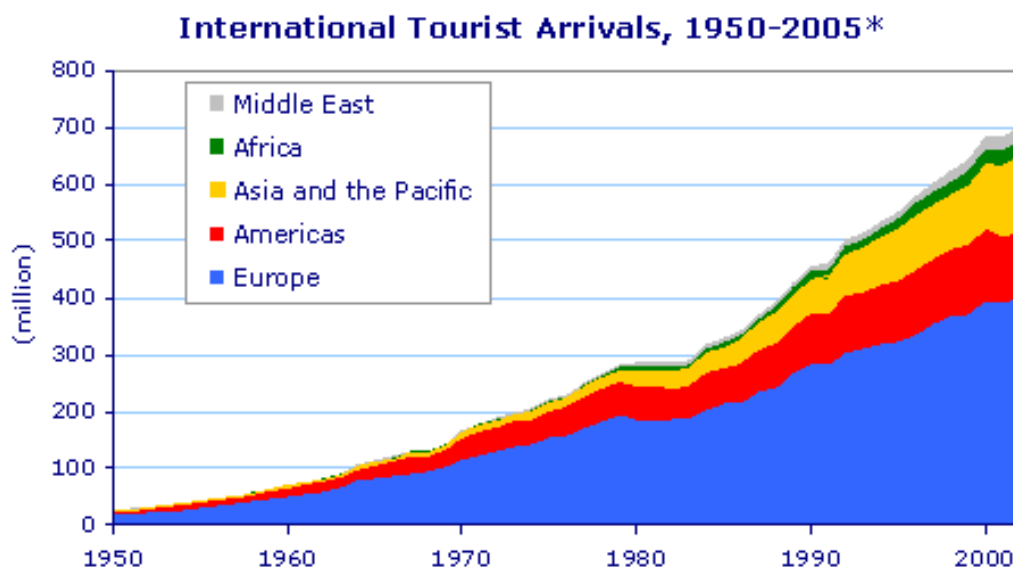


Fig. 1 International Tourist Arrivals 1950-2005, Source: unwto.org

The number of participants in tourism is of course much higher if domestic tourism is also taken into consideration. In absence of statistics on the numbers of border crossings and due to other reasons (higher proportion of individually organised trips, insufficient data supply because of accommodation services operating in the shadow economy etc.) it is not so easy to get access to reliable data of domestic tourism; nevertheless we can say with

---

<sup>1</sup> Illyés Gyula Faculty of the University of Pécs, Szekszárd, Hungary; raffayz@t-online.hu

certainly that with the exception of some special tourist resort there are more people involved in domestic than in international tourism (even in countries with a substantial volume of inbound tourism), domestic tourists outnumber the international ones. If we estimate the volume of domestic tourism to be twice the volume of international tourism (a rough estimation), then one-third of human kind may be involved in any kind of tourism – so there is definitely a considerable reserve in world tourism even in this calculation (Figure 2).

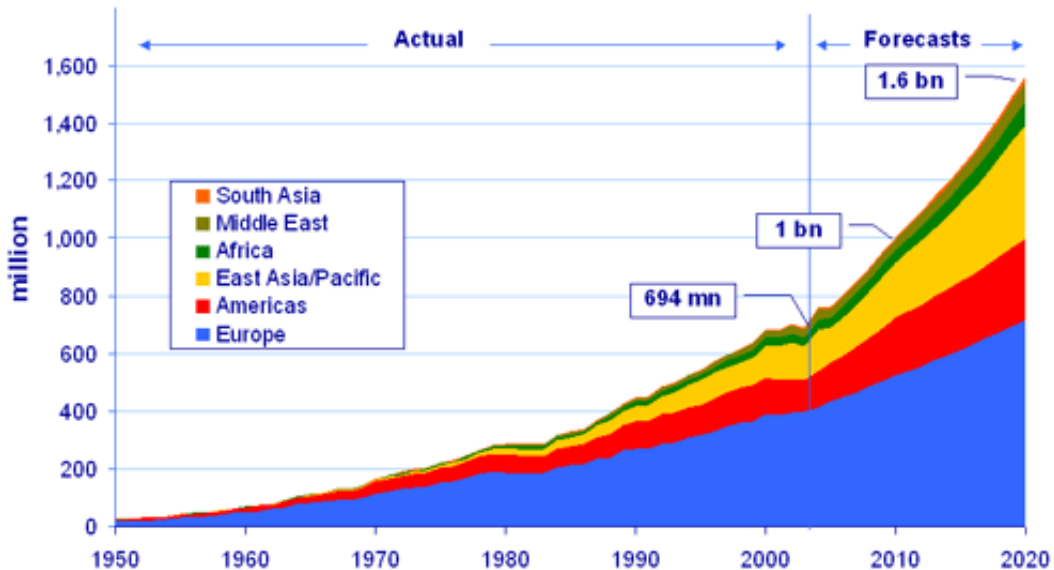


Fig. 2 Expected figures of tourist arrivals in the world until 2020, by UNWTO tourism regions, Source: unwto.org

### TOURISM TRENDS EXPECTED IN THE FUTURE

Tourism has changed a lot not only in its volume but also its character in the recent decades. Several trends have been identified in world tourism (and also the tourism of Hungary), the major ones being as follows (Aubert 2011):

- Change of motivations: the rising school education of a major part of human kind, their faster and better access to information increases the demand for new and unknown, for exotic, and fuels the desire to get to know the world;
- Demographical changes: population is ageing on the mature tourism markets of the world, an ever more important segment is seniors who, owing to their improved physical condition, remain active tourists (the usually higher educational level of the elderly generation and their stronger religious feelings make them a selected target group of ecotourism and religious tourism);
- The improving school education of the population and their higher need for culture will increase the demand for the “more sophisticated” sorts of cultural tourism;
- The increased importance of experience: the stimulus threshold of tourists is rising, less and less people are happy with traditional 3S holidays, they long for something special and exclusive, they want to enjoy as exotic and exceptional travels as possible;

- Traditional passive pastime is more and more replaced by active kinds of recreation;
- Growing health consciousness of tourists: destinations that are (considered) healthy and health preservation activities are becoming more and more popular with tourists.

The paper seeks the potential linkages between two alternative touristic activities: ecotourism and religious tourism. There are several similarities between the two kinds of tourism, as well as a considerable and a minor difference. Things in which ecotourism and religious tourism are quite similar are as follows:

- Both are alternative forms of tourism, different from the traditional sorts of mass tourism, and are sustainable activities from ecological and also social aspects;
- Both have heterogeneous target groups consisting of several segments: ecotourists can be occasional green tourists, active green tourists, ecotourists and dedicated ecotourists (Ecotourism Development Strategy of Hungary 2008), while participants in religious tourism can be persons actively practicing their religion and ones only interested in the cultural and artistic values of religious objects (Varga 2011);
- Both are based on respect and engrossment – unconditional respect for a transcendental being, or nature (the creation of the superior power?), the wish to get to know and understand it;
- High ethic level, high level of behavioural culture – religions define systems of ethic norms and require followers to obey them, and ecotourism has its codes of ethics too;
- The demands of both ecotourists and religious tourists are somewhat different from those of the “average” tourists, so the organisation of ecotourism and religious tourism activities requires special skills;
- Compared to the traditional forms of tourism, ecotourism and religious tourism often allow lower profitability. It is not to say that ecotourists – who prefer staying at green accommodations, often travel by mass transportation and decrease their ecological footprint among other things by the conscious limitation of their consumption – will spend less than average tourists, but the relatively low number of such tourists will make their segment less lucrative. This will probably remain the same in the future, as ecotourism can never become mass tourism. Also, participants of a pilgrimage who often sleep at non-for-profit accommodations owned and maintained by the church, and are willing to walk for days of even weeks will encounter less stimulus to consume than ordinary tourists.

What is a major difference between religious tourism and ecotourism is that the former is one of the most ancient forms of tourism, whereas ecotourism only has a few decades of history. Another important difference is their share from the total of world tourism: while religious tourism makes a large part of all tourist arrivals in the world (its proportion may be around 20 or 30%), ecotourism is the primary motivation of only a few per cents of the travellers even by the most optimistic calculations.

## **A BRIEF INTRODUCTION TO ECOTOURISM**

Tourism has become an organic part of the lives of people, a basic need for society in a number of countries, with an ever increasing impact on communities. This is a huge responsibility, on the other hand; the attitude, the way of thinking of masses can be influenced (in positive and negative ways) by tourism; prejudices (including religious ones) may be eliminated and the level of tolerance raised – and attention may be drawn to global



problems, the responsibility of the individual tourist, the private person in avoidance of the problems or at least in the alleviation of the undesirable impacts of tourism.

Parallel to tourism becoming a mass phenomenon, not only the economic advantages of the industry became soon evident but the negative impacts of the uncontrolled development of tourism also became visible after a few decades. This “awakening” more or less coincided with the time when global problems were recognised and became a broadly discussed issue. By the second half of 20<sup>th</sup> century there were more and more signals warning human kind that the unilateral growth- and consumption-oriented view of welfare societies would necessarily have to be a dead-end street: unlimited growth cannot be sustained in a finite system. The ecological footprint of making exceeded the territory of the Earth by the 1980s.

This is what makes the role of ecotourism extremely important: ecotourism maybe interpreted as a product (“Responsible travel to natural areas that conserves the environment and improves the well-being of local people”, definition by The International Ecotourism Society 1990) but can also be seen as an attitude, a way of thinking, an effort made for the decrease of the negative impacts of tourism and the enhancement of the positive impacts of the sector. This second approach is the focus of the present paper: what is common in ecotourism, a form of tourism with a strong educational character and in religious tourism that has very similar foundations in this respect.

The United Nations World Tourism Organisation attributes the following characteristics to ecotourism:

1. “All nature-based forms of tourism in which the main motivation of the tourists is the observation and appreciation of nature as well as the traditional cultures prevailing in natural areas;
2. It contains educational and interpretation features;
3. It is generally, but not exclusively organised by specialised tour operators for small groups. Service provider partners at the destinations tend to be small, locally owned businesses;
4. It minimises negative impacts upon the natural and socio-cultural environment;
5. It supports the maintenance of natural areas which are used as ecotourism attractions by
  - a. generating economic benefits for host communities, organisations and authorities managing natural areas with conservation purposes,
  - b. providing alternative employment and income opportunities for local communities,
  - c. increasing awareness towards the conservation of natural and cultural assets, both among locals and tourists” (UNWTO 2014).

In today’s globalised world, it can be one of the major tools of the transfer of information (and attitude shaping). Just like cultural tourism can expand the intellectual horizon of travellers, religious tourism and also ecotourism may make participants realise the significance of the preservation of natural and cultural values.

Since 1980 the United Nations World Tourism Organization celebrates World Tourism Day, on 27 September in each year. The year 1980 was chosen to coincide with the anniversary of the adoption of the UNWTO Statutes on 27 September 1970. The objective of World Tourism Day is to foster awareness of the role that tourism plays in the life of the international community and also of the global social, cultural, political and economic impacts of tourism.

Each year a topic is chosen for World Tourism Day, to which a special attention is paid in that year by tourism stakeholders and the whole of the international community. Several themes have had educational and informational character so far, and several years have been dedicated to green, ecotourism issues as well:

- 1980: Tourism's contribution to the preservation of cultural heritage and to peace and mutual understanding;
- 1983: Travel and holidays are a right but also a responsibility for all;
- 1984: Tourism for international understanding, peace and cooperation;
- 1985: Youth Tourism: cultural and historical heritage for peace and friendship;
- 1986: Tourism: a vital force for world peace;
- 1988: Tourism: education for all;
- 1992: Tourism: a factor of growing social and economic solidarity and of encounter between people;
- 1993: Tourism development and environmental protection: towards a lasting harmony;
- 1996: Tourism: a factor of tolerance and peace;
- 1997: Tourism: a leading activity of the twenty-first century for job creation and environmental protection;
- 1999: Tourism: preserving world heritage for the new millennium;
- 2000: Technology and nature: two challenges for tourism at the dawn of the twenty-first century;
- 2001: Tourism: a toll for peace and dialogue among civilizations;
- 2002: Ecotourism, the key to sustainable development;
- 2008: Tourism Responding to the Challenge of Climate Change and global warming;
- 2009: Tourism - Celebrating Diversity;
- 2010: Tourism & Biodiversity;
- 2011: Tourism Linking Cultures;
- 2012: Tourism and Energetic Sustainability;
- 2013: Tourism and Water: Protecting our Common Future.

The list indicates that the topics of more than thirty years included ones with educational character in the majority the cases, and what is especially striking is the increased frequency of ecotourism related issues in the most recent years – in three out of the last four years, World Tourism day was dedicated to environmental and ecotourism issues.

There are positive phenomena in this respect in Hungary too. It is only a fragment of tourists that can be taken as dedicated ecotourists, unfortunately; the majority of participants in ecotourism are tourists and families spending time in a destination with other primary motivations and purposes, as well as groups of school children. It is especially important to change the attitude and shape the worldview of children, because if the protection of nature and environment conscious behaviour are natural for them, they will hopefully keep this attitude after they have grown up, too.

There is a set of initiatives that is only indirectly ecotourism-minded; these initiatives have more of an educational and nature protection character. They include the Bird of the Year, Thee of the Year, and Fish of the Year. There is another initiative in Hungary, though, that has a clear ecotourism orientation: this is the Ecotourism Facility of the Year

since 2010. This latter award is donated on the World Tourism Day in each year, in two categories: visitor centre and study path (Table 1).

Table 1. Ecotourism Facility of the Year in Hungary, 2010–2013

	2010	2011	2012	2013
Category: visitor centre	Bechtold István Visitor Centre of nature protection (Kőszeg)	Lavender House Visitor Centre (Tihany)	Pannon Star Observatory (Bakonybél); Hikers Centres and School Forest of Katalinpuszta	Ligneum Visitor Centre (Sopron)
Category: study path	Katalinpuszta Study Paths (Naszály Hill and Gyada Fields)	Drake fly flood-land hiking and study path (Tiszafüred)	Nyírjesi Fűvészkert és Vadaspark	Dormouse study path (Csopak)

Source: by the author

## A BRIEF INTRODUCTION TO RELIGIOUS TOURISM

According to the definition of the internet encyclopaedia Wikipedia “Religious tourism, also commonly referred to as faith tourism, is a type of tourism, where people travel individually or in groups for pilgrimage, missionary, or leisure (fellowship) purposes. Religious tourism comprises many facets of the travel industry including: pilgrimages; missionary travel; leisure (fellowship) vacations; faith-based cruising; crusades, conventions and rallies; retreats; monastery visits and guest-stays; faith-based camps; religious tourist attractions.” (en.wikipedia.org 2014)

Religious tourism can be taken as part of cultural tourism (Varga 2011): participants in religious tourism are interested in visiting, in addition to locations with spiritual significance, values with a cultural history or ethnography relevance. They can be believers practicing their religion and also tourists attracted by sacral, cultural and arts values from the past.

Religious tourism (just like ecotourism) can also be interpreted in a narrower and a broader sense: in the narrower sense it is participating in religious events (pilgrimage, church festivals), and only if the tourism package has a more expressed spiritual content than other touristic services. If the content is interpreted in the broader sense, religious tourism involves the visits of people (both believers and non-believers) to religious sites that they consider not as holy places but as sites of cultural, historical or arts values.

The countries sending the largest numbers of tourists and the largest destinations, with the exception of China, are all parts of the Christian culture (for the time being; this might change in the future). Many of the sites with the largest significance in religious tourism are, accordingly, in Christian countries (although the world’s largest form of mass religious tourism takes place at the annual Hajj pilgrimage in Mecca, Saudi Arabia): already in the Middle Ages there were important pilgrimage places like Rome or Santiago de Compostela (religious tourism in the narrower sense), but medieval Gothic cathedrals attract millions of tourists each year, too (religious tourism in the broader sense). Of course the already mentioned Hajj to Mecca and Medina, attracting tens of million of pilgrims, and the Kumbh Mela, the pilgrimage of the Hindu believers involving just as large number of people to the River Ganges, must also be mentioned.

Many experts of tourism believe that religious tourism can be a pull sector of the industry: the number of participants is relatively high and constantly growing. According

to the survey of the UNWTO, within the total of the tourism sector the share of religious tourism may be 20-30 per cent. The Vatican is estimated to receive approximately 20 million believers and tourists; the pilgrimage place of Czestochowa in Poland is visited by approximately 4-5 million people yearly; Fatima in Portugal attracted some 7 million visitors in 2004 (Varga 2011).

The success of religious tourism depends to a large extent on the smooth cooperation of the tourism sector and the Church (just like the performance of ecotourism depends on the cooperation of the nature protection organisations and the tourism sector). The Church is more and more open to tourists: the maintenance of buildings often makes them do some economic activity (like national parks are motivated by the lack of resources for the operation of ecotourism facilities).

Within the Church, the building out of an organisational structure serving tourism purposes has started. The Catholic Church has joined the celebration of the World Tourism Day and also approved the basic principles of the Ethic Code of Tourism. It was especially John Paul II who did a lot to promote religious tourism, in the belief that getting to know each other ('s habits, faiths) promotes peaceful co-existence, the feeling of solidarity and understanding (Varga 2011). It is not accidental that tourism is often called the "industry of peace".

## **RELATION OF MAJOR RELIGIONS TO NATURAL ENVIRONMENT, ENVIRONMENTAL SENSITIVITY IN THE WORLD'S LARGEST RELIGIONS**

There is a special field of theology that examines the historical and cultural correlations of the religious systems and the evolving of ecological crisis phenomena: this is ecotheology (en.wikipedia 2014). It is centred on the role of the respective religions in the appearance of the ecological crisis processes and the compatibility of the religions with the trends of environmental protection: the relationship between man and nature, the value of nature and the responsibilities of men for nature. One of the main directions of this field of science is the elaboration of the potential ecological views lying in the respective religions.

The relationships of large religions to nature vary:

- The monotheist Christian (and Jewish and Islamic) world view is anthropocentric. The lines in the Book of Genesis are interpreted by many philosophers as follows: man is superior to the world of non-human beings (and this leads to his insensibility to nature, his will to rule over nature). On the other hand, the Australian philosopher John Passmore argues for the nature-minded approach of Christianity (en.wikipedia 2014), saying that another interpretation of the Genesis is possible: although man is in the centre of creation, he is not a ruler but a "good shepherd" of his environment, he is not a despotic being;
- In Jewish religion the task of caring for nature is a more implicit task than in Christian religion: as opposed to the despotic feature of rule described in Christianity, in Judaism it is the view of "careful rule" over nature. Despite their anthropocentrism, Jewish morals are much more sensitive to the consideration of the aspects of the environment. The theoretical basis of Judaism is more or less identical with the notions of Passmore and Francis of Assisi who say that man is more of a caretaker than a ruler of nature;

- Islam has very similar principles as regards the relationship of man to environment as Jewish religion: man is the centre of creation, but as a governor responsible for its environment. The ecological concepts of Islam come from the Hadees that prescribe three important environmental principles for the believers: austerity, the order of the proliferation of plants and mercifulness;
- In the polytheist Hinduism there is no anthropocentrism: all that exists in nature is the manifestation of the supreme God, Brahma. This is the basis for one of the most fundamental ethic element of Hinduism: the principle of non-violence. This is where the widespread vegetarianism of the followers of Hindu religion comes from, and an important lore as regards the treatment of animals is the lore of reincarnation: souls may be reborn not only in the form of humans but in the shape of any living creature, and so killing an animal is almost identical with killing a human being;
- According to Buddhism, with very similar principles as Hinduism, man is not above nature but an organic part thereof. The major Buddhist commandment is “Do no kill!”. László Zsolnai, professor of economics at the prestigious Hungarian Corvinus University emphasises that “ecological footprints of the Buddhist countries are significantly smaller than those of the advanced countries, a large part of them do not use the entirety of the ecological capacities that they possess” (hu.wikipedia 2014).

#### *Potential linkages of ecology and religion in tourism*

The most obvious linkage is the several similarities listed in the introductory part of the paper, i.e. the segment of tourists with similar interests and similar motivations, which allows similar approaches for targeting the visitors. Natural values, visitor centres and other areas of ecotourism relevance in the vicinity of places of pilgrimage are potential attraction for religious tourists, and of course the relationship also works the other way round: the interest of (any segment of) ecotourists may be awoken for sites having significance in religious tourism for their sacral, architectural or cultural importance.

In religious education (especially in public education) a stronger emphasis should be placed on sensitivity to and respect for the world of creation, the ecological system of our planet. As a closing remark I would like to quote Konrad Lorenz, a Nobel price winner of ethology, who in his book called “Civilized man’s eight deadly sins” published in 1973 says the following: “...When civilized man destroys in blind vandalism the natural habitat surrounding him, he threatens himself with ecological ruin. Once he begins to feel this economically, he will probably realize his mistakes, but by then it may be too late. Least of all does he notice how much this barbarian process damages his own mind. The general, fast-spreading alienation from nature can largely be blamed on the increasing aesthetic and ethical vulgarity that characterizes civilized mankind. How can one expect a sense of reverential awe for anything in the young when all they see around them is man-made and cheapest and ugliest of all kind.” (Lorenz 1973, p. 25.) It is most tragic that more than forty years after the book was first published, the thoughts of Lorenz are just as topical and relevant as they were when put on paper – and, among other things, it might be just religious tourism and ecotourism that can do, even if not very much, something for this situation to change for the better.

## REFERENCES

1. LORENZ, K. (1988), *A civilizált emberiség nyolc halálos bűne* (Civilized man's eight deadly sins). IKVA Könyvkiadó, Sopron
2. VARGA, M., *A vallási turizmus jelenléte ma Magyarországon* (Religious tourism in today's Hungary).
3. *Magyar Ökoturizmus Fejlesztési Stratégia 2008* (Hungarian Ecotourism Development Strategy). Pannon Egyetem Turizmus Tanszék – Aquaprofit Zrt., Veszprém–Budapest
4. *Religious tourism*. Wikipedia encyclopaedia, [http://en.wikipedia.org/wiki/Religious\\_tourism](http://en.wikipedia.org/wiki/Religious_tourism)
5. *Ecotheology*. Wikipedia encyclopaedia, <http://en.wikipedia.org/wiki/Ecotheology>. Downloaded on 3 April 2014
6. [http://epa.oszk.hu/00900/00939/00134/keresztenyszo\\_EPA00939\\_2011\\_12\\_3.html](http://epa.oszk.hu/00900/00939/00134/keresztenyszo_EPA00939_2011_12_3.html). Downloaded on 14 March 2014.
7. [www.termeszetvedelem.hu](http://www.termeszetvedelem.hu)
8. [www.unwto.org](http://www.unwto.org)

# **GEOHERITAGE AND GEOTOURISM OF PROTECTED AREAS IN BUDAPEST**

András TENK<sup>1</sup>

**Abstract:** Although the conservation of biodiversity is the main aim of nature protection according to many people, the protection of geological features is similarly important. Geodiversity is a prerequisite for biodiversity, as different geological features give rise to different habitats, and thus to different biocoenoses. Thus, the protection of geological values is important even inside cities. Budapest, capital of Hungary is an excellent example of a city with versatile geological features. This study describes the areas protected for their geological values in Budapest, and shows that their protection not only helps conserve biodiversity, but can also make profit.

**Keywords:** geodiversity, urban nature protection, urban tourism, nature trails

## **1. INTRODUCTION**

Budapest is not only the capital city, but also the cultural, economic and industrial centre of Hungary. The city is located along the River Danube. The Buda side of the city is hilly, while the Pest side was built on the flood plain of the Danube River. Approximately 1.7 million people – 17 percent of the total population of Hungary – live in Budapest. The city has high population density, about 3300 people per square km ([www.ksh.hu](http://www.ksh.hu)). Around 5% of the territory of Budapest is under protection by the Duna-Ipoly National Park, and 1,6% is protected by the Budapest Municipality. Among the protected areas are lot of areas with remarkable geodiversity: limestone (dolomite) hills, caves, sand dunes, former quarries and ponds. To protect these abiotic forms it is necessary to present the values and importance of the geological (rocks, minerals, fossils) and geomorphological (landform) features.

## **2. INTERPRETATION OF THE GEODIVERSITY AND GEOTOURISM**

Geodiversity is the variety of geological phenomena (e.g. rocks, minerals, fossils, landforms, sediments and soils) together with the natural processes which create, form and alter them (M. Gray, 2004). It provides the foundation upon which plants, animals and human beings live and interact. Geodiversity also ensures the aesthetic value of landscapes, subserve the sustainable economic development and benefits public health through opportunities for recreation (J. E. Gordon – H.F. Barron, 2013) (Figure 1.).

---

<sup>1</sup> Szent István University, Enyedi György Doctoral School of Regional Sciences, Gödöllő, Hungary, [tenkandras@gmail.com](mailto:tenkandras@gmail.com)

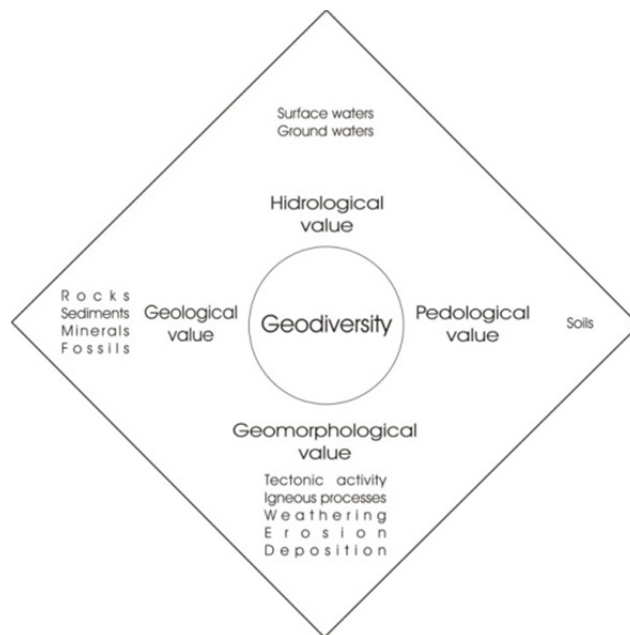


Fig. 1. The parts of geodiversity (own edition)

Geological materials, processes and forms might be interesting for everyone. Rare minerals, interesting rocks can be very attractive even for children or non-expert people. The various forms of quarries, abandoned mines, cliffs, crags and caves offer a good opportunity for collecting (except in the protected areas), photography and outdoor exhibition.

For instance, the volcanic phenomenon is one of the most spectacular process in the Earth. The geysers, lava flows, sound phenomena attract a lot of tourists. Landscape forms and the relief are among the basic touristic attractions. The utilization of water for example depends on the position of the water: seashores, lakes, springs, waterfalls, rivers. The simple movement of water is not a negligible touristic attraction. For example, the tide attracts many people and flooded rivers are often the targets of disaster tourism. Thermal waters and hot springs also attract tourists from all over the world. Snow covered mountains, ice and glaciers provide opportunities for winter sports. Soil plays an important role in the shaping of the landscape. Finally, echoes, acoustic effects, the perfume, odors and legends, myths can also be attractive to tourists (L. Dávid, 2012).

To be able to interpret the concept of the “geotourism”, it is important to distinguish the terms “geodiversity”, “geoconservation” and “geoheritage” (M. Gray, 2004: 6):

- “geodiversity” is the quality we are trying to conserve,
- “geoconservation” is the endeavour of trying to conserve it,
- “geoheritage” comprises concrete examples of it which may be specifically identified as having conservation significance.”



Geological phenomena have economic, nature and cultural heritages. There are two main types of value in the Earth's physical resources. Firstly, the economic values play part in the physical resources of the planet. Secondly the cultural or heritage values play a role in the aesthetic and research resource of the physical environment (M. Gray, 2004). Geodiversity may be of value to humans in the following aspects in more detail (Sai L. Ng – Lawal M. Marafa, 2008):

- There are valuable resources such as fuels and other materials.
- There are sites for research and education, to understand the development of the Earth
- A few sites have high aesthetically qualities, good opportunities for recreation or tourism.
- Some features contribute to the cultural or spiritual values of human communities.

Why is it important to conserve the geodiversity? Geodiversity should to be conserved for two basic reasons according to Gray (2005). First of all, geodiversity is valuable and valued in a large number of ways. Secondly, it is threatened by the human activities.

In accordance with the above statements, geotourism is based on Earth's heritage with a focus on its geological forms (features) and processes. While ecotourism occurs in, and depends on natural settings, geotourism may occur in either a natural or an urban area. The focus on the Earth and its geological features is essential to the planning, development and management of geotourism (I. Dombay – L. Hadnagy, 2011).

### **3. PROTECTED AREAS AND GEODIVERSITY IN BUDAPEST**

Geotourism plays an important role in the life of Budapest, the capital of Hungary, which is the home of 1.7 million people. Several of the most spectacular geological features are under protection.

There are several locally protected areas and 12 protected trees on around 850 hectares in Budapest. These are protected and managed by the Budapest Municipality. Furthermore, 10 areas (hills, meadows, sand dunes, caves, gardens) and 6 swamps are protected by the Duna-Ipoly National Park on around 2700 hectares. The swamps and caves are „ex lege” protected areas. The total area of the swamps is around 80 hectares and they can be found in the eastern and southern parts of Budapest. Among the protected areas there are Natura 2000 sites, for example parts of the Buda Hills, the Tétényi Plateau and the lower reaches of the River Danube ([www.dinpi.hu](http://www.dinpi.hu)) (Figure 2).

The motivation for establishing a protected area can be versatile. There are sites having important plants, animals or geological forms, but no area has only one reason to be under protection. The majority of these areas have complex values. But it must be emphasized that every area has a primary value, which is the main reason of the protection. The areas protected by Duna-Ipoly National Park usually have usually complex and nationally important values. The ”ex lege” protected caves play a crucial role in tourism and in health care.

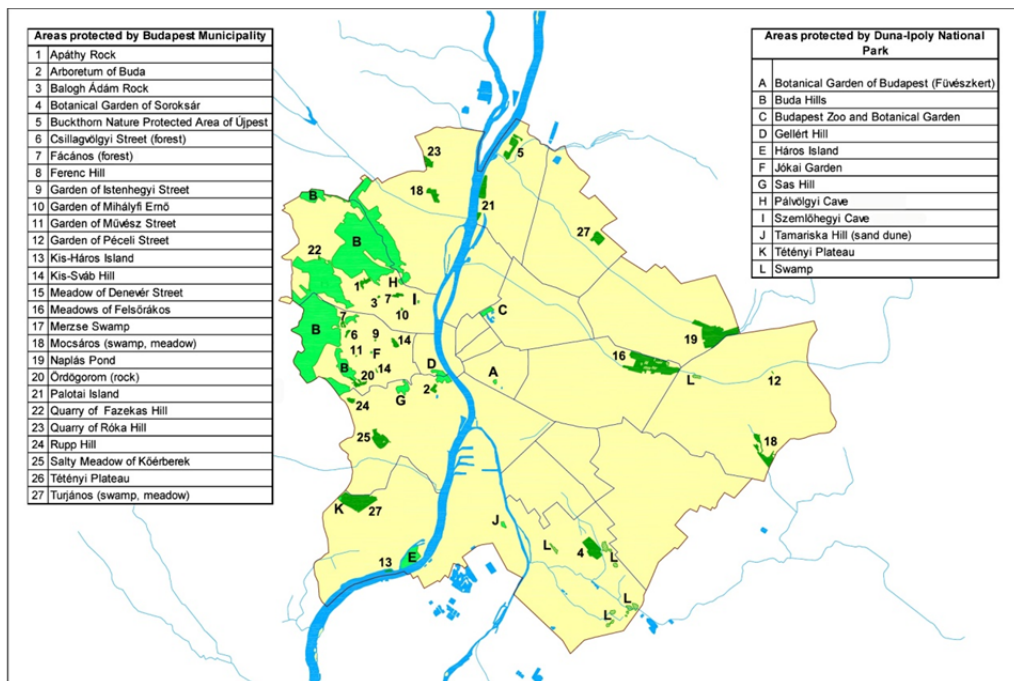


Fig. 2. The location of protected areas and swamps in Budapest (own edition)

The caves of Budapest are world-famous and have a significant role in the geotourism (Pálvölgyi Cave together with the Mátyás-hegyi Cave<sup>2</sup>, Szemplő-hegyi Cave) and in public health (Szemplő-hegyi Cave). These caves can be visited without previous caving experience. The caves and other protected sites – e.g. Sas Hill – are not only touristic attractions, but they are utilized for education. There are so-called “underground geography lessons” organized by the Duna-Ipoly National Park in the Szemplő-hegyi Cave, for example. The cave plays a role in health tourism as well, because its microclimate is helpful for the treatment of respiratory diseases (A. Tenk, 2013). The Ferenc-hegyi Cave, József-hegyi Cave, Molnár János Cave and the Bátori Cave have limited access, because they play a role in scientific research. The Szent (Saint) Ivan Cave in the Gellért Hill has spiritual value, because there is a chapel in the cave (Z. Bajor, 2009). Moreover the hill is one of the well-known lookout points of Budapest.

The former quarries are significant in the sport and in the education. It is possible to practise rock climbing in the area of the Quarry of Róka Hill with a permit (Figure 3.). Furthermore, there paleokarst forms and the eocene–oligocene formations can be studied ([www.fokert.hu](http://www.fokert.hu)). The Quarry of Fazekas Hill, Balogh Ádám Rock or the Apáthy Rock have importance in the geological studies too (Upper Triassic dolomite formation). The hills, as the Buda Hills, Kis-Sváb Hill, Sas Hill, Gellért Hill, Ördögörm, Rupp Hill have complex values from touristic point of view too. There are abandoned quarries, caves and unique rock forms. Moreover, the ecological values also play an important role. Additionally, most of the hills have a beautiful view of the city.

<sup>2</sup> The two caves constitute a common cave system.



Fig. 3. Part of the Róka Hill with rock climbing people (author's photo)

It is necessary to remark that there is a geological profile, so-called Geological Basic Profile of Pusztaszeri Street in Buda (Figure 4.). This is under protection by Budapest Municipality too, but it is not a protected area, but a natural monument<sup>3</sup>. The so-called Budai Marl formation can be studied on the 88 m<sup>2</sup> area. This is a very important geological profile, because this is a typical outcrop of the marl formation (L. Attila Bognár, 2005).



Fig. 4. A view of the Geological Basic Profile of Pusztaszeri Street (author's photo)

The Sas Hill and the Jókai Garden are also utilized touristically, as the Szemlő-hegyi Cave, or the Pálvölgyi Cave. The most important recent developments were the touristic development of the Szemlő-hegyi Cave, the Sas Hill and the Jókai Garden by the Duna-Ipoly National Park in Budapest. The support intensity was 75% by the European

---

<sup>3</sup> According to the definition the natural monument is an important, unique geological or cultural value in a relatively small area (G. Temesi, 2012).

Union. The main project of the Szemlő-hegyi Cave was the reconstruction of the reception building and of the park around it. Furthermore, a geological demonstration center was created with an interactive exhibition. Now the whole area is accessible for the disabled, and nature trails were also created (A. Tenk, 2013).

The goal of the development of the Sas Hill was to create and to develop a visitor center. The main part of the project was to build a terrace with panorama, to renew the nature trail and to make the territory accessible for the disabled. The full reconstruction of the Jókai Garden took place between 2011–2012 (www.dinpi.hu). Thanks to the developments the number of the visitors started to grow. (Figure 5.)

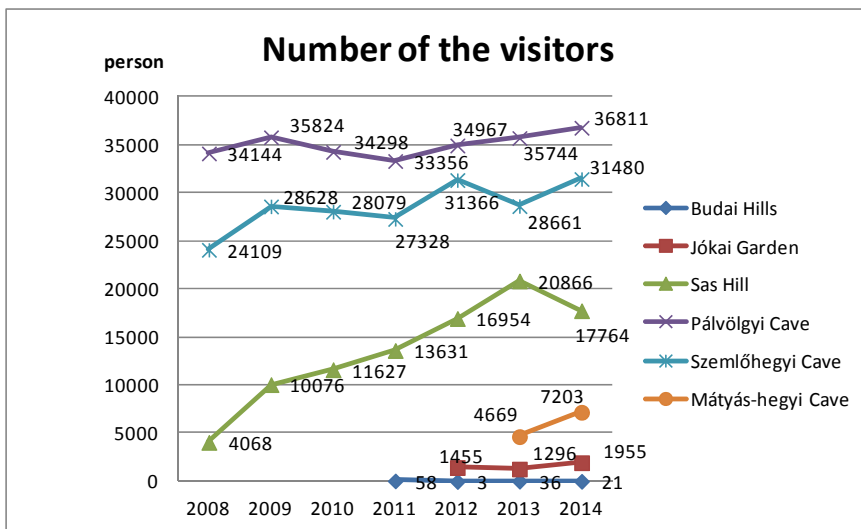


Fig. 5. Change of the number of the visitors of protected areas by Duna-Ipoly Nation Park (own edition based on the data of Duna-Ipoly National Park )<sup>4</sup>

Most of the meadows, sandy grasslands, islands, wetlands and gardens are managed by the Budapest Municipality. These generate little revenue, because these areas can be visited free of charge, and give little touristic services despite the natural attractions.

The Salty Meadow of Kőérberek has great importance in the field of geodiversity, because there is the only alkaline soil in Budapest. Furthermore, there are bitter salty springs around the meadow. The Tétényi Plateau is the only one plateau in Budapest, but the botanically and zoological values are more important here than the geological ones. The non-living values of the Meadow of Denevér Street and the Meadows of Felsőrákos are also subordinate.

The geological values of the Tamariska Hill (Figure 6.) and the Buckthorn Nature Protected Area of Újpest are important, because these places are the last sandy forms in Budapest. But it should be noted that the sandy biodiversity is much more significant, than the geomorphology of the sand forms.

<sup>4</sup> Data are available only from 2008, in a few cases only from 2011.



Fig. 6. Part of the Tamariska Hill (author's photo)

The biodiversity is more important than the geodiversity in the area of the small forest habitat patches (Fácános, Csillagvölgyi Street), or the wetlands (Mocsáros, Turjános, Naplás Pond, Merzse Swamp) and the islands (Palotai Island, Kis-Háros Island, Háros Island). But it is worth mentioning that the island and the floodplain development by the River Danube can be studied here.

The gardens (Garden of Mihályfi Ernő, Botanical Garden of Soroksár, Budapest Zoo and Botanical Garden, Jókai Garden, Botanical Garden of Budapest (Füvészkert), Garden of Péceli Street, Garden of Istenhegyi Street, Garden of Művész Street) have mostly landscape values. The harmony between the nature and built environment can be experienced very good in these gardens. And a few gardens have geological relevance, for example the Botanical Garden of Soroksár. The Budapest Zoo and Botanical Garden has especially outstanding role in the field of conservation biology.

#### 4. NATURE TRAILS ABOUT THE GEODIVERSITY

Nature trails show the natural values, the cultural history and the importance of conservation, and the management of the protected area (G. Kiss, 1999). There are a lot of thematic and complex nature trails managed by Duna-Ipoly National Park in Budapest and its surrounding. Geological theme nature trails can be found in the Quarry of Róka Hill, in the Jókai Garden and in the surface of Szemlő-hegyi Cave. The nature trail in the Jókai Garden shows the stones and minerals of Hungary and the nature trail in the surface of Szemlő-hegyi Cave shows a few building stones of Budapest and its surroundings. There is a long so-called “urban geological” nature trail which presents the geological attribute and cultural history importance of the thermal karst of Buda (M. Virágh, 2013). There is an “artificial” geological nature trail in front of the Hungarian Natural History Museum in Budapest, the so-called “Időösvény” (“Timepath”). The huge stones, which were carried here from around the country, are the eyewitnesses of the history of the earth (Figure 7.). Each sample has a little information board with the most important data ([www.nhmus.hu](http://www.nhmus.hu)).





Figure 7. The stones of the “Timepath”(www.nhmus.hu)

The information board of the Geological Basic Profile of Pusztaszeri Street shows the geology of the outcrop. The Quarry of Róka Hill has no nature trail, only one board showing the geological values without describing the biodiversity of the protected area. But the nature trails often provide different types of information. For example the nature trail of Buckthorn Nature Protected Area of Újpest has an interactive board showing the natural values of the area for the children. The nature trail of Tétényi Plateau shows the natural values of the area, but it has no interactive part and can only be used with the help of a brochure. In summary most of the nature trails show the complex values of the nature protected area, e.g. the Rupp Hill, Ferenc Hill, Kis-Sváb Hill or the Sas Hill.

## **5. CONCLUSION**

Around 5,6 % of the territory of Budapest is under protection. Among the protected areas there are a lot of areas with remarkable geodiversity. These sites play an important role for wildlife. Furthermore, the geological values are remarkable touristic attractions. The hills and caves are visited by lot of tourists year after year. The touristic service of these sites are helped by the developments of the touristic attractions and infrastructure. New visitor centers and nature trails show the geodiversity of the protected areas and occasionally the geology of Budapest. The nature trails, flyers and websites help to show the importance of the geological values. Furthermore the nature protected areas can play an role in environmental education also.

## REFERENCES

1. BAJOR, Z. (2009): *Budapest természeti kalauza* [The nature guide of Budapest]. Kossuth Kiadó, Budapest, p. 256.
2. BOGNÁR A. L. (2005): *Védett természeti értékek a fővárosban* [Nature protected areas in Budapest]. Főpolgármesteri Hivatal, Budapest, p. 40.
3. DÁVID, L. (2012): *Turizmusökológia* [Tourism ecology]. Szaktudás Kiadó Ház, Budapest, p. 236.
4. DOMBAY, I., HADNAGY, L. (2011): Geoheritage geotourism potential in Yellowstone National Park. In: Dombay, Ștefan – Magyari-Sáska Zsolt (ed.): *The role of tourism in territorial development*, Presa Universitară Clujeană, Cluj-Napoca, p.345., pp. 63.
5. JOHN E. G., HUGH F. B. (2013): The role of geodiversity in delivering ecosystem services and benefits. *Scotland Scottish Journal of Geology*, 49: 41-58, – [http://nora.nerc.ac.uk/502699/1/Gordon%20%26%20Barron%20Ecosystem%20services%20paper%20for%20SJG\\_final%20revised%20text.pdf](http://nora.nerc.ac.uk/502699/1/Gordon%20%26%20Barron%20Ecosystem%20services%20paper%20for%20SJG_final%20revised%20text.pdf)
6. KISS, G. (1999): *Hogyan építsünk tanösvényt?* [How to build a natural trail?]. Földtani Örökségünk Egyesület, Budapest, p. 126.
7. MURRAY G. (2005): *Geodiversity and Geoconservation: What, Why, and How?* – [www.georgewright.org/223gray.pdf](http://www.georgewright.org/223gray.pdf)
8. MURRAY G. (2004): *Geodiversity valuing and conserving abiotic nature*. John Wiley & Sons, Wiltshire, p. 450.
9. RAKONCZAY, Z. (1992): *Sas-hegytől a Kálvária-dombig* [From the Sas Hill to the Kálvária Hill]. Mezőgazda Kiadó, Budapest, p. 368, pp. 146-161.
10. SAI L. Ng., LAWAL M. M. (2007): *Geodiversity, geoconservation and sustainable development of Hong Kong* – [www.psdas.gov.hk/content/doc/2007-3-04/Paper07%20-%202007-3-4.pdf](http://www.psdas.gov.hk/content/doc/2007-3-04/Paper07%20-%202007-3-4.pdf)
11. SCHAFARZIK, F., VENDL, A., PAPP, F. (1964): *Geológiai kirándulások Budapest környékén* [Geological excursions surrounding of Budapest]. Műszaki Könyvkiadó, Budapest, p. 296.
12. TEMESI, G. (2012): Természetvédelmi jogi és igazgatási ismeretek [On the jurisdiction and administration of nature protection]. Dialóg Campus, Pécs- Bp., p. 118.
13. TENK, A., MERKL, O., GERGELY, A. (2014): *Csepel természeti képe* [The physiography of Csepel]. p. 116.
14. TENK, A. (2013): *Turizmusorientált természetvédelmi fejlesztések budapesti mintaterületeken* [Tourism oriented nature protection projects in Budapest model areas]. Geographical Review, 137/4. pp. 375-384.
15. VIRÁGH, M. (2013): Touristical values (protected geological objects). In: Mindszenty Andrea (ed. *Budapest – Földtani értékek és az ember* [Budapest – Geological values and man]. ELTE Eötvös Kiadó, Budapest, p. 312.
16. Fővárosi Rendészeti Igazgatóság: *Természetvédelem Budapesten* [Nature protection in Budapest] – [www.fori.hu/termeszetvedelem-budapesten](http://www.fori.hu/termeszetvedelem-budapesten)
17. Magyar Természettudományi Múzeum [Hungarian Natural History Museum]: *Időösvény* [“Timepath”] – [www.nhmus.hu/hu/kiallitasok/allando\\_kiallitasok](http://www.nhmus.hu/hu/kiallitasok/allando_kiallitasok)

# TOURISTIC ATTITUDE STUDY OF CROSS-BORDER INHABITANTS IN SOUTH-WESTERN SLOVAKIA

Dorottya VARGA<sup>1</sup>

**Abstract.** This study focuses on presenting an attitude survey results among Slovak citizens with Hungarian nationality in South-western Slovakia. The main objectives of this research are to examine the residents' profile, attitudes and perception towards local tourism development with special regard for tourism organization development. Primer research was based on quantitative method. Investigation area concerns eight districts in Slovakia that are populated by Slovak citizens with Hungarian nationality. However, two municipalities namely Komárno and Štúrovo were emphasized because a Destination Management Organization is being established that covers a geographical area between Komárno and Štúrovo. Through some methods included Factor analysis, Principal Components Analysis and Correlation-analysis, it was revealed that residents' opinion is influenced their abode where they are living.

**Keywords:** community, sustainability, touristic attitude

## INTRODUCTION AND STATEMENT OF A PROBLEM

Tourism is an important sector of the world's economy. According to the United Nations World Tourism Organization (UNWTO) international tourism indicators increased: international tourist arrivals reached a total of 1133 million after topping the 1 billion mark three years ago. As far as international tourism receipts are concerned, it reached 1245 billion US dollar worldwide last year (UNWTO Tourism Highlights, 2015 Edition). Success and competitiveness of tourism are determined by several factors. Tourism destinations can be defined as competitive tourism units subsequently managerial and system approach is indispensable (Ritchie & Crouch, 2000, Sainaghi, 2006; Aubert, 2007; Fischer, 2009, Eisenstein, 2013; Folorunso Adeyinka-Ojo et al., 2014). Capone (2006) suggests that it is the tourism local system (TLS) model which enables analysis of destinations. Based on Lengyel's (2004) and Tasnádi's (1998) work, system of tourism is an open system with two sub-systems: tourism demand and supply and this system interacts with some environmental elements namely social, cultural, political, economical, natural and technological ones. That means environmental elements – including social and cultural ones – have a great role in tourism development. The main actors are tourists, visitors and local community. If local community is mentioned, not only tourist stakeholders have to be taken into consideration but also other residents without economic interest in local tourism sector who also meet tourists and visitors. When discussing about sustainable development, neither tourist, nor hosts cannot be ignored (Baros-Dávid, 2007). I agree with the European Union's statement that "quality of tourist destinations is strongly

---

<sup>1</sup> Szent István University, Gödöllő, Hungary, vargadorska23@gmail.com



influenced by their natural and cultural environment and their integration into a local community<sup>2</sup>”. Another significant fact is that residents can be found among target groups of territorial capital (Altomare, F. et. al. (2013)). The English Tourism Council (ETC)<sup>3</sup> identified the following objectives of sustainable tourism: (1) to benefit from the economy of tourism destinations, (2) to support local communities and culture and (3) to protect and enhance the built and natural environment. These objectives can be found in the VICE model that considers its actors interest such as visitors, industry, community and environment. Visitors have to be welcomed to the destination, satisfied during their stay, services and experiences have to be ensured for them. Visitors’ spending contributes to profitable and prosperous industry. Residents, who host visitors can also benefit from protecting natural environment.

This paper focuses on a specific region in South-western Slovakia. The reason why I look at it as a special geographical and touristic space is that it is populated by Hungarian inhabitants and situated along the Slovakian-Hungarian border. Instead of focusing on cross-border effects I would like to analyze the touristic attitude of local community.

## 1. OBJECTIVE, MATERIAL AND METHODOLOGY

With support of The Hungarian Balassi Institute and in framework of the Campus Hungary Program a research study and a field-work were being carried out from March 30, 2014 to April 30, 2014 in Komárno-Štúrovo tourism destination. The reasons why I chose the given geographical space are that I was informed about establishing a Tourism Destination Management Organization from Komárno to Štúrovo towns that supplement smaller towns and villages in their districts, as well. I have to notice that the main cities are Komárno and Štúrovo. If destination is mentioned, I think of the above mentioned geographical and touristic space. Destination’s host community involves not only the tourism stakeholders, government and tourism-related suppliers, but also the whole population. The sample frame is the destination’s host community. The sample was chosen randomly from the sampling frame. Because of avoidance of communication problems, this study concentrated on Slovak citizens with Hungarian nationality. Sample size is 200 (n=200) but it does not create a representative one. The main objectives of this research are to examine the residents’ profile, attitudes and perception towards local tourism development with special regard for tourism organization development. As far as I know tourism research focusing on community has not been carried out in the examined destination before, so this study was made with the need for completion. Primer research was based on quantitative method in the form of printed and online questionnaires that I edited myself. The result is processed with the help of SPSS Software.

---

<sup>2</sup> Source: European Union DG Enterprise and Industry (2013): European Tourism Indicator System. Toolkit for sustainable destinations. Page 8.

([http://ec.europa.eu/enterprise/sectors/tourism/sustainable-tourism/indicators/documents\\_indicators/eu\\_toolkit\\_indicators\\_en.pdf](http://ec.europa.eu/enterprise/sectors/tourism/sustainable-tourism/indicators/documents_indicators/eu_toolkit_indicators_en.pdf))

<sup>3</sup> Source: Destination Management Handbook. A sustainable approach.

(<http://www.tourisminsights.info/ONLINEPUB/TMI/TMI%20PDFS/DESTINATION%20MANAGEMENT%20HANDBOOK.pdf>)

## 2. AREA OF INVESTIGATION

According to Gábor Baross Terv (2014) the following districts in Slovakia are populated by Slovak citizens with Hungarian nationality: Senec, Dunajská Streda, Galanta, Šaľa, Komárno, Nové Zámky, Nitra, Levice, Veľký Krtíš, Lučenec, Rimavská Sobota, Revúca, Rožňava, Košice okolie, Trebišov, Michalovce. From the above mentioned districts, only eight ones represent in the research: see Table 1 where district names are in bold style. Consequently present research can be defined as a pilot study.

Table 1 Districts of Slovakia with significant Hungarian residents

Name of district	Total population in 2014	Hungarian population in 2014		Occurring municipalities in the research
		Absolute	%	
District of Senec	75001	9253	12,3	-
<b>District of Dunajská Streda</b>	118499	86939	73,4	Dunajská Streda, Okoč
<b>District of Galanta</b>	93682	32327	34,5	Trstice
District of Šaľa	52780	16320	30,9	-
<b>District of Komárno</b>	103360	66586	64,4	Búč, Komárno, Chotín, Kravany nad Dunajom, Marcelová, Radvaň nad Dunajom, Iža, Hurbanovo, Nová Stráž, Kameničná, Zlatná na Ostrove, Kolárovo, Patince
<b>District of Nové Zámky</b>	142317	47890	33,7	Obid, Kamenica nad Hronom, Pavlová, Chľaba, Kamenín, Mužla, Štúrovo, Svodín, Tvrdošovce
District of Nitra	684922	167745	24,5	-
<b>District of Levice</b>	113511	27274	24,0	Hrkovce, Šahy
<b>District of Veľký Krtíš</b>	44826	10755	24,0	Vlčany
District of Lučenec	74401	17399	23,4	-
<b>District of Rimavská Sobota</b>	84752	31338	37,0	Bátka, Včelince
District of Revúca	40205	7826	19,5	-
District of Rožňava	62877	15759	25,1	-
District of Košice okolie	123377	11689	9,5	-
District of Trebišov	105995	27685	26,1	-
<b>District of Michalovce</b>	110714	12119	10,9	Veľké Kapušany

Source: Own edition based on <http://datacube.statistics.sk>

### 3. RESULTS AND DISCUSSION

#### 3.1. Demographic-geographic characteristics of the examined group

Respondents consisted of 97 males and 103 females and their age ranged from 18. As far as their educational level is concerned, over 50% of the total number of participants (110 pers., 55%) stated that they have bachelor or master degree and 4 residents of that have PhD, 55 respondents (27,5%) have high-school graduation and the rest are skilled workers. Overall, most respondents are highly educated. It was found that large proportion – 67,5% – of the respondents are employees, 19% of the respondents are students, 6,5% are retired, 3,5% are unemployed and further 3,5% are housewives or on maternity leave. I remark that the respondents' field of work is undefined.

Based on geographical criteria, respondents from district Komárno and Nové Zámky are over-represented. Inhabitants of as many as 32 municipalities contributed to supplying of data. As can be seen in Figure 2, 56 people come from Štúrovo (28%), 38 people from Komárno (19%), 19 people from Moča (9,5%), 18 people from Marcelová (9%), 12 people from Radvaň nad Dunajom (6%), the rest of the respondents from other regions. Examining the capitation of towns, the two bigger ones are Štúrovo and Komárno. Štúrovo is considered as a summer destination due to spa tourism and generates heavier tourist traffic than Komárno which abounds in built heritage. My anticipatory posing is that residents in Štúrovo meet tourists more often than those of Komárno. Residents participating in the study, who don't meet tourists, have a more negative opinion of their habitation as a possible destination. Those who are interested in their region's tourism as suppliers prefer to call in local people into tourism. When evaluating results I pay much attention to Komárno and Štúrovo.

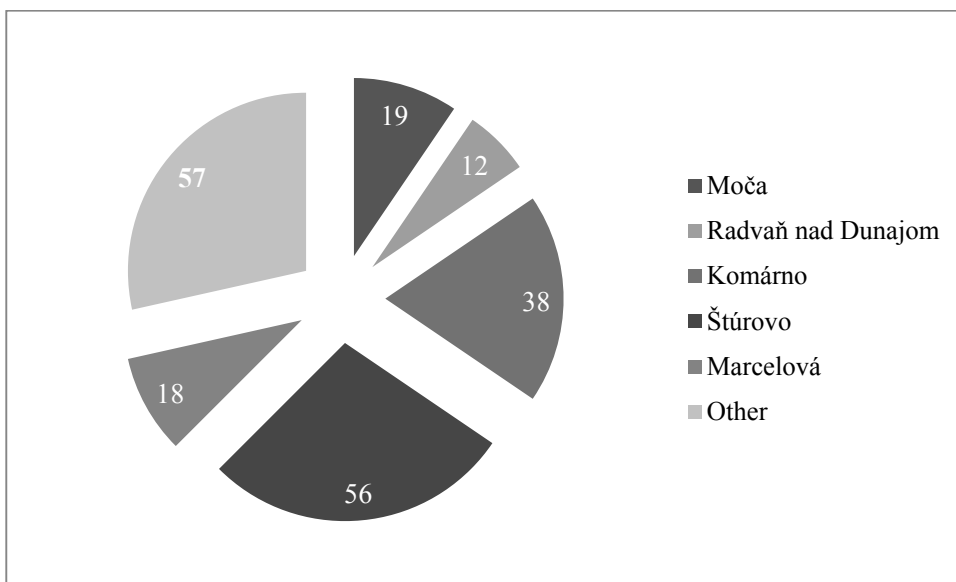


Fig. 1 – Share of settlements regarding pattern (n=200) Source: Own elaboration (2015)

Only 12,5% (25 respondents) reported being interested in local tourism. Their everyday action covers hotel industry, catering or travel mediation. Much of the sample is not relevant in tourism sector. I succeeded in our object. Respondents were asked to state whether there is difference between people who are interested in tourism and who are only affected by tourism. A large proportion of respondents (68,5%) know the difference that emerged from the next question. When asked whether the respondents have already taken part in tourism development-oriented forum or not, results showed differences. Less than 50% – 32,5% to be more exact – stated that they attended several times or sometimes in suchlike panel discussion. Through our previous dealings with mayors, I found that tourism forums are not applied when it is about development.

### **3.2. Time spent in the township**

Understanding the local resident's attitudes and perception it is essential to know how long residents have been living in the given municipalities. As Table 2 shows, majority of respondents, as many as 82,5% have been living in their own township for more than 20 years. So they can be considered over-represented despite the fact that the research did not pay much attention to the elderly. However, rates are negligible from statistical view.

Table 2 Relation of time spent in the township and settlements

	Komárno (person)	Štúrovo (person)	Other towns (person)	All (person)	Share (%)
More than 20 years	33	47	85	165	82,5%
10-20 years	2	5	15	22	11,0%
5-10 years	2	2	3	7	3,5%
Fewer than 5 years	1	2	3	6	3,0%
All	38	56	106	200	100,0%

Source: Own elaboration (2015)

### **3.3. Assessment of the township**

When going through the questionnaire, respondents had to express accordance with certain statements regarding their township. First of all I designed 21 statements and respondents were asked to rate their viewpoint on a five point Likert type scale (1="I totally disagree with the statement" and 5="I totally agree with the statement"). Means can be seen below in the columns. As it was mentioned before I much pay attention to Komárno and Štúrovo towns. That is the reason means regard all the municipalities of the survey, only Komarno, only Štúrovo and other towns. It is surprising that nine times out of ten residents from Komárno sized up more positive opinion than from Štúrovo. Despite the fact that tourism traffic is more considerable in Štúrovo than in Komárno, local people from Štúrovo do not feel that local tourism is more and more intensive. This points to the fact that Štúrovo is mainly a summer destination; I mean tourist traffic is tonic in summer because of those services that are almost available only in summer. Komárno town has much more potential in culture and heritage tourism that can be achieved all over the year. I think that the tourism product of destination could be relevant in this question. It may be also hypothesized that the less positive results correlates with time spent in municipalities. The more they live in the towns, the less they can imagine tourism development in their surroundings or refuse any innovation.

Besides, I wished to make a group from 21 statements. For this purpose I used factor analysis. As a result, four factors were generated: (1) Factor1 "tourism builds community, has positive effects on the community", (2) Factor2 "tourism's positive impact on the economy", (3) Factor3 "tourism is bad for the township", and (4) Factor4 "the integration of local people into tourism development". The four factors together collect 46% of information.

Variants of Factor 1:

- *"I reckon that tourism development makes local population more cooperative."* (total mean: 3,26; only Komárno: 3,47; only Štúrovo: 2,88; other towns: 3,39)
- *"Tourism contributes to preservation and enhancement of our cultural merits."* (total mean: 3,83; only Komárno: 4,24; only Štúrovo: 3,21; other towns: 4,00)
- *"Tourism development should be carried out by a special organization that takes primarily interests of tourism into account."* (total mean: 2,94; only Komárno: 3,26; only Štúrovo: 2,65; other towns: 2,97)
- *"Due to tourism, local community can acquire new skills."* (total mean: 3,97; only Komárno: 4,34; only Štúrovo: 3,70; other towns: 3,98)
- *"Tourism is made up of different groups, and motivates member of the community to co-operate with each other."* (total mean: 3,67; only Komárno: 3,89; only Štúrovo: 3,39; other towns: 3,73)
- *"Most tourists are polite towards the community."* (total mean: 3,31; only Komárno: 3,66; only Štúrovo: 2,82; other towns: 3,45)

Variants of Factor 2:

- *"Tourism generates significant income to the population."* (total mean: 3,51; only Komárno: 3,89; only Štúrovo: 3,8; other towns: 3,22)
- *"Other branches of industry can benefit from tourism."* (total mean: 3,73; only Komárno: 3,97; only Štúrovo: 3,82; other towns: 3,59)
- *"Tourism makes local economy diverse."* (total mean: 3,66; only Komárno: 4,00; only Štúrovo: 3,68; other towns: 3,53)
- *"Tourism means new market for local products."* (total mean: 3,99; only Komárno: 4,34; only Štúrovo: 3,87; other towns: 3,93)

Variants of Factor 3:

- *"I feel bothered by the presence of tourists in my region."* (total mean: 1,67; only Komárno: 1,24 ; only Štúrovo: 2,00; other towns: 1,64)
- *"Due to touristic improvements there is an over-population of the local community."* (total mean: 3,62; only Komárno: 4,13; only Štúrovo: 3,55; other towns: 3,46)
- *"Local tourism affects environment in a destructive way."* (total mean: 1,68; only Komárno: 1,58; only Štúrovo: 1,79; other towns: 1,65)
- *"Tourism is more and more intensive in my region."* (total mean: 1,58; only Komárno: 1,21; only Štúrovo: 1,85; other towns: 1,57)
- *"Tourism has a negative impact on my quality of life."* (total mean: 1,48; only Komárno: 1,45; only Štúrovo: 1,76; other towns: 1,35)
- *"I reckon that tourism has harmful effects on nature."* (total mean: 1,68; only Komárno: 1,58; only Štúrovo: 1,79; other towns: 1,65)

Variants of Factor 4:

- *"I strongly believe that local residents can affect local tourism development."* (total mean: 3,62; only Komárno: 4,13; only Štúrovo: 3,55; other towns: 3,46)

- “I strongly believe that I myself can influence local tourism development.” (total mean: 3,08; only Komárno: 3,57; only Štúrovo: 3,13; other towns: 2,89)

### 3.4. Evaluation of township as destination

Hereinafter I intended to find out what the interviewed local residents’ would think of their own township if they were tourists there. Figure 3 illustrates an Osgood-scale, which can be considered a more dimension measurement method. Semantic differential scale was used in order to evaluate words that mark attitude objects – like townships in present research. The respondents were asked to choose where his or her opinion regarding his or her municipality lies, on a scale between two bipolar adjectives. My aim was to know the emotional attitude of residents. Referring to Figure3, I can state that among the examined group positive expressions are more dominant compared to negative ones. For example, respondents reckon that their settlement is rather attractive, viable, happy, cost-effective, safety, easily accessible, tended and man-made. Another remarkable statement that the examined municipalities are rather suitable for elderly than for young. Alternative tourism can be described with the above mentioned adjectives. I agree with the statement in Gábor Baross Plan (2014) that argues that the destination has proper condition for rural tourism. Despite these resources, tourism receipts are moderate. As far as traffic infrastructure is concerned, a new infrastructure development was launched recently, namely bike route between Komárno and Kravany nad Dunajom that is beneficent both for residents (e.g. commuters) and tourists, as well. It is more favorable for biking tourism. Overall, positive and negative semantic variants are not always unambiguous. For explaining this fact I emphasis innovative – conservative, crowded – desolate, natural – artificial, built attributes and forms of tourism. Mass tourism and alternative tourism can be described with these opposite attributes. In this sense, being desolated is not necessarily negative. The essence of alternative tourism is that there are fewer participants on the same spot, in the same geographical space.

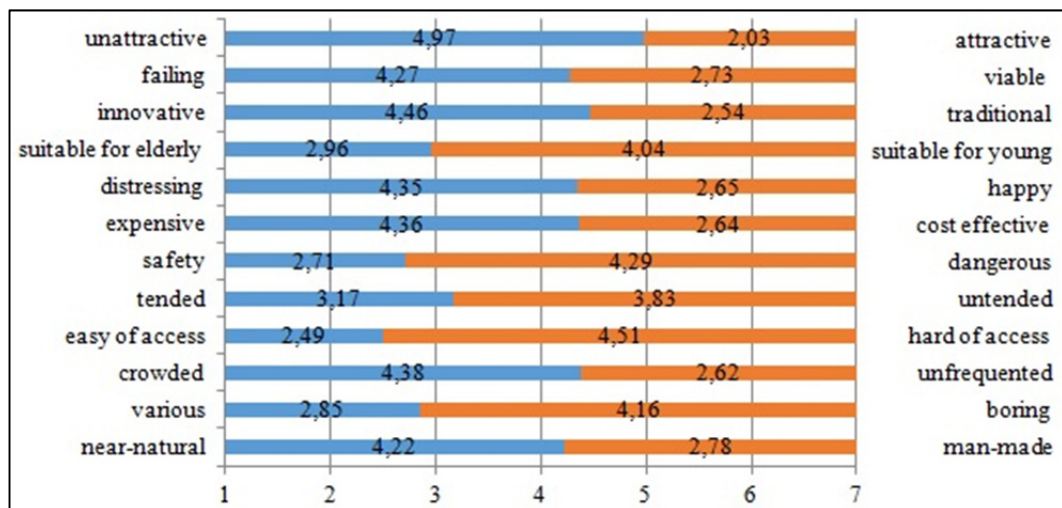


Fig. 2 Residents’ image about their settlements based on feature pairs – Source: Own elaboration (2015)

When analyzing variances, I applied a special statistic technique called Principal Components Analysis. The principal component called „own township, as tourism destination”. In order to form the principal component, I started to use 12 variables. When selecting variables into the principal component, the aim was to reach at least 0,25 communality value for each variable. The original variables remained standardized, which means they got into the main component-model with zero mean and standard deviation, the communalities with at least 0,25 value represent that minimum 25 per cent of the given original variable’s heterogeneity is kept by the main component (Table 3). So it was necessary to extract 2., 3., 7., 9. and 10. items from variable selection (sparkling, diverse – dull, crowded – abandoned, expensive – cost-saving, capable of welcoming the old – capable of welcoming the young, innovative – conservative). These items are unable to assimilate appropriately, which can be explained by the fact that their semantic variants are not unambiguous. In the end, a main component of 7 extracts came into existence. Item number 8., 11. and 12. got a negative weighting. Items 12. and 8. are the most determinative ones when examining unit of measurement. The main component consists of 47 per cent of the entire information, which is below the desirable 50 per cent, but can be considered sufficient. Interpretation of the principal component is „own township, as tourism destination” where the negative values indicate that respondent’s opinion of his settlement is better than the average. The opposite of this statement demonstrate that behind positive values there is negative judgment (respondents consider their town worse than the average).

Table 3 Communalities

Communalities		
	Initial	Extraction
destination1: Near-natural – man-made	1,000	,306
destination4: Easy of access – heard of access	1,000	,268
destination5: Tended – untended	1,000	,558
destination 6: Safety – dangerous	1,000	,476
destination 8: Distressing – happy	1,000	,618
destination 11: Failing – viable	1,000	,404
destination 12: Unattractive - attractive	1,000	,658
Extraction Method: Principal Component Analysis.		

Source: Own elaboration (2015)

Table 4 Component Matrix

Component Matrix <sup>a</sup>	
	Component
	1
destination1: Near-natural – man-made	,553
destination4: Easy of access – heard of access	,517
destination5: Tended – untended	,747
destination 6: Safety – dangerous	,690

destination 8: Distressing – happy	-,786
destination 11: Failing – viable	-,636
destination 12: Unattractive - attractive	-,811
Extraction Method: Principal Component Analysis.	
a. 1 components extracted.	

Source: Own elaboration (2015)

### 3.5. Relationship with tourists

When answering questions respondents were asked to mark how often they meet tourists in their region. Of the surveyed local resident sample, 53% enter into relations with subjects of tourism, 47% never meet tourists, 11,1% several times per week, 11,6% only once in a month, 30,3% rarely get in touch with tourists. Results are more interesting if we have a look at the different townships (marked on Figure 5). As the Graph illustrates, in the case of residents of Komárno the frequency of meeting and not meeting tourists is equal (50-50%). The explanation is, that Komárno as a tourism destination is in its early stage on the destination life curve what can be described with low guest traffic. The situation is more pleasant with its 60%-40% rate in Štúrovo. In the rest of the townships touristic popularity can be improved.

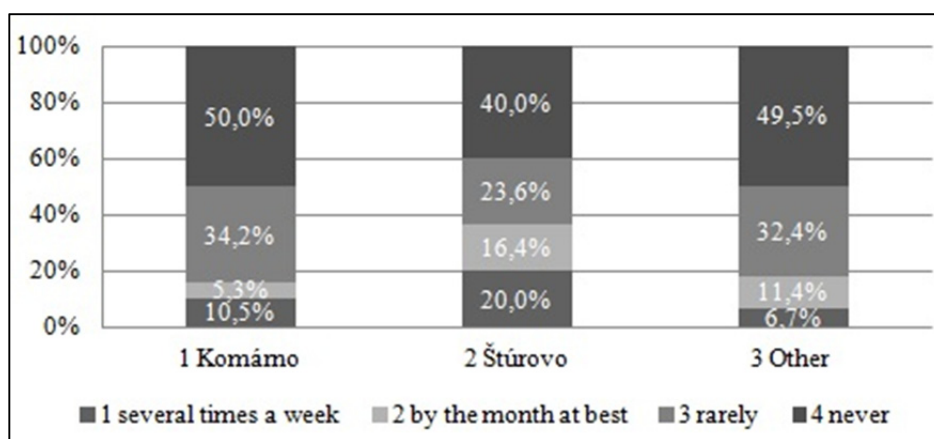


Fig. 3 Frequency of relationship with tourists per settlements – Source: Own elaboration (2015)

There is a significant correlation between the main component and tourists. Nevertheless, those who meet tourists several times per week, or not at all, have more negative opinion from their own township in that regard what kind of destination it means for tourists.

### 3.6. Correlation-analysis

Hereinabove I demonstrated what local people think of their own township. Accordingly, I completed factor analysis that consisted of four factors with 21 different statements. Respondents were asked to assess their own township as if they were tourists there. It was important for us to reveal the connection between variants regarded as residents and variants regarded as potential tourists.



### **3.7. Pearson correlation**

There is a positive correlation between the fact that tourism contributes to preservation of cultural merits and the fact that respondents think their township is tradition-minded. ( $r=0,272$ ) The statement that "I feel disturbed by the presence of tourists in my region" had a correlation between the crowded opposition pair ( $r=0,219$ ), furthermore had a negative correlation between cost-saving ( $r=0,204$ ) and tradition-minded ( $r=0,224$ ). According to local residents, more expensive the township is, more negative their quality of life is. In case tourism development is considered beneficial by residents, their township is meant to be more viable.

## **CONCLUSION**

In this study I attempted to identify the residents' perceptions and attitude to tourism and visitors in South-western Slovakia. I used some methods in order to gain a better understanding of residents' attitude. Method and tools included Likert type scale, Osgood-scale, Principal Components Analysis, factor analysis and correlation analysis. The findings of the study identified that residents are not interested in tourism sector, expect for 12,5% of the sample. Municipalities in the survey do not organize any forums where tourism- and tourism development-orientated topic comes up for discussion. I suggest for the future that mayors or tourism society or Destination Management Organization (if it will be established) should organize forums like brainstorming. It would fulfill the principle of subsidiarity. On the other hand, rural tourism cannot ignore local residents. Sustainable tourism is about the same, community cannot be ignored when talking about it. As the European Union states, 'the tourism sector's competitiveness is closely linked to its sustainability'. Success of tourism destinations is influenced by different factors, especially the co-ordination of local players and stakeholders, their relations with each other, incl. public-private partnership and of course local tourism resources and endowments within the frame of a management organization, namely Destination Management Organization (DMO) or tourism cluster. Establishing a DMO can be a solution that stands for the interest of the local community, can motivate residents to have a guest-friendly attitude. The study has found that the local residents rarely or never meet tourists. A kind of DMO would conduce to urban development, tourism development and its activities would contribute to significant tourist traffic. This study focuses on rather two districts and two cities (Komárno and Štúrovo). In the future I suggest carrying on a representative research among local residents.

### **Grant support**

This research was supported by the Campus Hungary Programme co financed by the European Union and the Hungarian government in the framework of the Social Renewal Operational Program (TÁMOP) of Hungary. The programme was implemented by the consortium of the Balassi Institute and the Tempus Public Foundation. Identify code of tender B2/4H/18626.

## BIBLIOGRAPHIC REFERENCES

1. AUBERT, A. (2007), *A térségi turizmuskutatás és tervezés módszerei, eredményei*. Pécs : Pécsi Tudományegyetem – Természettudományi Kar Földrajzi Intézet, Grafikai Műhely
2. ALTOMORE, F. et al. (2013), Attract see. Defining „territorial attractiveness” Summary report. [Online] 1 January 2013. <http://www.attract-see.eu/sites/default/files/Attractiveness.pdf>.
3. BAROS, Z., DÁVID, L. (2007), *Environmentalism and sustainable development from the point of view of tourism*. Volume 2, Number 2, Autumn 2007, pp. 141-152, 2007, Vol. Tourisimos: an international multidisciplinary journal of tourism.
4. CAPONE, F. (2006) Systemic Approaches for the Analysis of Tourism Destination: Towards the Tourist Local Systems. [book auth.] Luciana Lazzeretti and Clara Petrillo. *Tourism Local Systems and Networking*. s.l. : Elsevier, 2006.
5. EISENSTEIN, B. (2013) *Grundlagen des Destinationsmanagements*. 2., überarbeitete Auflage. München : OldenburgVerlag, 2013.
6. FARKAS, I. et al. (2014) *Baross Gábor Terv*. s.l. : Szlovákiai Magyar Közgazdász Társaság, Združenie maďarských ekonómov na Slovensku, 2014.
7. FISCHER, E. (2009) *Das kompetenzorientierte Management der touristischen Destination. Identifikation und Entwicklung kooperativer Kernkompetenzen*. Wiesbaden : Gabler Edition Wissenschaft. GWV Fachverlage GmbH., 2009.
8. FOLORUNSO ADEYINKA-OJO, S. (2014) A framework for rural tourism destination management and marketing organisations. *Social and Behavioral Sciences*. Procedia, 2014, Vol. 144.
9. LENGYEL, M. (2004) *A turizmus általános elmélete*. Budapest : KIT, 2004.
10. RITCHIE, J. R. B., CROUCH, G. I. (2000) The Competitive Destination: A Sustainability Perspective. *Tourism Management*. 21, 2000, Vol. 1.
11. SAINAGI, R. (2006) From contents to processes: Versus a dynamic destination management model (DDMM). *Tourism Management*. 2006, Vol. 27. .
12. TASNÁDI, J. (1998) *A turizmus rendszere*. Budapest : Aula Kiadó, 1998.
13. UNWTO Tourism Highlights, 2015 Edition. *UNWTO*. [Online] 2015. <http://www.e-unwto.org/doi/pdf/10.18111/9789284416899>.
14. European Tourism Indicator System. Toolkit for sustainable destinations. [Online] European Union DG Enterprise and Industry, 2013. [http://ec.europa.eu/enterprise/sectors/tourism/sustainable-tourism/indicators/documents\\_indicators/eu\\_toolkit](http://ec.europa.eu/enterprise/sectors/tourism/sustainable-tourism/indicators/documents_indicators/eu_toolkit).
15. Institute, English Tourist Board and Tourism Managament. Destination Management Handbook. A sustainable approach. . <http://www.tourisminsights.info>. [Online] 2003. <http://www.tourisminsights.info/ONLINEPUB/TMI/TMI%20PDFS/DESTINATION%20MANAGEMENT%20HANDBOOK.pdf>.
16. Database DATACube. [Online] 2014. <http://datacube.statistics.sk>.

**Author's address and contact details, e-mail:** Enyedi György Doctoral School of Regional Sciences, Szent István University, H-2100 Gödöllő, Páter Károly u. 1., E-mail:



**ISSN 2393-431X**  
**ISSN-L 2393-431X**