

9th Annual International Religious Tourism and Pilgrimage Conference:

**Sacral heritage in cultural and geographical trans-boundary
space of Europe**

Names of all Authors

Dr. Tomasz Duda

University of Szczecin, Poland

tomasz.duda@usz.edu.pl

Biography

dr Tomasz Duda - geographer, doctor of earth sciences, a longtime employee in the Department of Earth Sciences, University of Szczecin, Poland. Assistant Professor in the Department of Tourism and Recreation, engaged in his research and teaching work with geography of tourism, cultural, religious and natural tourism.

Abstract

Boundary zones are areas of mutual penetration of social, economic and cultural elements. They are conveyor belts of some kind, carriers of information, thoughts, actions, also in the context of broadly understood cultural heritage (including faith and religion). What is important - such regions are the clear nodal points (or even zones), focusing and targeting (or blocking) the transfer of many ideological, religious and cultural elements, often different from each other.

The purpose of this article is to show the diversity of religious heritage in the area of influence of several cultures, faiths and religions, and also an attempt to interpret it in terms of the development of religious tourism in Europe. Based on the studies of valuation of the cultural landscape and directions of influence of cross-border ties, the categorisation of regions in terms of their potential and cultural and touristic attractiveness has also been attempted.

Introduction and literature review

The contemporary religious tourism is not only based on the cognitive resources, sacred sites and pilgrimage routes, but also largely on the search for spiritual stability, universal values and the discovery and maintenance of regional identity, both cultural and the religious one. The desire to assimilate with the local sacred space and to continue the tradition of pilgrimage to the holy places located in the immediate vicinity of the living place, regardless of the course of the administrative, political or cultural borders, is therefore observed more and more often. The examples from many places in Europe (and beyond) show that cross-border regions and points of contact of completely different social and cultural realities are the perfect spheres of such activity (i.e. Sofield 2006, Eskilsson, Högdahl 2009, Gelbman 2010, Więckowski 2010, Wiedenfeld 2013, Tölle 2014). In

many cases, in result of series of various history events and of historical and political changes, the once coherent regions were divided and influenced by new, often completely foreign realities. This transfers into their cultural diversity, and hence the greater touristic attractiveness (Duda 2014).

Methodology

The research and observations of cross-border religious tourism activity in Europe covered several selected regions, the history and geopolitical location of which have contributed to the strong cultural diversity (including to a large extent – the religious one) of communities inhabiting them both in the past and at present. They are:

1. Pomerania, a geographical and historical region, formerly independent unit of a state nature (Duchy of Pomerania), today divided between Germany (the community largely Protestant) and Poland (predominantly Roman-Catholic).
2. Zaolzie and Cieszyn Silesia - a geographical and historical region located on the Polish-Czech border, the cultural landscape of which has for centuries been shaped by the Protestant and Catholic communities.
3. Scandinavia and the maritime cross-border zone between Scandinavia and the southern shores of the Baltic, as well as between Scandinavia and the British Isles.
4. The area of the Polish-Belarusian and Polish-Ukrainian borderland, where the influences of both Roman-Catholic and Orthodox and Greek-Catholic dominate. The influence of Islam (the Tatar community) and Judaism are also visible in the region.
5. Catalonia - a geographical and historical region on the Spanish-French border, for centuries shaped both by Christian culture and religion (Vidal Casellas D. et all 2013), as well as Judaism (Sephardic movement) and Islam.

So far, the phenomenon of cross-border religious tourism has not been widely discussed in European scientific literature. The aim of this study is therefore to answer some of the research questions that the author formed at the beginning of the observation:

- a) What factors determine the development of cultural tourism (especially the religious tourism) areas in near-border areas and historic cross-border regions?
- b) What kind and how strong cross-cultural (inter-social) ties shape the size and scope of religious tourism in cross-border areas?

- c) Whether (and how) the border (cross-border zone) constitutes a barrier, preventing or limiting the development of the religious tourism space (blockage), or rather is a zone of mutual penetration of actions, thoughts, and touristic activities?
- d) Whether a categorisation of cross-border regions in terms of their religious and cultural potential and attractiveness may be carried out?

An integrated assessment of the touristic potential (Sołowiej 1992, Zajadacz 2004), based on the social and cultural valorisation proposed by Mikos von Rohrscheidt (2009) and the social analysis of motivation for undertaking travels (based on the questionnaire survey), was used to achieve the objectives of the study. An initial assessment of the integration of religious tourism in cross-border areas and the classification of regions in terms of the spatial development of relationships (range, direction and intensity) of religious tourism has also been completed (Duda 2016).

Results, Conclusions and Discussion

Thanks to social studies conducted among the users of religious tourism in the border regions being subject to analysis, the relations between the elements of sacral (religious) heritage and the operation of administrative and political partitions (borders) have been determined. An attempt to determine the intensity and extent of cross-border ties, that shape the development of the religious tourism in the zones of influence of various cultural and social circumstances, has also been undertaken. In result of the above, the features of the border have been determined as constituting the blockage or – on the contrary – as being the generator of the touristic activity, contributing to an increase of the attractiveness of the multi-religious (multi-denominational) cross-border areas. Summary of the results of the study is shown in the below table.

Table 1. Relationship and types of cross-border ties concerning religious tourism and pilgrimage

Region	The share of religious tourism against other forms of cross-border tourism	Kind of relationship between religious tourism and the border	Types of spatial cross-border ties related to religious tourism

<p>Pomerania (Poland, Germany)</p>	<p>Sentimental tourism 60% Shopping tourism 15% Recreational tourism 10% Business tourism 7% Religious tourism 3%</p>	<p>a) Transit (16%) - Pilgrimage routes (e.g. The Way of St. James) b) Near cross-border traffic (4%) - to the individual Pomeranian religious (cultural) heritage sites – Siekierki, Brzesko, Kamień Pomorski shrines c) National traffic (80%) - within the influence of Catholic sanctuaries (only on the Polish side)</p>	<p>a) Transverse linear bonds (strong and medium-strong), related to the operation of cross-border pilgrimage routes b) Single point-bonds (medium-strong), related to buildings referring to a common history and reconciliation between the communities of both sides of the border (e.g. Siekierki)</p>
<p>Zaolzie and Cieszyn Silesia (Poland, Czech Republic)</p>	<p>Sentimental tourism 40% Cultural tourism 32% Shopping tourism 10% Religious tourism 10% Recreational tourism 5% Business travel 3%</p>	<p>a) Near cross-border traffic (86%) - to places of worship of Saint Jan Sarkand (Olomouc, Skoczów) as well as within the Protestant heritage in the area of Cieszyn Silesia (b) National traffic (14%) – local pilgrimage routes, among others: to Skoczów</p>	<p>a) Multiple point bonds (strong), related to buildings of religious (Catholic) heritage in Poland and the Czech Republic (places of special worship of Saint Jan Sarkand) b) Single point bonds (medium-strong and weak), associated with Protestant spiritual centres</p>
<p>Scandinavia and the Baltic Sea basin (Norway, Denmark, Sweden, Poland, Germany)</p>	<p>Nature tourism 62% Cultural tourism 24% Business tourism 6% Shopping tourism 6% Religious tourism 2%</p>	<p>a) Transit (94%) – associated with the routes of great pilgrimage trails – the Way of St. Olaf and the Way of St. James (b) Distant cross-border traffic (6%) – to the sites of religious heritage located somehow away from the near-border zone (e.g. Trondheim, Uppsala, Roskilde)</p>	<p>a) Transverse linear bonds – medium-strong and weak, associated with the operation of cross-border pilgrimage routes that are currently used as cultural trails</p>
<p>Polish-Belarusian and Polish-Ukrainian borderlands</p>	<p>Sentimental tourism 59% Shopping tourism 21% Religious tourism 10% Cultural tourism 8% Business tourism 2%</p>	<p>a) Near cross-border traffic (79%) to the sanctuaries and holy places associated with the Orthodox denomination (incl. Święta Góra Grabarka, monastery in Żyrowicze) or the Catholic</p>	<p>a) Single point ties (strong), associated with orthodox pilgrimage centres and religious heartlands b) Multiple point bonds (strong), related to religious</p>

<p>(Poland, Belarus, Ukraine)</p>		<p>one (shrine in Trokiele, shrines in Grodno)</p> <p>b) Distant cross-border traffic (15%) – to places associated with the religious worship, especially important for Polish people inhabiting Belarus and Ukraine, as well as to the Islamic centres located in the borderland of Poland</p> <p>c) Transit (6%) – associated with the operation of the Ukrainian Way of St. James</p>	<p>heritage sites (Islamic) - Kruszyńiany, Bohoniki</p> <p>c) Transverse linear bonds - medium-strong and weak, related to the operation of cross-border pilgrimage routes</p>
<p>Catalonia (Spain, France)</p>	<p>Recreational tourism 48% Cultural tourism 28% Religious tourism 12% Business tourism 10% Shopping tourism 2%</p>	<p>a) Near cross-border traffic (42%) - associated with religious centres important for Catalan traditions (e.g. Montserrat, pyrenean monasteries)</p> <p>b) Distant cross-border traffic (31%) – related to the attractiveness of places of worship and religious development and their common awareness far beyond the borders of Catalonia (in its historical perspective)</p> <p>c) National traffic (15%) including travels to holy places without crossing the border</p> <p>d) Transit (12%) - associated with hiking religious tourism trails (including the Way of St. James)</p>	<p>a) Multiple point bonds (strong), related to the religious heritage of Catalonia (Christianity, Judaism) - Montserrat, pyrenean monasteries, Girona</p> <p>b) Transverse linear bonds - strong and medium-strong, related to the operation of cross-border pilgrimage routes and cultural thematic routes (Jewish Heritage Trail in Girona)</p>

Bibliography

1. Duda T., 2014 *Sacral landscape and its influence on the tourism space development in the region (based on the example of Western Pomerania region NW Poland)* in: *International Journal of Religious Tourism and Pilgrimage*, vol. 2, iss. 2 (2014)
2. Duda T., 2016, *Kształtowanie się przestrzeni współczesnej turystyki religijnej na obszarach marginalnych (w oddaleniu od znaczących centrów religijnych i wielkich szlaków pielgrzymkowych), na przykładzie Pomorza Zachodniego*, [w:] *Kultura i turystyka. Sacrum i profanum.* (red.) J. Latosińska, J. Mokras-Grabowska, s. 119-136, Łódź
3. Eskilsson L, Högdahl E., 2009 *Cultural heritage across borders? – Framing and challenging the Snapphane story in southern Sweden*, [in:] *Scandinavian Journal of Hospitality and Tourism* 9, pp. 65-80
4. Gelbman A, 2010 *Border tourism attractions as a space of presenting and symbolizing peace* [in:] Moufakkir O., Kelly I (eds.) *Tourism, progress and peace*, Wallingford ,UK, CABI, pp. 83-98
5. Mikos von Rohrscheidt A., 2009 *Polskie szlaki turystyczno-kulturowe: kryteria i zasady waloryzacji potencjału*, *Turystyka Kulturowa*, Gniezno
6. Sofield T.H.B., 2006 *Border tourism and border communities: an overview* *Tourism Geographies* 8 (2), pp. 102-121
7. Sołowiej D., 1992 *Weryfikacja ocen integralnych atrakcyjności środowiska przyrodniczego człowieka w wybranych systemach rekreacyjnych*, Wyd. Naukowe UAM, Poznań
8. Tölle A., 2014 *Towards a religious cross-border spce. Projects along the Polish-German border*. *Peregrinus Cracoviensis* 24(4), pp. 117-135
9. Wiedenfeld A., 2013 *Tourism and cross border regional innovation systems*, *Annals of Tourism Research*, vol.42, pp. 191-213
10. Więckowski M., 2010 *Tourism development in the borderlands of Poland*, *Geographia Polonica*, 83, pp. 67-81

11. Vidal Casellas D., Aulet Serrallonga S., Crous Costa N., 2013 *Structuration and branding of a religious tourism project: catalonia sacra*, Revista de Turismo y Patrimonio Cultural, Special Issue, vol. 11, nr 3, pp. 135-145
12. Zajadacz A., 2004 *Potencjał turystyczny miast*, Bogucki Wydawnictwo Naukowe, Poznań