

## 観光のための旅行か、豊かな人生のための旅行か オーストリアとドイツの価値重視型地域文化遺産に 関する考察

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# Travel for sightseeing or for an enriching life?

– A Reflection on Value-Based Rural Heritage Tourism in Austria and Germany –

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## Abstract:

This article investigates the question of how rural heritage positions itself in relation to value-based tourism. First, it outlines the evolution of tourism in the direction of more sustainability. In this context, it is emphasized that it is the spiritual dimension that is at the core of human beings. Accordingly, spiritual tourism is able to address our search for meaning in life. On this basis, Viktor Frankl's image of man is presented, and the potential of his teachings for spiritual tourism is outlined. Second, two case-studies of outstanding rural heritage in Austria and Germany are examined. On the basis of interviews with associated parties, the main aim is to clarify which values are cultivated and what kind of tourism offers are made. Initial findings show that the wealthy Austrian monasteries with their rural estates do not necessarily have to make profit from the tourists – while the spots along the German Romantic Road do. In conclusion, spiritual tourism is not a “cure-all” for rural areas, but it has the potential to attract more visitors and enrich them internally.

Keywords: Value-based tourism, spiritual tourism, logotherapy, experiential value, local cultural heritage, DMO.

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## 1. Introduction

### *1.1 Orientation to the topic*

Do you travel for sightseeing or to enrich your life? The title of this paper is, on purpose, worded in a slightly provocative way. Most people may probably answer that of course they wish both – sightseeing and an enriching experience. And yet the author believes that few people really consider the possible depth of their experience or the deeper meaning of their journey. If that were the case, we would already have a different travel culture and different tourism.

One aspect to be considered when discussing fulfilling travel relates to digitalisation and the constant use of social media networking services (SNS). As useful as these technologies and devices are – we can hardly imagine everyday life without smartphones anymore – they are also a source of constant distraction. The attention most of us pay to our little screens makes it difficult for us to go deep and to be fully present when travelling.

Among the first scholars to point out this phenomenon was Gergen, who came up with the term “absent presence” to describe people who are physically present yet socially absent while using mobile phones, “absorbed by a technologically mediated world of elsewhere.” (Gergen 2002, p. 227, in Duffy 2019, p. 71).

In a recent study dealing with social media addiction and the “Fear of Missing Out” among university students, Varchetta and her team get to the heart of the matter:

“Therefore, it seems that most participants focus on their smartphone even when – depending on the context and social conventions – interacting with and/or paying attention to those present would be considered. This could suggest a kind of social withdrawal driven by a preference for virtual relationships at the expense of real ones” (Varchetta et.al. 2020, p. 9/10).

As social trends and tourism are closely intertwined, it is important to pay attention to this development. The idea for the topic of this essay and preceding field research was

conceived between 2017 and 2019. Then the outbreak of the corona pandemic brought all travel (and further research) mostly to a standstill. Since then, for many of us, daily screen time has actually increased further due to teleworking and countless online meetings.

At the same time, in the tourism industry, a discussion about the need for tourism to become more sustainable and to follow the 17 Sustainable Development Goals (SDGs) of the United Nations has gained momentum (World Tourism Organization 2021). Thus, the question of more responsible and meaningful forms of travel becomes more relevant than ever.

The hypothesis of this paper is that meaningful and fulfilling travel is linked to experiential depth and intrinsic values, which go beyond common sightseeing. At the same time, meaningful travel rarely happens on its own. However, it can – and should – be encouraged through appropriate offers by corresponding destinations and Destination Marketing Organizations (DMO).

The rural area of Europe with its rich historical, natural, and cultural heritage, if properly positioned, holds a particular potential for truly meaningful and enriching ways of travel. This applies in particular for religious heritage and pilgrimage tourism, which is no longer limited to denominational believers, but has recently been attracting more and more people in search of a more meaningful life.

The purpose of this paper is to highlight the potential of rural heritage for more meaningful travel. Specifically, the paper at hand deals with famous monasteries of Austria and the Romantic Road of Germany as examples and case-study destinations.

## ***1.2 Research questions and method***

The main research question consists of two parts, (a) and (b):

- (a) How can we travel in a more meaningful and enriching way?
- (b) What role could rural heritage play in this context?

Question (a) is a fundamental question that ultimately goes beyond the scope of this paper. There is, of course, no universal answer to this, as each person will find different answers depending on their interests and inclinations. However, the process of thinking about it can be stimulated.

Question (b) aims to look more closely at the potential of rural heritage in this respect, this time with a focus on European heritage. Taking famous Austrian monasteries and the German Romantic Road as an example, the goal is to find out as follows:

- How do these destinations perceive themselves?

- What values do they represent?
- How do they position themselves in relation to tourism?

By addressing such questions, we can get an idea of the tourism potential that has already been developed, and of where there may still be “untapped treasures.”

In relation to these questions, the methodological approach is twofold.

The first step – based on already known approaches to meaningful travel – is to elaborate further thoughts. The focus is on the teachings of Dr Viktor Frankl, an outstanding neurologist from Austria, who dealt intensively with questions of meaning in life. He also founded the so-called Vienna School of Psychotherapy, called “Logotherapy.” This first step is done in section 2, “Approaches to meaningful tourism.”

The second step – which forms the main part of this essay – is based on site inspections and semi-structured interviews with relevant parties in Austria and Germany.

In Austria, this paper focuses on monastery tourism. The selection of monastery tourism is based on the fact that pilgrimage and monastic tourism are open for everyone, that is on the rise, and, more importantly, that this form of travel allows people to pause and reflect (Suntikul & Buttler 2018). Moreover, Austria has a lot to offer with regard to monastic tourism in rural areas. There already exist comprehensive studies on world-famous European pilgrimage routes, such as Assisi in Italy and Santiago de Compostela in Spain (for an interesting analysis of the latter see Véronique et.al 2018). Instead, this work will deal with less studied, yet significant, spots in Austria.

In Austria, five in-depth interviews with a duration of 40–90 minutes were conducted, with monks, tourism planners, and tourism marketing representatives. For a brief research method overview see Table 1. Further information about the interviews will be provided in “Table 3”, p. 17.

In Germany, this paper focuses on the DMO German Romantic Road (“Romantische Straße”). Of course, the rural area has more to offer than just monasteries, and the Romantic Road, the oldest holiday road in Germany, is a good example of this. Three in-depth interviews with a duration of 20–50 minutes were conducted, with a bus operator, the head of the tourism service of the City of Rothenburg ob der Tauber (a highlight of the Romantic Road), and the managing director of the German Romantic Road itself.

This means that a total of eight interviews were conducted and analysed for this paper. This number may seem small and certainly will only allow for initial conclusions. However, since the interviews were in-depth, thought-provoking expert knowledge was gained.

Research Method Overview		
Step	Content	Sources of evidence (data type)
1	Thoughts on meaningful travel, including a brief review of already existing approaches, inspired by the teachings of Dr Viktor Frankl, Vienna, Austria	<ul style="list-style-type: none"> <li>• Exemplary works of and about Frankl (secondary data)</li> <li>• Written statements by two experts trained in Frankl's therapy (primary data)</li> </ul>
2	Interviews about values and tourist positioning of rural destinations in Austria (monastery tourism) and Germany (Romantic Road)	<ul style="list-style-type: none"> <li>• In-depth interviews with selected stakeholders of both destinations (primary data)</li> <li>• Site-inspections by the author (primary data)</li> </ul>

Table 1: Research Method

## 2. Approaches to meaningful tourism

### 2.1 Why and how people have travelled so far: historical and social context

Travel is as old as mankind. However, travel in ancient times was something completely different from what it is today. Among the earliest journeys – on foot or on horse and donkey – were hunting activities, delivery trips, trade journeys, and war missions. Correspondingly, these journeys were physically hard, were limited to certain professions, and served very pragmatic, worldly purposes of survival (Asamizu, 2005).

Pilgrimage, whether in Europe, the Middle East, or Asia, was the only form of travel that was possible for the ordinary population to some degree. Because it already combined the purpose of religious salvation with an escape from everyday life, it is often called the forerunner of modern travel. Nevertheless, those arduous and dangerous journeys can hardly be compared to the modern tourism of our days (Ibid).

Travel for education and pleasure began in Europe during the Renaissance. “The Grand Tour”, as this trans-border adventure was known, was limited to the sons of noble and upper-class families (Zuelow, 2016).

Subsequently, while travel itself is very old, modern travel for recreation, leisure, and fun only started after the Second World War. With the acceleration of industrialisation and technological progress, road and rail networks, and finally international air travel, what we now call “mass tourism” became possible and affordable. The decades of high economic growth from the 1970s brought sand- and beach tourism to blossom. This can still be experienced today on many Mediterranean coasts or in Thailand, for example (Ibid).

This form of mass tourism, especially package tours, has caused enormous environmental damage and has contributed to landscape degradation of whole coastlines (e.g. Costa Blanca, Spain). Therefore, mass tourism has been increasingly criticised for being all about fun and

pleasure, with little regard for local nature and culture.

Figure 1. shows the exponential growth in global tourist numbers since the 1950s. From the 1980s onwards, the number of travellers rose sharply. With this, environmental and social impact, such as overdevelopment, urbanisation, destruction of natural habitats, and social exploitation also increased.

As a reaction to such environmental destruction and reckless social behaviour, a growing environmental consciousness gave birth to ecotourism in the 1980s. A global political landmark was the United Nations Conference on Environment and Development, Rio de Janeiro, Brazil, in 1992. This ‘Earth Summit’ has achieved a great deal for nature and biodiversity conservation (UNCED 1992). Concepts of “sustainability” and “sustainable development” have developed further since then.

Ultimately, this process has also led to more sustainable and meaningful concepts of tourism (Toko 2018). In this paper, this process is called evolution of value-based “green tourism” and explained below.

## 2.2 Progress towards improved forms of travel: the evolution of “green tourism”

The following terms – ecotourism, agritourism, and sustainable tourism – all relate to “green tourism”. However, clear demarcations and universal definitions are difficult to find. Nevertheless, all these forms of tourism are value-based, and thus, from the perspective of tourism ethics, can be regarded as a clear step forward in comparison to the mass or “sea, sand and sun” tourism of the 20<sup>th</sup> century mentioned by Weaver (2001). In the following, let us take a quick look at all three types:

“Ecotourism” evolved from the environmental movement of the 1980s and has long been characterised by idealism. Ecotourists want to save the world. Indeed, it has made significant contributions to the protection of nature and biodiversity. According to The International Ecotourism Society:

“Ecotourism is responsible travel to natural areas that conserves the environment, sustains the well-being of the local people, and involves interpretation and education” (TIES, 2015).

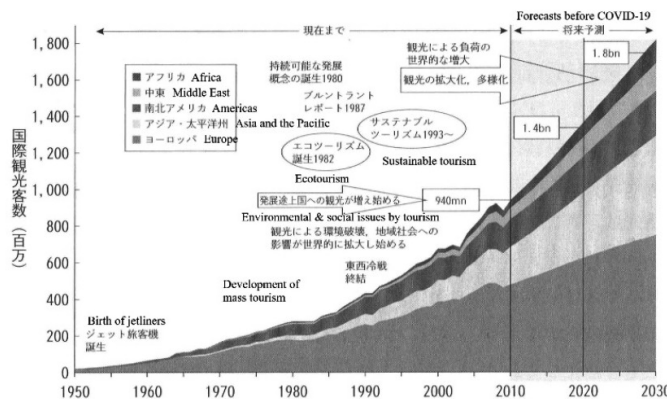


Figure 1: Exponential growth in global tourist numbers for 70 years. Source: Toko (2018), edited by the author.

Despite its positive features there has been also criticism that ecotourism uses the infrastructure system of mass tourism, such as a CO<sub>2</sub> emitting aircraft. Also, natural landscapes promoted by ecotourism can encourage an influx of mass tourism which does not necessarily follow ecotourist principles.

“Agritourism” serves the longing of many urban dwellers for the “lovely countryside.” It lets us experience the countryside first-hand, enjoy local products, and participate in farming activities, such as harvesting, fruit-picking or feeding livestock. It also provides additional income for farmers and contributes to community-based rural revitalization (Lane & Kastenholz, 2015). At the same time, farmers cannot always afford investment in proper tourism facilities, such as lodging, sanitary facilities, safety standards, or accessibility, and sometimes lack expertise in dealing with tourists. Also, weak transport public infrastructure, especially in remote areas, can make it difficult to access farms without cars.

Finally, “Sustainable tourism”, the latest concept of a “better” tourism, has the great advantage that it is no longer about “green dogmatism”, but about systematic improvements of environmental and social standards that permeate all areas of tourism. Whoever seriously decides in favour of sustainable tourism has to include economic, social, and environmental aspects into the whole supply chain. Still, there exists a “jungle” of labels in various countries, which means a lack of transparency for the tourists. Now, with the Global Sustainable Tourism Council and its GSTC Criteria becoming popular on a global scale, there is hope that this situation will further improve in the near future. The following overview is based on relevant literature but also includes the author’s point of view (Table 2).



The evolution of value-based forms of “green tourism” (made by author)		
Tourism type	Key-Characteristics	Exemplary academic references
Ecotourism	<u>Strong points:</u> <ul style="list-style-type: none"> <li>• Protection of nature and biodiversity</li> <li>• Experience of unspoilt nature</li> <li>• Environmental education of both visitors and tourist guides</li> <li>• Raising awareness of the value of nature</li> </ul>	<ul style="list-style-type: none"> <li>• Weaver (2001): Ecotourism in the Context of Other Tourism Types</li> <li>• Honey (2008): Ecotourism and Sustainable Development</li> <li>• The International Ecotourism Society (TIES) 2015: What is ecotourism?</li> <li>• Stronza et.al (2019): Ecotourism for Conservation?</li> </ul>
	<u>Weak points:</u> <ul style="list-style-type: none"> <li>• Uses the infrastructure of mass tourism</li> <li>• Can also destroy nature as it encourages mass tourism to natural landscapes</li> </ul>	
Agritourism or rural tourism	<u>Strong points:</u> <ul style="list-style-type: none"> <li>• Protection of traditional cultural landscape</li> <li>• Experience of the countryside</li> <li>• Additional income for farmers</li> <li>• Rural revitalization (community-based)</li> </ul>	<ul style="list-style-type: none"> <li>• Edani, H. (2012). Conservation and Management of Cultural Landscapes</li> <li>• Lane, B. &amp; Kastenholz, E. (2015). Rural tourism: the evolution of practice and research approaches</li> <li>• Chase et.al (2018): Agritourism: Toward a conceptual framework for industry analysis</li> </ul>
	<u>Weak points:</u> <ul style="list-style-type: none"> <li>• Lack of investments in tourism facilities</li> <li>• Lack of expertise in dealing with tourists</li> <li>• Weak transport infrastructure, remote spots, often only accessible by car</li> </ul>	
Sustainable tourism	<u>Strong points:</u> <ul style="list-style-type: none"> <li>• Comprehensive approach: economic, social and environmental aspects are included</li> <li>• The whole tourism industry and supply chain is involved</li> <li>• Benefits outweigh costs in the medium and long term</li> </ul>	<ul style="list-style-type: none"> <li>• Holden, A. (2016). Environment and Tourism</li> <li>• Toko, A. (2018): Sustainable Tourism from the perspectives of the Earth sustainability</li> <li>• Rasoolimanesh et.al (2020): A systematic scoping review of sustainable tourism indicators</li> <li>• Scherf, K. D. (2021): Creative tourism in smaller communities</li> <li>• Global Sustainable Tourism Council (2021): GSTC Criteria</li> </ul>
	<u>Weak points:</u> <ul style="list-style-type: none"> <li>• A "jungle" of labels, lack of transparency</li> <li>• Trendy term, greenwashing of trip offers that are not really sustainable</li> <li>• Realisation requires investments and hence involves short-term financial loss</li> </ul>	

Table 2: Evolution of “green” (value-based) forms of tourism

In conclusion, these forms of green tourism play an important role in using the resources and potential of rural areas in a better way. As valuable and important as this development may be, the next step in the evolution towards meaningful tourism is not only to meet external needs (of nature and the environment, tourists, and local people) but to further incorporate inner needs and the spiritual dimension of human existence into the travel experience. This brings us to the actual topic and core point of this section.

### 2.3 A new level of value-based travel: “spiritual tourism”

According to Norman (2012), “spiritual tourism” is marked by self-discovery and wellbeing maintenance as well as seeking healing for the soul. In other words, spiritual tourism embodies a holistic approach that combines and, at best, harmonises the external physical

journey with an inner journey.

Smith & Kelly (2006) use “holistic tourism” as an umbrella term, to which they assign spiritual and other forms of tourism. They not only define spiritual and religious tourism, but also classify wellness tourism and alternative healing practices (such as spa treatments, herbal medicine, yoga, massage, acupuncture, etc.) as holistic tourism. Please refer to their work for detailed terminology.

In this paper we will mainly use the terms “spiritual tourism” and “religious tourism.” Before their similarities and differences are briefly discussed, let us return to the work of Smith & Kelly, because they make an important point right at the beginning:

Escapism has arguably always been an important element of tourism, but the visitor gaze has usually been externally rather than internally directed. However, the growth of the holistic tourism sector suggests that there is an increasing desire to focus on the self rather than the ‘Other’, and ‘existential’ rather than ‘objective’ authenticity (Wang 1999). This represents escapism of a different kind – a paradoxical desire to escape but in order to ‘find’ oneself!

Smith & Kelly (2006, p. 15)

There is no better way to sum it up. In the following, it will be shown even more clearly why spiritual tourism – transcending the boundaries of traditional religion – can make an important contribution to the further development of value-based tourism.

Since the terms are often used synonymously, when we talk about “spiritual tourism” and “religious tourism”, it is necessary to clarify in advance what is meant by them.

Both forms have in common that visitors who join “spiritual tourism” or “religious tourism” activities are motivated to connect to a higher source. However, emphasis in religious tourism is rather on prayer and faith community – a collective worship as a follower of a certain religion.

While spiritual tourism also involves belief in a higher source (such as prayer), the emphasis here is on a personal path and practice, which is directed inwards. This definition serves only as a point of reference. A clear separation is not always possible, nor is it necessary, because there are also overlaps, and people of various backgrounds and personalities cannot simply be divided into two groups.

The crucial point is rather to create offers that enable the visitor to experience and feel the inner self beyond the boundaries of religious denominations. It is all about allowing people to break out of a restless everyday life and come back to true contemplation. This is because deep down we are searching for meaning, which is becoming more and more

difficult to find in today's times of permanent media exposure.

Maslow (1943) showed that people's motivation in life relates to various human needs – in addition to basic physical ones. At the top of the pyramid, what he calls “Self-actualization” and “achieving one's full potential” relates to “spiritual needs” that can be served by spiritual tourism (Figure 2). Hysa & Mansi (2020) mention that all these stages relate to fulfilment and happiness.

In a similar way, but even more deeply related to the search for meaning, are the teachings of Viktor Frankl, which can give us valuable hints for a fulfilling life and meaningful travel. This will be discussed in the last part of this section.

#### 2.4 The teachings of Viktor Frankl and their potential for spiritual tourism

The Austrian physician and psychiatrist Professor Dr Viktor Frankl (1905–1997) provides fundamental advice for a more meaningful life. He founded logotherapy and existential analysis, which is often referred to as the “Third Viennese School of Psychotherapy.”

One of his most famous works is “A Psychologist Experiences the Concentration Camp”, in which Frankl, who came from a Jewish family, describes his experiences in four different Nazi concentration camps, including Auschwitz, during the Second World War (Frankl 1946). In his sometimes tormenting descriptions, Frankl makes it clear to the reader that despite the worst external circumstances, his inner attitude saved him from death and gave meaning back to his initially seemingly senseless survival (as the rest of his family was killed in the concentration camps, after the war, he came back to freedom as a lost man).

Frankl sees human existence basically on three levels: (1) body (physiological functions), (2) mind (emotion and thought), and (3) spirit (higher meaning, our calling, service to the world). His explanatory model of human reality, simple at first glance but profound in its implications, may also help to understand the position and role of

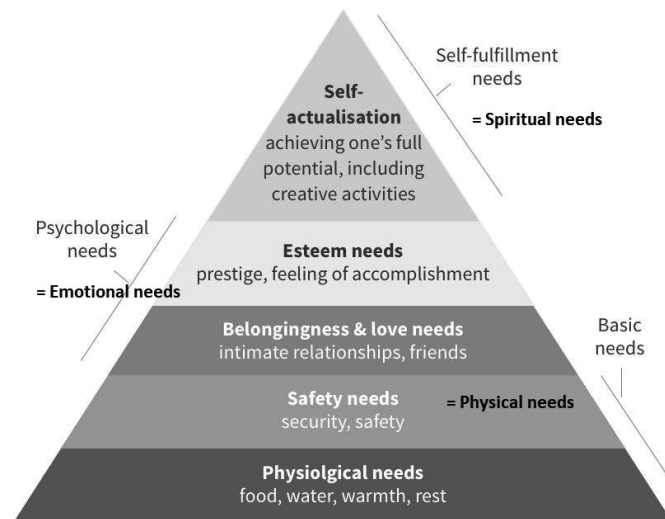


Figure 2: Maslow's Hierarchy of Needs. Source: Hysa & Mansi (2020), originally drawn from Maslow (1943), edited by the author.

spiritual tourism. At this point, we may ask, since spiritual tourism is – at least partly – related to religion, can Frankl's approach be useful for the further development of this form

of travel? Or, is there a link between Frankl's logotherapy and religion?

In the appendix of his well-known book “Man in Search of Meaning”, Frankl explicitly addresses the relationship of logotherapy with religion. Although the details cannot be elaborated here, his basic idea can be summarized as follows: logotherapy, although a clinical form of psychotherapy, trusts in a higher sense or “Supernatural” that becomes accessible through the spiritual dimension of human existence. This higher sense can be regarded as an intersection with religion (Frankl 1959, 1975).

At the same time, Frankl also clearly demarcates his teachings from institutional religion and theology. In short, logotherapy is *not* following denominations, commandments and religious dogmas in a strict sense. It is not the Ten Commandments of the Christian Bible or the wise words of Buddha that are binding for logotherapy. Of course, everyone is encouraged to study and learn from such unique world teachings. However, for Frankl, “right” and “wrong” are rather determined by the individual human conscience, to which everyone has access who senses and listens within oneself. Our conscience is the compass for one's own decisions and actions. In other words, the human being remains responsible for himself and his decisions, in particular, how he responds to life's challenges (Ibid).

In view of Frankl's impressive life and teachings, the author asked himself the following question: Can Frankl's teachings also help us with developing spiritual tourism, in our search for more responsible and fulfilling forms of travel, a deeper encounter with ourselves and other people, and other places?

Since Frankl did not explicitly comment on the topic of “meaningful travel” or even “spiritual tourism,” the author of this paper interviewed two experts and logotherapists, who have been professionally involved with Frankl's teachings for decades, to provide written comments on his ideas.

The first interviewee is Ms. Johanna Schechner, Master of Science, living in Vienna, who is a speaker, seminar leader and psychotherapist for logotherapy and existential analysis. She is also a leading board member of the Viktor Frankl Centre Vienna.

The second interviewee is Ms. Kayao Katsuta, Doctor of Philosophy, living near Munich, licensed psychotherapist for logotherapy, founder of the Logotherapy Seminar in Japan (2001), and Japan Logotherapy Association (2008).

As a rule, interviews are usually anonymized. However, the author believes that the contributions are so in-depth and personal in style, that he was reluctant to anonymize it. Both experts agreed explicitly to the publication of their names, and the author thanks them very much.

The following part is therefore structured in the manner of a written interview. The survey was conducted in German language. The author has translated the answers of the two experts (slightly shortened) into English to the best of his knowledge and belief.

The author's hypothesis, five formulated topics, and correlated questions are personal thoughts, to which the two interviewees have added their own. In other words, since it is a question of penetrating into a new field of research, empirical proofs are still pending. The point is to make a start, and the reader is kindly asked to study the last part of this section in that understanding and spirit.

## **Hypothesis**

The hypothesis of this work is that in everyday life, we tend to live on the "outside", completely identified with and attached to the material world. It is deliberately written, "we tend", because ultimately everyone can only answer this question for her- or himself.

On the other hand, contact with our inner self, or spiritual heart, is rather limited, with the consequence that we cannot appreciate our lives to the fullest. This statement refers to professional life, everyday life and our travel behaviour; thus, to our entire lifestyle.

However, the pursuit of happiness in the outside world, including travel, may prove to be an illusion. We need, similar to drugs, a higher and higher dose of stimulation (in form of more exciting events, extreme sports, luxury etc.) to feel happiness in the short term.

Accordingly, we should create opportunities for those who want to rediscover "inner treasures" for themselves. Not only sightseeing, but developing a sense of place and getting involved with the other person is key. Instead of visiting as many places as possible, it might make more sense to visit and experience fewer destinations, but in full presence and calmness.

Moments of silence, mindfulness, or meditation, a method that suits us individually may help us to slow down. Thus, it is important to create appropriate offers here that can be integrated into different forms of travel. That is, in addition to existing religious pilgrimage tourism, we could further develop the concept of spiritual tourism or integrate such moments of silence into common cultural tourism. And it is the subject of this work to find out what kind of understanding and values are necessary to create appropriate travel offers.

## **Question 1: The way we experience the journey**

**Poggendorf:** How can we build the bridge from the outside (physical world) to the inside (spiritual heart) when traveling? How can we combine "outside" and "inside" in a meaningful way, also from the perspective of logotherapy?

**Schechner:** To answer this question, it is necessary to distinguish between “to have” and “to be”. Our psyche drives us to be happy, our body wants to have all the comforts. If a person goes on holiday with this demand, with this great expectation, disappointment is almost inevitable. He makes himself dependent on his wishes being fulfilled.

If, on the other hand, he confidently asks himself the question: what kind of person do I want to be in my free time? How do I want to encounter the country, the people, nature? In this way, the success of the holiday remains in his hands. He is not a victim of circumstances, but a co-creator of his journey – in freedom and responsibility.

This also means that he sees his holiday as a gift and regards every experience and every relationship with gratitude. He knows that nothing can be taken for granted and is therefore full of gratitude. This can outweigh a lot of negativity. Memories live in the heart and cannot be consumed. Experiences lift and inspire the person, making him more inclined to contribute. Looking beyond our own horizons refreshes us and we are more inclined to pass on joy. Here we should also mention anticipation before the trip, sharing during the trip, and after-joy after the trip!

## **Question 2: Obsession with excitement and thrills**

**Poggendorf:** Fun and happiness are sought on the outside because we are very fixated on the outside. Examples:

- Perfectly styled hotels and luxury “all-inclusive resorts”
- More and more shopping facilities, malls, and products
- An ever-widening range of leisure activities and holidays, e.g. simply hiking up a mountain or swimming in the sea is no longer enough for many people
- Nowadays, more and more exciting things are needed, such as hot air balloon rides, mountain bike tours, white water rafting and so on and so forth.

In view of such social trends, the question arises: can we still simply enjoy a holiday destination without “thrills”? Or do we constantly need distractions and activities to (unconsciously) avoid meeting and feeling our true self? Are we afraid of experiencing ourselves in silence, because then, we might feel an inner emptiness and a lack of meaning?

Schechner: Man is a being in search of meaning. If he does not find it, he looks for substitute satisfactions. The hypertrophic travel offers fall into this category. They aim at the desire to have, at serving greed, and in the worst case, will awaken additional needs and dependencies that the person did not have before the trip. The need for meaning, however, which is what makes a person a human being in the first place, is left empty-handed. The person is lost in the masses. Individual access is not possible. Frankl's image of man is

confirmed when the person slides into depression, addiction and aggression due to a lack of meaning.

In principle, every person feels what really counts, it slumbers intuitively in people – they can wrestle and live out aspects of meaning from every situation for themselves and their environment, on their own responsibility. Successful holidays and journeys are those where the person adopts such a self-responsible attitude. The responsibility for how a journey is experienced remains with the person who experiences it.

### **Question 3. Acting on one's own responsibility**

**Poggendorf:** With group travel, people largely hand over personal responsibility to tour operators. You follow the guide or are fed in an all-inclusive resort. Or, as the latest trend, you literally follow the photos posted by so-called “influencers” on Instagram. Actors or stars now decide our destination, and tour operators are quick to pick up on the trend to do good business.

How can we act responsibly when travelling and how can Frankl's teachings guide us?

**Schechner:** Conscience guides us according to the parameters of meaning or pointlessness. Being able to sense exactly what needs to be done now is what sets us apart! Creativity is a mental attribute that can herald a change of perspective! Instead of luxury food: home-cooked food, instead of air travel: rail trips. Instead of mass mountaineering: individual hikes with self-sufficiency, etc.

### **Question 4. Consumer-driven mindset vs. an experience-oriented mindset**

**Poggendorf:** Everything is consumed or bought with money: Destinations, tourist facilities, services, products, nature and landscape. Where (almost) everything can be bought, there is often a lack of respect and appreciation. Much remains hedonistic, superficial and business-like. You pay, have fun and just want to enjoy life, following the motto “After me, the deluge!” Therefore, how can the search for meaning succeed nowadays? How can we find meaning during our travels?

**Schechner:** In this context, Frankl speaks of the “provisional attitude of existence”, one of four crisis-prone attitudes of society all over the world. It describes an irresponsible, carefree life without regard for fatalities. Environmental pollution and destruction, addiction and violence problems, etc. are the consequences.

Therefore, it is our personal attitude and approach that is required in every concrete situation! The necessity of the individual opens up perspectives of meaning! You shape yourself with what emanates from you. We all live a role model, also as tourists. Fulfilment of meaning succeeds in creation, in experience, in relationships and in upright suffering in

the face of the unchangeable through my attitude and approach to it.

**Katsuta:** From the perspective of logotherapy, travel – apart from business travel – means an action to realise experiential values. What are experiential values?

Frankl formulates three main roads to finding meaning in life:

1. Creative values (*homo faber*)
2. Experiential values (*homo amans*)
3. Attitudinal values (*homo patiens*)

1. **Creative values** are realised by carrying out a task, whether spiritual, mental or physical, whether professional or voluntary. It is an action from the human being into the world.

2. **Experiential values** are realised by experiencing something and finding the experience fascinating and valuable – e.g. listening to music, reading books, meeting people, having good conversations, loving someone, meditating or looking at beautiful landscapes. It is the openness of the human being to be impressed by people and the world.

3. Frankl considers **attitudinal values** to be the highest faculty of the human spirit. In the case of an unchangeable event of fate, man cannot change his actual situation, but he can try to adjust to it and thus make his attitude meaningful. It is the power of the human being to transform suffering into achievement, guilt into reparation and even deal with death (e.g. Frankl in the inhuman situation in the Nazi concentration camp).

In my opinion, travel belongs to category 2, because people go on a journey to experience something – whether it is commercial or spiritual.

So, I think the question of whether or not a person experiences something valuable on their journey, whether they are moved inwardly or find some new meaning in the process, ultimately depends not on the external factors of where one travels, how the journey is designed or what is offered along the way, but much more on the personal attitude of the individual traveller.

Frankl did call these three categories of values “three ways to find meaning.” But the point we must not forget is that there is never “meaning per se.” The meaning we grasp concretely “here and now” is exclusively “the meaning of this situation” – of this unique and singular human being in this unique and singular situation. In extreme terms, meaning changes from one moment to the next.

In this respect, “finding meaning” for Frankl has nothing to do with a state of the soul worth striving for or the goal of spiritual exercises – such as “enlightenment” in Zen meditation, since it is “trans-subjective.” In every situation, a meaning calls us and asks us



to carry it out. For example, when Prof. Poggendorf has to prepare at the university for the next day's lectures, he voluntarily works overtime to get this work done. But if now his wife calls and asks him to come back home right away because his father-in-law is not well, what will he do then? A call of sense is not a moral prescription. Prof. Poggendorf can decide for himself how he will act. His decision always depends on the situation, how seriously his father-in-law is ill or how important it is to prepare for tomorrow. Which sense he chooses here always depends on what he feels more responsible for at that moment.

Therefore, according to the logotherapeutic approach, one would not express it like this: "What meaning can I find in my journey at all?" but rather as follows:

"How do I design my journey so that it is experienced meaningfully and cherished valuably?"

To realize meaningful travel in its truest sense, both from individual travellers as well as the providers (travel agencies, guides, travel literature, local tourism organisations and authorities, etc.), more creativity and responsibility is required from now on.

Through a journey we experience something foreign. We broaden our horizons through encounters with what was unknown to us until now – be it people, nature, lifestyle, stories, food or tradition. This enriches our own lives when we appreciate these experiences and recognise their values. If a traveller succeeds in doing this, he will certainly think: "My journey was very meaningful."

### **Question 5. Spiritual values beyond religious institutions**

**Poggendorf:** Are there spiritual values beyond religious institutions? And if so, how can those be communicated and experienced, also while travelling? Not moral sermons, but values that we can feel or decide on ourselves should form the framework of new spiritual tourism. Which ones might that be?

**Schechner:** Frankl compares the different denominations to the letters in the alphabet. We need all the letters to formulate the languages. All are important, none may be missing. It is the same with the religious denominations: the highest respect for each! In the final analysis, all people are united by the longing for love, logos and super-sense. Discovering this higher longing on a journey opens the heart. It touches young and old!

To sum up, in this written expert survey, core issues of tourism ethics, responsible travel, and experiences of meaning were addressed as follows:

- The way we may experience the journey, depending on our perceptions
- Experiencing true meaning, instead of obsession with excitement and thrills

- Acting on one's own responsibility, instead of passively following the latest trends
- An experience-oriented mindset vs. a consumer-driven one
- Spiritual values that go beyond religious institutions and instructions

This being said, the author wishes to avoid possible misunderstandings. These issues and his critical remarks on mass and resort tourism are not a moral code. Basically, everyone is and should be free to travel as he wishes.

At the same time, in today's world, we are increasingly asked to be able to make conscious choices and to be responsible for our own decisions, which remains often challenging. In order to deal with such challenges, offering mental stimulation and value-based guidance is a major intention of this work.

In summary, section 2 of this paper has traced the evolution towards more sustainable and meaningful tourism. While in ancient times travel was only possible on special occasions, in the 20<sup>th</sup> century it developed into a hedonistic mass phenomenon. As a reaction to increasing environmental degradation, forms of green tourism have been establishing themselves. Specifically, ecotourism, agritourism, and sustainable tourism have been presented.

Certainly, green tourism is a significant step towards more sustainability and meaningful action. In the long run, however, we can only preserve the external environment if we also nourish our inner nature. In addition to physical and emotional needs, it is the spiritual dimension that is at the core of human beings. Spiritual tourism, which pursues the purpose of coming to rest and going inwards, is able to address our spiritual needs and search for meaning in life.

It is important to note that the spiritual tourism discussed in this paper focusses on contemplation that goes beyond denominational religions and pilgrimage tourism in a narrow sense. Not religious doctrines, but self-responsibility is at the heart of considerations. On this basis, Professor Viktor Frankl's image of man, within logotherapy, has been introduced, and through the written statements of two Viktor Frankl experts, the potential of his teachings for spiritual tourism has been revealed.

In the third and last part of this paper, which presents case-studies in Austria and Germany, the aim is to find out what values outstanding rural religious and cultural destinations represent and what kind of tourism offers they have been developing already.

### 3. Case-studies of Austria and Germany

#### 3.1 Austria: Pilgrimage and Monastery Tourism

If we want to come to rest and go inwards to find (new) meaning, in Europe, pilgrimage and monastic tourism are a natural choice. Monasteries are usually enclosed by walls and built away from the hustle and bustle of the cities. However, this does not mean that guests (and nowadays tourists) are not welcome.

O’Gorman (2018) explains in detail about a culture of hospitality, especially in Benedictine monasteries, due to the teachings of Benedict of Norcia, Italy (480–543). Benedict taught that all guests should be received warm-heartedly, as if they were Christ himself (Ibid). Benedict holds a prominent position and has been considered to be the father of pilgrimage and monastic culture in Europe.

Against this historical background, the main case-study site chosen for this study is the Cultural World Heritage site and Benedictine Abbey “Stift Göttweig”, situated on a hill on the Danube River in the famous Wachau county, Austria, which is also a World Heritage area as a whole (Figure 5). The Abbey is surrounded by traditional cultural landscape and has large estates, such as forests and vineyards. Further information about Stift Göttweig can be found on its homepage (Stift Göttweig 2021).

Another famous monastery on the Danube, “Stift Klosterneuburg” near Vienna, serves as a reference, to better understand the statements of the monk of Göttweig. Both monasteries have a 900-year history and are outstanding cultural monuments with active monasticism. They possess their own extensive estates with forestry and vineyards, and have a high cultural and religious significance for Austria and the whole of Europe.

Austria also has a significant network of pilgrimage routes, including the Way of St. James, which leads via France to the famous route of Santiago de Compostela in Spain. In



Figure 3: Austria in Europe, © smarterpix.com / rbiedermann



Figure 4: Lower Austria, © smarterpix.com / werbeantrieb81

addition, it has its own pilgrimage destinations in the European Alps, especially “Mariazell” (Marian devotion). Not only representatives of the monasteries themselves, but also of relevant marketing organisations were interviewed.

### 3.2 Germany: Germany's most famous holiday route, the Romantic Road

In Germany, when one thinks of cultural heritage and tourism in rural areas, the Romantic Road immediately comes to mind – along with the German Rhine Valley (Figure 6).

In 1950, in the state of Bavaria, which was part of the American occupation zone after World War II, the Romantic Road opened as the first holiday road of the Federal Republic of Germany. However, its forerunner actually existed since 1900 as “German Travel Route No. 1” (Wünschenmeyer 2019, Table 3, interview No. 8).

Through the work of committed mayors, a 460 km long route, from Augsburg in the North to Füssen and Neuschwanstein Castle in the South, was developed as Germany's top DMO of the time (Romantische Straße 2021, Figure 9).

Along this route there are many historical sights and picturesque places to enjoy (Figure



Figure 5: Benedictine Abbey Stift Göttweig in an outstanding rural setting near the River Danube © Stift Göttweig / OEBH

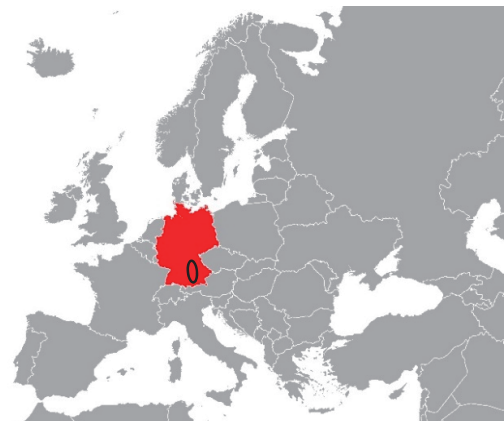


Figure 6: Germany in Europe, the oval shape shows the location of the Romantic Road © same as in Figure 3



Figure 7 Burgtor (Castle Gate of the Middle Ages) © Rothenburg Tourismus Service



Figure 8: Map of Rothenburg ob der Tauber and the Tauber Valley, © Rothenburg Tourismus Service

9). During the occupation, American soldiers invited their families and relatives from the United States. Later, inbound tourists from other countries followed, in particular, Great Britain, the Netherlands, Japan, and, recently, China.

The town of Rothenburg ob der Tauber with its completely preserved medieval townscape and fortifications is one of the highlights along this route (Figure 7, Figure 8). Rothenburg is also noted for the lovely rural scenery of the Tauber Valley with its unique “mill landscape” – an accumulation of various mills from pre-industrial times. Rothenburg’s scenery represents the symbolic image of this region and therefore has been chosen as a destination for conducting interviews.



Figure 9: Course and venues of the Romantic Road in Bavaria, © <https://www.romantischestrasse.de/>

### 3.3 Half-structured in-depth interviews with key stakeholders

In the following, first of all, interviewees and their organizations are briefly introduced. Subsequently, the evaluation procedure of the interviews is presented. The first five interviews were conducted in Austria in 2017. As mentioned earlier, the Benedictine monastery and World Heritage Site “Stift Göttweig” in the Wachau county of Lower Austria was the focus of the research.

From the monastery itself, a senior administrator – responsible for the cultural and tourism operations – and the prior of the monastery – the abbot's deputy monk – were interviewed. As a reference, a monk from the famous monastery “Stift Klosterneuburg” was also interviewed.

#### a) Interviewees (and organisations)

Table 3 shows in detail which persons and institutions were interviewed.

In order to also capture the marketing perspective, the managing director of “Klösterreich” (the leading marketing platform of monasteries open to tourism in Austria), as well as a senior employee of “Niederösterreich Werbung GmbH” (the DMO of Lower Austria) were interviewed.

In addition, an interview with a regional planner from the “Knollconsult Umweltplanung ZT GmbH” planning office, which has done a lot of work in the field of pilgrimage tourism planning, completed the picture. For details, please see interviews 1-5 in Table 3. The last three interviews were conducted in Germany in 2019. Since a special bus service is considered a trademark of the German Romantic Road, which is otherwise accessible only by cars, the owner and CEO of this bus company was interviewed first (“EurAide Bus

GmbH”).

Next, at the chosen exemplary spot along the Romantic Road, the town “Rothenburg ob der Tauber”, the director of the local tourism department “Tourismusservice Rothenburg” was interviewed.

Finally, in Dinkelsbühl, the managing director of the DMO German Romantic Road was interviewed. The office of the Romantic Road is responsible for the implementation of decisions of DMO members, its external presentation, quality checks on site, and marketing activities of the Romantic Road as a whole. For details, please see interviews 6–8 in Table 3.

### b) Interview evaluation procedure

This research is a *qualitative approach* – thus it is not based on quantitative data collection. Certainly, the qualitative in-depth interviews were conducted with the help of prepared questions; however, on the spot, the implementation was nevertheless rather free, in order to be able to deepen emerging topics of conversation individually. For this reason, not all questions were asked (equally) in every interview. Therefore, unlike a formal questionnaire sheet, the interview questions cannot be reproduced in a standardised way.

Conducted in-depth interviews		
No.	Destination (location)	Institution / role of the person / date / [interview duration]
1	Austria, Klosterneuburg (near Vienna)	Monastery “Stift Klosterneuburg”/ monk / 2017-08-29 / [46:30 minutes]
2	Austria, Göttweig (near Krems)	“Klösterreich” (marketing platform) / Managing Director & Monastery “Stift Göttweig”/ Senior Administrator / 2017-08-30 / [41:27 minutes]
3	Austria, Krems	“Knollconsult Umweltplanung ZT GmbH” (environmental planning office) / Regional Planner / 2017-08-30 / [48:44 minutes]
4	Austria, Göttweig (near Krems)	Monastery “Stift Göttweig”/ Prior (leading monk) and guests / 2017-08-30 / [1:25:50 minutes]
5	Austria, Vienna	“Niederösterreich GmbH” (DMO of the State Lower Austria) / Managing Director / 2017-08-31 / [1:25:50 minutes]
6	Germany, Würzburg - Rothenburg o.d.T.	“EurAide Bus GmbH” (Bus Romantic Road) / CEO / 2019-09-11 [18:36 minutes]
7	Germany, Rothenburg o.d.T.	“Tourismusservice Rothenburg o.d.T.” / Director / 2019-09-11 [51:90 minutes]
8	Germany, Dinkelsbühl	“Romantische Straße” / Managing Director / 2019-09-12 / [49:10 minutes]

Table 3: Overview of conducted in-depth interviews

However, all interview questions relate to four framing research questions (RQ), which were as follows:

- RQ1: What role do monasteries and other rural destinations play in fulfilling travel?
- RQ2: What kind of tourist offers have already been created or are planned?
- RQ3: What makes a Christian monastery holy? And how do we preserve it as a sacred place?
- RQ4: How do those institutions and destinations position themselves towards tourism?

These research questions were also key for the analysis of the interviews. Although there exist various evaluation methods in qualitative social research, “qualitative content analysis” is one of the most useful methods for systematically breaking down the core content of the interviews for further analysis (Mayring 2000, Gläser & Laudel 2004, Mayring 2019).

Bogner, Littig & Menz (2014) explain the practical use of a category system which, based on the research questions, rearranges the interview text in such a way that content-similar statements from different interviews are bundled in the same category.

With regard to category formation, in principle, two approaches are distinguished:

Method (a) uses predefined categories, to which the transcribed interview texts are subjected to a search for corresponding content (deductive category formation, top-down approach).

Method (b) derives the categories or subcategories from the text itself, during the initial content text review and coding (inductive procedure, bottom-up approach). Although coding is continuously guided by the research questions, this process is less rigid and can therefore incorporate unplanned content that emerges through follow-up questions. For this paper, method (b) was chosen for the analysis of the available interviews, because topics emerged during the talks themselves.

In the past, all texts had to be worked through several times and many coloured post-its had to be added by hand in order to identify relevant passages and to create categories with the same content. Today, modern software facilitates this process of thematic text coding, category formation, and content analysis. Common software on the market is e.g. “ATLAS/ti” or “MAXQDA.”

For the present study, however, the programme “QCAmap” was deliberately used. This is an analysis software developed by Mayring, which, as an online application, has the advantage that it is constantly being updated. It guides the user interactively through each step of the content analysis (Mayring, 2014, 2020). When using this software, each step is technically possible only after the previous one has been completed, whereby gross faults

are largely excluded (QCAmap, 2021). This being said, even though the software is an excellent support tool, it is not a substitute for the researcher's final interpretation of the ideas and content (Bogner, Littig & Menz, 2014).

In practical terms, the interviews were analysed as follows:

1. Complete transcription of the audio recordings
2. Entering the research questions into the system
3. Feeding the complete transcribed interview texts into the QCAmap software
4. Coding of the interview texts (inductive approach)
5. Category formation
6. Analysis (the software creates Excel tables with coded text sections of similar content)
7. Download, translation of key-findings into English, and condensed presentation in tables.

The overall process can be illustrated as follows in three major steps:

Interview evaluation procedure		
Step	Activity	Method
1	<b>Transcription</b> of all interview texts from audio into text	<ul style="list-style-type: none"> <li>• Using “Amberscript” software to transcribe all recorded audios into a first full text draft (<a href="https://www.amberscript.com/">https://www.amberscript.com/</a>)</li> <li>• Check by listening to all interviews again, then manual correction of software transcription errors</li> </ul>
2	<b>QCAmap software application</b> for qualitative content analysis	<ul style="list-style-type: none"> <li>• Feeding the transcribed interview texts into the software</li> <li>• Coding and category formation</li> <li>• Analysis by the software and download of coded text sections</li> </ul>
3	<b>Final summary and interpretation</b>	<ul style="list-style-type: none"> <li>• Review all coded text sections for key messages, translation into English language, and tabulate in subcategories.</li> <li>• Draw final conclusions</li> </ul>

Table 4: Interview evaluation procedure

### c) Results and Discussion (summarised presentation)

In the following, the results of step 3 of the interview evaluation procedure will be introduced and discussed. For each of the four research questions, a table with key statements was prepared. Subcategories are listed in the left column, key points from the interviews in the middle, and direct quotes highlighting important points on the right (Tables 5–8).

First, regarding **Research question 1**, “What role do monasteries and other rural destinations play in fulfilling travel?”, the monk of the Augustine monastery Stift Klosterneuburg mentions the problem of “fading traditional Christian values” in contemporary society (Table 5). His remark is not limited to tourism, but points to a change in social values



of a fundamental nature. Even domestic tourists know less about the Christian faith and the Holy Bible. He admits that the Church has a very old-fashioned system. *And if that doesn't suit someone today, then they just go to the Buddhists or elsewhere* (direct quotation, translated by the author). He also regrets a loss of social ties in modern society, such as membership fluctuation in associations and a high number of divorces. His reference to dwindling social connections in modern Western society is certainly not unfounded. The question is, however, what are the Catholic Church and Stift Klosterneuburg doing to counter this?

With regard to tourism, Klosterneuburg Abbey attracts tourists mainly because of its proximity to Vienna and its impressive buildings, art treasures, the old library, and its famous winery. Indeed, the monastery possesses outstanding classical features for cultural tourism. However, the opening towards a new value-based spiritual tourism still seems to be in its beginnings.

RQ1: What role do monasteries and other rural destinations play in fulfilling travel?		
Sub-categ.	Explanation and Context	Citations of interview-partners (translated)
<b>Fading traditional Christian values</b>	<ul style="list-style-type: none"> <li>• Foreign tourists are automatically confronted with Christian beliefs in every monastery, church, art history museum etc.</li> <li>• However, even domestic tourists often know less about the Christian faith than did previous generations.</li> <li>• The churches, of course, have a very old-fashioned system. And if that doesn't suit someone today, then they just go to the Buddhists or elsewhere.</li> </ul>	<p><i>This problem exists inside all layers of society. That's what the clubs are struggling with, that's what marriage is struggling with. Because these bonds are avoided by most people nowadays.</i></p> <p>Monk at Stift Klosterneuburg.</p>
<b>Guests in the monastery</b>	<ul style="list-style-type: none"> <li>• To <b>convey the message of the monastery</b>, the importance of the monastery over the centuries to <b>present times</b>.</li> <li>• "Guests in the monastery" in different forms</li> <li>• (1) Day or sightseeing guests and (2) overnight guests.</li> <li>• For (2) overnight guests, there exist "<b>retreats</b>": days of silence and reflection, supervised by a priest or a fasting expert, where people reflect on their lives and question their goals in life.</li> <li>• There also exists an offer called "<b>temporary monastery</b>" – this is not touristic, but a form of spiritual accompaniment in living with the monks, having conversations with them, eating with them, and participating at prayer times.</li> <li>• Basically, the mandate of the <b>Benedictine Rule</b> is that one should welcome guests, and this is also true throughout the 900-year history of hospitality at Stift Göttweig.</li> <li>• The monastery is somewhat relieved of thinking about money and profit. To some degree, on the other hand, they are completely normal and have to do business.</li> </ul>	<p><i>Tourism is one of the biggest chapels that the monasteries have.</i></p> <p>Managing Director of the association "Klösterreich" quoting founding chairman Abbot Joachim Angerer</p> <p><i>But it's not about running a business, it's about creating meaning.</i></p> <p>Head of Tourism &amp; Culture at Stift Göttweig.</p> <p><i>People say: Here I feel something beautiful that I might not experience in everyday life.</i></p> <p>Prior at Stift Göttweig</p> <p><i>But nevertheless, it is a place that is not subject to this profit pressure per se. So, I think the people who come to us feel that.</i></p> <p>Prior at Stift Göttweig</p>

<p><b>Search for meaning and orientation</b></p>	<ul style="list-style-type: none"> <li>• The spirit of the Holy Benedict is pointing to the <b>presence of God</b>.</li> <li>• Monastic life, daily life in the monastery means to become aware that we all do daily actions in the presence of God.</li> <li>• A <b>daily structure</b> that allows for <b>breaks</b>, in the form of <b>prayers</b>: Morning prayer, noon prayer, and evening prayer.</li> <li>• “These interruptions through prayer bless my day, and also the people I deal with.”</li> <li>• Fasting actually is not so much renunciation.</li> <li>• Rather, it means coming to the <b>point</b>, to penetrate the <b>essentials</b>.</li> <li>• The effect or consequence of this process is always joy in the end, even if I also become more aware of suffering. But it is the joy.</li> <li>• <b>Tourism-ethics</b> of Austria: There is a lot of development but with a focus on <b>regional products and authentic culture</b>.</li> <li>• Artificial <b>theme-parks</b> such as Disneyland are not wanted or <b>planned</b> for Austria.</li> </ul>	<p><i>Are you aware that we are doing this in the presence of God? Benedict gives us this question and it leads us again and again to the awareness that we live in the presence of God. We pray, we eat together. That is part of the monastic life. The lesson is reading the holy scriptures.</i></p> <p>Prior at Stift Göttweig</p> <p><i>Maybe I should learn to turn off the computer in time so that I can get to the real thing. With whom should I get into conversation again? How do I deal with this and that? To ask these questions simply needs reflection, and when I become aware of it, I live with God and not just beside Him.</i></p> <p>Prior at Stift Göttweig</p>
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Table 5: Condensed interview content related to RQ1

In a notable contrast, the Benedictine monastery Stift Göttweig emphasises its open house and hospitality (compare subtopic “Guests in the monastery” in the chart). Even Saint Benedict himself, the founder of the order, stressed the importance of welcoming and accommodating the guest. The reference to these historical roots seems authentic, as the monastery offers day visits as well as overnight stays in the monastery’s guesthouse. For overnight guests, there also exist special “retreats”: days of silence and reflection, supervised by a priest or a fasting expert, where people reflect on their lives and question their goals in life. These retreats, however, require prior notification and approval by the monastery.

Both the head of tourism & culture and the prior of the monastery emphasise that they are not primarily concerned with business, but with conveying values and meaning.

With regard to the subtopic of a value-based life, the prior emphasises that monastic life, the daily life in the monastery, means to become aware that we all do daily actions in the *presence of God* (compare subcategory “Search for meaning and orientation”). Key to this is a daily structure that allows for breaks, in the form of prayers: Morning prayer, noon prayer, and evening prayer. Without such breaks it may be difficult for people to pause for contemplation.

*These interruptions through prayer bless my day, and also the people I deal with.*

Prior at Stift Göttweig (translated by the author)

Related to the topic of value-based tourism and tourism-ethics of Austria, the managing director of “Niederösterreich” (DMO of the State Lower Austria) explained there is a lot of development but with a focus on regional products and authentic culture which has evolved

over time. By contrast, according to his words, artificial theme-parks such as Disneyland are not wanted or planned for Austria.

Secondly, with regard to **Research question 2**, “What kind of tourist offers have already been created or are planned?”, the most important point to mention is the professionalization of many monasteries in order to meet the demands of modern tourism (Table 6).

Remarkable is a special *marketing platform for monasteries* in Austria and neighbouring countries. The name of the platform is creative and cleverly chosen. It is a combination of the words “Österreich” (Austria in German) and “Klöster” (monasteries), resulting in “Klösterreich” (realm of monasteries), which is – at least for German-speaking visitors – very easy to both remember and relate to.

“Klösterreich” stands for currently twenty Austrian monasteries and four monasteries in neighbouring countries that work together under the brand (Switzerland, Germany, Czech Republic and Hungary). Since 2017, it has developed its current positioning with the slogan “culture-encounter-faith.”

During the interview (No. 2, Table 3), the Managing director of “Klösterreich” emphasises two aspects for successful monastic tourism marketing. Firstly, the monasteries would have to “do their homework”, i.e. fulfil basic framework conditions.

*The Klösterreich brand has quality criteria that every monastery must fulfil in order to be a member. ‘Culture-encounter-faith’ is a very strong term, and practical standards are needed at the parking lot for busses, signs, toilets, a visitor guidance system; these minimum standards are necessary to be available as a sightseeing spot, but also as a partner for overnight-stays of the modern tourist.*

Managing Director of “Klösterreich” (translated by the author)

Secondly, the values for which the monastic culture stands must also be reflected in the wording of the offers.

*We don't say ‘wellness’ but ‘healing hospitality.’ This branding is very important in modern tourism.*

Managing Director of “Klösterreich” (translated by the author)

This also relates to the subtopic “Special offers of monasteries” in RQ2 (Table 6). In addition to classical cultural events, such as exhibitions, classical and pop concerts, and weddings, it is the participation in church services and devotions in the monastery church (especially during open midday prayers) that enables the guest to experience the spirituality of the monastery directly.

A further special offer that monasteries are well positioned for is health treatments in

traditional European medicine. In Europe, monasteries were the forerunners of pharmacies and have always produced herbal medicines themselves (Feder, 2008).

The Sisters of Mary of the Monastery Carmel, another member of the “Klösterreich” platform, have renovated the old Kneipp spas for modern times. In a number of monasteries, there also exist monastery garden tours – guided tours through their herb gardens – and they sell natural herbal products with success in their monastery shops.

In addition, not only do the monasteries themselves attract many visitors, but so do a nationwide network of *pilgrimage paths*. In particular to be mentioned in this context is the Mariazell pilgrimage site in the Alps, where several high-level pilgrimage routes lead, and the Jakobsweg, Via Sacra, and the Wiener Wallfahrerweg, among various historical and new pilgrimage routes.

RQ2: What kind of <b>tourist offers</b> have already been created or are planned?		
Sub-categ.	Explanation and Context	Citations of interview-partners (translated)
<b>Classical offers and guided tours</b>	<ul style="list-style-type: none"> <li>• Monastery tour</li> <li>• Monastic library tour</li> <li>• Art treasure house tour</li> <li>• Winery tour with wine-tastings</li> <li>• Possible future approach: using pieces of art to convey Christian content (again)</li> <li>• Monastery store</li> <li>• Monastery restaurant, cafe</li> </ul>	<p><i>Because there are certainly few comparable things in Austria, even in Central Europe, we attract the most tourists precisely because of the historical and art-historical treasures</i></p> <p>Monk at Stift Klosterneuburg.</p>
<b>Marketing</b>	<ul style="list-style-type: none"> <li>• There has been a great push for professionalization to meet the demands of modern tourism.</li> <li>• DMO marketing via “Klösterreich“ umbrella brand</li> <li>• Positioning: “culture-encounter-faith”</li> <li>• Currently 20 Austrian monasteries and four monasteries in neighbouring countries (Switzerland, Germany, Czech Republic and Hungary) that work together under the brand "Klösterreich"</li> <li>• Trade fair performances</li> <li>• Landes-Tourismus-Destination (DMO) Niederösterreich Werbung, which also coordinates marketing for local destinations all over Austria</li> </ul>	<p><i>The Klösterreich brand has quality criteria that every monastery must fulfil in order to be a member. ‘Culture-encounter-faith’ is a very strong term, and standards are needed at the parking lot for busses, signs, toilets, a visitor guidance system, these minimum standards are necessary to be available as a sightseeing spot, but also as a partner for overnight-stays of the modern tourist.</i></p> <p>Managing Director of “Klösterreich”</p>
<b>Special offers of monasteries</b>	<ul style="list-style-type: none"> <li>• <b>Exhibitions</b></li> <li>• <b>Concerts</b>, e.g. <ul style="list-style-type: none"> <li>○ "Classical under the stars" with Elina Garanca</li> <li>○ Large pop music concert in the courtyard</li> </ul> </li> <li>• <b>Weddings</b></li> <li>• <b>Participation in church services</b> and devotions in the monastery church (especially midday prayer)</li> <li>• <b>Special retreats</b>: Come to rest, self-reflection, fasting, week of silence</li> <li>• <b>Traditional European medicine</b>, health treatments</li> <li>• Sisters of Mary of Monastery Carmel have renovated the old Kneipp spas for modern times</li> <li>• <b>Monastery garden tours</b>, guided tours, herbal products, natural body care products</li> </ul>	<p><i>We don't say ‘wellness’ but ‘healing hospitality.’ This branding is very important in modern tourism.</i></p> <p>Managing director of “Klösterreich”</p> <p><i>And at that moment of the midday prayer - and this is very, very well received - the guest has the opportunity to experience the spirituality of the monastery directly.</i></p> <p>Managing Director of “Klösterreich”</p>

<b>Pilgrimages</b>	<ul style="list-style-type: none"> <li>• Mariazell pilgrimage site in the Alps, of high importance, and destination of several high-level pilgrimage routes.</li> <li>• Jakobsweg, Via Sacra, Wiener Wallfahrerweg, various historical and new pilgrimage routes</li> <li>• Comparatively low financial expenditure compared to classic tourism infrastructure (roads, bridges, hotels, etc.)</li> </ul>	<p><i>You can create quite a bit of leverage with an extremely small investment of resources. Because what do I need besides the spirit of the area and a good signpost? And a few amenities all around? I can really do a lot with 200,000 - 300,000 Euros. Representative of “Knollconsult” Regional Planning Office</i></p>
<b>Domestic and inbound tourism in rural areas</b>	<ul style="list-style-type: none"> <li>• <b>River cabin cruises</b> on the <b>Danube</b> bring many tourists to the monasteries of Melk and Göttweig</li> <li>• <b>Austria’s main slogan</b> is "<b>Land for gourmets</b>".</li> <li>• <b>Culinary enjoyment</b>, regional products, wine, local fruits and dishes, etc.</li> <li>• <b>Cultural enjoyment</b> (heritage sites, exhibitions, concerts, museums)</li> <li>• <b>Enjoyment of the landscape</b> (mountains, forests, vineyards, lakes, gardens)</li> </ul>	<p><i>There’s this ‘Leader Program’ of the EU, which is actually an agricultural funding pot, but where tourism is also covered. Pilgrimage routes are also part of it, with many infrastructure measures, a lot has been developed in the last 20-30 years. Managing director of Niederösterreich Werbung GmbH</i></p>

Table 6: Condensed interview content related to RQ2

Finally, while the monasteries have a spiritual focus, with an emphasis on faith, contemplation, search for meaning and health care, the marketing of the province of Lower Austria has a more secular accent. Austria’s main slogan is “Land for gourmets.” It is based on three pillars:

- 1) Culinary enjoyment (regional products, wine, local fruits and dishes, etc.)
- 2) Cultural enjoyment (heritage sites, exhibitions, concerts, museums, including monasteries)
- 3) Enjoyment of the landscape (mountains, forests, vineyards, lakes, gardens)

Thirdly, with regard to **Research question 3**, “What makes a Christian monastery holy, and how do we preserve it as a sacred place?” some readers might be surprised by this question. However, when it comes to value-based and even spiritual tourism, we cannot remain indifferent to the quality of place – and whether tourism could possibly cause this unique aura of monasteries to be lost.

Several sub-themes emerged in the responses to this question. However, the first priority in the answers was clearly *prayer* and the *monastic community* of nuns and monks.

It was emphasised by both the monk at Stift Klosterneuburg Abbey and the prior at Göttweig Abbey that morning prayers, midday prayers, and evening prayers in the monastery church are public and thus open to everyone. Midday prayer in particular corresponds well with the visiting agendas of tourists and is a popular opportunity to join the prayer service.

*And at that moment of the midday prayer – and this is very, very well received – the guest has the opportunity to experience the spirituality of the monastery directly.*

Managing Director of “Klösterreich” (translated by the author)

The prior of Göttweig Abbey also referred to the “*vita communis*”. This term stands for a monastic common life that has prayer at its centre, and the common table where monks or nuns eat together.

Another aspect of a sacred place is spiritual humility. The prior explains that humility towards God has to do with surrender:

*We modern people always want to do something (or everything), but the ‘sacred’ cannot be done, it can only be experienced by letting oneself in and opening up to what is given to me.*

Prior at Stift Göttweig (translated by the author)

A further aspect that makes a monastery ‘holy’ is pastoral care for the people, the local residents. Both monasteries stressed the importance of this point. Monasteries have always been there for the people of the whole region, not just for themselves in prayer to God.

At the Göttweig Abbey currently 42 monks are living outside in the parishes with their own local churches. The abbey also has a number of priests who provide pastoral care in hospitals and prisons.

Next, the subtopic ‘atmosphere of the place’ was also discussed in context with ‘sacredness’.

For example, the even more famous Stift Melk Abbey nearby already receives 500,000 visitors per year (before COVID-19). For Stift Göttweig, the maximum visitor number in the future is 150,000 to 200,000 per year. According to interview No. 4 (Table 3), that’s where the monastery wants to stop because they want to keep their place as a place of retreat.

*But it’s not about running a business, it’s about creating meaning.*

Head of Tourism & Culture at Stift Göttweig (translated by the author)

RQ3: What makes a Christian monastery holy, and how do we preserve it as a sacred place?		
Sub-categ.	Explanation and Context	Citations of interview-partners (translated by the author)
<b>Prayer</b>	<ul style="list-style-type: none"> <li>• Public daily prayers in each monastery</li> <li>• Morning prayer, midday prayer, evening prayer in the monastery church, especially midday prayer</li> <li>• The “<i>vita communis</i>”. A common life that has prayer at its centre, and the common table where monks or nuns eat together.</li> <li>• Monasteries as places that God chooses, actually through human stories. And that’s why such a place should be able to be perceived as holy. And this is felt by many people who visit these monasteries.</li> </ul>	<p><i>Not only for the Augustinian Order, but for every Christian community: through the common prayer, which should span the whole day, it already becomes a holy place – one performs the prayer quite intentionally in the church where other people can also come. Prayer in the church is public.</i></p> <p>Monk at Stift Klosterneuburg.</p>

<p><b>Spiritual humility</b></p>	<ul style="list-style-type: none"> <li>• Living in the presence of God</li> <li>• Monks pray together, eat together, work together, that is the main part of the monastic life.</li> <li>• Studying the Holy Bible and table readings</li> <li>• Humility towards God – we modern people always want to do something (everything), but the ‘sacred’ cannot be done, it can only be experienced by letting oneself in and opening up.</li> </ul>	<p>... this going into the ‘sacred’ is ...entering into a ... process. Something that is there, that is <u>given</u> to me, precisely something that I do <u>not</u> do. And I experience this presence of God as this: I cannot do the ultimate. Prior at Stift Göttweig</p>
<p><b>Pastoral care for the people</b></p>	<ul style="list-style-type: none"> <li>• Pastoral care is an essential mission of the monastery</li> <li>• And so, it can also be explained why we don't see too many of the monks here now</li> <li>• They are engaging in pastoral care, currently 42 monks are outside in the parishes with their own churches.</li> <li>• They also have priests who, for example, provide pastoral care in hospitals and prisons.</li> </ul>	<p>Through this pastoral task, the monastery also radiates in a certain way into the local population. This is perhaps less relevant for tourism. It does not matter where these parishes are and some are geographically quite far away. But there is a certain bond with the population living there to the monastery, to this central place. Monk at Stift Klosterneuburg</p>
<p><b>Atmosphere of the place</b></p>	<ul style="list-style-type: none"> <li>• For Stift Göttweig, the maximum visitor number in the future is 200,000 per year.</li> <li>• But that's where the monastery wants to stop because they want to keep their place as a place of retreat.</li> <li>• They say that they love their guests, who are not only there for a few hours but also spend days here. They want to offer them a space that suits them.</li> <li>• According to the representative of the Regional Planning Office, the image / building stock and the spirit are key.</li> <li>• <i>All creation belongs to God. But we often do not have this understanding. Thus, we need explicit places that we can call holy</i> (Prior at Stift Göttweig)</li> </ul>	<p>Our guesthouse is very important to us, that the youth is there, that contemplation is possible, and that should remain consistent. It really is like that, we don't need to make big money. Prior at Stift Göttweig</p> <p>The spirit of the place is not created by tourism planning. Tourism planning is at best a parasite. Representative of “Knollconsult” Regional Planning Office</p>
<p><b>Worship of saints</b></p>	<ul style="list-style-type: none"> <li>• Pilgrimage to Klosterneuburg Abbey began immediately following the death in 536 of its founder, Leopold the Third.</li> <li>• He was canonized much later, only in 1485.</li> <li>• Using today's vocabulary, he was a star, and he was already revered as a saint.</li> <li>• Leopold was a very socially minded ruler who (1) cared a lot about the poor population and (2) avoided going to war, which also means that he avoided causing suffering to the local population.</li> </ul>	<p>And these two things have always been very highly credited to him, already during his lifetime and especially when he died, so that the population then immediately revered him as a saint. And in the Hall of Mirrors, where he was buried. This quickly became a pilgrimage centre, where people went to visit his tomb. Monk at Stift Klosterneuburg</p>

Table 7: Condensed interview content related to RQ3

To finish, the Representative of the Regional Planning Office made a memorable supplementary comment on the question of the sacred place.

*The spirit of the place is not created by tourism planning. Tourism planning is at best a parasite.*

Representative of “Knollconsult” Regional Planning Office (translated by the author)

This comment also applies to the tourist use of nature and landscape. True value-based tourism has the task and ethical obligation to become much more aware of this questionable behaviour.

Finally, concerning **Research Question 4**, “How do institutions and destinations position

themselves towards tourism?”, the answers are assigned to the individual institutions (and not to content-related subcategories). This refers to the fact that the interviewed institutions, due to their self-perception as well as tasks and role, view tourism with different eyes, which became clearest in the case of *tourism positioning* (Table 8).

Related in content to Research Question 2 (What kind of tourist offers have already been created or are planned?), the two interviewed monasteries (Klosterneuburg and Göttweig) and their umbrella marketing platform “Klösterreich” emphasise the significance of modern tourism branding while at the same time, preserving their values and identity.

In cooperation with the religious orders of Austria, Klösterreich has developed a modern web presence, a search and orientation platform of 20 monasteries in Austria and 4 monasteries in neighbouring countries. Its overall brand management and choice of terms is undertaken very carefully. A high degree of authenticity and credibility related to the historical roots of its monasteries plays a major role. For this reason, business is not placed above the spiritual.

*One could react much more to the trends, but that is not desired. So, if we were to think in terms of business management, we would say we are now making more walking retreats, which sell very well if we develop the idea now, and we cancel everything else. But that is not the goal of a monastery.*

Head of Tourism & Culture at Stift Göttweig (translated by the author)

In contrast, the DMO “Niederösterreich” (Lower Austria) takes a more business-like approach. Its main slogan is Lower Austria as a “land for gourmets”, with enjoyment of culinary, regional products, and wine, cultural enjoyment, such as concerts and museums, and enjoyment of the rural landscape and Austrian Alps. Spas are also important for health tourism in Lower Austria.

Despite the more business-like approach, the positioning is also value-based, building on the historical and natural context of Austria. This is evident from the fact that American-style theme parks are unwanted.

Lastly, we come to the positioning of Rothenburg ob der Tauber and the Romantic Road in Germany (interviews 6–8, Table 3). Briefly noted, in Germany, there exist more than 150 holiday routes (Timm, 2020). Officially opened already 70 years ago, The Romantic Road is one the first of its kind and one of the most famous.

Asking about the Romantic Road compared to other German vacation routes, the managing director of the Romantic Road said: “The other routes are all copycats.” According to his explanations, there exist many, but only four vacation routes are doing well: The Romantic



Road, The Castle Road, The German Fairy Tale Road, and The Alpine Road.

Looking at the brochure “Quality Criteria for German Holiday Roads”, it is not by coincidence that their cover shows a photo of the Romantic Road (Deutscher Tourismusverband e.V., 2017).

*We are the only vacation road that meets all the statutes for vacation roads and even tops that.*

Managing Director of the Romatische Straße (translated by the author)

Many factors confirm the very high quality of the Romantic Road. For example, there is a dedicated tour bus, and the whole route is well signposted with original signs that have a high recognition value for the tourists. Over time, as visitors became more active and nature-loving, new cycling and walking routes were added through the charming cultural landscape along the route. In addition, the entire website is not only multilingual, but even offers comprehensive content in Japanese and Chinese, an absolutely unique feature for Germany (Romantische Straße, 2021).

In the course of the interview conversations, however, the author also gained the impression that a certain pride about what has been achieved may possibly cloud the view of existing weaknesses.

The Head of Tourism Service of the City of Rothenburg became clearer in terms of challenges that the Romantic Road is actually facing. He voiced concerns about the latest trend that many travel itineraries of tour operators are shifting eastward, from Munich over Bamberg to Bayreuth and even Prague in the Czech Republic. He stressed several times how important it was to be on the itineraries because otherwise the groups would go elsewhere.

In addition, he underlined the high strategic importance of visibility in the digital realm, such as in movies and computer games, to connect with younger generations and to be perceived in their world.

*How do we get the Romantic Road from the physical transport routes into the digital realm? What will the Romantic Road look like in the digital realm?*

Head Tourism Service of the City of Rothenburg ob der Tauber (translated by the author)

His analysis of the tourism market, and particularly of the role and potential of rapidly changing digital media for Rothenburg’s positioning was extremely impressive for the author of this work.

Finally, following Table 8, where further details are given, there is a brief overall conclusion to this paper.

RQ4: How do institutions and destinations position themselves towards tourism?		
Providing institution	Positioning: value- and content-based / strategically / issues addressed / self-revelation	Citations of interview-partners (translated by the author)
<p>“Klösterreich” association and two interviewed monasteries</p>	<ul style="list-style-type: none"> <li>• <b>Monastery tourism</b> is characterized by strong professionalization tendencies in the supply area</li> <li>• <b>Klösterreich</b> works as a <b>service organization</b> and in the area of <b>communication</b></li> <li>• In cooperation with the religious orders of Austria, Klösterreich has developed a <b>modern web presence</b>, a search and orientation platform of 20 monasteries in Austria and 4 monasteries in neighbouring countries</li> <li>• Brand management, choice of terms undertaken carefully</li> <li>• A high degree of <b>authenticity</b> and <b>credibility</b> related to the historical roots of its monasteries plays a major role</li> <li>• <b>Stift Klosterneuburg</b>, belonging to the <b>Augustinian Order</b>, relies on more <b>classic features</b> <ul style="list-style-type: none"> <li>○ Monastery tours</li> <li>○ Treasure house visits</li> <li>○ Special exhibitions</li> <li>○ Wine cellar tours</li> </ul> </li> <li>• They realize that both the Catholic and Protestant Church “drive a very old-fashioned system” and regret a loss of social ties in modern society</li> <li>• The question is, what are they doing to counter this?</li> <li>• <b>Stift Göttweig</b>, belonging to the <b>Benedictine Order</b>, also offers <ul style="list-style-type: none"> <li>○ Overnight stays in their guesthouse</li> <li>○ Retreats with different topics and spiritual guidance</li> <li>○ Events, especially concerts</li> </ul> </li> <li>• They emphasize that they do not have to prioritize making money from the guests</li> <li>• On the other hand, they admit that this is only possible due to the income from their own business enterprises, such as forestry</li> <li>• Tourists from Danube cruises are also welcome.</li> </ul>	<p><i>First and foremost, in the joint quality of supply and, even more importantly, in the area of communication. Because there you can save time and money. From the monastery's point of view, with membership fees we can reach many more target groups together than is possible for a single monastery alone.</i></p> <p>Managing director of “Klösterreich”</p> <p><i>One could react much more to the trends, but that is not desired. So, if we were to think in terms of business management, we would say we are now making more walking retreats, which sell very well if we develop the idea now, and we cancel everything else. But that is not the goal of a monastery.</i></p> <p>Head of Tourism &amp; Culture at Stift Göttweig.</p>
<p>Niederösterreich Werbung GmbH (Lower Austria's DMO)</p>	<ul style="list-style-type: none"> <li>• Joint <b>DMO-marketing</b> and <b>internet presence</b></li> <li>• Main positioning: Lower Austria as a “<b>Land for gourmets</b>”</li> <li>• Enjoyment of food, regional products, wine</li> <li>• Cultural enjoyment and enjoyment of the landscape</li> <li>• Health tourism in the spa and prevention sector</li> <li>• “For us, tourism in the monasteries is a good topic, very well received, and is very well demanded”</li> <li>• “It is also very important that no artificial worlds such as theme parks are created, but rather worlds of experience that have regional roots. There is no Disneyland here, and there should not be one.”</li> </ul>	<p><i>The guest does not even notice if he is on our site or on the destination Wienerwald. So, you do not send the guest online back and forth, but you have the feeling it comes from one source.</i></p> <p>Managing Director of Niederösterreich Werbung</p>
<p>Rothenburg ob der Tauber, Germany</p>	<ul style="list-style-type: none"> <li>• <b>Concerns</b> about the trend that many <b>travel itineraries</b> are <b>shifting</b> eastward, from Munich over Bamberg to Bayreuth and even Prague in the Czech Republic</li> <li>• <b>Unique sales points</b> of Rothenburg: <ul style="list-style-type: none"> <li>○ <b>Completely preserved city walls</b> of the Middle Ages. There is no city that has more than 40 towers.</li> <li>○ <b>Fairy tale magic</b>: various tours offered by engaged residents to secret hidden places.</li> <li>○ <b>Rothenburg as a Landscape Garden</b>: City history shown by 22 stations from different vantage points</li> <li>○ <b>Latest: Jewish alley</b>, cultural monument of the first rank, oldest Mikveh (ritual bath) preserved in a residential house in Bavaria</li> </ul> </li> </ul>	<p><i>How do we get the Romantic Road from the physical transport routes into the digital realm? What will the Romantic Road look like in the digital realm?</i></p> <p>Head Tourism Service of the City of Rothenburg</p>

	<ul style="list-style-type: none"> <li>• Underlines high <b>strategic importance</b> of <b>visibility</b> in the <b>digital realm</b>, such as movies and computer games</li> </ul>	
<b>German Romantic Road</b>	<ul style="list-style-type: none"> <li>• The famous bus “Romantische Strasse” used to drive daily along the Romantic Road, from Frankfurt a. M. and Munich</li> <li>• However, since 2019, they only drive three times per week, on Wednesdays, Saturdays, and Sundays</li> <li>• More independent travellers, even from Japan or Korea</li> <li>• “It is always a challenge to choose words and discuss concepts that will be understood everywhere.”</li> <li>• Officially all inbound tourists are welcome, however, Japanese tourists are the most welcome as they behave well, are modest and polite</li> <li>• Positioning of the Romantic Road compared to other German vacation routes: “The other routes are all copycats.”</li> <li>• Only four out of many vacation routes are doing well: The Romantic Road, Castle Road, German Fairy Tale Road, and Alpine Road.</li> <li>• DMO mindset: close cooperation of the partner cities in order to create “win-win” situations</li> <li>• “We are the only vacation road that meets all the statutes for vacation roads and even tops that.”</li> </ul>	<p><i>And that is our goal, an operation that is interesting for us and also for the visitors. We have the information in several languages.</i> CEO of EurAide Bus GmbH</p> <p><i>That's one of the big changes, that the tourism industry also thinks differently, that there's no longer any competitive jealousy.</i> Managing Director of the Romantische Straße</p>

Table 8: Condensed interview content related to RQ4

#### 4. Conclusion

This paper opened with questioning our restless, modern lifestyle, and then illustrated the evolution of mass tourism to spiritual tourism. Viktor Frankl, the late founder of logotherapy in Austria, gives us valuable hints for a fulfilled life in self-responsibility. Frankl’s ideas can also give useful suggestions to value-based and spiritual tourism. The key to its realisation lies, of course, in the inner attitude of both travellers and tourism providers.

Secondly, the case-studies in Austria and Germany have shown that values in the form of historical roots and the identity of an institution do play an important role and influence its tourism assets. At the same time, it became clear that economic factors also play an essential role. While Stift Göttweig Abbey, for example, emphasises that it primarily stands for values such as a meaningful life and cultivating the “vita communis”, such a positioning towards its visitors is only possible because the monastery, like many others, possesses large estates that bring them all kinds of profit (through forestry, viticulture and land leasing, to mention only a few). There is nothing wrong with this, but it is a fact that should be considered when analysing rural heritage and its tourism assets.

The German holiday route Romantic Road, on the other hand, is subject to greater competitive pressure and must react more quickly to a changing travel industry as well as to new travel routes. Places such as Rothenburg ob der Tauber obviously cannot afford to uphold idealistic values, such as taking a critical stance towards digitization or even

“Disneyfication” of various monuments or townscapes. You may or may not like this trend, however, the power of digital media for the tourism market and its promotion can hardly be ignored anymore.

Value-based tourism thus meets useful and rich cultural resources in rural areas, but does not yet play an important role economically. In view of the ongoing change in social values, however, its role is likely to increase in the future. This work has only been able to illustrate initial trends. Further case-studies are needed to find out how value-based tourism can become more widespread.

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# 観光のための旅行か、豊かな人生のための旅行か

## - オーストリアとドイツの価値重視型地域文化遺産に関する考察 -

ポツゲンドルフ ローレンツ

### 要旨:

本論文では、価値に基づく観光の観点から地域の文化遺産観光のあり方について論じる。

第1節では、現代人のライフスタイルの問い直しから観光のあり方を考える。デジタル機器は便利だが、常に画面に注意を払い、デジタルな並行世界に意識が向き続けることで、外からの情報に追い立てられ、我々自身やリアルに存在する周りの人々の内面に注意を払わなくなることもある。そのようなライフスタイルは、本当の意味での持続可能で充実した旅行の体験にはつながらない。

第2節では、価値に基づく観光の意義を論じる。20世紀のマスツーリズムは、まず快樂主義的快適さを志向したが、1980年代以降、自然環境の悪化に伴いグリーンツーリズムの概念が現れた。これは持続可能性のための有意義な一歩だが、長期的には我々が内面的要因も高めていく場合にこそ、外面の環境をよく保護することができる。観光においても人間存在の重要なレベル、つまり精神的な次元を考慮する必要がある。日常を離れ内省する機会を求めるスピリチュアルツーリズムは、我々の精神的ニーズに対応し、人生の意味を探求することを可能にする。ただし本論文で論じられるスピリチュアルツーリズムとは、狭義の宗教の宗派や巡礼を超えたものであることに注意が必要だ。本論文の課題の中心にあるのは宗教的な教義だけではなく、いかに生きるかという自己責任の意識である。この考えに基づき、ロゴセラピーの創始者であるオーストリアの医師ヴィクトール・フランクルの人間観が示される。そして、2人のロゴセラピストへのインタビュー調査に基づき、フランクルの思想から見た新しいスピリチュアルツーリズムの可能性が検討される。

第3節では、オーストリアの伝統的な聖地で観光地でもあるゲットヴァイク修道院と、ドイツで最も古い観光ルートであるロマンティック街道の事例研究と観光地域づくり法人(DMO) 代表者へのインタビューからの考察を述べる。2つの地域の観光に関わる専門家たちが、どのような自己イメージを持っているか、主な関心はビジネスに関するものか、それとも精神的な価値観に関するものか等の観点から、価値に基づく観光の可能性への認識を考察する。ゲットヴァイク修道院は、信仰と心の導きの場所としての伝統的なアイデンティティを持つためスピリチュアルツーリズムの考えに近く、それと比べてロマンティック街道はより観光志向であることが示される。これは驚くことではないが、同時に、スピリチュアル



ツーリズムといえども経済的必要性の影響を受けていることが示される。というのは、修道院は広大な土地を持ち裕福であるがゆえに必ずしも観光客から利益を得る必要はないという背景によって、スピリチュアルツーリズムを可能にしているからだ。これに対し、ロマンティック街道は観光志向で利益を上げる戦略を取らざるを得ない。

結論として、スピリチュアルツーリズムは精神的な意味を求める人々を引き付け、内面を豊かにする可能性がある。この新しいトレンドの知名度を上げるには、さらなる調査が必要である。

キーワード: 価値に基づく観光、スピリチュアルツーリズム、ロゴセラピー、体験価値、地域文化遺産、DMO