

SPIRITUAL TOURISM AND PILGRIMAGE TOURISM CONCEPTS AND TYPOLOGY

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Abstract. *Religious tourism, ecumenical or tourism for faith, a subtype of cultural tourism is a form of tourism in which people of different faiths travel individually in groups or accompanied to religious sites to gather and spend their free time. Faith tourism, religious travel, religious heritage tourism or sacred and spiritual religious tourism carried out in search of a spiritual progress is a phrase of pilgrimage and church cultural tourism. An analysis of religious tourism from different perspectives contributes to the division of its forms into short-term and long-term pilgrimage tourism according to prayer structures, sites associated with events and religious places related to personalities of existing religions. From the perspective of the types of cultural tourism, religious tourism and pilgrimage, there is no general type of tourism, these forms coexisting with each other. Practicing spiritual tourism aims to admire the natural and anthropic resources with a religious vocation and the authenticity of the religious place instead, the pilgrimage as a form of tourism is done at places considered sacred being a religious practice and a form of religious tourism.*

Key words: *relationships, tourism, spiritual tourism, pilgrimage*

INTRODUCTION

Ecumenical tourism programs, as old as they are, are as profitable as they continue to cause the exodus of large human communities to consecrated pilgrimage destinations or special natural or anthropogenic religious resources. Religious, ecumenical or faith tourism is defined in the tourism literature as a form of tourism in which people of a particular faith travel in groups or individually to gather or spend their free time in a place with religious resources. [17]

Religious travel [4,11] faith tourism or belief tourism, [1,2,3,5,6,18,22], religious heritage tourism [3] religious tourism [6,10,12,13,18,19,21], sacred tourism [3,7] and spiritual tourism or „spiritual practice or the pursuit of spiritual progress during travels, usually with the intention of obtaining a spiritual benefit” [3,14,17,22] are the most commonly used phrases to designate a form of cultural tourism with two sub-types:

- pilgrimage tourism „ritual journey made by believers, individually or in groups, in a holy place [3,8,15];
- church tourism, visiting religious monuments or artifacts [9];

According to some experts in the field of tourism, there are other sub-types of religious tourism, carried out around the world:

- Marian tourism „referring to the Virgin Mary” [16];
- ecumenical tourism, terms also used in Romania, including in the official documents of the Ministry of Tourism inviting tourists to visit Densus Church, Prislop Monastery, Strei Church;

We consider it totally inappropriate to use the phrase ecumenical in the sense that the word ecumenical is „invested with extended authority over the entire Christian Church” [17].

Religious tourism is defined as „all types of voluntary, temporary and unpaid travel, motivated by religion in combination with other types of motivation, and which have as destination a religious site with local, regional or international status but in which

the trip itself is not identified with a religious practice”[19]. This form of tourism overlaps, in part, with political tourism, which has in common the motivation of tourists [21] and with archaeological tourism, which has in common the religious heritage [12]. Analysis of religious tourism from different perspectives [12]: anthropology, archeology, business economics, geography, religion, sociology, social sciences, humanities, environmental sciences, technology contributes to the division of forms of religious tourism according to the duration of the trip in:

- short-term religious tourism: participation in religious conferences, a church meeting, a feast, a religious feast or a pilgrimage to religious sites;
- long-term religious tourism: pilgrimage to sites, visiting religious centers;

Today they are used as sacred sites, for spiritual and pilgrimage religious tourism, the following resources with this vocation for practicing this subtype of cultural tourism:

Table 1

Types of sacred sites for religious tourism

Types of sacred sites	Site location
Detached altar/temple	Borobudur Temple, Indonesia Durgiana Temple, India
Pilgrimage center	Medina, Saudi Arabia Santiago de Compostela, Spain
Altar/temples complex	Angkor Wat, Cambodia Potala Palace, Tibet
Sacred island	Easter Island, Chile Mont-St-Michel, France
Place of secular pilgrimage	House of Slaves, Gorée, Senegal Altar dedicated to Imam Moturu, Cape Town, South Africa
Grave	Catacombs of Rome, Italy The Pyramids of Giza, Egypt
Sacred mountain	Mount Athos, Greece Mount Everest, Nepal
Unique node	Canterbury Cathedral, England St. Sophia Cathedral in Istanbul, Turkey
Entire city	Bethlehem, Palestine Jerusalem, Israel
Archaeological site	Machu Picchu Citadel, Peru The city of Chichén Itzá, Mexico
Site with „telluric energy”	Glastonbury Abbey, England Nazca Lines, Peru

Source [20]

MATERIAL AND METHOD

In this scientific approach, based on the literature, we analyzed the relationship between spiritual tourism and pilgrimage tourism depending on how these forms of tourism take place worldwide. After consulting numerous sources of information and according to our own opinions we find that both types of religious tourism, spirit and pilgrimage are subtypes of religious cultural tourism which is a voluntary, temporary and unpaid trip, the reasons for the trip being related to religion in combination with other types of motivation and the destinations are archaeological resources or other type of site, the trip itself is not identified with a particular religious practice.

RESULTS AND DISCUSSIONS

Analyzed in terms of archaeological value, religious sites can be grouped into the following categories:

a. structures for prayer:

➤ churches: St. Peter's Basilica, Rome, Italy; Church of the Holy Tomb, Jerusalem, Israel, Basilica from Pecs, Hungary, Church of the Holy Three Hierarchs, Iasi, Romania;

➤ mosques: Masjid al Haram Mosque, Mecca, Saudi Arabia, Hasan Mosque II, Casablanca, Morocco, Sultan Ahmet Mosque, Istanbul, Turkey;

➤ synagogues: Great Synagogue Belz, Jerusalem, Israel, Mushmeah Yeshua Synagogue, Yangon, Myanmar; the Synagogue from the fortress, Timisoara, Romania;

➤ temples of prayer: St. Basil's Cathedral, Moscow, Russia, Golden Temple, Punjab, India;

b. Sites associated with events held there:

➤ the Wailing Wall, Jerusalem, Israel;

➤ Cana of Galilee, Israel;

➤ Via Dolorosa, Jerusalem;

c. religious places related to religious personalities.

➤ Mount Tabor, Israel (The Transfiguration of Jesus the Savior);

➤ Prislop Monastery, Romania (Arsenie Boca);

➤ Partos Monastery, Romania (St. Joseph the New from Partos).

It is considered by most specialists in the field of tourism that there are three sub-categories of **spiritual tourism** (figure 1):

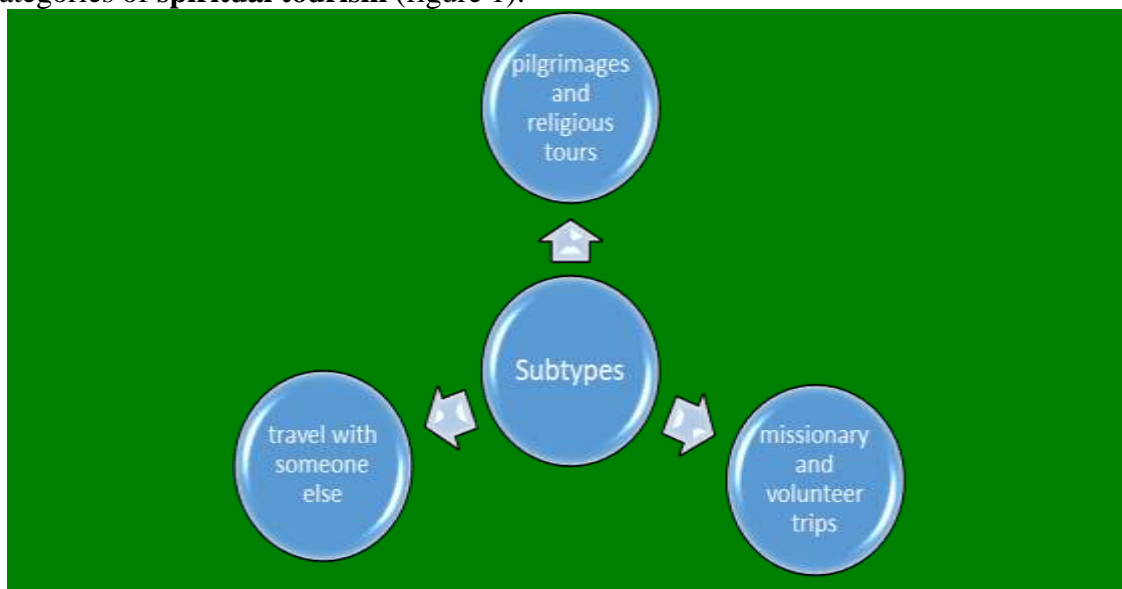


Figure 1. Subtypes of spiritual tourism

There are a number of interrelations between religious cultural tourism and religion, these being presented in the figure below.

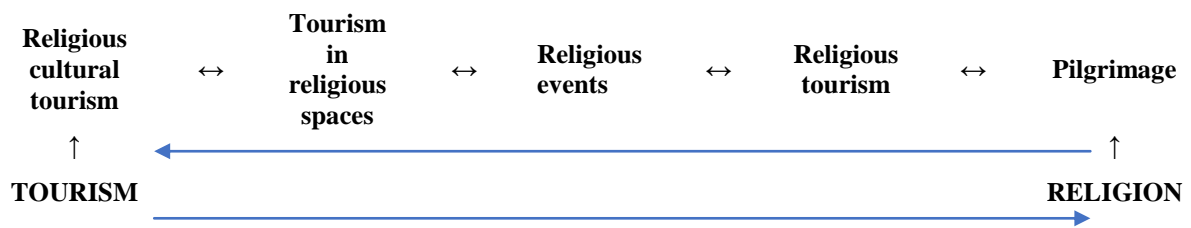


Figure 2. The interrelationships between religious cultural tourism and religion
[processing 20]

Some researchers [21] describe in their research the religious pilgrim-tourist continuum, according to the data presented in Figure 3:

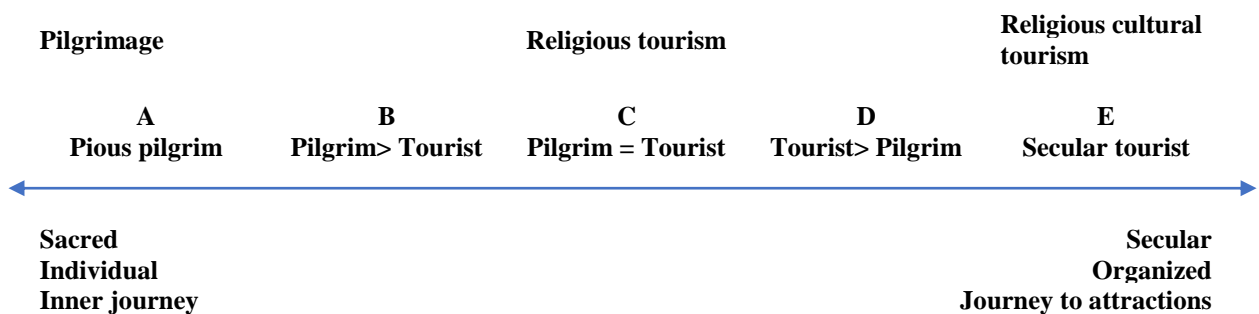


Figure 3. Continuum of religious pilgrimage tourism [21]

From the perspective of the types of cultural tourism, we can differentiate between religious tourism and pilgrimage and starting from the idea that there is no general type of tourism and that the different forms of tourism coexist with each other:

- ❖ diversion tourism has as characteristics the escape, being a type of religious tourism;
- ❖ existential tourism, the trip to an elective site is a type of pilgrimage tourism;
- ❖ experiential tourism, searching for authenticity beyond the spatiality and temporality of life is a type of religious tourism;
- ❖ experimental tourism the journey desired to be alternative, extraordinary, unique is a type of religious tourism;
- ❖ Recreational tourism The fun-oriented journey that emphasizes the resilience of the secular traveler is a type of religious tourism.

The main activities specific to spiritual tourism are (figure 4):

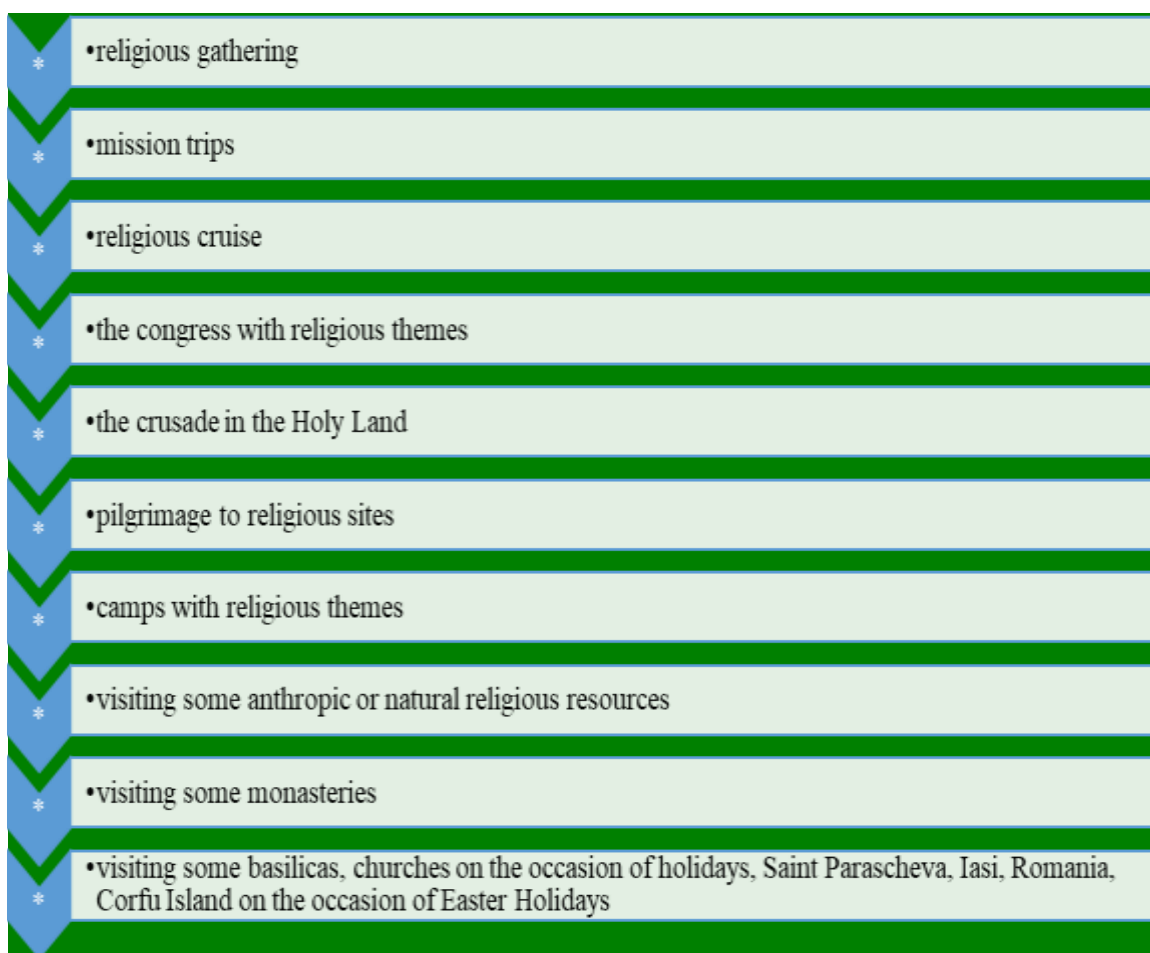


Figure 4. Activities specific to spiritual tourism

The main reasons for practicing spiritual tourism are the following:

- ❖ admiring the natural and anthropic resources with religious vocation;
- ❖ the authenticity of the religious place;
- ❖ commemorating events related to a certain religion;
- ❖ religious faith;
- ❖ the curiosity to know the natural and anthropic resources with religious vocation;
- ❖ the desire for authenticity and feelings that ensure peace of mind;
- ❖ interest in the archeology of the religious site;
- ❖ for cognitive and knowledge enrichment purposes;
- ❖ spiritual salvation and confession of supreme sins;
- ❖ participation in ceremonies, congress events, religious camps.

Pilgrimage as a form of tourism is done in places considered sacred being a practice even in countries where Christianity was established quite late and is considered an early form of religious tourism. The reasons for the pilgrimage are shown in figure 5.

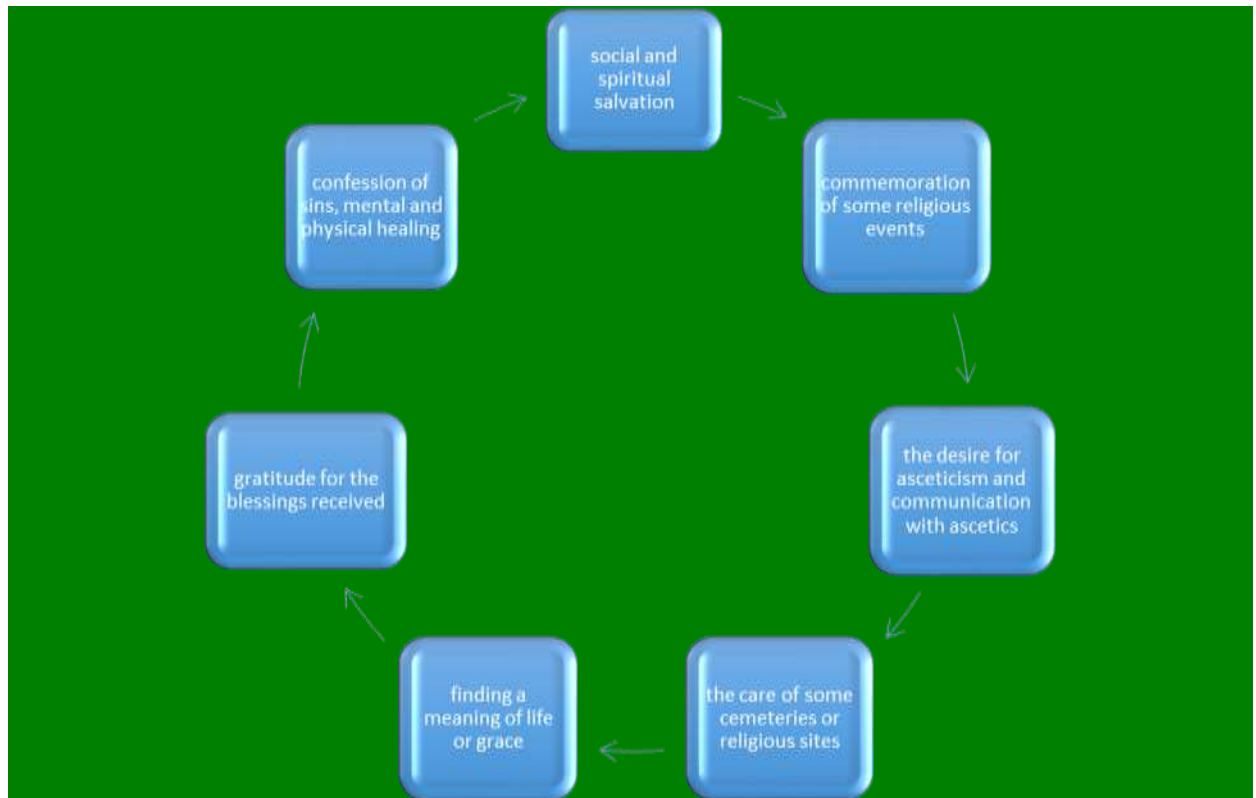


Figure 5. Reasons for the pilgrimage

Church tourism contributes to improving the social, economic and cultural aspects of communities because [7,9]

- helps a destination to be known through cultural activities;
- influences principles and beliefs;
- supports people in the faith through their devotion;
- helps people to build a good relationship with others through the teachings of the church;
- unites people and strengthens their relationship with God;
- strengthens peace and order and reduces crime rates, violence, theft, drug use;
- increases the moral obligations of the community;
- provides help to the poor and vulnerable in the community;
- promotes charitable contributions and volunteering.

We conclude that it is difficult to make a strict delimitation between pilgrimage tourism and church tourism, spiritually, because these two sub-types of religious tourism overlap in many cases because the pilgrimage to Lourdes, Fatima where the Virgin Mary was shown or in places where they are miracle-working icons, Nicula, Cluj County, Romania involves not only the recognition of the place but also the vitality of the church.

CONCLUSIONS

The tourist preferences of religious tourists depend on their own religion, spiritual tourism and pilgrimage being a form of cultural tourism in which people travel in groups or individually to gather in places with natural and anthropogenic religious resources. Both types of religious tourism, spirit and pilgrimage are subtypes of religious cultural tourism as voluntary, temporary and unpaid travel, the reasons for the trip being related to religion in combination with other types of motivations but the trip itself is not identified with a

religious practice. From the perspective of the types of cultural tourism, we can differentiate between religious tourism and pilgrimage and starting from the idea that there is no general type of tourism and that different forms of tourism coexist with each other so diversionary, experimental, experiential and recreational tourism are types of religious tourism par excellence instead existential tourism is a form of pilgrimage tourism. It is difficult to make a strict delimitation between the two forms of spiritual tourism and pilgrimage, because these two sub-types of religious tourism overlap in many cases, the pilgrimage for Marian purposes also involves spiritual tourism, meaning visiting the church, or the icon of miracles as a pilgrimage and the church where it is displayed.

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