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ST.OLAV WAYS
PILGRIM CENTRE OSLO



ФОНДАЦИЯ ЗА
РЕГИОНАЛНО
РАЗВИТИЕ

Erasmus+
Strategic Partnerships. Key Action 2. Sector: Adult Education
PROJECT NUMBER: 2018-1-RO01-KA204-049274

Pilgrims Accommodation and New Host Expertise in Rural Areas
O2: Training Course

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Bulgaria: *Fondatsiya za Regionalno razvitiye*, Vidin: <https://www.holysites.me/>

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Introduction

It is said that tourism and pilgrimage are closely linked¹. However, the relationship between tourists, religion and the religious contexts to which it refers has been neglected. Why tourists travel to places of religious significance and how they design their travels are important questions for both the study of tourism and the religious space. That is why it is important for both areas to know how tourists engage in religious practice or how they express their spiritual experience in a religious context. In other words, knowing and understanding the experience of "spiritual tourists" is a must. Studying this experience can provide information about the nature of tourist experiences and the role of religion in society. These patterns are found in the form of travel memoirs, in which stories about personal transformation and self-discovery are often formulated according to the same pattern.

Even if the experiences and behaviours of tourists are similar to the experiences of pilgrims, they are a relevant starting point, because historically, the interaction between religion and travel has materialized around the same idea. However, when it comes to these journeys, there are always a variety of questions that spiritual tourists ask, because their particular modes of travel are somewhat unique. One of the key factors that make the pilgrimage distinctive is the fact that it is made out of a desire for some form of change and the belief that this change can be found at the place of pilgrimage.²

Tourism, on the other hand, occupies a different functional and social position. In the simplest case we can think of the experience of tourism as being represented by "visiting tourist attractions". Where pilgrimage may seem explicitly religious, tourism may seem explicitly secular. Therefore, pilgrimage and tourism, despite operating on different levels of significance, may have some significant common areas. There may be, for example, tourists who have similar experiences with pilgrims and pilgrims who really cannot be differentiated from tourists. Spiritual tourists are mostly ordinary tourists. However, what represents them is their search for religious experiences. They differ from pilgrims in that they are not necessarily affiliated with the experience of a single religious faith - or at least not in one of the places where they travel as tourists - and that they are not necessarily traveling for reasons similar to pilgrims.

Pilgrimage, one of the most well-known religious and cultural phenomena in human society, is an important feature of the world's major religions: Buddhism, Hinduism, Islam, Judaism and Christianity. The pilgrimage was defined as external because it is "a journey resulting from religious reasons to a holy and internal place for spiritual purposes and self-understanding."³ Today, however, the pilgrimage is perceived differently, being especially a traditional or modern secular journey. The phenomenon of renaissance pilgrimage is now worldwide, as ancient sacred places still act today as always as true magnets for those seeking spiritual fulfillment.⁴

¹See D. MacCannell. *The Tourist: A New Theory of the Leisure Class*. Berkeley: University of California Press, 1999 (1976), pp. 6-11, and E. Cohen. 'A Phenomenology of Tourist Experiences'. *Sociology* 13, 1979, p. 190.

²See V. Turner. 'The Center out There: The Pilgrim's Goal'. *History of Religions* 12 (3), 1972, pp. 192-197, and I. Reader. INTRODUCERE In I. Reader (ed.). *Pilgrimage in Popular Culture*. Basingstoke: Macmillan, 1993, p.22.

³Barber, R. (1993). *Pilgrimages*. London: The Boydell Press. p. 1.

⁴Digance, J. (2003) *Pilgrimage at contested sites*. *Annals of Tourism Research* 30, pp. 143–159.

Pilgrimage is a type of "circulation", which is a form of mobility of the population. In the first decade of the 21st century, mobility has become a key word, an evocative term and a well-known one, an area of interdisciplinary study with its own strong discourse. The concept of mobility includes large-scale movements of people, objects, capital and information around the world, but also several processes related to daily transport, movement through public space and the movement of material things in everyday life. Movement problems - too little movement, too much movement, the wrong type of movement or poorly timed movement - are of great importance to organizations, governments and people's lives.⁵

Current tourism studies use a "new mobility paradigm" that provides a conceptual framework for understanding the nature of the tourism phenomenon.⁶ According to this framework "places are seen as dynamic", as "places of movement". "Places are like ships," says Bærenholdt, "moving and not necessarily staying in one place."⁷ A recent mobility survey highlights a number of important aspects of this emerging field of study, including its focus on the relationship between human mobility and immobility; analysis of the relationship between mobility systems and infrastructural berths and the inter-relational dynamics between physical, informational, virtual and imaginative forms of mobility.⁸

In the same context, we must mention the phenomenon of migration, which has gained much attention in the literature, because it refers to different forms of "circulation", including "religious movement", which has received much less attention.⁹ At the same time, it should be noted that these forms of mobility have an increasing effect on the environment. This results from the multitude of participants, the cyclicity of these events and the large number of people they affect.¹⁰ Pilgrimage also creates other mobility of the population, such as trade, cultural exchanges, political integration and the less desirable spread of diseases and epidemics. Pilgrimages therefore have strong political, economic, social and cultural implications and affect trade and health worldwide. Therefore, the pilgrimage inevitably requires spatial movement and therefore stimulates the concern of geographers about the distances traveled and the effect of the phenomenon on human behavior. Pilgrimage is also an important topic due to its sphere and influence in space: every year, it is estimated that three to five million Muslims make Hajj (the annual Muslim pilgrimage to Mecca at a certain date), about five million pilgrims go to Lourdes, France, and about 28 million Hindu pilgrims visit the Ganges River in India.¹¹ For this reason, researchers are more closely studying the

⁵Hannam, K., Sheller, M., & Urry, J. (2006). *Editorial: Mobilities, immobilities and moorings. Mobilities*, 1 (1), pp. 1-22

⁶Bærenholdt, JO, Haldrup, M., Larsen, J., & Urry, J. (2004). *Performing tourist places*. Aldershot: Ashgate, p. 146.

⁷*Ibidem*

⁸Hannam, *op. cit.*

⁹See: Eickelman, DF, & Piscatori, J. (1990). *Muslim travelers — Pilgrimage, migration and the religious imagination*. London: Routledge.

¹⁰Nolan, M.L., & Nolan, S. (1989). *Christian pilgrimage in modern Western Europe*. The University of North Carolina Press: Chapel Hill.

¹¹Singh, R.P.B. (2006). *Pilgrimage in Hinduism: Historical context and modern perspectives*. In D.J. Timothy & D.H. Olsen (Eds.), *Tourism, Religion, and Spiritual Journeys* (pp. 220–236). London and New York: Routledge.

powerful and necessary role of religion and spirituality on a scale that highlights its role at the personal, institutional, and geopolitical levels.¹²

Due to these realities, there is a tendency to believe that tourism is rooted in religious pilgrimage. Regarding the practice and experience of pilgrims, there is a slight confusion between pilgrimage and tourism. At present, the pilgrimage is considered to be part of the field of tourism, because, for example, pilgrims behave like tourists. For example: they photograph the places they visit and keep these photos either as souvenirs or to give as gifts. Also, both tourists and pilgrims are provided with the same means of transport and accommodation. On the other hand, tourists include in their destinations the places of pilgrimage, which makes them sometimes participate, on their own initiative, in the religious ritual. Therefore, among those who are treated as tourists, in the religious space visited, we can talk about them as real pilgrims. In other words, the religious site influences the tourists it makes to manifest beliefs that can be described as religious. Thus, it is easy to confuse the travel experience of the tourist with that of the pilgrim.

Tensions in the field of tourism practices and their equivalent in the field of pilgrimage, which is also the aim of this paper for Erasmus, continued into the 21st century. It is obvious that pilgrimages are considered tourist places even today. Tourists, as we have seen, permanently frequent such Christian places recognized as pilgrimages such as Lourdes in France, Santiago de Compostela in Spain or the Churches of the Blessed Virgin in Guadalupe in Mexico, Jerusalem or Israel, etc. In the Hindu tradition, Benares in India is one of the favorite destinations of tourists. Also called Buddhist altars *beehive*, which we find throughout Asia, attract both religious and non-religious travelers. In these religious spaces, pilgrims become tourists as they behave like pilgrims as tourists. In any case, a cultural understanding of tourism is needed to eliminate the confusion between tourist and pilgrim and to understand how tourism, as a contemporary cultural practice, turns religious places, rituals, religious objects and people into offers for tourist consumption.

At the same time, it must be said that, in global terms, the study of these aspects is represented by the deepening of a very wide range of empirical studies influenced by different disciplinary and linguistic traditions, as well as by theoretical debates in the social sciences. These traditions and debates can be shaped by two key processes: on the one hand, by national structures deeply embedded in the knowledge process and, on the other hand, by an increasingly globalized economy of academic publications. As such, the management of religious tourism presents many challenges, unique in their own way, both in terms of their scope and application.

Places of religious significance have existed since biblical times, and pilgrimage in the Judeo-Christian context is mentioned in the Old Testament. Examples include the story of Elkanah traveling to Shiloh annually to worship and sacrifice (1 Kings 1: 3). Also mentioned in the New Testament is the feast of Pentecost, which takes place in Jerusalem, where Jews from all over the world came to celebrate the day of Passover (Acts 2: 1). Many of these religious sites still exist but also others that although not as old nevertheless have considerable heritage value.

¹²Holloway, J., & Valins, O. (2002). *Placing religion and spirituality in geography*. Social & Cultural Geography, 3, pp. 5-9

Therefore, the management of heritage sites presents specific problems in the field of tourism, such as maintenance costs. On the other hand, it must be borne in mind that most religious sites are owned by religious organizations, and this poses new challenges in their management, as the needs of worshipers must be balanced with those of visitors, which can lead to conflict at different levels. .

While many visitors view believers as part of their tourism experience, some of them dislike the feeling of being noticed by visitors.¹³ Believers do not want to feel part of a "show" and do not want to share their own religious space, although, on the other hand, they are proud and brag to visitors about their architecture and history that attracts tourists. Shackley¹⁴ noted that sacredness does not easily transcend cultural boundaries. What is considered sacred by a group can only be seen as culturally interesting by a certain group of tourists. Given that some visitors may wish to engage in worship, religious authorities may need to determine how visitors' participation in the service should be accepted as an expression of tourist interest and / or when tourist participation is a authentic intention, a real manifestation of faith. When visitors participate in religious rituals for non-religious reasons, it is important to know their motivations. Olsen¹⁵ noted that religious heritage sites are of greater interest to visitors, especially due to their educational and heritage attributes than their religious value. This observation may help to define how tourists visiting religious sites can be characterized.

Nyaupane¹⁶, concluded that social distance explains why people are motivated to visit religious places of different faiths. The Camino de Santiago, sometimes called the "Way", has evolved from a purely religious pilgrimage to one that has multiple motivations and can be called today as a tourist practice in which personal experience prevails¹⁷. Camino follows various paths, but each ends at the tomb of St. Apostle James of the Cathedral of Santiago de Compostela. A recent study found that tourists from emerging countries are less likely to engage in pilgrimages to long-distance destinations¹⁸ while the pilgrims on the Camino¹⁹, also called *hajj* travel significant distances to make this pilgrimage.²⁰

Thus tourists formulate their belief about the world, about the places they left; are committed to understanding the religious, historical, social and cultural values of the places he visits and appreciates that the act of visiting is part of his own personal development, explicitly or tacitly²¹. Moreover, new-age tourists - whose philosophy of travel can be

¹³Griffiths, M. (2011) *Those who come to pray and those who come to look: interactions between visitors and congregations*. Journal of Heritage Tourism 6, pp. 63–72.

¹⁴Shackley, M. (2001) *Managing Sacred Sites: Service Provision and Visitor Experience*. Continuum, London.

¹⁵Olsen, D.H. (2006) *Tourism and informal pilgrimage among the Latter-day Saints*. In: Timothy, D.J. and Olsen, D.H. (eds) *Tourism, Religion and Spiritual Journeys*. Routledge, New York.

¹⁶Nyaupane, G.P., Timothy, DJ and Poudel, S. (2015) *Understanding tourists in religious destinations: A social distance perspective* . Tourism Management 48, pp. 343–353.

¹⁷Lois-González, R.C. and Santos, X.M. (2015) *Tourists and pilgrims on their way to Santiago. Motives, Caminos and final destinations*. Journal of Tourism and Cultural Change 13, pp. 149–164.

¹⁸Cohen, E. and Cohen, S.A. (2015) *A mobilities approach to tourism from emerging world regions*. Current Issues in Tourism 18, pp. 11-43.

¹⁹Lois-González, R.C. and Santos, X.M., *op. cit* .

²⁰Haq, F. and Jackson, J. (2009) *Spiritual journey to Hajj: Australian and Pakistani experience and expectations*. Journal of Management, Spirituality & Religion 6, pp. 141–156.

²¹See: Rountree, K. (2010) *Tourist attractions, cultural icons, sites of sacred encounter*. Thinking Through Tourism, 46; Jackowski, A. and Smith, V.L. (1992) *Polish pilgrim-tourists*. Annals of Tourism Research 19, 92–106. Eck, 2002; Eck, 2002; Swatos, W.H., Jr. and Tomasi, L. (eds) (2002) *From Medieval Pilgrimage to*

characterized by alternative approaches to traditional cultures, alternative beliefs, holistic and ecological - are now flooding pilgrim routes and religious sites. Many of these visits are made explicitly to connect with the values of the forerunners, to that somewhat austere environment inhabited by such people.²²

In the vision of postmodernism and globalization, stakeholders see here a special opportunity to capitalize on these sites, whose value lies especially in their ability to provide future generations with spiritual knowledge and economic development that can not and must not be lost. .

The role of religious sites reflects the need for sustained development (both spiritual and secular), to allow visitors to benefit from their own experience on the spot, to encourage and persuade them to return, to make them feels a sense of comfort that contributes to the mutual support of visitors and locals by using the spaces within the religious site that are for the benefit of all. In the economic context, interest in Tonnies' concept must be reflected²³, which describes a common identity and a sense of belonging and understanding that emerges from sharing an agreed set of community values and beliefs. In this sense, the social and cultural sense of the place and their interpretation and capitalization has a considerable role to play in the tourism business model that appears in a religious site.

Tourism facilitates globalization, allowing meetings between individuals and groups from different cultures and traditions, and religion makes an important contribution to this expansion through religious and spiritual tourists, as well as through the existence of destinations they visit, but especially through activities where participate. Whether or not these travelers adhere to a specific faith or spiritual view of the world, it is obvious that there is a significant tourist movement of seekers of religious experiences, which takes place simultaneously with the religious activity of pilgrims and the work of the faithful.

The growing popularity of spiritual and religious tourism is highlighted by the Brussels-based secular organization, *Future for Religious Heritage*, which operates in collaboration with the European Commission on religious heritage issues (European Commission, 2014). In 2016, the United Nations World Tourism Organization (WTO) recognized religious tourism as one of the fastest growing segments of the tourism industry, with approximately 300 million tourists visiting major religious destinations each year, with approximately 600 millions of national and international religious journeys undertaken.

It should also be noted that this tourism is developing despite the low number of people who attend places of worship on a regular basis, which shows that there is a significant development of interest in spirituality, spiritual events and practices, which may be the basis for proliferation of spiritual tourism opportunities.

Religious Tourism: The Social and Cultural Economics of Piety. Praeger Publishers, Westport, CT, USA., 2002; Oviedo, G. and Jeanrenaud, S. (2007) *Protecting sacred natural sites of indigenous and traditional peoples*. In: Hallarach, J-M and Papayannis, T. (eds) *Protected Areas and Spirituality: Proceedings of the First Workshop of the Delos Initiative*, Montserrat 2006. Gland, Switzerland: IUCN and Montserrat, Spain: Publicaciones de L'Abadiade Montserrat. Rountree, 2010.

²²Lowenthal, D. (1975) *Past time, present place: landscape and memory*. Geographical Review 1–36. Rinschede, 1990.

²³A. Tonnies, F. (1974) *Community and Association*. Routledge Kegan Paul, London.

The general discourse that a pilgrim can be considered a tourist and vice versa is generally constructed as a continuum in which people are not one or the other, but a combination. For example, the development of religious tourism has also contributed to the growth of rural tourism for which the international community has shown a growing interest in the 1990s, which has led to the emergence of a growing literature that has contributed to the understanding and the evolution of this phenomenon. For example, according to Long and Lane²⁴ due to religious tourism, rural tourism has moved to the second phase of development, the first phase being characterized by increased participation, product and business development and partnership. This secondary phase is expected to be more complex, as it raises questions about the relationship of tourism with the political space, its integration into the way of life of locals and awareness of its dynamic role in rural restructuring and broader tourism development processes.

Tourism is widely perceived to be of considerable economic and social benefit through the income and infrastructure developments it can bring, especially to marginalized and less economically developed regions. It can ensure relatively low organic economic growth for locally owned enterprises and offer a potential alternative to both traditional activities and workers in the field.²⁵ Of course, this tourism can also stimulate migration and attract entrepreneurs from urban areas who could simply steal any benefits from the rural area. However, considerable attention has been paid in the European Union to supporting and improving religious tourism initiatives, especially in rural areas.²⁶ in a broader development context. But national and supranational organizations, government views and industry perceptions may differ or even conflict. In particular, the interests acquired by industry can lead to exaggerated expectations for the development of tourism in general. Unfulfilled expectations can easily lead not only to disappointment but also to disappointment and can actually accelerate the processes of economic decline and migration.

The development of tourism is a method of counteracting the economic decline in the primary production sectors, which implies recognizing the need to be organized in sustainable forms of development. If, however, sustainability indicators in tourism are based on impact models that are not suitable for use, then attempts to develop tourism in a less harmful way can be fundamentally compromised. Such perceptions can diminish the development of tourism and can negatively affect the visitor experience. Identifying these elements can provide relevant information for planning, which can help manage the development of tourism in general.

²⁴Long, P., Lane, B., Gartner, W.C. and Lime, D.W. (2000) *Rural tourism development. Trends in Outdoor Recreation, Leisure and Tourism*. CABI, Wallingford, pp. 299–308.

²⁵Bollman, R.D. and Bryden, J.M. (eds) (1997), *Rural Employment: An International Perspective*, CAB International, Wallingford.

²⁶See: Mormont, M. (1987), 'Tourism and Rural Change', in M. Bouquet and M. Winter (eds), *Who From Their Labor Rest? Conflict and Practice in Rural Tourism*, Avebury, Aldershot, pp. 35-44; Nitsch, B. and der Straaten, V. (1995), 'Rural Tourism Development: Using a Sustainable Development Approach', in H. Coccosis and P. Nijkamp (eds), *Sustainable Tourism Development*, Avebury, Aldershot. Hjalager, 1996; Priestley, O.K., Edwards, J.A. and Coccosis, H. (eds) (1996), *Sustainable Tourism? European Experiences*, CAB International, Wallingford.

Norway

Pilgrimage in Norway

The following pages will focus on pilgrimage and on being a pilgrim in Norway, from both a historical and present day perspective. Starting from a historical perspective, we try to understand how changes within Church and Society helped shape both the praxis and understanding of pilgrimage in different ways. Focusing on present day perspectives, we depict the central role of the State of Norway and the public Regional Pilgrim Centres along the Gudbrandsdalsleden, the Camino of Norway. Furthermore, we'll point to central qualities of this camino, relating to accommodation, the churches, cuisine and the innovative use of art, in trying to understand the present day pilgrim renaissance taking place in Norway.

Historical perspectives

Embarking on a pilgrimage is known from the vast majority of religions. People have always sought their origin, closeness to eternity and the holy. The Christian pilgrim tradition has its origin in the early years of the Church. The first Christians were keen to be at the places where Jesus had been; like Jerusalem and Bethlehem. This was, however, not the only holy places for the first Christians. The early Church had many martyrs who were regarded as saints. These people had been part of the Christian congregations and among those who celebrated the Liturgy and worshiped God. It was a clear perception that the martyrs had gone directly to heaven, and there they were able to pray in front of God's throne. Thus, it was important for the Christians to come to the tombs of the saints in order to experience closeness both to the saint and to God, and to have the possibility to ask for the intercession of the saints on their behalf before God. – This perception of both proximity and holiness, was fundamental in the development of the Christian pilgrim tradition.

In Nidaros, the historical name of the city of Trondheim and the surrounding diocese in Norway, the pilgrimages to St. Olav's shrine started right after the death of King Olav II Haraldsson, later St. Olav, at Stiklestad in 1030. It quickly became said that he was a holy man and in 1031 he was declared a saint. The first witness about this is a poem by *Torarin Lovtunge* from 1031-35. He was the bard of king Olav's enemy, the Danish king Knut. He encouraged the king to pray for St. Olav's intercessions and described the holy king in this way: "Thus Olav sinlessly saved his soul before his death." Within a few years the pilgrimage to St. Olav's shrine was so strongly consolidated that it became known far out in Europe.



The king was declared a martyr and a saint in the year 1031. Photo: Part of the Olavsantemenselet from 1300

During these first years the Church in Nidaros, Trondheim, belonged to the Archbishopric of Hamburg/Bremen. In the year 1070 the Archbishop's secretary, the German history-writer *Adam von Bremen*, describes the Archbishop's visitation to the Church in the North, including Nidaros and he describes the pilgrimage to Trondheim like this:

"The Norwegians most important city is Trondheim. It is now decorated with churches and visited by many people. There is the very blessed king and martyr Olav's relics. At his tomb the Lord also today works the greatest healing miracles. And people, who believe that they can be helped through this holy man's meritorious deeds, are coming from far away. If you are sailing from Aalborg or Vendsyssel in Denmark, you will arrive in Viken (today's Oslo), which is a city in Norway. From there you turn left and sail along the Norwegian coast, and at the fifth day you reach the city of Trondheim. You could also go another way, coming from the Dane's Skaane (today's southern Sweden), across land to Trondheim. But this route across the mountains takes more time, and as it is dangerous, it is avoided by the travellers."

We know, however, that many pilgrims crossed the Dovre Mountain on their way to Nidaros even if the route was hard and dangerous. For that reason, the then king Oistein Magnussen built shelters for pilgrims several places on the mountain's plateau in the 1120s. The care for

the pilgrims was so important that there was a detailed regulation for the stay in these pilgrim shelters in the Norwegian legislation, the “Gulatingssloven”. During the 13th century the first church was built in the Dovre Mountain.

The Lutheran reformation in the 16th century was mainly a reaction to what was considered to be various kinds of misuse within the church. Martin Luther banned pilgrimage. But it was not so much pilgrimage as travel that Luther considered to be the problem, i.e. travelling to and visiting the cathedrals and tombs of holy men and women, but the teaching of the of the Roman Catholic Church in medieval times relating to this praxis: i.e. the role of the saints, the teaching of penitence relating to pilgrimage, the conception that pilgrimage would be beneficial to one’s salvation, the threat of purgatory and how pilgrimage could reduce the time of the soul in purgatory etc.

The idea of pilgrimage, however, did not disappear within the protestant movement. In the 17th century the notion of pilgrimage returned to Protestantism in new ways and came to have a strong position in preaching and piety. The goal of the pilgrimage was now conceived to be the heaven, and not the relics of the saints lying in the cathedrals, and life itself was understood to be a pilgrimage, not the concrete undertaking of reaching the cathedral at the end of the pilgrim trail. This process is often described as an internalization of the phenomena of pilgrimage. *John Bunyan’s* book “A Pilgrims Progress” (1678) is a typical example of devotional literature in this genre.

In our time the Protestant Churches gradually rediscover the pilgrim tradition as also an outward and corporal praxis, the long and enduring walking to the holy site, the cathedral, for weeks. – The teachings of the medieval church relating to pilgrimage does not experience a renewed interest. Because the idea of pilgrimage did not disappear from the spirituality of the Protestant Churches, although internalized, it is not so difficult for protestant churches again to become familiar with pilgrimage as praxis.

Pilgrimage in modern times

In the 20th century people again started coming to Trondheim as pilgrims. Especially after the 1970 – 80s more pilgrims appeared. Gudbrandsdalsleden, being the trail going from Oslo to Trondheim, the first of many St. Olav Ways, was officially opened by *HRH Crown prince Haakon* of Norway on July 29th 1997. Today the St. Olav Ways – the pilgrim paths to Trondheim in Norway, Denmark and Sweden are signposted with the St. Olav logo and have received the status as European Cultural Route under the Council of Europe’s Cultural Route program.

The State of Norway, more precisely the ministries of culture and environment, have played a central and vital part in the development of pilgrimage in present day Norway. Both in economically supporting waymarking of the pilgrim trails through financial support to the communes and civil society, and in establishing pilgrim centres. In 2010 there were established 5 Regional Pilgrim Centres from Oslo to Trondheim, and in later establishing a National Pilgrim Centre.



The Nidaros Cathedral, the burial church of St. Olav is the northernmost gothic cathedral.
Photo: Sven Erik Knoff

Regional Pilgrim Centres

The role of the regional pilgrim centres is to develop the St. Olav Ways and provide information to pilgrims within their respective regions. The regional pilgrim centres work in many areas. Networking and cooperating with the local businesses are one of their main tasks. Cooperating with the municipality, churches, county municipalities, voluntary teams and organizations, museums and more, is also part of their job in order to develop a sustainable tourism in their area and an economic growth based in culture and nature. With a large network of key partners, they facilitate good experiences along St. Olav ways, The Pilgrim Paths to Trondheim.

Together with the municipality, church, county municipality, voluntary teams and organizations, museums and many more key partners, regional pilgrim centres work to stimulate pilgrimage and sustainable tourism in their regions. The centres are located in Oslo, Gran, Hamar, Hundorp, Dovrefjell and additionally in Trondheim.

Since the start in 2010 there has been a constant growth in the numbers of pilgrims starting in Oslo on their way to Trondheim, from 15 in 2010 to 618 in 2019.

The National Pilgrim Centre

The work by the regional pilgrim centres is coordinated by The National Pilgrim Centre, located in Trondheim. The National Pilgrim Centre is responsible for the public pilgrimage development in Norway, coordinating and prioritizing tasks and resources.

The public pilgrim routes in Norway are meant to function as incubators for positive and sustainable development. The pilgrim routes are open for all.

Gudbrandsdalsleden – the Camino of Norway

The main inland road to Nidaros, today's Trondheim, in the Middle Ages was what we today call the *Gudbrandsdalsleden*. This road or trail is what the German history-writer Adam von Bremen describes, in talking about the Archbishop's visitation to the Church in the North in medieval ages, saying that the *«route across the mountains takes more time, and as it is dangerous, it is avoided by the travellers»*.

«Gudbrandsdalsleden», which means the path of Gudbrandsdalen, stretches from Oslo to Trondheim, a 643 km well-marked pilgrim path with beautiful and varied landscape. Along the path you can experience soothing agricultural landscapes, you can spend the night on historic farms in Gudbrandsdalen, wander across the mighty Dovrefjell plateau and enjoy the tranquility of the lush Trøndelag nature. A pilgrimage along the Gudbrandsdalsleden truly does something to you as a human being. Walking from Oslo to Trondheim, through communities, small towns and nature, is an experience of a lifetime.



Photo: Pilgrims reaching the Fokstugu place of accommodation on the mighty Dovrefjell plateau. Photo: Hans-Jacob Dahl

Cultural heritage and the legacy of St. Olav

Gudbrandsdalsleden has countless cultural heritage stories and places to offer, many hundreds are on or close to the path, and remind you of past struggles and experiences. Here you will find tombs, historically important sites, beautiful churches and preserved buildings from the Middle Ages. Yes, you might even find yourself in a building at the farm Sygd Grytting which housed pilgrims in the 12th century. – There is never far between the historically significant places along this pilgrim path.

Gudbrandsdalsleden also gives you close contact with the legacy of the Viking king Olav Haraldsson, later known as Saint Olav (St. Olav). Water springs, named after St. Olav, are widespread and these are known to have healing effects. Along Gudbrandsdalsleden we find the historical sites St. Hallvard Cathedral, Bønsnes, Granavollen, Hamardomen and Dale-Gudbrands Gard, several of these places are indirectly or directly related to the saga of Olav Haraldsson, later St. Olav.

Along the path we also find our foremost cultural carriers, the churches, and when you walk the Gudbrandsdalsleden it is never far between these sanctuaries that stand as monuments of the Christian tradition to which St. Olav introduced to Norway in the early Middle Ages.



Ringebru stave church is a hidden gem along Gudbrandsdalsleden and an important church for pilgrims. Photo: Eskil Roll

How to do a pilgrimage on the Gudbrandsdalsleden?

It is recommended to walk the entire Gudbrandsdalsleden from Oslo to Trondheim. Walking on average 20 kilometres per day, you will spend around 4-5 weeks on your pilgrimage. This is the optimal pilgrimage where you get the opportunity to relax every day and live the pilgrim life to the fullest. Your days will only focus on where to go, eat and sleep, and you will have plenty of time to enjoy the surroundings you walk in, the people you meet and the food and cultural experience along the path.

Another popular way of doing a pilgrimage is to walk the Gudbrandsdalsleden in stages. You can do one week at a time, for example walk from Oslo to Gjøvik, and do the next stage from Gjøvik to Lillehammer another time.

Food culture on the Gudbrandsdalsleden

Nature, culture and food are common denominators for the the Gudbrandsdalsleden experience and several of the accommodations convey this through their hospitality and efforts for the pilgrims. Many of the accommodations offer food based on local traditions and the opportunity to expand the horizons of the taste buds are many. That said the local grocery store is the pilgrim's main source of food on its way to Trondheim and the Nidaros Cathedral.



Budsjord pilgrim farm, located in Dovre, offers wonderful local food for hungry pilgrims.
Photo: Eskil Roll Foto: Eskil Roll

Should you choose the western or eastern route of Gudbrandsdalsleden?

Gudbrandsdalsleden starts in Oslo, at the ruins of the St. Hallvard Cathedral. Shortly after the starting point, the path divides into a western and eastern route which follows each side of the lake Mjøsa before meeting again at Lillehammer. You must therefore choose whether to walk the western route out of Oslo, through the forest called Krokskogen, walking in the beautiful Hadeland region on the west side of lake Mjøsa, or the eastern route through Groruddalen, crossing Skedsmo towards Eidsvoll and the agricultural Stange region on the east side of lake Mjøsa. Which route you choose depends on which history and cultural heritage impresses you.

If you take the western route you can visit the area where St. Olav grew up, Bønsnes, and the sister churches of Granavollen. If you take the eastern route you will experience Eidsvoll, where the Norwegian constitution was written in 1814, experience fantastic forests and agricultural landscape on the way to Tangen and Stange Vestbygd, as well as the ruins of the mighty Hamardomen in Hamar. Hamar was the bishop's seat and the only inland village in medieval Norway, and an obvious stop for pilgrims.

It is also possible to combine an experience from both routes by going from Granavollen to Kapp or Gjøvik and then take Skibladner, the world's oldest active steamboat, over to Hamar. You can also travel with Skibladner on the eastern route, from Eidsvoll to Hamar or Lillehammer.



Skibladner, the exquisite steamboat, is a wonderful way for pilgrims to combine walking the Gudbrandsdalsleden, west and east of lake Mjøsa. Photo: Eskil Roll

Pristine nature

At Lillehammer, the western and eastern route meet and the path enter the valley of Gudbrand - Gudbrandsdalen - which is the origin of the pilgrim path's name. The valley of Gudbrand has a varied and beautiful landscape, which ranges from ancient primeval forests to small, pleasant villages. Here you will experience tranquillity, wildlife, views and not least culinary experiences based on local traditional food in the region. Pristine nature is everywhere along the Gudbrandsdalsleden, and by walking 643 km you do get close to nature but also yourself.

The path continues from the landscape of the valley of Gudbrand to the mountain of Dovre with the highest point of the path at over 1300 meters above sea levels. At Dovre mountain you will find traces of king roads, fishing grounds and thousand-year-old shelters. You'll find the Eystein church, which is an important place to visit for many pilgrims. After the mountain, the Trøndelag region and wooded landscape awaits you and your thoughts. Through the Trøndelag forests, the occasional open stretches and river crossings, you will see Trondheim and the final destination – the Nidaros Cathedral.

“Tankepass” (place of thought) - art along the Pilgrim Trail for rest and reflection

The "places of thought" are art-installation along the Gudbrandsdalsleden (in Gran, Østre Toten, Lillehammer, Øyer and Ringeby) meant to invite reflection and contemplation, places where you can be steeped in your own thoughts, enjoy the view, exchange thoughts with other wanderers, and "fill up your tank". The art project will also be able to raise awareness and highlight qualities and identities associated with areas and roads that have been abandoned in favor of modern infrastructure, and contribute to revitalizing and activating culturally and historically central areas.

The idea of "Tankepass" was developed by an interdisciplinary group in Oppland County Municipality in 2016 and the work is now being continued in Innlandet County Municipality. The county municipalities have a statutory responsibility for public health and outdoor life, and Innlandet county municipality has tourism as an important area in its business strategies. Furthermore, the county municipality is the regional cultural heritage authority with competence in and responsibility for the cultural heritage field. This is the background for the initiative for "Tankepass". The pilgrim centers Dale-gudbrand and Granavollen have contributed to the work with selection and placement as well as implementation.



Art-installation along the trail. Photo: Tove Sandheim.

The use of art-installations along the pilgrims path has been a popular undertaking, for both pilgrims and local population in the region. In the long run, it is a goal to realize a Thinking Place in every municipality where the trail runs, from Oslo to Trondheim.

Italy

Bulgaria

Spain

Turkey

Romania

Chapter I Historical relations between religion and tourism

1.1.Cultural relations between religion and tourism

Tourism is a set of cultural practices that most often aim to achieve aesthetically pleasing experiences about the peoples and places where they live. Tourists discover the cultural otherness coming out of their familiar spaces, which is why those who deal with tourism tend to make unique cultural spaces as accessible as possible, which can offer new experiences, thus turning them into objects of consumption. In this sense, tourism becomes a

way of expressing modernity, especially through the conventions it establishes between the parties involved in this activity, the habits it promotes and its discursive concerns, based on the energies of modern capitalism, which respond especially to the emphasis put on consumption and the trend of globalization through aesthetic preferences. In other words, tourists are simply practitioners of modernity. Moreover, tourism has become ubiquitous in modern life. Not only do modern people travel much more than ever, but according to more incisive commentators, they are tourists, most of the time, even in their own homes and communities. We must admit that tourism practices are a modern way of life.

On the other hand, we must also recognize the fact that tourists are considered to be some of the most aggrieved human subjects of our time. In this sense, they consider that if they gave up the tourist attribute, they would be much more respected. Jonathan Culler²⁷ remarks, somewhat ironically, the fact that tourists earn esteem precisely by refusing the status of tourist. In the view of the tourist, the modern traveler can be disregarded as a tourist only as a traveler, but, in his conception, in every traveler, the traveler of all times, must be something more than a tourist. Consequently, the malignancy of tourists reveals, on the one hand, their own tourist inclination, but, on the other hand, the fact that this occupation can make a traveler a better tourist.

For example, according to the European Parliament's communication strategy on international cultural relations, with regard to cultural exchanges, it considers that tourists can bring substantial economic benefits. It is specified here that world trade in creative products has more than doubled between 2004 and 2013, while culture is a key element in the new economy based on creativity, innovation and access to knowledge. The cultural and creative sectors account for about 3% of world GDP and 30 million jobs²⁸. In the EU alone, these sectors account for over 7 million jobs. In developing countries, the cultural and creative sectors also contribute to promoting sustainable development and inclusive growth. Culture can therefore help to promote job creation and competitiveness both within the EU and beyond its borders. This is recognized in the UN Agenda for Sustainable Development 2030²⁹, which highlights that culture, including the world cultural heritage and creative industries, can play an important role in achieving the goals of sustainable and inclusive development. Therefore, tourism culture is one of the important sectors promoted in EU development cooperation.

As such, it is emphasized here that: “culture does not only refer to art and literature, but includes a wide range of policies and activities, from intercultural dialogue to tourism, from education and research to the creative sectors, from heritage protection to promote creative industries and new technologies, as well as from crafts to development cooperation”³⁰

At the same time, there is something intrinsic and difficult to achieve in the study of transient phenomena such as travel and tourism. It has something to do with their temporary nature and the difficulties inherent in observing and acquiring the outlines on these topics.

²⁷Jonathan Culler, “Semiotics of tourism,” in *American Journal of Semiotics* 1 (1–2), p. 130, (pp. 127–140).

²⁸*Cultural times*, CISAC and UNESCO report, 2015.

²⁹United Nations, “*Transforming our world: the 2030 agenda for sustainable development*”, available at: <https://sustainabledevelopment.un.org/content/documents/21252030%20Agenda%20for%20Sustainable%20Development%20web.pdf>

³⁰ “Towards an EU strategy for international cultural relations”, report of the European Working Group on Culture and Development of the Council of Europe, Brussels, 2016, p. 5.

However, a significant problem of studying tourism is that tourism is not a concern of compartmentalized analysis. Therefore, tourism requires a multidisciplinary approach from research methods. Moreover, although there are such difficulties, there is a huge amount of information about such trips that can be found in the print media or on the internet.

On the other hand, it seems that every time we talk about tourism and tourist experience, the word and the notion of pilgrimage seem to be eluded. The question of whether pilgrimage and tourism can be distinct social phenomena, ie different types of the same phenomenon or the same thing under different names, remains a controversial one. Both variants are attempts to explain various forms of travel. Therefore, in normal use, they seem to describe different activities. However, when their meanings of expression are studied, it can be seen that there is a significant degree of overlap between them, which sometimes makes them indistinguishable.

Anthropologists have always tended to avoid the study of pilgrimage, probably because it seemed to be an irregular and unusual activity.³¹ Thus, it was not until the second half of the twentieth century that studies dedicated to pilgrimage appeared. However, for them the pilgrimage remains a subject without objective insights.

One of the first anthropologists to get seriously involved in the study of this subject was Victor Turner, which is why the theory of pilgrimage was later influenced by his work. For Turner, the semantics of ritual symbols led to pilgrimage.³² Approaching the pilgrimage from the perspective of ritual, Turner stated that the pilgrimage is a phenomenon that limits human existence, which is why he defined it as a ritual process. Turner's main argument was that the "center" of the individual world of pilgrims was, was along the pilgrimage. Thus, his study was particularly concerned with the spatial aspects of that limiting process. With the association of the pilgrimage with the ritual, Turner concluded that the most important aspect of the pilgrimage stems from the fact that the personal dimension of the pilgrim is, at some level, mystical, and his journey to the center is a personal, intimate search.³³

Preston reproached Turner that his conception of pilgrimage boiled down to a kinship between pilgrimage and mysticism.³⁴ Instead, Turner has consistently argued that the pilgrimage is more than that; pilgrimage revolves around the concept of *communities*.³⁵ This argument presents the pilgrimage as a ritual of passage, in which those involved share a common bond that unites them throughout their journey.

The analysis proved extremely useful both in comparing the pilgrimages with each other and with other ritual forms of travel. However, although such an approach reveals obvious attributes of the pilgrimage, Turner's theory has never been sufficient. In this regard, numerous studies have shown that Turner's studies were based, in particular, on the behaviours and motivations of pilgrims. Aziz, to name just one of those who disagreed with Turner, finds that his model *communities* can be very misleading and argues that further

³¹A. Morinis. 'Introduction: The Territory of the Anthropology of Pilgrimage'. In A. Morinis (ed.). *Sacred Journeys: The Anthropology of Pilgrimage*. Westport: Greenwood Press, 1992, p.2.

³²V. Turner. *Dramas, Fields, and Metaphors: Symbolic Action in Human Society*. Ithaca: Cornell University Press, 1974, pp. 166.

³³V. Turner, 'Center Out There', p. 191-192.

³⁴JJ Preston. 'Spiritual Magnetism: An Organizing Principle for the Study of Pilgrimage'. In A. Morinis (ed.). *Sacred Journeys: The Anthropology of Pilgrimage*. Westport: Greenwood Press, 1992, p. 32.

³⁵V. Turner, 'Center Out There', p. 192.

research has often not found homogeneous groups represented by the concept of *communities*³⁶.

The image that Turner presents is represented by large, coherent groups of pilgrims, united in a "brotherhood" that makes a sacred journey to the "center". This image seems somewhat anonymous and as such inevitably leads to individual experiences, resulting in, as Aziz argues, a rather demographic approach.³⁷ However, despite the flaws we encounter in Turner's theory, his study is a source of inspiration and remains a valuable resource for those studying tourism and pilgrimage.

On the other hand, Morinis stated: "the pilgrimage is born of desire and faith. Desire is the solution of all kinds of problems in human life. The belief is that somewhere beyond the known world because it states that there is a power that can correct the difficulties that seem so insoluble and intractable here and now."³⁸ But to find them, you have to travel. However, the beliefs, motives and forms of travel, pilgrimage differ from one culture to another. Each culture shapes its own version of what it means to travel, to be a pilgrim. Moreover, each pilgrim, each traveler interprets his own cultural model to suit his personal circumstances and beliefs. In this light, Morinis defines pilgrimage as a journey that permanently leads the traveler in the direction of embodying his ideals.

However, it is important to realize that in no case, in this journey, not all pilgrims travel for religious reasons. Reader, for example, stated that the term "pilgrimage" should be applied to a range of activities that should not be limited to religion.³⁹ It is also extremely important to consider the place of pilgrimage itself. A common denominator of these places refers to what we would call "spiritual magnetism." That is, the power of the place to attract followers. Preston argues that this magnetism is developed by the association of the religious place with various combinations of miraculous cures, appearances of supernatural beings, sacred geography, and difficulties in access.⁴⁰

Therefore, it can be said that the pilgrimage is defined through several main principles, especially cosmological and cosmogonic, especially those related to the symbolic meanings of geographical locations. The physical traces of the sacred relics embody, in the context of spatialization, the ideal sought by pilgrims. The holy geography and the traces of the divine represent "sketches" of the ideal embodied in the dimension of space. However, Reader, again seeking to expand the field of pilgrimage studies, argues that the place of pilgrimage does not necessarily have to be religious. The "secular" world, he argues, has as much potential to create places of sanctification and cites as examples cultural sanctuaries and national mausoleums or places where sports competitions have taken place.⁴¹

In this context, the boundaries between pilgrimage and what we might call a "cultural journey" cannot always be clearly delineated. However, a distinguishing factor can be labeled by the image that the traveler applies. Preston argues that the key to understanding the pilgrimage is the flow of people, arguing that the pilgrimage is a "movement of people, ideas,

³⁶BN Aziz. 'Personal Dimensions of the Sacred Journey: What Pilgrims Say'. *Religious Studies* 23, 1987, p. 247.

³⁷*Ibidem*

³⁸Morinis, *op. cit.*, p. 1.

³⁹Reader, *op. cit.*, p. 5.

⁴⁰Preston, *op. cit.*, p.33.

⁴¹Reader, *op. cit.*, p.22.

symbols, experiences and cash” that we should pursue to properly document this journey.⁴² He also argues that the fundamental paradigms of a religion will be highlighted in the study of pilgrims and pilgrimages.⁴³ However, it must be said that pilgrimages do not belong exclusively to the realm of the faithful. Tourists often follow the same paths and often for very similar reasons. Given this, pilgrimage, as a journey to a dimension of the ideal with various motivations and not always specifically religious, reveals less and less religious activity in the context of contemporary tourism. This has led many who have turned to the study of religious or spiritual tourism to question whether modern tourism and pilgrimage do not refer to the same behavior, although it does so in different ways, and whether distinctive limits or attributes could be set to them.

Given that tourism is one of the largest industries in the world, it is surprising that these aspects of tourism have remained largely unexplained. However, the theories developed so far have generated many disputes and divided the thinking on religious tourism, broadly speaking, into two camps that have not yet agreed on whether pilgrimage and tourism are convergent or divergent.⁴⁴

Divergence theories were chronologically the first formulated especially by Boorstin. He argued that modern tourism has moved away from the type of “spontaneous search for experience” of the past and has become a tautology, a kind of repetition of everyday life.⁴⁵ Boorstin considered that the “prefabrication” of tourist experiences led to the loss of the “art of travel” and that “the more intensely and self-conscious we work to expand our experience, the more ubiquitous the tautology becomes.”⁴⁶ However, Boorstin’s research was a critique of culture rather than an attempt to study religious tourism in a meaningful way. Therefore, his approach inspired both Turner and Ash, who saw tourists as “barbarians of our Leisure Age”⁴⁷ which is why they considered tourism to be both politically and culturally unhealthy. At its worst, tourism, in their view, could be “like King Midas in the opposite direction; a device for the systematic destruction of all that is beautiful in the world”⁴⁸

Therefore, the theories of tourist convergence have appeared in the anthropological space. In contrast, divergence theories were considered elitist. The first anthropological analysis of tourism came at the end of 1963.⁴⁹ However, it was only in Dean MacCannell in 1973 that he tried to clarify the links between social structure, faith and action in the context of tourism, at least on a theoretical level.⁵⁰ MacCannell sought to compile a theory in this regard to explain the structure of modern society in which tourists were considered

⁴²Preston, *op. cit.*, p.40.

⁴³*Ibidem*, p. 45.

⁴⁴E. Cohen. ‘Pilgrimage and Tourism: Convergence and Divergence’. In A. Morinis (ed.). *Sacred Journeys: The Anthopology of Pilgrimage*. Westport: Greenwood Press, 1992.

⁴⁵D.J. Boorstin. *The Image: Or What Happened to the American Dream*. Harmondsworth: Penguin, 1963, p. 124.

⁴⁶*Ibidem*, p. 88.

⁴⁷L. Turner & J. Ash. *The Golden Hordes: International Tourism and the Pleasure Periphery*. London: Constable, 1975, p. 11.

⁴⁸*Ibidem*, p. 15.

⁴⁹TA Nuñez. ‘Tourism, Tradition and Acculturation: Weekendism in a Mexican Village’. *Ethnology*, 2 (3), 1963: 347-352.

⁵⁰D. MacCannell. ‘Staged Authenticity: Arrangements of Social Space in Tourist Settings’. *American Journal of Sociology*, 79 (3), 1973: 589-603.

ethnographers of modernity.⁵¹ For MacCannell, the term “tourist” should have been read as meaning both tourists in search of experience and a meta-sociological example of modern people.⁵² This interpretation identified tourism as a modern form of pilgrimage, as it aimed to identify authentic travel experiences. Thus, as pilgrims travel to places of religious importance, as MacCannell argued, they are also those who enter places of social, cultural, and historical importance.⁵³

Graburn later agreed with this approach, arguing that tourism is a symbolic and functional correspondent with other human institutions looking for meaning in travel or pilgrimage. Graburn defined tourism as a voluntary journey, but its definition did not work, because it focused only on the “recreation” of the journey, ie on the leisure mode employed to renew, bring the individual back to a “normal” life.⁵⁴

However, like the views of Boorstin, Turner and Ash, MacCannell’s theory loses its value due to its universalizing interpretation of tourist motivations. He argued that tourism is based on the idea that there is a way to “see” culture and society as it “should” be seen. MacCannell said all tourists are looking for “a deeper involvement in society and culture to some degree.”⁵⁵, which is “a key component of their motivation to travel”.⁵⁶ This simplistic approach is not able to justify the various motivations of tourists, especially the “recreation” that Graburn was talking about. Also, the consideration of the tourist as a simple “pleasure-seeking traveler” seems somewhat superficial. On the other hand, although it may be accepted, in some cases, more concrete descriptions of tourist motivations are needed to make a serious analysis of religious tourism.

Therefore, the study of the similarities and differences between pilgrimage and tourism can highlight the complexity of tourist motivation and behavior. It must also be admitted that not all tourists travel for the same reasons. However, it seems that the main reason for tourists is the contrast between the daily life in which they live and the places they want to visit, both in terms of landscapes and social or cultural environment.

That’s why MacCannell believes that “all tourist attractions are cultural experiences.” Instead, Cohen does not agree with the contrast between tourists and pilgrims and argues that modern tourism and pilgrimages are based on social conceptions of the space worth visiting, these being the result of the social construct of the world. In other words, although the tourist destinations themselves may be the same, they are approached for different reasons. As such, pilgrimage and tourism involve movements that take place for various and sometimes even contradictory reasons. In pilgrimage, according to Cohen, the individual travels from the periphery to the cultural center, while in modern tourism, he moves away from the cultural center to the periphery, both socially and physically. This tourist and cultural-religious movement from inside to outside of tourists or pilgrims highlights the diversity of the periphery in relation to the center.

⁵¹MacCannell, *The Tourist*, p. 4.

⁵²*Ibidem*, p. 1.

⁵³MacCannell, ‘Staged Authenticity’, p. 593.

⁵⁴N.H.H. Graburn. ‘Tourism: The Sacred Journey’. In V.L. Smith (ed.). *Hosts and Guests: The Anthropology of Tourism*. Philadelphia: University of Philadelphia Press, 1989, pp. 17-19.

⁵⁵MacCannell, *The Tourist*, p. 10.

⁵⁶*Ibidem*

It is necessary to follow a broad typological spectrum in order to provide a framework in which the motivations of tourists can be examined. Cohen tried to clarify the differences in tourism experiences by analyzing the roles and significance of tourism in the life of modern man and said that they are derived mainly from his view of the world. This depends in particular on whether or not a person joins a “center” and its location. Thus, Cohen sorts the types of travel, on the one hand, according to the experiences of the tourist who seeks pleasure and, on the other hand, according to those of the modern pilgrim who seeks meaning in the center of someone else. The “recreational” tourist is on a journey of entertainment and recreation and is not very different from the “diversionist” tourist who escapes from the “meaningless” life. In the “existential” mode, the tourist, alienated from his own society, seeks meaning in the lives of others through the journeys he makes. On the other hand, the “experimental” tourist is slightly different in that he does not adhere to the “center” of his own society, but instead of looking for a meaningful experience, he seeks a new center. In the end, it is the “existential” tourist who has chosen to change the center. His “home” life is seen as a kind of exile, while in the “holiday” life, in the new center, he feels like “real life”, which is very similar to a pilgrimage.

By studying the similarities and differences between pilgrimage and tourism, the complexity of tourist motivations can be revealed, which helps us to describe the tourist’s behavior. It must be acknowledged that it is not possible to attribute a single reason to all tourists. However, it seems that all tourists are looking for a form of contrast with everyday life, both in terms of surroundings and routines (environmental and cultural). MacCannell argues that “all tourist attractions are cultural experiences”.⁵⁷ However, Cohen criticizes his argument for the lack of a discussion about the contrast of the “world” of the tourist with modern pilgrims. Cohen argues that modern tourism and pilgrimages are based on different social conceptions of space and converses notions about the types of spaces worth traveling and their location in the socially constructed world. Although the destinations themselves may be the same, they are approached for different reasons. Pilgrimage and tourism involve movement in opposite directions. In pilgrimage, Cohen argued, the individual travels from the periphery to the cultural center, while in modern tourism, he moves away from their cultural center in the periphery, both socially and physically.⁵⁸ This external movement of tourists highlights this significant flaw in MacCannell’s theory. The periphery is necessarily diverse in relation to the center.

A broad typological spectrum is needed to provide a framework in which tourists’ motivations can be examined. Cohen sought to account for differences in tourism experiences by examining the roles and significance of tourism in the life of a modern individual and argued that they are derived primarily from the individual’s worldview. This depends in particular on whether or not the person joins a “center” and, if so, its location. It distinguishes five main modes of tourist experiences (recreational, diversity, experimental and existential) that are informed by the extent to which the journey is a “search for the center”, in addition to the nature of the respective center (s). Cohen sorts the types across a spectrum between the experiences of the pleasure-seeking tourist and the modern-day pilgrim seeking meaning in the center of someone else.⁵⁹ The “recreational” tourist is on a journey of entertainment and

⁵⁷*Ibidem*, p. 23.

⁵⁸Cohen, ‘Phenomenology’, p. 183.

⁵⁹*Ibidem*, pp. 180-183.

recreation and is only slightly different from the “diversionist” tourist who escapes from the “meaningless” life (while the recreational tourist escapes significant life). In the “experiential” mode, the tourist, alienated from his own society, seeks meaning in the lives of others through travel. This is the tourist characterized by MacCannell. The “experimental” tourist is slightly different in that he does not adhere to the “center” of his own society, but instead of looking for meaningful experience, he looks for a new center. In the end, it is the “existential” tourist who has chosen to change the center. Their “home” life is seen as a kind of exile, while “holiday” life in their new center feels like “real life” and is almost indistinguishable from pilgrimage.⁶⁰

All tourism theories claim that this activity is a form of leisure. However, it is important to keep in mind that tourism is separate from leisure activities. Theories that consider tourism to mean “traveling for pleasure” look at only one aspect of the phenomena and lose sight of the complexity of human behavior. A tourist can really travel for pleasure, but, nevertheless, he also travels to escape from everyday life or to look for a meaning or to experience visions of the world or the lifestyles of other ethnic and cultural groups. The specialists in the field of tourism highlighted the similarities between the tourist activity and the pilgrimage. What distinguishes tourism from other types of travel is that tourism is voluntary, but also that it does not change or require a change in the behavior or “normal” activities of the individual. However, certain types of tourist activities are inseparable from certain types of pilgrimage. This similarity led Edith and Victor Turner to state that: “a tourist is half a pilgrim, if a pilgrim is half a tourist”.⁶¹

1.2.Tourism

Travel, departures, returns home, sightseeing, beach, souvenirs, landscapes, recreation, experimentation, learning, relaxation, stories: all these are activities and experiences that increasingly define the lives of individuals, at least in the most developed areas of the world. Whether we share the same understanding of tourism or whether there is a clearly definable tourism industry for all, the impact of the tourism phenomenon on the way we live our lives in the 21st century is obvious.

Therefore, an adequate conceptualization of tourism clearly requires going beyond the narrow economic concept. Obviously, we need to deal with leisure, recreation and tourism relationships and their relationship to other social practices and behaviours. As Parker observed⁶² by studying as a whole the free time of man, on the whole the most complex explanations related to his life are developed. This is due to the fact that society is not divided into athletes, viewers, tourists, etc. Some people do all these things.

Moreover, Featherstone⁶³ argued that tourism research should be studied from a social perspective: “The meanings of a certain set of leisure options ... can only be made intelligible

⁶⁰*Ibidem*, pp. 183-190.

⁶¹V. Turner & E. Turner. *Image and Pilgrimage in Christian Culture: Anthropological Perspectives*. New York: Columbia University Press, 1978, p. 20.

⁶²Parker (1999: 21),

⁶³M. Featherstone, “Leisure, symbolic power and life cours”, in J. Horne, d. Jery, and A. Tomlinson (eds.), *Sport, Leisure, Social Relations*, Routledge & Kegan Paul London, 1987, pp. 115, (pp. 113-138).

by inscribing on a map the social field defined by the class, the practices of leisure and lifestyle in which their meanings are defined relationally with reference to oppositions and structured differences ”.

Therefore, in terms of tourism and recreation, as part of a broader conceptualization of leisure⁶⁴, there is considerable value. Work is typically differentiated from leisure, but there are two main overlapping aspects: first, business travel, which is often seen as a form of work-oriented tourism; and, secondly, ‘serious leisure’, which refers to the breakdown between leisure, work and the development of leisure activities related to hobbies and personal concerns.⁶⁵ In addition to being defined in relation to its production and consumption, tourism is increasingly interpreted as a single, albeit very significant, dimension of mobility and temporary traffic.⁶⁶ A fusion of leisure, recreation and tourism research⁶⁷ together with the emerging study of migration⁶⁸, traffic and mobility⁶⁹ have a profound influence on how the study of tourism is perceived as an area of academic interest. Recently, however, the departure from home (such as tourism, but also travel for work or education, travel for health and even going abroad after graduation) began to capture the attention of researchers in the field of migration.⁷⁰ For those looking to deepen tourism, it is increasingly clear that all forms of mobility are closely linked to it.

In this regard, there is an increasingly accepted international agreement that “tourism” refers to all the activities of travelers, including day trips.⁷¹ With the improvement of transport technology, day trips are becoming increasingly important for the tourist network and are a model of geographical compression in “space-time”. This new situation has led the UN to note that: “day visits are important for consumers and for many suppliers, especially those marked by tourist attractions, as well as for transport and catering operators”.⁷² This observation emphasizes the need to eliminate the arbitrary boundaries between tourism and leisure and between tourism and migration. Tourism is a form of temporary mobility aimed at spending free time and initiates part of that mobility and, at the same time, reshapes the meaning of the concepts of leisure and migration.

Therefore, tourism is a practice of considerable cultural and economic importance and, unlike many other manifestations of contemporary culture, is well known, to some extent, in every field that studies it. There are people who say that they especially like music, literature, sports or fashion, etc. Regardless of their preferences, they were all at least once tourists or met other tourists. However, despite the ubiquity of tourism and its importance in the thinking of the contemporary world - for most of us, the world is more a series of places that could be visited, than a configuration of political or economic forces - tourism and its related activities they still need studies and debates to contribute to the development of this field of activity.

In modern culture, it seems that tourism has few defenders, which for its status is an embarrassment and makes it an easy target to attack. The status of the tourist seems to be an

⁶⁴Shaw and Williams 1994, 2002; Hall and Page 2002

⁶⁵Stebbins 1979, 1982

⁶⁶Bell and Ward 2000; Urry 2000; Williams and Hall 2000, 2002.

⁶⁷Aitchison 1999; Crouch 1999a; 1999b; Aitchison, Macleod and Shaw 2000; Hall and Page 2002

⁶⁸Williams and Hall 2000; Williams et al. 2000; Hall and Williams 2002.

⁶⁹Urry 2000

⁷⁰Bell and Ward, *op. cit.*.

⁷¹UN 1994: 5

⁷²*Ibidem*, p. 9.

unimportant topic. Sometimes they are insulted, being considered easy to handle, docile herds. At other times they are seen as dangerous as a plague or a wave of insects that destroy the place they have “discovered”. Daniel Boorstin, a librarian of Congress and guardian of the American cultural heritage, said of this contemptuous species: “The tourist is looking for kitsch; home travel agencies and national travel agencies abroad are forced to serve them. The tourist rarely likes the authentic product (for him often unintelligible) of a foreign culture. He/she prefers the same provincial expectations. The song of the French singer who sings in English with a French accent, seems more charming than one who simply sings in French.”⁷³

There are probably good reasons why this should be the case, but Boorstin continues: “Tourist attractions offer an elaborate indirect experience, an artificial product that must be consumed even in places where the real thing is free as air.”⁷⁴ . What could be more foolish than a tourist who pays to breathe like air an artificial substitute when the real air is free around him?

In the context of these reflections on tourism, religious tourism is the departure of a person from a country of residence for a certain period to visit holy places and religious centers. On the other hand, this concept can be seen as an activity aimed at providing services to tourists traveling for religious purposes. There is a distinction between pilgrimage tourism and religious excursion tourism for the purpose of knowledge. The difference between these two types lies in the fact that religious tourism focused on knowledge refers to visiting places of worship and holy places without the participation of tourists in religious life. Pilgrimage tourism provides an opportunity to participate in worship and prayer. The pilgrimage can also be classified according to the number of participants, ie individual, family, group. If you consider the duration of the tour, you can talk about long or short pilgrimages. Depending on the location of the altar, there are domestic and foreign tours. It should be noted that both religious tourism and pilgrimage are made for multiple reasons. At the heart of the pilgrimage is the conventional attitude of the human being towards religion, his conscious activity involves the desire to see the holy places that have a certain meaning for him. In this context, the definition of tourism is by no means inferior to the concept and essence of pilgrimage. But based on the scientific definition of pilgrimage and religious travel, it can be said to apply more to tourism than to human spiritual activity and provides arguments for discussing pilgrimage as a journey that ends where it began.

Religious tourism, so often called spiritual tourism, has gained an increasing role around the world. Due to its primary component, pilgrimage, it is often considered the oldest form of tourism, dating back thousands of years. Travel to ancient holy places did not have the logistical support of today, but they had the same human motivation: faith. This belief, sometimes extreme, has been the basis for the shaping of religions and therefore the basis of human motivations to travel. Therefore, the results of such an approach refer to some original aspects, such as the identification of stakeholders in the activity of religious tourism and how they can be involved to support a tourism activity that can be beneficial to the human

⁷³ „The tourist looks for caricature; travel agents at home and national tourist bureaus abroad are quick to oblige. The tourist seldom likes the authentic (to him often unintelligible) product of a foreign culture. He prefers his won provincial expectations. The French chanteuse singing English with a French accent seems more charmingly French than one who simply sings in French”, Daniel Boorstin, *The Image* (New York: Atheneum, 1967), pp. 106.

⁷⁴*Ibidem*

community. Therefore, if the world is an interesting religious mosaic, it could be an interesting mosaic for religious tourism as well.

Leaders of religious organizations initially rejected the association between tourism and religion. At the same time, they did not acknowledge that pilgrims were considered tourists from an economic perspective. The latter were characterized as sinners, lost, living in promiscuity, and lacking in common sense, while tourism itself was a force that promoted idolatry, laziness, immorality, and alcohol.⁷⁵ Moreover, the danger of mass tourism was similar to the loss of sacredness. Thus, the holy places were not only accessible to the faithful, the elect, who made sacrifices to get there, but were open to anyone who had sufficient material resources. The strict spiritual explanation of religion can explain the attitude of the religious organization towards non-pilgrim tourists up to a certain point. But what it cannot explain is that pilgrims have to eat, sleep and travel to their destination. All these elements belong to the tourist area.

On the other hand, tourists who are not mainly motivated by faith - who visit certain places just out of curiosity - can come to discover new meanings of life, to accumulate positive energies and even to find the way to the holy ones. According to a senior official of the Romanian church (His Eminence Antonie Plămădeala, bishop of Transylvania) there are enough people who enter the church as tourists and pilgrims leave: "I saw tourists who, when entering a monastery or a church, change their clothes, cover certain parts empty, handkerchiefs become skirts, luggage is left out. Even if tourists have gone to visit different places, to get acquainted with the history and geography of theirs or other countries, when they meet the place of worship, it suddenly turns from tourists into pilgrims. You can see them by lighting a candle and meditating for a few moments".⁷⁶ Thus, without any intention of uniting the different types of tourists, we can say that, showing a certain understanding, respect and behavior, every person who arrives in a holy place can be considered a religious tourist.

As such, in terms of religious tourism, certain aspects have become indisputable. It should be noted that the world is going through a time when some religions are expanding, while others are declining; this is reflected in the number of followers, the area of distribution, the volume of donations; religious activities are often not subject to local taxes because they fulfill a dual function: religious space and heritage. Therefore, pilgrims as tourists dedicated to their own religion, spend money when traveling. In this way they sleep, eat, enjoy leisure activities like other tourists as long as they do not offend religious beliefs and religious norms. As such, the separation between mass and religious tourism is increasingly difficult to achieve. It is enough to analyze the tourist flows from the cathedrals of the big cities or monasteries in Meteora, Greece where religious tourists have become more and more demanding about the conditions of travel, but also more available to spend more money. This attitude is observed almost everywhere in the world. Communities support the development of tourism, because tourism is a real source of income, a source that provides jobs to the communities they own, as well as taxes and revenues from public services. Therefore, religious organizations, those that administer holy places, cannot isolate themselves from the

⁷⁵Dallen JT (2006), *The economics of religious tourism and success stories from North America*, available at http://icoret.metacanvas.com/EN/conference/programme_papers.html

⁷⁶Mădălina Lavinia Țală, "Dimensions of religious tourism", in *The economic amphitheater*, November 2008, p. 243, (pp. 242 - 252).

rest of the world, because communities need money from religious tourism, and religious organizations need the support of communities.

In a world based on connections, partnerships, communication and information exchange, it would be a mistake on the part of the religious organization not to accept the modern elements of today's religious tourism. The value of the religious tourism phenomenon is invaluable.

1.3.Tourist typologies and motivations

Strategic marketing for tourism companies around the world faces unmatched challenges and also interesting opportunities in the 21st century. Fierce global competition, turbulent markets, recession, wars, disease, technological progress and customer demand are an inevitable responsibility and direction of every tourism company. Offering superior value to customers, developing unique capabilities, responding to current economic, social and environmental challenges and differentiating between competitors are just a few initiatives that tourism companies need to take to achieve and sustain competitive gain.

The oldest studies on religious travel are found in the numerous travel journals of the 1980s⁷⁷. Subsequently, it was proposed to achieve a typology of religious tourism, based on the evolution of the pilgrimage movement between different religions.⁷⁸ Therefore, the link with tourism has long been established, and the pilgrimage has been described as its oldest form.⁷⁹ Religiously motivated travelers have a marked tendency to make pilgrimages or religious visits.⁸⁰ The obvious potential of the market has made religious tourism a tourism niche, which includes those who “repeatedly engage in visits to religious sites and / or pilgrimages.”⁸¹

What the individual seeks is, in part, the result of beliefs that he accepts under the influence of various factors. Once acquired, the individual begins to desire them in order to form a personal identity. He is therefore convinced of what he wants by forming a structural framework of mediated experienced events. Moreover, given that his needs are motivating elements, innumerable in variety, in terms of tourism, in order to practically promote a

⁷⁷E. Cohen, (1984). The sociology of tourism: approaches, issues, and findings. *Annual Review of Sociology*, 10 (1), (pp. 373-392); N.H. Graburn, (1983). The anthropology of tourism. *Annals of Tourism Research*, 10 (1), (pp. 9-33); B. Pfaffenberger, (1983). Serious pilgrims and frivolous tourists the chimera of tourism in the pilgrimages of Sri Lanka. *Annals of Tourism Research*, 10 (1), pp. 57-74).

⁷⁸S. Nolan, M.L., & Nolan, S. (1992). Religious sites as tourism attractions in Europe. *Annals of tourism research*, 19 (1), (pp. 68-78).

⁷⁹M. Eliade, (1969). *The quest, history and meaning in religion*. Chicago: University of Chicago Press.; A. Fleischer, (2000). The tourist behind the pilgrim in the Holy Land. *International Journal of Hospitality Management*, 19 (3), (pp. 311-326); V.L. Smith, (1992). The quest in guest. *Annals of Tourism Research*, 19 (1), (pp. 1-17)

⁸⁰C. N Buzinde, Kalavar, J.M., Kohli, N., & Manuel-Navarrete, D. (2014). Emic understandings of Kumbh Mela pilgrimage experiences. *Annals of Tourism Research*, 49, (pp. 1-18); Kruger, M., & Saayman, M. (2016). Understanding the Zion Christian Church (ZCC) Pilgrims. *International Journal of Tourism Research*, 18 (1), (pp. 27-38); Wang, W., Chen, J.S., & Huang, K. (2016). Religious tourist motivation in Buddhist Mountain: The case from China. *Asia Pacific Journal of Tourism Research*, 21 (1), (pp. 57-72).

⁸¹M. Terzidou, Styliadis, D., & Terzidis, K. (2017). The role of visual media in religious tourists' destination image, choice, and on-site experience: the case of Tinos, Greece. *Journal of Travel & Tourism Marketing*, (pp. 1-14

destination, it is often more useful to start from the product base of the destination. and the motivations that this product base can provide.

Pearce identified three theoretical approaches to motivational psychology in tourism: psychocentric-allocentric, the one focused on the individual's career as a travel activity, and intrinsic motivation as the best experimental challenge. As these models appear frequently in introductory studies on tourism, a brief elaboration of them is self-evident. The psychocentric-allocentric model was developed by Plog in the 1970s, which, in order to explain the choice of destination by airline passengers, considers the psychocentric tourist to be a non-adventurous and inhibited type, while the allocentric is the adventurous type who seeks tourist variety. Unfortunately, the psychocentric-allocentric model is one-dimensional, because it reduces any travel motivation to the size of the individual personality. However, this model was the subject of active debate in the 1990s.⁸² The second model emerges from Maslow's theory of general motivation in the 1950s, which speaks of a hierarchy of tourism needs and is part of a much broader theoretical application.⁸³ The model postulates an ascending hierarchy of the needs experienced by tourists from relaxation/ bodily needs, by developing the needs of stimulation, relationship and self-appreciation, to the needs of self-fulfillment. This scale model was debated in the 1990s⁸⁴ And this, however, proved to be limited to the fundamental hypothesis that considers that all tourists tend to progress through the same succession of motivations as the operation of a device. It also ignores the human experience of socializing in this area. In addition, it omits the complexity of the needs felt by the traveler, which is illustrated by the variety of types of holidays preferred by tourists or by the many activities they carry out during the holidays. The third model, the intrinsic motivational model, defines the depth of travel motivation starting from the superficiality of the surveys related to leisure. This approach is based on the freedom and tourism competence perceived by travelers. The need for optimal motivational models emerges from Iso-Ahola's study⁸⁵ which highlights the difficulty of understanding the real travel motivations of tourists, but also the need to develop brief methodologies that can be used frequently to challenge the so-called "tourist motivations". Therefore, most of the motivations required in this regard can be described as "travel reasons" rather than as "tourist motivations".

In this context, it is noted that there are wider community considerations if religious attractions are used indiscriminately both as part of destination marketing and as part of an "experience industry"⁸⁶. In that sense, Kotler⁸⁷ highlights the marketing challenge of destinations that become distinctive through destination marketing, suggesting that: "Destinations" may not receive tourists evenly. Due to its location, climate, limited resources, size and cultural heritage, some places have few economic choices other than participating in tourism."⁸⁸

It follows that while there may be commercial benefits for tourism businesses, there may be a corresponding loss of quality of life for residents and that if destinations are not

⁸²Smith 1990; Niekerson and Ellis 1991; Griffith and Albanese 1996

⁸³A. Maslow, *Motivation and Personality*; Harper: New York, NY, USA, 1954; p. 411.

⁸⁴Loke-Murphy 1996; Kim 1997; Ryan 1997, 1998,

⁸⁵Iso-Ahola, 1982

⁸⁶Richards, G. (2001) *Cultural Attractions and European Tourism*, CABI, Oxon.

⁸⁷J. Kotler, P. Bowen, and J. Makens, (2003) *Marketing for Hospitality and Tourism*, Prentice Hall, New Jersey (US).

⁸⁸*Ibidem*, p. 720.

managed effectively, tourism products will have to absorb unsustainable levels of tourism. Kotler and others like him also argue that in the absence of such cooperation, there will be discord between communities, destination managers and traders.⁸⁹ It also draws attention to the application of “brutal marketing”, which seeks an extensive tourist base, without taking into account how this could disadvantage local communities. In economic and social terms, this could jeopardize a community of “economic cycles” based on the monocultural economic activity of tourism, as the survival of an economy in a given area increasingly depends on tourism spending. Therefore, tourism must be balanced with the integrity of community sustainability. Kotler suggests that in order to achieve balance it is necessary to create motivations that take into account the existence of a “desired (falling) market in harmony with the culture of a community” and that attractions that are compatible with the needs of a locality should be promoted.⁹⁰

Looking at a larger scale, Nolan and Nolan describe a European religious system composed of religious attractions, pilgrimage shrines (both non-tourist and tourist) and festivals. They highlight the interaction between “pious” pilgrims and secular tourists, recognizing that: “Regardless of their motivations, all visitors to these attractions require a certain level of service, from providing the most basic human needs to full commercial development that rivals the most secular resort”.⁹¹

The main purpose of travelers is to visit pilgrimage sites to increase their knowledge and find pleasure, love and dedication to their own experience. Therefore, it is important to address the issue of visitor motivation to places of pilgrimage and to balance secular and secular requirements.

It should be noted that studies on the motivations for pilgrimage need to be deepened, although pilgrimage is not an easy subject to study. In this regard, for example, we note that many of the pilgrims, on the one hand, are not able to express their reasons for travel and, on the other hand, are not aware that they must be worthy to make the pilgrimage for removal. sin, motivational elements specific to the activity of the pilgrim.⁹² It was found, however, that the reasons behind visiting sacred sites affect behavior. For example, it has been observed that pilgrims, more than other visitors, are more likely to conform to the obvious and symbolic norms for themselves once they arrive at the holy places by observing dress conventions or refraining from photographing where this is forbidden.

Even when the main motivation for the pilgrimage is explicitly expressed as religious, it can be seen that motivations and expectations change over time. For example, improved transportation facilities and the greater wealth of potential pilgrims have led to a growing market for sacred places, raising expectations for quality.⁹³

⁸⁹*Ibidem*

⁹⁰*Ibidem*, p. 742.

⁹¹S. Nolan, and M. Nolan, (1992) ‘Religious sites as tourism attractions in Europe’, *Annals of Tourism Research*, Vol. 19, p. 69, (pp. 68–78).

⁹²Pekka Mustonen, 2005 Volunteer Tourism - Postmodern Pilgrimage? *Journal of Tourism and Cultural Change* 3 (3), p. 160–75).

⁹³Kiran Shinde, 2007 Pilgrimage and the Environment: Challenges in a Pilgrimage Center. *Current Issues in Tourism* 10 (4), (pp. 343–365).

Therefore, motivation can be defined as the driving force that is in all human beings, ie something that engages a person in a course of action.⁹⁴ Without motivation, pilgrims would not be able to achieve their spiritual goals. However, and in the context of tourism event management, theories of motivation are commonly drawn from studies of motivation at work, where the emphasis is on identifying those factors that employers can manipulate to increase employee productivity. Using this body of knowledge can help us understand the motivations behind the pilgrimage and, in addition, transfer this understanding in the context of pilgrimage management - in the planning stage, during the physical journey and at the destination. There are many competing theories of motivation that aim to explain the nature of motivation. So, motivation is a complex concept and there is no simple or universal answer to the question that motivates people.

Therefore, in the field of tourism it is intended to develop motivational theories relevant to the study of pilgrimage and spiritual tourism, which can be divided into content theories and process theories. Content theories focus on identifying what actually motivates individuals and aim not only to identify, but also explain, the factors that motivate people. Process theory emphasizes the actual process of motivation, which means that it aims to identify the relationship between the various dynamic variables that influence motivation.

Beyond these technical aspects, it is clear that religion is the main reason for the pilgrimage. But, because the religious motive is a complex concept, with different layers of meaning and intensity, depending on the individual faith and the social context, identifying the motivations it offers to the religious tourist is an indisputable tourist process. Therefore, it is essential that managers of tourist events such as pilgrimages understand what motivates pilgrims, so that they can help them meet both spiritual and secular needs, without, hopefully, affecting the sacred places of the world. In this context, the growing commercialization of sacred sites creates motivational challenges for all of us.

1.4.Mobility and geography - the second home of the tourist

The specific characteristics of tourism as a partially industrialized form of temporary mobility have encouraged geographers to examine the problems of tourism supply and demand, with particular emphasis on tourism production and consumption patterns, spatial fixity of tourism and the role of season in tourism. Major concerns also include the number of negative social and environmental impacts that have accompanied the rapid development of tourism in some locations, and the economic and occupational benefits of tourism are often kept in a positive light.

Traditionally, tourism is considered an economic and commercial phenomenon rooted in the private sector. Instead, recreation and leisure were seen as a social and resource concern rooted in the public domain. Outdoor recreation studies have historically focused on public sector concerns (ie Community and land management agencies), such as wildlife management, social transport capacity and non-market assessment of recreational experiences. In contrast, tourism tended to have a more applied industrial orientation, which

⁹⁴Laurie J. Mullins, 2009 Management and Organisational Behaviour. Harlow: Financial Times Prentice Hall, pp. 479-518.

focused on traditional private sector concerns (i.e. the tourism industry), such as the economic impact of travel expenses, travel patterns and tourism demands, and advertising and marketing. Although the division between public and private activities could have remained relatively real from the end of the post-World War II period until the early 1980s in recent years the division between public and private sector activities has been substantially eroded in Western countries with the corresponding erosion of technical boundaries. Therefore, the distinction between tourism and recreation and other forms of temporary mobility, such as trips, trips to second homes, seasonal travel and work or study abroad, can best be seen as related to differences in temporary mobility over time. (how far away from home) and space (how far a person has traveled from home). Outdoor recreation and tourism resources should therefore be seen as complementary contexts and resources for recreational experiences that differ more depending on the user's home environment and individual definitions of activities, rather than intrinsic differences in the nature of resources. or the activities undertaken.

In this context, although it is an important phenomenon, home tourism has received too little attention from academia. This is probably due to the fact that housing is considered to be on the brink of what is considered tourism. For example, Cohen⁹⁵ identified homeowners as marginal tourists because of the lack of novelty their behavior offers travelers. However, Jaakson⁹⁶ rejected this interpolation and instead argued that this type of tourism is a significant part of domestic tourism. Therefore, ignoring it would also mean neglecting the important explanations to be given to travel behavior and tourism infrastructure. More recently, however, domestic tourism has been considered to be an important international phenomenon, as well as an important link between tourism and migration and between tourism and day trips.⁹⁷ Academic warnings about secondary tourism reached their peak in the early 1970s, when increased ownership and interest in rural areas and outdoor activities, combined with the culmination of a long period of rising disposable income in developed countries, led to secondary tourism as domestic tourism.⁹⁸ Berry predicted tele-mobility⁹⁹ which allows people to create their own travel experiences, instead of visiting those experiences. Tele-mobility will cause an invasion of rural homeowners. In this regard, Rogers stressed that in the field of tourism: "there will have to be a revolution in our thinking on regional dynamics and the role of secondary tourism in so-called rural and urban areas."¹⁰⁰

Therefore, an appropriate conceptualization of tourism requires a more comprehensive approach involving the relationships between tourism, leisure and other social practices and behaviours related to human movement. Such a reassessment must also take into account the extent to which time-space convergence has facilitated the ability of those with sufficient time and economic budgets to move in time and space. The trips, which once lasted two or three days, can now be completed in one day. Moreover, convergence through physical travel is complemented by convergence in communications.¹⁰¹ Such mobility changes not only have

⁹⁵Cohen, 1974.

⁹⁶Jaakson, 1986.

⁹⁷(Muller 1999, Hall and Williams 2002).

⁹⁸(Coppock 1997c).

⁹⁹Berry 1970.

¹⁰⁰Rogers, 1977, p. 100.

¹⁰¹Janelle, D.G. and Hodge, D. (eds) 2000: Information, Place, and Cyberspace. Issues in Accessibility. Springer-Verlag, Berlin.

implications for tourism, but also for a wide range of human activities, as well as ideas for accessibility, extensibility, distance and proximity.

Therefore, tourism has been historically characterized both in terms of space and time. For example, crossing a national border separates domestic tourism from international tourism just as it separates domestic migration from international migration. Spatial boundaries are also used as a determinant of regional and local tourism statistics. Other distances can also be used to differentiate between different classifications of mobility. For example, although at first sight the location of a political border provides a good basis for determining tourism statistics, this convention does not take into account the fact that the person in question lives 10 km or 100 km from the border. Access to transport technology that can be faster must be considered, which is why we need to consider how fast people travel in space in a given period of time. Such space-time relations also have implications for the study of human mobility and the division of academic effort for tourism and implicitly the religious field.

The field of leisure studies tends to focus on home recreation or in environments close to home and is often associated with daily leisure behaviours. Transport studies and transport geography are also clearly concerned with human mobility. Much research in the field of transport focuses on the problems arising from daily commuting, although long-distance travel is also a significant concern for them. Tourism studies have historically tended to focus on overnight travel behavior (a standard technical definition of tourism), although daytime studies are also of considerable interest.¹⁰² The tourist dimensions of long-term travel behaviours, such as educational travel and work holidays, are also increasingly recognized.¹⁰³ Migration studies, including those conducted by migration and population geographers, have focused on permanent mobility. In the introductory space, Boyle et al. Paid excellent attention to contemporary migration¹⁰⁴ and noted that "the importance of temporary movement" cannot be underestimated. Similarly, Bell and Ward¹⁰⁵ they noted that temporary movements, which include tourism, have recently begun to capture the attention of migration researchers. However, the notion of permanence is itself increasingly challenged. Short-term travel to a location may be the precursor to a longer-term residence or migration due to the ability to search for a living environment for such a journey, while return travel, return migration and "root" travel become significant topics in the examination of the movement of emigrants during the life course.¹⁰⁶

¹⁰²Hall, C.M., Williams, A.M. and Lew, A., 2004: Tourism: Conceptualisations, institutions and issues. In Lew, A., Hall, CM and Williams, AM (eds) *Companion to Tourism*. Blackwell, Oxford, pp. 3:21

¹⁰³Williams, A.M. and Hall, C.M., 2002: Tourism, migration, circulation and mobility: the contingencies of time and place. In Hall, C.M. and Williams, AM (eds) *Tourism and Migration: New Relationships Between Consumption and Production*. Kluwer, Dordrecht, pp. 1-52

¹⁰⁴Boyle, P., Halfacree, K. and Robinson, V., 1998: *Exploring Contemporary Migration*, Addison Wesley Longman, Harlow, p. 33.

¹⁰⁵Bell, M. and Ward, G., 2000: Comparing temporary mobility with permanent migration. *Tourism Geographies* 2, pp. 87–107.

¹⁰⁶Baldassar, L., 2001: *Visits Home: Migration Experiences between Italy and Australia*. Melbourne University Press, Melbourne; Duval, DT, 2002: The return visit-return migration connection. In Hall, C.M. and Williams, A. (eds) *Tourism and Migration: New Relationships Between Consumption and Production*. Kluwer, Dordrecht, pp. 257–276; Duval, D.T., 2003: When hosts become guests: return visits and diasporic identities in a commonwealth eastern Caribbean community. *Current Issues in Tourism* 6, pp. 267–308; Coles, T. and D. Timothy, (eds) 2004: *Tourism and Diaspora*. " Routledge: London.

The relative lack of interaction and cross-fertilization between areas studying mobility is remarkable. This is demonstrated in particular by the difficulties encountered in finding an overlap between national and international surveys of tourism, migration and short- and long-term travel studies undertaken in transport studies. However, it is clear that a number of researchers are trying to find common ground for the study of human mobility, in which tourism is interpreted as a single dimension of human mobility and movement.

Placing tourism in temporary mobility allows us to see tourism in a broader social context over the lifetime of individuals, as well as to gain a greater appreciation of the constraints that prevent or limit mobility. As they argued, by extension, the conceptualization and development of theoretical approaches to tourism should consider relationships with other forms of mobility, including the creation of extensive kinship and community networks at regional, national and global levels that also promote human movement.¹⁰⁷ If this is accepted, then the study of the geography of tourism must be willing to formulate a coherent approach to understand the significance behind the range of mobility undertaken by individuals and not just tourists.¹⁰⁸

In this respect, for example, significantly the geographical approaches of the time have been little used in tourism research¹⁰⁹, because tourism is usually seen as outside a routine activity. This perspective continues to be debated to date in many tourism studies.¹¹⁰ However, such perspectives fail to identify the extent to which space-time compression has led to fundamental changes in individual pathways in recent years. In other words, the usual spatio-temporal paths of those living in 2014 are not the same as those of the people of 1984 or even more so of those of the 1960s or 1970s when Hägerstrand¹¹¹ examine daily trajectories in space-time. On the other hand, due to technological advances in transport and communications, in a substantial, relatively large proportion of the population, the possibility of traveling long distances to meet the demands of the facility (what would usually be described as tourism) is a large part of routine activities.

By placing mobility at the heart of our understanding of tourism, the geography of tourism could also be able to make a greater contribution to human geography, given the contemporary significance of traffic concepts. Moreover, in the context of local competition, cities and regions are trying to develop the concept of mobility, whether it is capital or people (as skilled or unskilled labor, as students, as emigrants or as tourists). The ability of individuals to be intrinsically mobile is a form of capital, while the learning economies of some regions themselves are becoming increasingly geared towards attracting highly skilled human resources and mobility over periods of time. However, there are a number of other important implications of studying tourism in the context of contemporary mobility. First of all, it may happen that in an increasingly mobile world, for those with money and time, the notions of

¹⁰⁷Lee, H.M., 2003: *Tongans Overseas: Between Two Shores*. University of Hawai'i Press, Honolulu.

¹⁰⁸Coles, T. and Timothy, D. (eds) 2004: *Tourism and Diaspora*. Routledge: London.

¹⁰⁹S.L.J. Smith, 1995: *Tourism Analysis*. Longmans, Harlow, 2nd ed.; Hall, C.M. and Higham, J. (eds) 2005: *Tourism, Recreation and Climate Change*. Channelview Press, Clevedon.

¹¹⁰Aronsson, L., 2000: *The Development of Sustainable Tourism*. Continuum, London; Wang, N., 2000: *Tourism and Modernity: A Sociological Analysis*. Pergamon, Oxford; Boniface, P., 2003: *Tasting Tourism: Traveling for Food and Drink*. Ashgate, Aldershot.

¹¹¹Hägerstrand, T., 1984: Escapes from the cage of routines: observations of human paths, projects and personal scripts. In Long, J. and Hecock, R. (eds) *Leisure, Tourism and Social Change*. Dunfermline College of Physical Education, Dunfermline, pp. 7-19.

home and place attachment and, therefore, of identity, require further research. Recent research on secondary housing¹¹² emphasizes that the use of secondary tourism is extremely dynamic, with high levels of traffic and movement and is characterized by the development of a new dimension of domestic tourism, thus revealing a stronger interest than what we mean by "permanent" domestic tourism."

In summary, placing tourism in the broader context of human mobility and the substantial prospects it can generate in relation to quantitative assessments of social interaction and accessibility at the macro level and qualitative assessment of constraints, identity and attachment at the micro level, it can provide a much firmer theoretical basis for a geographical contribution to the understanding of religious tourism than it has been so far.

1.5. Transport and tourism

Transport is a fundamental requirement for tourism to take place. This is the essential element that connects the tourist to the destination and, as such, is the most dynamic aspect of the tourist system. Therefore, tourism is an important industry of recent decades, and its economic impact, including direct, indirect and induced effects, is enormous. Transport is one of the most important factors contributing to the success of the tourism industry.¹¹³ According to Lamb and Davidson¹¹⁴ transport is crucial in the tourism industry because it directly connects supply (production) and demand (market). The role of transport in tourism is essentially to provide accessibility. Many researchers have widely argued that without accessibility, tourism simply cannot take place.¹¹⁵ Accessibility is not only defined as offering tourists the opportunity to reach their destinations, but also by using transport services to their destinations once they arrive. These accessibility factors influence the impressions of tourists while traveling and serve as determinants of the overall attractiveness of destinations.¹¹⁶

¹¹²Williams, D. and Kaltenborn, B., 1999: Leisure places and modernity: the use and meaning of recreational cottages in Norway and the USA. In Crouch, D. (ed.) *Leisure/ Tourism Geographies: Practices and Geographical Knowledge*. Routledge: London. 214–231; Müller, D.K., 1999: German Second Home Owners in the Swedish Countryside. *Etour, Vetenskapliga Bokserien*, Umeå and Östersund; Müller, D.K., 2002a: Second home ownership and sustainable development in Northern Sweden. *Tourism and Hospitality Research* 3, pp. 343–355; Müller, D.K., 2002b: German second homeowners in Sweden: some remarks on the tourism-migration-nexus. *Revue Européenne des Migrations Internationales* 18, pp. 67–86; Hall, C.M. and Müller, D.K. (eds) 2004: *Tourism, Mobility and Second Homes: Between Elite Landscape and Common Ground*. Channelview Press, Clevedon.

¹¹³Page, Stephen. 2009 *Transport and Tourism: Global Perspectives*. Harlow: Pearson Prentice Hall; Palhares, Guilherme Lohmann. 2003. "The Role of Transport in Tourism Development: Nodal Functions and Management Practices." *International Journal of Tourism Research* 5 (5): pp. 403–407. doi: 10.1002 / jtr.446

¹¹⁴Lamb, Barbara, and Sally Davidson. 1996. "Tourism and Transportation in Ontario, Canada: A Vital Link." In *Practicing Responsible Tourism: International Case Studies in Tourism Planning, Policy and Development*. John Wiley and Sons.

¹¹⁵Chew, Joseph. 1987. "Transport and Tourism in the Year 2000." *Tourism Management* 8 (2): pp. 83–85, doi: 10.1016/0261-5177(87)90003-3; Prideaux, Bruce. 2000a. "The Role of the Transport System in Destination Development." *Tourism Management* 21 (1): pp. 53–63, doi: 10.1016/S0261-5177 (99) 00079-5.

¹¹⁶Le-Klähn, Diem-Trinh, and C. Michael Hall. 2015. "Tourist Use of Public Transport at Destinations - a Review." *Current Issues in Tourism* 18 (8): pp. 785–803. doi: 10.1080 / 13683500.2014.948812; Stephen Page, and Joanne Connell. 2014 "Transport and Tourism." In *The Wiley Blackwell Companion to Tourism*, edited by Alan A. Lew, C. Michael Hall, and Allan M. Williams, pp. 155–167. John Wiley & Sons, Ltd. <http://onlinelibrary.wiley.com/doi/10.1002/9781118474648.ch12/summary>; Boopen, Seetanah. 2005 "Transport

Della Corte, Piras and Zamparelli¹¹⁷ have devised a complex scheme to assess the attractiveness of tourist destinations, called "Six A", as follows: (i) Accessibility of the destination; (ii) Attractions, defined as local attractions that attract demand; (iii) Accommodation structures; (iv) facilities or services available at the destination (restaurants, theaters, etc.); (v) Assembling or activity of tour operators / local actors to generate complex offers; and (vi) Ancillary services, which include the activities of entry agencies, local institutes and support organizations. Among these factors, accessibility is highlighted as a fundamental element that determines the position of the destination on the market.

Litman has identified and developed 12 transport factors that affect the accessibility of the destination, in particular¹¹⁸: (i) Mode of transport - the quality of transport options, such as speed, comfort and safety; (ii) Transport network connectivity - density of connections between destinations; (iii) Travel cost or accessibility; (iv) Mobility - speed and distance of travel, capacity or travel time; (v) Integration of connections and modes in the transport system; (vi) Transport request; (vii) User information - availability of reliable information on mobility and accessibility options; (viii) Mobility replacements - replacements for telecommunications and delivery services for physical travel; (ix) Transport management; (x) Land use factors; (xi) Prioritization of travel activities; and (xii) The amount of inaccessibility or isolation. Improving these accessibility factors can contribute to the economic success of a tourist destination.¹¹⁹

New modes of transport have revolutionized the tourism industry, improving long-distance travel capabilities, travel speed, travel time and comfort level. The introduction of railways laid the foundations of modern tourism, followed by the car revolution, which changed the style of regional and interregional tourism. International tourism was soon possible afterwards through innovations in long-distance air transport, which allowed tourism to previously inaccessible destinations. While motorized transportation is preferred for long-distance travel because it saves so much time, cycling or walking to the destination can offer tourists the experiences they discover on the spot, such as relaxation or adventure.¹²⁰ Cruise

Capital as a Determinant of Tourism Development: A Time Series Approach." <http://mpira.ub.unimuenchen.de/25402/>; Naudé, Willem A., and Andrea Saayman. 2005 "Determinants of Tourist Arrivals in Africa: A Panel Data Regression Analysis." *Tourism Economics* 11 (3): pp. 365–391; Gunn, Clare A., and Turgut Var. 2002. *Tourism Planning: Basics, Concepts, Houses*. Psychology Press. https://books.google.co.jp/books?hl=en&lr=&id=6S6e44VhObMC&oi=fnd&pg=PR9&ots=RdXLlmvtP0&sig=vZhwWtM1YdJbVr5Wy_odBK6FO64; Chew, Joseph. 1987. "Transport and Tourism in the Year 2000." *Tourism Management* 8 (2): pp. 83–85. doi: 10.1016/0261-5177(87)90003-3; Robinson, Harry. 1976 *A Geography of Tourism*. MacDonald & Evans.

¹¹⁷Della Corte, Valentina, Alessio Piras, and Giuseppina Zamparelli. 2010. "Brand and Image: The Strategic Factors in Destination Marketing". *International Journal of Leisure and Tourism Marketing* 1 (4), pp. 358–377. doi:10.1504/IJLTM.2010.032064.

¹¹⁸Todd Litman, 2008. "Evaluating Accessibility for Transportation Planning," March, <http://trid.trb.org/view.aspx?id=859513>.

¹¹⁹Christine Currie, and Peter Falconer. 2014 "Maintaining Sustainable Island Destinations in Scotland: The Role of the Transport – Tourism Relationship." *Journal of Destination Marketing & Management, TRANSPORT AND DESTINATION MANAGEMENT*, 3 (3), pp. 162–172, doi:10.1016/j.jdmm.2013.10.005., Celata, Filippo. 2007. "Geographic Marginality, Transport Accessibility and Tourism Development", Celant, A.: *Global Tourism and Regional Competitiveness*, Bologna, Patron, pp. 37–46.

¹²⁰Millonig, A., and K. Schechtner. 2006. "City Tourism: Pedestrian Orientation Behaviour." *INTERNATIONAL CONFERENCE ON WALKING AND LIVEABLE COMMUNITIES*, 7TH, 2006, MELBOURNE, VICTORIA, AUSTRALIA, October. <http://trid.trb.org/view/2006/C/835625>; Lumsdon, Les. 2000. "Transport and Tourism: Cycle Tourism - A Model for Sustainable Development?" *Journal of Sustainable Tourism* 8 (5), pp. 361–377, doi: 10.1080/09669580008667373.

ships and ferries, classified as waterborne modes of transport, not only recovered the demand for travel at the end of the twentieth century and after the 2000s¹²¹ but they have also become tourist destinations within their own destinations or distinct tourist destinations.¹²²

In general, the accessibility of a tourist destination can also be improved by developing the transport infrastructure network or by improving the connectivity between the network of access roads and tourist facilities. For example, the distance from a tourist's place of origin to the desired destination can be reduced by adding a direct link between the two locations on the transport network. Activities that extend connections or provide well-organized taxi connections for tourists near central bus or train stations can also improve connectivity between the transport network and accommodation.¹²³ In some exceptions, improving transport infrastructure may reduce accessibility. For example, in crowded conditions, adding a new link or improving an existing link can increase average transport costs, due to potential differences between user balance and the optimal state of the transport system (called "Paradox").¹²⁴ This phenomenon can be addressed by integrating management measures into well-designed networks to reduce total travel time. The impact of transport improvements on tourism can vary depending on the type of passengers, depending on the role of the connection with the destination. For example, the introduction of a high-speed interregional railway line can increase interregional accessibility. This development will affect the flows of tourism from the place of origin to the destination, rather than increasing the flows of tourism generated at the destination itself.¹²⁵

Cost is a major element in meeting the demand for a destination. In general, it includes two elements: on the one hand the cost of travel and life and, on the other hand, the other services at the destination.¹²⁶ For tourists, the time spent traveling is part of the total cost. The

¹²¹Davenport, John, and Julia L. Davenport. 2006. "The Impact of Tourism and Personal Leisure Transport on Coastal Environments: A Review." *Estuarine, Coastal and Shelf Science* 67 (1–2), pp. 280–292, doi: 10.1016/j.ecss.2005.11.026; Zapata-Aguirre, Sandra, and Juan Gabriel Brida. 2008 "The Impacts of the Cruise Industry on Tourism Destinations." *SUSTAINABLE TOURISM AS A FACTOR OF LOCAL DEVELOPMENT*, V. Castellani and S. Sala, Eds., Tangram Edizioni Scientifiche (Colla), http://papers.ssrn.com/sol3/papers.cfm?abstract_id=1298403.

¹²²Tang, Liang, and Soocheong Jang. 2010. "The Evolution from Transportation to Tourism: The Case of the New York Canal System." *Tourism Geographies* 12 (3): 435–59. doi: 10.1080 / 14616688.2010.494683; Hanh, Vu Thi Hong. 2006. "Canal-Side Highway in Ho Chi Minh City (HCMC), Vietnam - Issues of Urban Cultural Conservation and Tourism Development." *GeoJournal* 66 (3), pp. 165–86, doi: 10.1007/s10708-006-9024-1.

¹²³Rietveld, Professor Dr. Piet, and Dr. Frank Bruinsma. 1998 "Concepts and Data." *Is Transport Infrastructure Effective? Transport Infrastructure and Accessibility: Impacts on the Space Economy*, pp. 17–45. *Advances in Spatial Science*. Springer Berlin Heidelberg. http://link.springer.com/chapter/10.1007/978-3-642-72232-5_2; Litman, Todd. 2008 "Evaluating Accessibility for Transportation Planning," March, <http://trid.trb.org/view.aspx?id=859513>.

¹²⁴Sheffi, Yosef. Dinsmoor, J. A. (1985). *Urban Transportation Networks: Equilibrium Analysis with Mathematical Programming Methods*. Englewood Cliffs, N.J.; London: Prentice-Hall.

¹²⁵Pagliara, Francesca, Andrea La Pietra, Juan Gomez, and José Manuel Vassallo. 2015. "High Speed Rail and the Tourism Market: Evidence from the Madrid Case Study." *Transport Policy* 37 (January), pp. 187–194, doi: 10.1016 / j.tranpol.2014.10.015; Gutiérrez, Javier, Rafael González, and Gabriel Gómez. 1996. "The European High-Speed Train Network: Predicted Effects on Accessibility Patterns." *Journal of Transport Geography* 4 (4), pp. 227–238. doi: 10.1016/S0966-6923 (96) 00033-6.

¹²⁶Martin, Christine A., and Stephen F. Witt. 1987. "Tourism Demand Forecasting Models: Choice of Appropriate Variable to Represent Tourists' Cost of Living." *Tourism Management* 8 (2): pp. 233–246, doi: 10.1016/0261-5177(87)90055-0; Martin, Christine A., and Stephen F. Witt. 1987. "Tourism Demand Forecasting Models: Choice of Appropriate Variable to Represent Tourists' Cost of Living." *Tourism Management* 8 (2): pp. 233–246. doi: 10.1016/0261-5177(87)90055-0; Bimonte, Salvatore, Silvia Ferrini, and Gaetano Grilli. 2015. "Transport Infrastructures, Environment Impacts and Tourists' Welfare: A Choice

cost of time varies depending on their time value; that is, travel costs include the actual amount they pay for the transport service and the cost in terms of travel time. Travel cost savings result from improved accessibility.

Improved quality of related tourism services - in particular, communication and information, booking procedures, restaurants, accommodation and related transport services, etc. - not only can it improve the accessibility of the destination, but it can also affect the preferences of tourists. Many studies have shown the importance of travel services. For example, Rheims, Bazin, Beckerich and Delaplace¹²⁷ they stated that the lack of luxury hotels in a destination is a problem, as business travelers require this type of accommodation. They also mentioned that the services and limited schedule of restaurants during the weekend can be problematic for the tourism industry.

Therefore, tourism is one of the areas where logistical actions are observed that relate to linear and on-site infrastructure and the exchange of information between individual points through telephone and internet communications. Moreover, the availability of adequate infrastructure - land, objects and routes is one of the most important factors in the development of religious tourism.

In religious tourism, people who travel use, like other tourists, the same elements of infrastructure (mainly accommodation and food) and means of transport. Pilgrimages are often made by bus and train. Trips to places of worship are less often performed by means of transport, ie: cars, bicycles or roller skates. A small part of the pilgrims decide to drive a car, which allows individual and independent transport. Particularly intense pilgrimage traffic is followed during the main holidays usually related to the most important events in religious history.

1.6.The relationship between transport, recreation and tourism

The importance and role of recreation as an integral part of tourism are emphasized in particular by S. Williams, who remarked: intimate".¹²⁸ The same author considers recreation as a very important part in defining different types of tourism, so that in its typology of tourism, among other types of tourism, he identifies recreational tourism as a special form of tourism.

Recreation as a term appears in the definition of tourism for hikers which is a major part of the tourist movement. The definition of the term tourist can have a broader or narrower meaning depending on the context in which it is used. Therefore, in the broadest sense of the term a tourist is any person who visits places and spends a certain amount of money, regardless of the purpose of his visit, while the opposite definition of a tourist in the narrow sense of the term is: a tourist in the true sense of the word is considered a person who visits a

Experiment to Elicit Tourist Preferences in Siena – Italy. ” *Journal of Environmental Planning and Management* 0 (0), pp. 1–20, doi: 10.1080/09640568.2015.1044746.

¹²⁷Bazin, Sylvie, Christophe Beckerich, and Marie Delaplace. 2011 “High Speed Railway, Service Innovations and Urban and Business Tourisms Development.” SARMENTO M. & MATIAS A. “Tourism Economics and Management: The State of the Art ”, Springer Verlag.

¹²⁸Williams, Stephen. 2009 *Tourism Geography: A new synthesis*. London: Routledge.

place and spends a certain amount of money, which is closely related to meeting recreational and cultural needs.

Depending on the type of tourists, recreation can be a primary or secondary activity. Charles R. Goeldner and JR Brent Richie¹²⁹ provide a classification of recreation according to the basic objective of tourists, according to the primary and secondary activities of tourists. According to these authors, the main purpose of the trip can be: business, visiting relatives and friends and other private business and, of course, pleasure, rest and recreation. According to this division of tourists who travel for pleasure, recreation is the main tourist activity, while for tourists traveling for business; recreation is a secondary tourist activity.

According to this analysis and this definition of the concepts of tourism and tourism, it is more than obvious that recreation is, on the one hand, a very important component of certain forms of tourism and, on the other hand, it is a basic component of the movement. tourism and tourism as an economic and social activity. Therefore, it can be concluded that recreation has the role of motivating travel and is a very important tourist resource.

According to Patmore¹³⁰ recreational and tourism activities take place in three contexts: (i) time is not required for work or basic functions, such as eating and sleeping; (ii) leisure activities or recreation; and (iii) an attitude of mind based on the perception of pleasure. In all three contexts, the role of transport remains of paramount importance, which is why tourism activities have been studied domestically, intra-regionally and internationally. Halsall classified the fundamental relationship between transport and leisure as follows¹³¹: a. transport is an integral part of much recreational behaviour, both as a facility for recreational opportunities and as a recreational activity in itself: b. progressive reductions in the relative costs of travel and the frictional effects of distance have increased the demand for recreational travel and c. The increase in the number of private vehicles has extended both the distances traveled and the range of leisure centers.

One of the most important ways in which the relationship between transport, recreation and tourism has been tried to explain is the development of models. Probably the most important relationship studied, in this sense, refers to the transport links between the areas of origin and those of destination. Pearce identifies four types of models used to examine tourism and recreational travel: "those that emphasize the travel or connection component, origin-destination models, structural models, and evolutionary models."¹³²

Mariot, quoted by Matley¹³³, proposed three different routes that can link an area of origin to a tourist center (or a place of leisure). This model identifies an access path, a return path, and a recreational path. While the access and return routes are similar and operate on the principle of selecting the most direct or shortest route, the recreational route highlights how the basic spatial principles, developed in many of the models for minimizing travel distance, do not apply easily to recreational and tourist trips.

¹²⁹Goeldner, R. Charles, and J.R. Ritchie Brent. 2009 *Tourism: Principles, practices, philosophies*. New Jersey: John Wiley&Sons.

¹³⁰Patmore, J. (1968) The spa town of England and Wales, in: G. Beckinsale (Ed.) *Problems of Urbanization*, pp. 168–194 (London: Methuen).

¹³¹Halsall, D. (ed.) (1982). *Transport for Recreation*. Lancaster: IBG Transport Geography Study Group.

¹³²Pearce, D. (1995). *Tourism Today: A Geographical Analysis*. London: Longman, pp. 1.

¹³³Matley, and M. 1976 *The Geography of International Tourism*, Washington: Commission on College Geography, page 4.

Mariot's model indicates that the tourist can enter the recreational route at any time in a certain part of the trip, thus making the pattern of the trip even less predictable as well as the range of options and motivations of his vacation. The most important principle related to space, inherent in Mariot's model, is to travel the tourist flows between the access route to several locations, ie visiting more places during a vacation, than to travel strictly from point A to point B. .

These elements are also found in Campbell's travel model¹³⁴ which refers to travel outside urban areas. In this context, Campbell identified different modes of tourism depending on the relative importance of the travel components. Models of recreational travel have also been identified. Numerous geographers have dealt with this field and analyzed the diversity of recreational centers and have observed that any recreational trip is marked by traffic problems, especially those in urban areas that open to the countryside. This is the context in which Pigram¹³⁵ highlighted the central role of travel in recreational decision-making.

In the literature on recreation and tourism, the debate on recreational and tourism activities as subsidiaries of leisure is important to understand the link between transport and tourism-recreation (Hall and Page, 2006). The topic discussed focuses on the fact that leisure activities are discretionary, as they juxtapose over working time and other human activities in the personal space: "time is not necessary for work or basic functions, such as eating and sleeping, and nor for leisure activities, but it is an attitude of the mind based on a perception of pleasure and joy, which is why we must recognize that there are ambiguities in the relationship between these areas."¹³⁶ Therefore, complications arise in trying to understand the relationship between leisure, recreation, tourism and the role of transport. For example, in the post-war period in developed countries, the amount of "leisure" time generally increased with the decrease of working hours.

Often described as non-working time, the increase in daily, weekly and annual free time was not evenly distributed in social and spatial terms. There is a problem of the equity of access and distribution of such free time and its use when analyzing the growing urbanization of the world's population and how the richest neighborhoods have relatively easy access to recreational and leisure resources, reflected not only the distribution of these resources, but also by increasing the level of car owners as well as other means of transport in such neighborhoods, compared to residents in poorer areas¹³⁷. Therefore, if transport is a precondition for tourism and recreation to take place, then there are substantial social problems related to access to transport to facilitate domestic tourism and recreation itself, as well as international travel. Transport is not a universal right enshrined in law, despite attempts to promote social tourism in some countries. Instead, it depends on wealth, disposable income and the time required to engage in this activity (ie, the absence of barriers to participation). This may seem like a minor issue in tourism studies, but while some

¹³⁴Campbell, C. (1995). The sociology of consumption. In D. Miller (ed.), *Acknowledging Consumption* (pp. 96–127). London: Routledge.

¹³⁵Pigram, J. (1983). *Outdoor Recreation and Resource Management*. Beckenham: Croom Helm.

¹³⁶Patmore, J.A. (1983). *Recreation and Resources*. Oxford: Blackwell, pp. 5-6

¹³⁷Curry, N. (2001a). "Access for Outdoor Recreation in England and Wales: Production, Consumption and Markets." *Journal of Sustainable Tourism* 9(5), pp. 400–416; Curry, N. (2001b). "Rights of Access to Land for Outdoor Recreation in New Zealand: Dilemmas Concerning Justice and Equity." *Journal of Rural Studies*, 17(4): pp. 409–419; Litman, T. (2002). "Evaluating Transportation Equity." *World Transport Policy & Practice*, 8(2): pp. 50-65

research on leisure has addressed issues of access and equity.¹³⁸ Others, although few, try to define the problems of inequality and access to tourism as a public good, the cost of transport being a key obstacle or inhibitor in this respect.¹³⁹

When trying to specify the use of transport for recreational purposes, such as tourism and one-day recreation, it is increasingly difficult to do so. Page stated: "On a train journey through a national park, it can carry local passengers who enjoy their free time visiting sights and can also carry passengers who use the train as a means of transport to return to the starting point, and their walk should also be an outdoor recreation. The train can also carry non-residents traveling from point A to B. These can be domestic tourists who stay away from home for more than 24 hours, or international tourists who are on holiday. Here lies the complexity of the relationship between leisure, recreation and tourism, but also the observation of how tourists undertake recreational activities in the destination area".¹⁴⁰

Transport as tourism takes place where the form of transport is an integral part of the general experience of tourism, such as cruising or traveling on a picturesque railway. This is reflected in TS Eliot's famous quote, "the journey, not the arrival, matters", which, in this context, was a tourist model for Cunard Line, which imposed a major cruise line in 2006 on the market. British for travel according to the principle: "in an age where travel is measured in hours, we are still proud to measure it in luxury". Some of the luxury travel products available, such as Orient Express in Europe, the Rocky Mountaineer train tour of the Canadian Rockies and a host of other exclusive cruises, use the attributes of elegance, opulence and quality travel services. Page emphasizes the growing significance of luxury travel in tourism markets, as transport providers have recognized this niche and are looking to meet its demand.¹⁴¹

These kinds of approaches to tourism have led Lumsdon and Page to identify, on the one hand, a continuum of tourist transport in which transport offers a low intrinsic value in relation to the general tourist experience (ie, the use of a mode of transport to travel), simply, from the origin to the destination and, on the other hand, to reach the position in which transport is developed, designed and capitalized as a context that also contains the central element - as tourism¹⁴². The research conducted by Moscardo and Pearce revealed the motivational arguments for this type of continuum, but they are only a starting point for further research in order to delimit the dimensions and niches of tourist interaction along this continuum.¹⁴³

¹³⁸Floyd, M. and Johnson, C. (2002). "Coming to Terms with Environmental Justice in Outdoor Recreation: A Conceptual Discussion with Research Implications." *Leisure Sciences*, 24: pp. 59–77; Tarrant, M. and Cordell, HK (1999). "Environmental Justice and the Spatial Distribution of Outdoor Recreation Sites: An Application of Geographic Information Systems." *Journal of Leisure Research*, 31(1): pp. 18-34.

¹³⁹Lee, S. and Jamal, T. (2008). "Environmental Justice and Environmental Equity in Tourism: Missing Links to Sustainability." *Journal of Ecotourism*, 7 (1): pp. 44–67.

¹⁴⁰Page, S.J. (1998). "Transport for Recreation and Tourism." In B. Hoyle and R. Knowles (Eds.), *Modern Transport Geography* (2nd edition) (pp. 217–240). Chichester: Wiley.

¹⁴¹Page, S.J. (2007). *Tourism Management: Managing for Change* (2nd edition). Oxford: Butterworth Heinemann.

¹⁴²Lumsdon, L. and Page, S.J. (2004b). "Progress in Transport and Tourism Research: Reformulating the Transport-Tourism Interface and Future Research Agendas." In L. Lumsdon and SJ Page (Eds.), *Tourism and Transport Issues and Agenda for the New Millennium* (pp. 1-28) Oxford: Elsevier.

¹⁴³Moscardo, G. and Pearce, P. (2004). "Life Cycle, Tourist Motivation and Transport: Some Consequences for the Tourist Experience." In L. Lumsdon and SJ Page (Eds.), *Tourism and Transport: Issues and Agenda for the*

In reality, a traveler will have several meetings with the tourist services along this continuum, which makes tourism a complex process that aims to model or produce a tourist plan in order to organize the transport used in a trip. Therefore, tourism and transport clearly have a crucial, symbiotic relationship. Tourism affects local, regional and international transport in terms of travel flows and passenger volume, transit modes, travel behaviours, transport economy, access to new developments, etc., which is why tourism is progressing significantly.

1.7. The place of the landscape in tourist geography: a critical assessment

Based on its image and tangible character through which it directly addresses the human experience, the landscape is the most significant geographical environment that is required to be analyzed in order to understand the relationship it develops between the tourist location and the visitor. The fact that the landscape is easily accessible, as well as the fact that it is representative for the tourist field because it creates elements of sustainable relationships; the landscape is, in the continuum of a journey, both a stage of play and recreation of the geographical changes that appear through the tourism activity. Its specific character, compared to other units of space under analysis, lies largely in the difference that the tourist makes between seeing and looking, where looking is an indispensable tourist activity in the context of the landscape, emotionally charged, while seeing which it is almost the opposite of the gaze, which makes the gaze the main tourist activity that contributes to the creation of links and activities in the field of tourism. This approach reveals the complex nature of the relationship between tourism activities, but also of the tourist, with the place or space he visits, because the tourist landscape is characterized by the complexity of the relationship between space, time and culture, being above all a social perception and specific cultural history of certain historical periods. Thus, as a research topic, the tourist landscape requires from the academic environment both a conceptual approach and one that analyzes the observer state of the viewer, which can not be removed from the historical and sociocultural context of the landscape.

Therefore, based on its tangible and intangible character, the landscape is a significant geographical environment in the development of tourism. The availability and ease of the landscape to be accessed by a variable human intervention turns it into a real play and recreation scene.¹⁴⁴ As a geographical environment conceived and mastered through the senses and the power of knowledge and symbolism, the landscape is the first and most lasting means of contact between the tourist and the potential or consumed place of travel; through the acquired photographs, it becomes the lasting memories of the traveler. In addition, through the promotion, support and transformation of their specific functions, tourist landscapes are among the most significant cultural bases that contribute to the formation of identity and development.¹⁴⁵ The importance of the role of tourism for the formation of identity in the landscape, consists in the multiplicity of contextualized tourist knowledge and

New Millennium (pp. 29–44). Oxford: Elsevier.

¹⁴⁴Carmichael, B. 1998. *Destinations: Cultural Landscapes of Tourism*. London: Routledge.

¹⁴⁵Terkenli, T.S. 2000. Landscapes of tourism: a cultural geographical perspective. In *Tourism and the Environment: Regional, Economic, Cultural and Policy Issues*, revised 2nd edn, H. Briassoulis and J. van der Straaten (eds), pp. 179–202. Dordrecht: Kluwer Academic Publishers.

imaginaries, in the dialectical relationship with the place and the landscape. Also, due to its relational character, the landscape becomes an environment of construction of cultural and personal identity for the party that commits itself to consuming its image through the gaze. "In its immediate character, the landscape becomes a social interface in which local and global perspectives and other dimensions, as evidenced by tourism studies, come together in the construction and ready consumption of the local identity".¹⁴⁶

As a research center, the landscape requires contextual interpretation and cannot be detached from questions about space, location and geography, nor from its historical and sociocultural context. Through the landscape, objectivity and subjectivity are intertwined in the creation of meaning, requiring a careful approach to the relationship between subject and object, here being the observer and the landscape, respectively. This exercise finds its direct application in the construction and study of tourist landscapes, where such issues become particularly relevant through the current increase of (post) tourism awareness and the proliferation of critical scientific perspectives in the field of history, anthropology, sociology and psychology related to the tourist experience. Also, in the studies and cultural representations of the landscape finds its application the way in which certain common foundations and understandings can be established, while elucidating the articulation of new identities and power relations, leaving the processes and practices of the contemporary tourist landscape. Knudsen¹⁴⁷ notes that: "the place of study for tourism is and should be the landscape. Tourism, by definition, takes place in a "tourist landscape".

The characteristics of modern European cultural landscapes have already been established until the seventeenth century, impregnating the definition of the landscape with notions of views, perspectives or views of the country's landscape.¹⁴⁸ These notions have accompanied the development and acquisition of the concept of landscape until today in panoramic dimensions, in landscapes with characteristic shapes, in ephemeral, in picturesque, in perspective and in other principles and models of landscape, ubiquitous in the tourism industry: photographic memories, postcards, advertisements and, in general, as an iconography of tourism marketing. In all these cases, the landscape has been staged by tourism planning and development initiatives for tourism consumption.

The visual aspect of the tourist landscape has been accentuated and propagated on a large scale, especially based on the notion of "tourist look".¹⁴⁹ The gaze is indispensable to the context of the landscape; it is emotionally charged, in contrast to sight, and is therefore central to creating the tourist links of activities in the field; "Imaging is one of the most researched aspects of tourism marketing".¹⁵⁰ Tourism marketing reproduces images and discourses about landscapes, through representations of cultural signs, based on which the tourist, through processes of experiential reinterpretation of the sign, can assess the view and validate the meanings of the landscape visited in the predominant discourse. Iconographic methods of

¹⁴⁶*Ibidem*, pp. 185-186.

¹⁴⁷Knudsen, D., Metro-Roland, M.M., Soper, AK, and Greer, C.E. (ed.) 2008 *Landscape, Tourism, and Meaning*. Bodmin: Ashgate, p. 5.

¹⁴⁸Daniels, S. and Cosgrove, D. 1988. Introduction: iconography and landscape. In *The Iconography of Landscape: Essays on the Symbolic Representation, Design and Use of Past Environments*, D. Cosgrove and S. Daniels (eds), pp. 1.10 Cambridge: Cambridge University Press.

¹⁴⁹Urry, J. 1990. *The Tourist Gaze: Leisure and Travel in Contemporary Societies*. London: Sage Publications.

¹⁵⁰Pritchard, A. and Morgan, N.J. 2001. Culture, identity and tourism representation: marketing Cymru or Wales? *Tourism Management*, 22, p. 167, (167–179).

construction, meaning, decoding and deconstruction are essential for the realization of tourist landscapes¹⁵¹. Such processes supported and complemented by other visual means of contemporary information and computing technologies and the media - such as TV and video - blur the geographical differentiation and distinction between "authentic" and on stage, and familiar and "exotic" in the landscape images conveyed.

The spectator-landscape relationship, as staged and interpreted in the context of tourist landscapes, has been increasingly explored in the context of tourism studies in the last two decades, as presented, for example, in the analysis of aspects of tourist destinations. as cultural landscapes.¹⁵² Through its relationship with a spectator or an observant tourist, the landscape becomes essentially a stage in which the historical, socio-economic and cultural processes, which are articulated in space, are reflected on the ground. Definitely, it is not desirable to generalize the multiplicity of changing positions of vision or gaze, and yet to reject or diminish the importance of historically predominant landscape interpretations.¹⁵³ In other words, what is argued here is not an essential notion of the tourist landscape, but rather an ambivalent, socially constructed and historically specific cultural notion of the landscape, which invites multiple and fluid interpretations, of which certain particular interpretations predominate historically.

Finally, the link between landscape and tourism is not limited to the representative / performative character, or to the essential geographical/ physical nature of the travel experience. It extends to the pleasure sought in experience, increasingly recognized by theories of emotion and affection, as well as a more than representative geography of human-landscape interaction.¹⁵⁴ The lasting intensity of pleasure sought and found in the landscape since the Renaissance, in the context of an emerging European bourgeoisie, expresses something profound and constant about the human condition¹⁵⁵ (Rose, 1996: 345), something that inextricably links the landscape and pleasure or attraction together, thus highlighting the great significance of the emotional/ affective dimension to the relationship between the visitor and the tourist landscape.

In the context of a rapidly changing world, the processes of geographical transformation that operate at different scales, subject to complex political, economic and ideological factors and impacts, create new patterns of geographical movement, differentiation, connectivity, consumption and pleasure, among others. Their imprint and reflection on the landscape is invariably grounded and articulated by changing the forms, practices, functions and meanings

¹⁵¹Norton, A. 1996. Experiencing nature: the reproduction of environmental discourse through safari tourism in East Africa. *Geoforum*, 27 (3), pp. 355–373; Stefanou, J. 2000. The contribution of the analysis of the image of a place to the formulation of tourism policy. In *Tourism and the Environment: Regional, Economic, Cultural and Policy Issues*, revised 2nd ed, H. Briassoulis and J. van der Straaten (eds), pp. 229–237. Dordrecht: Kluwer Academic Publishers, 1995.

¹⁵²Daugstad, K. 2007. Negotiating landscape in rural tourism. *Annals of Tourism Research*, 35 (2), pp. 402–426.

¹⁵³Terkenli, TS 2004. Tourism and landscape. In *Tourism Geographies: A Companion to Tourism*, A. Lew, CM Hall, and A. Williams (eds), pp. 339–348. Oxford: Blackwell.

¹⁵⁴Lorimer, H. 2005. Cultural geography: the busyness of being more-than-representational. *Progress in Human Geography*, 29, pp. 83–94.

¹⁵⁵Rose, G. 1996. Geography and the science of observation: the landscape, the gaze and masculinity. In *Human Geography: an Essential Anthology*, J. Agnew, D.N. Livingstone, and A. Rogers (eds), pp. 341–350. Oxford: Blackwell, p. 345.

of the landscape that indicate a new cultural economy of space.¹⁵⁶ These lead to an increasing dissociation of these new geographical location schemes and distinct site characteristics. These transformative processes are taking on more and more global dimensions, although their manifestations vary depending on space, time and social context.¹⁵⁷

For example, post-national forms of government introduce into the notions of tourism development concepts of magic, tropicalization, gardening and landscaping with reference to exotic space, through which "entire inhabited areas - islands, regions, deserts, urban centers, mountains are fenced as works of living art in a global modernity, thus invoking and bringing to life the great modernist paradigms of beauty, nature and time... cultivated as "human gardens" in a specific tourist form of the modern world system; a fair ground in which a global middle class meets, spends, possesses resources in itself, and recreates the symbolic order of their worlds.¹⁵⁸ This ubiquity and flexibility of contemporary forms of recreation, leisure and tourism, as fairly new events, have far-reaching implications for the diversity and rich variety of European landscapes, while the historical heritage of European landscapes is under increasing pressure.¹⁵⁹ Such developments, central and favorable to the transformation of the landscape for tourism purposes, clearly pose problems for hegemonic and totalizing discourses, so far adapted to tourism studies, and require new theoretical frameworks in tourism landscape research.

1.8.Cultural tourist circuits: goods, places and consumption

Reconceptualizing geographical sub-disciplines and embracing the "differentiation of the economy and culture"¹⁶⁰ are essential for the emergence of a "new" theorizing of tourism. Within the "economic", contemporary cultural and social geography seeks to account for both the material conditions and the experiences of individuals, as well as the place of the individual in the structures of power and economy. Within the 'cultural', contemporary economic geography embraces the economy as a cultural and social formation, opening up, as Thrift suggests¹⁶¹, a box of the complexity of the Pandora's Box. These processes have seen the integration of cultural policy into a more inclusive human geography, in which the challenge of transgressing borders has produced a "new" discourse of tourism geography through which the interface between geography and tourism studies has begun to be re-examined.¹⁶²

¹⁵⁶Terkenli, T.S. and d'Hauteserre, A.-M. (eds) 2006. *Landscapes of a New Cultural Economy of Space*. Dordrecht: Springer.

¹⁵⁷Pritchard and Morgan, op. cit., p. 169.

¹⁵⁸Picard, D. 2011. *Tourism, Magic and Modernity: Cultivating the Human Garden*. New York: Berghahn Books, p. 5.

¹⁵⁹Hazendonk, N., Hendriks, M., and Venema, M. (eds). 2008 *Greetings from Europe: Landscape and Leisure*. Rotterdam: OIO Publishers, p. 18.

¹⁶⁰Crang, P., and Malbon, B. (1996). Consuming geographies: A review essay. *Transactions of the Institute of British Geographers* 21 (4), pp. 704–711.

¹⁶¹Thrift, N. (2000). Pandora's box. In GL Clark, MP Feldman, and MS Gertler (eds), *The Oxford Handbook of Economic Geography* (pp.). 689–704). Oxford : Oxford University Press.

¹⁶²(Squire, SJ (1994a). The cultural values of literary tourism. *Annals of Tourism Research* 21, pp. 103–121; Squire, S.J. (1994b). Accounting for cultural meanings: The interface between geography and tourism studies revisited. *Progress in Human Geography* 18 (1), pp. 1–16; Ioannides, D., and Debbage, KG (eds) (1998). *The*

The transcendence of economic and cultural boundaries has seen the re-conception of consumption as "circuits of culture"¹⁶³, which goes beyond the linear, sequential act of buying money "back in the social relations of production and forward in cycles of use and reuse"¹⁶⁴. As goods go beyond their utility functions and assume certain cultural and symbolic meanings, production and consumption are seen as compliments, feeding each other in an endless cycle.¹⁶⁵ Moreover, the context of leisure and tourism reveals in particular the reciprocal constitution of what is traditionally conceived as "independent objectives".¹⁶⁶. Tourism production takes place through its consumption, ie "tourism" is done rather than a simple series of products that are created and then consumed.¹⁶⁷

In the contemporary global economy, the process of co-modifying consumption has become characterized by intensity and sophistication as production is increasingly aestheticized and meanings attached to visual representations and material objects.¹⁶⁸. Consumption as a cultural form emerged to recognize the importance of culture in ensuring consumption, whereby leisure and tourism became significant elements in contemporary capitalist societies.¹⁶⁹

Britton¹⁷⁰, with reference to Bourdieu¹⁷¹ and Urry¹⁷² have placed tourism in the context of the contemporary cultural economy in which groups and individuals are increasingly seeking to build their identities through certain consumer preferences and lifestyle practices that signal their taste and position in society. As the "consumer culture" evolves after

Economic Geography of the Tourist Industry. London: Routledge; Ringer, G. (1998). *Destinations: Cultural Landscapes of Tourism*. London: Routledge; Ateljevic, I. (2000). Circuits of tourism: Stepping beyond the "production / consumption" dichotomy. *Tourism Geographies* 2, pp. 369–388; Pritchard, A., and Morgan, N. (2000). Privileging the male gaze: Gendered tourism landscapes. *Annals of Tourism Research* 21, pp. 884–905; Milne, S., and Ateljevic, I. (2001). Tourism, economic development and the global-local nexus: Theory embracing complexity. *Tourism Geographies* 3 (4), pp. 367–388.

¹⁶³Johnson, R. (1986). The story so far: And further transformations? In D. Punter (ed.), *Introduction to Contemporary Cultural Studies* (pp. 277–313). London: Longman.

¹⁶⁴(Jackson, P., and Thrift, N. (1995). *Geographies of consumption*. In D. Miller (ed.), *Acknowledging Consumption* (pp. 204–38). London: Routledge, pp. 205; Burgess, J. (1990). The production and consumption of environmental meanings in the mass media: A research agenda for the 1990s. *Transactions of the Institute of British Geographers* 21 (4), pp. 139–161; Crang, P., and Malbon, B. (1996). Consuming geographies: A review essay. *Transactions of the Institute of British Geographers* 21 (4), pp. 704–11.

¹⁶⁵Lury, C. (1996). *Consumer Culture*. Cambridge: Polity.

¹⁶⁶du Gay, P. (1996). *Consumption and Identity at Work*. London: Sage.

¹⁶⁷Kirshenblatt-Gimblett, B. (1998). *Destination Culture: Tourism, Museums, and Heritage*. Berkeley: University of California Press; Edensor, T. (1998). *Tourists at the Taj: Performance and Meaning at a Symbolic Site*. London: Routledge; Aitchison, C. (1999). *New cultural geographies: The spatiality of leisure, gender and sexuality*. *Leisure Studies* 18 (1), pp.19–39; Franklin, A., and Crang, M. (2001). The trouble with tourism and travel theory? *Tourist Studies* 1 (1), pp. 5–22

¹⁶⁸Britton, S. (1991). Tourism, capital, and place: Towards a critical geography of tourism. *Environment and Planning D, Society and Space* 9, pp. 451–478; Rojek, C. (1995). *Decentring Leisure: Rethinking Leisure Theory*. London: Sage Publications.

¹⁶⁹(Featherstone, M. (1987a). Lifestyle and consumer culture. *Theory, Culture and Society* 4, pp. 55–70; Featherstone, M. (1990). Perspectives on consumer culture. *Sociology* 24 (1), pp. 5–22; Sharpley, R. (1996). Tourism and consumer culture in postmodern society. In M. Robinson, N. Evans, and P. Callaghan (eds), *Tourism and Culture Towards the 21st Century Cultural Change*. Conference Proceedings. Sunderland: Center for Travel and Tourism.

¹⁷⁰Britton, S., and Clarke, W. (1987). *Ambiguous Alternative: Tourism in Small Developing Countries*. Suva: University of South Pacific.

¹⁷¹Bourdieu, P. (1984). *Distinction*. London: Routledge.

¹⁷²Urry, J. 1990. *The Tourist Gaze: Leisure and Travel in Contemporary Societies*. London: Sage.

Featherstone: "you are what you buy" and you are "where you go"¹⁷³ an emerging contemporary literature offers depth and perspective on the issues surrounding the material culture, consumption and identity.¹⁷⁴

In the West, leisure and tourism consumption serves as a way to clarify social differentiation and the expression of identity.¹⁷⁵ in line with Bourdieu's notion of "cultural capital"¹⁷⁶. Trafficking in tourist goods creates judgments of authenticity, but also satisfies the desire to explore transnational cultural connections.¹⁷⁷ For example, based on the work of researchers such as Appadurai¹⁷⁸, Thomas¹⁷⁹ and Jackson¹⁸⁰, we watched the journey of tourism artifacts produced in rural China to new locations in urban New Zealand, where they become surrogates of human relations and signs of identity¹⁸¹. In doing so, we explored the many ways in which travel produced new meanings around these objects, reflecting their significance and role in their own personal development and growth. Thus, the act of consumption is motivated by the opportunity to produce and reproduce identities, as part of the predominant cultural context.

Therefore, if consumption is identified as a practice of reproduction, we can also recognize a corresponding multiplication of tourist spaces and places. Here, television speeches, brochures and the web enter and surround airplanes, buses, hotel rooms, restaurants, bars, attractions, beaches, campsites, chalets, forests, lakes and, in fact, we find them practically everywhere. Thus it is well established geographically that space is not just an innocent setting or scene in which events take place, but rather a factor in itself.¹⁸² "created from social relations"¹⁸³ "being better and better expressed as an active product, represented but also contested"¹⁸⁴ for visitors.

¹⁷³Featherstone, M. (1987b). Leisure, symbolic power and the life course. In J. Horne, D. Jary, and A. Tomlinson (eds), *Sport, Leisure and Social Relations*. London: Routledge & Kegan Paul.

¹⁷⁴Glennie, PD, and Thrift, NJ (1993). Modern consumption: Theorising commodities and consumers. *Environment and Planning D, Society and Space* 11, 603–606; Crewe, L., and Lowe, M. (1995). Gap on the map? Towards a geography of consumption and identity. *Environment and Planning A* 27, pp. 1877–1898; Jackson, P., and Holbrook, B. (1995). Multiple meanings: Shopping and the cultural politics of identity. *Environment and Planning A* 27, pp. 1913–1930; Miller, D. (1995b). *Acknowledging Consumption*. London: Routledge; Pearce 1997; Miller, D., Jackson, P., Thrift, N., Holbrook, B., and Rowlands., M. (1998). *Shopping, Place and Identity*. London: Leicester University Press; Jackson, P. (1999). *Commodity cultures: The traffic in things*. *Transactions of the Institute of British Geographers* 24, pp. 95–108.

¹⁷⁵(Featherstone, M. (1987a). Lifestyle and consumer culture. *Theory, Culture and Society* 4, pp. 55–70; Miller, D. (1995a). Consumption and commodities. *Annual Review of Anthropology* 24, pp. 141–161.

¹⁷⁶Bourdieu, P. (1984). *Distinction*. London: Routledge.

¹⁷⁷Hannerz, U. (1996). *Transnational Connections*. London: Routledge.

¹⁷⁸Appadurai, A. (1986). *The Social Life of Things: Commodities in Cultural Perspective*. New York: Cambridge University Press; Appadurai, A. (1996). *Modernity at Large: Cultural Dimensions of Globalisation*. Minneapolis: University of Minnesota Press.

¹⁷⁹Thomas, N. (1991). *Entangled Objects*. Cambridge, MA: Harvard University Press.

¹⁸⁰Jackson, P. (1999). *Commodity cultures: The traffic in things*. *Transactions of the Institute of British Geographers* 24, pp. 95–108.

¹⁸¹Ateljevic, I., and Doorne, S. (2002b). Representing New Zealand: Tourism imagery and ideology. *Annals of Tourism Research* 29 (3), pp. 648–667.

¹⁸²Knox, P. (1994). *Urbanization: An Introduction to Urban Geography*. New Jersey: Prentice Hall.

¹⁸³Massey, D. (1993). Politics and space / time. In M.K. and S. Pile (eds), *In Place and the Politics of Identity* (pp. 141–61). London: Routledge, pp. 156.

¹⁸⁴Blomley, N. (1996). "I'd like to dress her all over ": Masculinity, power and retail space. In M.N. Wrigley and M. Lowe (eds), *Retailing, Consumption and Capital: Towards the New Retail Geography* (pp. 238–56). Essex: London, pp. 239.

Of course, it's not just visitors who consume places. Perhaps most importantly, consumption is that carried out by the 'host' who also requires reconsideration, as this act is essential in establishing the identity experienced by the host, which is often taken as an initial reference for destination traders. For example, the Wellington waterfront redevelopment project was designed as a "place for people" - both locals and visitors. However, through its development, what was previously an unused and latent space has become the most contested landscape in the city.¹⁸⁵ At the heart of the public controversy was the question of who used the development. On the one hand, marketing and development initiatives transformed not only the image of the place, but also the built environment, primarily for use by other people (tourists). On the other hand, the new realities were expressions of local identities and of those who appropriated their image and recreated place as their own. In this situation was the notion of the waterfront as a "public space", managed, owned, sold in places and developed as a public-private partnership by the local authority (public sector) on behalf of the city and its people. However, the design values conceived the place primarily as a visible consumption site, which included certain socio-economic groups but excluded others (such as skateboarders and the poor). The resolution of the conflict consisted in trying to go beyond the mass production of the "tourist ghetto" to capture the essence of the place from the perspective of the community. In doing so, trade imperatives were met by reproducing a living landscape necessarily differentiated from other places by its human geography and the consumption of its cultural spaces.

The contribution of tourism to the reconstruction of places through new spaces is revealed as a network of circuits that provide value to places in the evolving structures of the global tourist complex. In tourism, a wide range of social groups and people (tourists, local residents, investors, memorials, local entrepreneurs, marketing agencies, etc.) create spaces and places that convey a certain message of "identity". The meanings and values created within the circuits of production and cultural consumption (tourism) change over time and reflect the material form of the environment, because "real experiences can quickly become materials from which an individual can build improved scenarios, imagined"¹⁸⁶. As Sack claims¹⁸⁷, the threads of this nature, significance and social relations of production and consumption are complexly intertwined in the construction of local identities. A tourist landscape thus becomes "both a represented and presented space, both a significant and a significant, both a frame and what a frame contains, both a real place and its simulacrum, both a package and and the goods inside the package".¹⁸⁸ In this way, the production of places must also be considered as acts of re-consumption, because the tourist complex greedily appropriates the surrounding economies, socio-cultural landscapes and environments built to reconstitute itself as a "tourist destination".

These aspects draw our attention to the social relations that shape the cultural economies of tourism¹⁸⁹. Specifically, they make us focus primarily on the dynamics of the

¹⁸⁵Doorne, S. (1998). Power, participation and perception: An insider's perspective on the politics of the Wellington Waterfront redevelopment. *Current Issues in Tourism* 6, pp. 129–166.

¹⁸⁶Campbell, C. (1995). The sociology of consumption. In D. Miller (ed.), *Acknowledging Consumption* (pp. 96–127). London: Routledge, pp. 118.

¹⁸⁷Sack, R.D. (1988). The consumer's world: Place as context. *Annals of the Association of American Geographers* 78, pp. 642–664.

¹⁸⁸Mitchell, W.J.T. (1994). *Landscape and Power*. Chicago: University of Chicago Press.

¹⁸⁹Lash, S., and Urry, J. (eds) (1994). *Economies of Signs and Space*. London: Sage.

“entrepreneurial lifestyle” in different contexts and, secondly, on the historical analysis of the production of marketing discourses as a reflection of the sociocultural (con)text and underlying ideologies. of free time. Studies on small tourism companies in New Zealand¹⁹⁰ and Croatia¹⁹¹ illustrates the extent to which the cultural context is a significant element in the dynamics of entrepreneurship in which producers consume places, experiences and 'activities' as lifestyle choices.

It is no coincidence that many lifestyle entrepreneurs are former "travelers" who have been actively involved in the search for products that articulate values of the broader paradigm of sustainability. Paradoxically, the search for lifestyle entrepreneurs who distance themselves from a "suffocating" business environment provided a niche opportunity to simultaneously engage with markets on their own terms and to support their businesses in alternative socio-economic ways. Thus, the production process, although it had a profound impact on the future growth and development of the tourism industry, was largely a reflection of the consumption of entrepreneurs of certain places, landscapes or recreational activities.

The conceptual challenge of eliminating the boundaries between production and consumption has the potential to open up a wide range of new agendas. Following the processes of "consumption" in the context of social relations of tourism production in order to explore personal, social, cultural, economic and location factors that influence the re-consumption of tourist discourses, can create potentially profitable fields of study. In this process, the spatiality of a wide range of actors raises many questions. The study of the inhabitants while working, living, playing or, in other words, consuming and producing their locations through meetings with the tourist should be continuously explored and revealed. The importance of identity "at work in tourist landscapes" raises issues related to employment and work practices. How do managers, investors and entrepreneurs negotiate the (con) cultural text in which they make economic decisions? How do employees invest their identity in their professional life and shape their spaces and places of tourist consumption? How does the change in consumer tastes and lifestyle values influence the reconfiguration of corporate structures and different forms of entrepreneurship? "Giving voice" to people while collecting, reading, interpreting and communicating certain meanings of their tourism experience, in the context of their structural forces, can reveal how tourism is a socially negotiated concept.

1.9. Tourism as a commodity

Many of the consumer goods are purchased by people involved in the field and activity of tourism. However, only a small number of goods account for the bulk of tourism expenditure. Identifying the portion of demand for goods that can be directly attributed to tourism is a substantial obstacle and requires significant resources for both tourism supply and demand, as the identity of tourism goods will vary between nations. Accommodation, crafts,

¹⁹⁰Ateljevic, I., and Doorne, S. (2001). Nowhere left to run: A study of value boundaries and segmentation within the backpacker market of New Zealand. In J. A. Mazanec, G. I. Crouch, J. R. Brent Ritchie, and A. G. Woodside (eds), *Consumer Psychology of Tourism, Hospitality and Leisure* (vol. 2, pp. 169–187). London: CAB International.

¹⁹¹Ateljevic, I., and Doorne, S. (2003). Unpacking the local: A cultural analysis of tourism entrepreneurship in Murter, Croatia. *Tourism Geographies* 5 (2), pp. 123–150.

textiles, agricultural products and products in general may be a significant part of the demand from visitors in some countries, but may not be as desirable in others.

While tourism is not an industry in the conventional sense, we can still speak of "tourism industries." So, the tourism industries are also a basic concept, because a tourism industry is represented by any industry that produces a tourist commodity. In other words, a tourism industry is one that would shrink greatly in size or even disappear in the absence of tourism.

This definition is not as simple as it seems. For example, the hotel industry not only produces accommodation, but also offers food services and possibly guided tours (goods for tourism), as well as dry cleaning and telecommunications services (non-tourist goods). In the same context, certain universal commercial spaces (a non-tourist industry) offer restaurant meals, car rentals and travel agency services (tourist goods). Therefore, the challenges that can contribute to measuring the way tourism develops can be summarized as follows:

- Visitors who consume both tourist and non-tourist products.
- Non-visitors consuming tourist and non-tourist products.
- Tourism industries that produce tourist and non-tourist products.
- Non-tourism industries that produce goods for tourism and non-tourism.

The accumulation of these data contributes to balancing supply and demand (to ensure that production equals consumption) and to identifying the share of tourism in the complex flow of production and consumption of goods by the tourism and non-tourism industry, which lays the foundations credible and comparable aspects of tourism as a component of national economies and international economic relations.

Therefore, globalism, which derives from such an evolutionary but also irreversible force, condemns local cultures to the stage of goods to be consumed by tourists. In this context, tourism revitalizes the frustrations and alienation of society. However, leisure, as the most representative attribute of tourism, far from being an ideological control mechanism (as in Marxism), prevents social disintegration.¹⁹²

Some critics in the field have considered tourism as an activity that produces "pseudo-events". In this case, the tourist show triggers mass consumption and the commodification of the local space. Given this, in the context of religious tourism, even if religion plays a crucial role in generating the attractiveness of sacred places, their religious significance can be diluted by the standardization that tourism triggers. Therefore, non-religious travel becomes a notion that seems to be conceived as contrary to pilgrimages. In this context, sacred spaces are something other than mass tourism. A suggestive example can be represented by a mausoleum, which is a sacred space that immortalizes the idea of national sacrifice by the fact that inside it are the bodies of those who sacrificed their lives for their country, which is not necessarily a major tourist attraction.

¹⁹²MacCannell, D. (1976). *The Tourist: A New Theory of the Leisure Class*. New York: Schocken Books; MacCannell, D. (1984). *Reconstructed ethnicity: Tourism and cultural identity in Third World communities*. *Annals of Tourism Research* 21, pp. 375–391.

Also, immigrant communities that have been accepted by locals can be a source of cultural and ethnic capital, facilitating the use of cultural products, thus contributing to the development of the local and global cultural economy. In short, the otherness of immigrants becomes an essential element that gives identity to tourist spaces. Such otherness not only provides attractive experiences for visitors, but can also promote "brand values" that provide security, harmony, cosmopolitanism and multiculturalism. These, in turn, can attract larger capital flows, as well as other groups of immigrants who can get involved in tourism development.

A more radical perspective places the idea of tourism as a consumer commodity in the "fields of ethics". This approach argues that if tourism means lack of interest in the "Other", because for the tourist, traveler, visitor the concept of "look", involves the size of the one who comes to "control" the landscape visited to fulfill their own pleasures, such the approach cannot be definitive to characterize the nature of tourism in general. Everything that can be "seen", in contrast to what is "seen", suggests another reality that is not sufficiently studied. Moreover, the objectives of tourism are not achieved only as a trivial holiday, but represent the formation of a meta-discourse that contributes to the realization of a new consciousness.

In this context, it seems unfortunate that digital technologies and mass consumption undermine people's attachment to their cultures and traditions. This makes MacCannell claim that tourism reproduces "empty meeting places".¹⁹³.

Therefore, unethical, tourism goes in the direction of artificiality and turns communities into commodities. The social and cultural norms that underlie the experience of identity and otherness of a tourist shape what is believed to be civilized or socialized behavior (ie appropriate), that behavior that requires respect for the feelings of the tourist and the local and also requires appropriate attitudes compared to what is a moderate expression of needs and desires on the part of travelers / tourists and to the same extent on the part of hosts/ locals. Civilized people sublimate their internal conflicts through cultural expression: music, dance, gastronomy, ornaments, etc.¹⁹⁴

Therefore, it is important not to lose sight of the fact that tourist modernity is a serious threat to human relations, because, by expanding consumption, not only otherness is transformed into a tourist commodity that aims to serve the hedonistic interests of viewers (tourists), but also the fact that the exchange of goods that traditionally gave the "primary land" of the company is transformed into manufactured and foreign landscapes, called "empty meeting lands". In this case, the meetings between the hosts and the guests are based on a climate of mistrust that is forced to tame the "other non-self"¹⁹⁵, the one that consumes me as a good to be consumed, as a tourist commodity.

1.10. Tourist places and areas

When visiting a place, people sometimes experience something that goes beyond physical or sensory properties. This is often called "sense of place" or "genius loci".

¹⁹³MacCannell, D. (1992). *Empty Meeting Grounds: The Tourist Papers*. London: Routledge.

¹⁹⁴MacCannell, D. (2011) *The Ethics of Sightseeing*. Berkeley, CA: University of California Press, p. 185.

¹⁹⁵*Ibidem*

Montgomery¹⁹⁶ notes that: "It is a relatively easy task to think of a successful place ... But it is much more difficult to know why a place is successful." Different authors offer different, albeit similar, understandings about place or the meaning of place. Castello notes that people feel better in spaces that they feel contain certain qualities¹⁹⁷. Perception develops from a series of environmental stimuli related to the objective and material nature of space. In perception, vision is the meaning that provides the most information. Perceiving space as a "place" is not just about environmental stimuli. Smaldone notes that place is not a constant in all circumstances and that it has "a range of subtleties and meanings as great as the range of human experiences and intentions."¹⁹⁸ Berleant argues that "place" is neither a physical location nor a state of mind¹⁹⁹. He describes it as "engaging the conscious body with the conditions of a specific location."²⁰⁰ Norberg-Schulz describes "genius loci" or the meaning of place as the meaning that people have about a place, understood as the sum of all physical and symbolic values.²⁰¹ According to Jiven and Larkham (2003: 78, 79), it is people, individuals and society who integrate the constructed form, topography and natural conditions, through their value systems, to form a sense of place.²⁰²

The search for meaning is of fundamental importance to people, so much so that Frankl describes it as the primary motivation in a person's life.²⁰³ Therefore, the relevance of the significance of the spaces when discussing the tourist experience should not be underestimated. Spending free time is more than a search for pleasure, it is a search for meaning.²⁰⁴ Hannabus argues that tourists are not only looking for what is different from their daily lives, but are also looking for "meaning", "authentic" or "original" holidays.²⁰⁵

Cohen develops a typology of tourist experiences and distinguishes between five modes of tourist experiences. He presents them in ascending order from the most "superficial" motivated by "pleasure" to one of the most "deep" motivated by the search for meaning. Cohen acknowledges that the tourist may experience different ways in a single trip, but presents them separately for analytical purposes. Broadly speaking, the five modes can be classified into two; those for which the site does not imply meaning (namely "recreational" and "diversive") and those for which meaning has an essential role in the tourist experience (namely "experiential", "experimental" and "existential").²⁰⁶

¹⁹⁶Montgomery, J.R. (1998) Making a city: urbanity, vitality and urban design. *Journal of Urban Design*, 3(1), p. 95, (93-116).

¹⁹⁷Lineu Castello, *Rethinking the Meaning of Place: Conceiving Place in Architecture-Urbanism*, Farnham, Ashgate, 2010, p. 2.

¹⁹⁸Smaldone D., Harris C. and Sanyal N. (2005) An exploration of place as a process: The case of Jackson Hole, *WY Journal of Environmental Psychology*, 25 (4), December, pp. 400, (397-414) .

¹⁹⁹Berleant, A. (2003) The aesthetic in place. In S. Menin (ed), *Constructing Place: Mind and Matter* (pp. 41-54). London: Routledge, 51.

²⁰⁰*Ibidem*

²⁰¹Norberg-Schulz, C. (1980) *Genius Loci: Towards a Phenomenology of Architecture*. New York: Rizzoli, 1995.

²⁰²Jiven, J. and PG Larkham (2003). Sense of Place; Authenticity and Character. *Journal of Urban Design*, 8 (1), pp. 78-79, (67 - 82).

²⁰³Frankl, V. (1992) *Man's Search for Meaning: an Introduction to Logotherapy*. London: Rider, pp. 105.

²⁰⁴Ragheb, M. (1996). The search for meaning in leisure pursuits: review conceptualization and a need for a psychometric development. *Leisure Studies* 15, pp. 249, (245-258).

²⁰⁵Hannabus, S. (1999). Postmodernism and the heritage experience. *Library Management* 20 (5) pp. 299, (295-302).

²⁰⁶Cohen, E. (1979). A Phenomenology of Tourist Experiences. *Sociology*, 13, pp. 179-201

For Cohen, the "experiential" mode involves the search for meaning outside the limits of one's own society. It is to some extent, stimulated by alienation and a sense of lack of authenticity at home. Cohen makes comparisons between the "experiential" mode and a religious pilgrimage in that both involve a search for what is perceived as authentic. However, in tourism, authenticity will not provide a new meaning and guidance, even if it can reassure and lift the tourist. The "experimental" mode involves an effort to rediscover in another context due to the alienation that deeply affects the individual. The "existential" way involves looking for a better world elsewhere resulting from a feeling of living in the wrong place and at the wrong time.²⁰⁷

Another interpretation, which can be drawn in this direction, emerges from the relationship between the "sense" component of the sense of place and its history. People's social identity is built and sustained through networks of stories and narratives preserved and transmitted between generations.²⁰⁸

According to Jamal and Hollinshead, "There are no stories waiting to be told and there are no certain truths waiting to be recorded; there are only stories still waiting to be built "²⁰⁹. Narratives are "constructed" by people and may or may not be based on historical facts. But what is even more important is that heritage narratives are stories that people tell about themselves, about others, about the past and, in particular, about the place where they live.

Therefore, a narrative is better appreciated by tourists if there is a heritage site that, as Rickly Boyd describes it, because it provides "the material and framework to combine the lived experience with the myth in producing a unique personal tourist narrative."²¹⁰ The narrative can support and further strengthen the experience of the tourist place. This is all the more evident in heritage sites where stories reinforce the uniqueness of a place or focus on narratives of national significance.²¹¹ A successful tourist product is an interpretation of local history or narrative in the context of the historical experience of the tourist or visitor.²¹² Many tourist experiences are dependent on the availability and communication of narratives. Some places are part of the tourist itinerary because they are associated with strong stories.²¹³

Therefore, to the sense of place, tourism generally gives it three primary characteristics: the physical condition, the activity and the meaning that affects the tourist experience. Tourist areas therefore communicate meaning. The significance of tourist spaces, made up of landscapes, buildings and artifacts, is always subjective, which is why they can be read and interpreted differently by different people depending on the environment and culture they come from.

In this context, the attraction of the destination was used as a control variable, because the attraction was assumed to be the primary factors of the attractiveness of any tourist

²⁰⁷Lengkeek, J. (2001). Leisure experience and imagination: rethinking Cohen's modes of tourism experience. *International sociology*, 16 (2), pp. 173 -184

²⁰⁸Rickly Boyd J. (2009) The Tourist Narrative. *Tourist Studies* 9 (3) pp. 262, (259–280).

²⁰⁹Jamal, T. and K. Hollinshead (2001). Tourism and the forbidden zone: the underserved power of qualitative inquiry. *Tourism Management*, 22, pp. 73, (63-82).

²¹⁰Rickly Boyd J., *op. cit.*, pp. 262.

²¹¹Chronis, A. (2012). Tourists as Story-Builders: Narrative Construction at a Heritage Museum, *Journal of Travel & Tourism Marketing*, 29: 5, pp. 445, (444-459).

²¹²Rickly Boyd J., *op. cit.*, pp. 262.

²¹³Chronis, A., *op. cit.*, pp. 444.

destination. Without such an attraction, the other variables become irrelevant and there is no tourism to discuss.²¹⁴ A tourist place could have world-class assistance services in terms of supply or accommodation facilities and could benefit from a high level of customer service, but, above all, if the tourist place is not attractive to tourists who visit it, the visit has no attraction, it can not be called a tourist destination.

The World Tourism Organization (WTO) has introduced the concept of smart tourism²¹⁵ and defined it as clean, green, ethical and quality tourism, among other features. Thus, smart tourism should be able to meet both the requirements of short-term economic needs and long-term sustainable development. As tourism is a complex activity, the intelligence applied to tourism should include both the availability of services and the efficiency of the city as a whole. Smart tourist destinations can be perceived as places that use ICT (information and communication technology) to create in common value, pleasure and experiences for the tourist and profit for the destination administration.²¹⁶

When tourists use their credit cards or mobile phones and share or post content on social networks, they leave multiple fingerprints leading to a set multidimensional data.²¹⁷ Taking into account the limitations on data collection for the study of urban tourism²¹⁸, this information can be used as a proxy to measure the attractiveness of tourist sites, as well as the spatial distribution of tourists in the city²¹⁹. Different types of tourists have different approaches to the use of social networks, which is why different users of social networks have a different impact on potential tourists.²²⁰

1.11. Tourism company: the work process

Reflections on what the labor force means in tourism need to be acknowledged that there are several reasons that may be the appropriate starting point. For example, we could start from a macro perspective on work issues in the context of economics or social studies or we could start from a micro level to analyze individual occupations and work experiences. Different perspectives could also be used as a means of reflection, such as when using real-life perspectives through narratives of employers or tourism employees.

²¹⁴Formica, S. (2002). Measuring destination attractiveness: A proposed framework. *Journal of the American Academy of Business*, 1 (2), pp. 350–355.

²¹⁵World Tourism Organization (UNWTO). Report of the First Meeting of the UNWTO Tourism Resilience Committee; UNWTO: Madrid, Spain, 2009; pp. 1-41

²¹⁶Cacho, A.; Figueredo, M.; Cassio, A.; Araujo, M.V.; Mendes, L.; Lucas, J.; Farias, H.; Coelho, J.; Cacho, N.; Prolo, C. Social Smart Destination: A Platform to Analyze User Generated Content in Smart Tourism Destinations. In *New Advances in Information Systems and Technologies*; Rocha, Á., Correia, A.M., Adeli, H., Reis, L.P., Mendonça Teixeira, M., Eds.; Springer International Publishing: Cham, Switzerland, 2016; pp. 817–826.

²¹⁷Buhalis, D.; Amaranggana, A. Smart Tourism Destinations BT. In *Information and Communication Technologies in Tourism 2014*, Proceedings of the International Conference, Dublin, Ireland, 21–24 January 2014; Xiang, Z., Tussyadiah, I., Eds.; Springer International Publishing: Cham, Switzerland, 2013; pp. 553–564.

²¹⁸Ashworth, G.; Page, S.J. Urban tourism research: Recent progress and current paradoxes. *Tour Manag.* 2011, 32, pp. 1-15

²¹⁹MacKay, K.; Vogt, C. Information technology in everyday and vacation contexts. *Ann. Tour Res.* 2012, 39, pp. 1380–1401.

²²⁰Zeng, B.; Gerritsen, R. What do we know about social media in tourism? A review. *Tour Manag. Perspect.* 2014, 10, pp. 27–36.

The first step in exploring the tourism workforce is to identify and discuss topics in the range and the evolution of studies in the field. The broad study trends behind these themes reflect the evolution of tourism research, in general, in terms of the chronological element. Well-established disciplines, such as geography, sociology, and anthropology, dominated the late 1970s, followed by a focus on management and economics in the early 1980s, but these directions also gave way to sociocultural and environmental issues in the 1990s.²²¹ Tourism management, with its economic support primarily, has emerged as a distinct area of tourism studies in which the basis is represented by social and cultural emphasis.²²²

Essential to any understanding of the tourism workforce is the consideration of occupations regarding the skills and experiences needed to get a job in a particular sector. The problem of this is focused on the diversity of the industry and the generic nature of several skills. In addition, work can take place in the informal sector and is therefore invisible here. From the perspective of management and employers, the way jobs are structured in the organizational context is essential for human resource practices and career development in industry. Occupations and wage levels are clearly important in determining the economic factors of labor markets, and the general terms "tourist work" or "tourist employment" mask the complexity of occupations that continue to be poorly defined or understood.

Staging work performance is a central concept in cultural theory that is relevant to many tourism occupations. Edensor reviews the areas of work that have developed around tourism and performance²²³, highlighting the work of Crang who studied how the tourism product is made by workers who are trained to adopt roles that care about the well-being of tourists²²⁴ and are characterized by attributes such as friendship, the desire to offer pleasure and respect.²²⁵

Also, the organizers and stage managers, those involved in cultural performances and cultural intermediaries, organize tourism in different ways.²²⁶ Many of these occupations are defined by notions of emotional work and hostess (activity performed by girls or boys, intended to interact with guests or visitors to an event), which may also contain an element of power. For example, the employee who performs local traditional dances as part of the evening entertainment simply considers the "dance" to be a human capital requirement for his or her workplace. In this sense, cultural theory allows us to explore the much deeper issues that these aspects inevitably propose.

An area of emerging significance for the economic perspective of perceived benefits and job creation is represented by the concept of power relations. Those who gain and those who lose out in the development of tourism can only be seen in the political and social context in which they find themselves. Access to information, resources and, ultimately, power is a key factor in achieving access to the workforce and setting the level of wages. For example,

²²¹Xiao, H., & Smith, S.J.J. (2006). The making of tourism research. *Insights from a social science journal. Annals of Tourism Research*, 33, pp. 495, (490–507).

²²²Aitchinson, CC (2006). The critical and the cultural: Explaining the divergent pathos of leisure studies and tourism studies. *Leisure Studies*, 25, pp. 417, (417–422).

²²³Edensor, T. (2000). Staging tourism. *Tourists as performers. Annals of Tourism Research* 27(2), pp. 322–344.

²²⁴Crang, P. (1997). In C. Rojek & J. Urry (Eds.), *Performing the tourist product: In touring cultures: Transformations of travel and theory* (pp. 137–154). London: Routledge.

²²⁵Edensor, T., *op. cit.*, pp. 324.

²²⁶Edensor, T. (2001). *Performing tourism, staging tourism: (Re) producing tourist space and practice. Tourist Studies* 1 (1), pp. 59–81.

from a positive perspective, job opportunities and entrepreneurship created by the development of small businesses are a valuable source of income²²⁷ and the entrepreneurial benefits of tourism are becoming, in this context, widely recognized²²⁸. Again, these must be taken into account in the context of power relations, as there is a clear need to take into account other societal factors at work that influence the economic value of working in tourism, as well as the many benefits and trade-offs that are the basis of tourism employment. A sociological survey focused on cultural and political practices can be a useful addition here.

The broader context of labor mobility considers tourism to be a factor in human mobility and is a recent area of debate. If migrant work is considered a form of mobility, migration for employment in tourism could be an area that can be developed in connection with the theory of mobility, starting from the statement that tourism studies have not yet deepened the theories of mobility to higher level.²²⁹ Global labor production and consumption, together with goods and services, are an important factor in terms of mobility²³⁰ but also a factor that was largely overlooked until recently. Moreover, if we take into account the arguments presented by Coles, Hall and Duval, according to which the emerging study of mobility is particularly appropriate for a post-disciplinary approach²³¹, work in tourism can make an important contribution to discussions related to the epistemological and methodological fields. This approach places tourism in a much broader context of social theory²³².

Therefore, the employer's perspective on work in tourism may seem to be largely concerned with practical or structural work-related considerations. Issues such as job vacancies, salary, employment conditions (salaries, working hours and contracts), organizational structure, qualification requirements, job supply and legislation play a major role. This makes employers' perspectives indicate the need for additional considerations regarding seasonality, temporality, information networks, image, social and cultural exchange, friendships, expectations and stereotypes.

1.12. Tourism and the theory of regulation

From time immemorial, people have paid less attention to order than to immediate necessities such as food or clothing. From an academic perspective, in the field of tourism,

²²⁷Wanhill, S. (2000). Small and medium tourism enterprises. *Annals of Tourism Research* 27, pp. 132–147.

²²⁸Domenico, M. (2005). Producing hospitality, consuming lifestyles: Lifestyle entrepreneurship in urban Scotland. In E. Jones (Ed.), *Tourism SMEs, service quality and destination competitiveness* (pp. 109–122). Oxford: Oxford University Press; Getz, D., & Petersen, T. (2004). The importance of profit and growth-oriented entrepreneurs in destination competitiveness and change. In *reinventing a tourism destination; facing the challenge*. Croatia: Institute for Tourism, pp. 135–146; Shaw, G., & Williams, A. (2004). From lifestyle consumption to lifestyle production, changing patterns of tourism entrepreneurship. Small firms in tourism: International perspectives. In R. Thomas (Ed.), *Advances in tourism research* (pp. 99–113). Oxford: Elsevier.

²²⁹Coles, T., Duval, D.T., & Hall, M. (2004). Tourism, mobility and global communities. New approaches to theorising tourism and tourist spaces. In W. Theobald (Ed.), *Global tourism*. Heinemann: Oxford.

²³⁰Hall, M., & Williams, A. (2002). *Tourism and migration: New relationships between production and consumption*. Dordrecht, Netherlands: Kluwer Academic Press.

²³¹Coles, T., Hall, M., & Duval, D.T. (2009). Post-disciplinary tourism. In J. Tribe (Ed.), *Philosophical issues in tourism* (pp. 463–482). Bristol: Channel View Publications.

²³²Hannam, K. (2009). The end of tourism? Nomadology and the mobilities paradigm. In J. Tribe (Ed.), *Philosophical issues in tourism* (pp. 101–117). Bristol: Channel View Publications, p. 107.

research on the regulation of this market focuses mainly on the functioning and legal governance of zero-commission tourism, free travel or a negative tax²³³ on the "snatching" of tourists²³⁴, generally on unethical marketing practices²³⁵, but also other aspects that disrupt the regulation of the tourism market.

The phrase "regulation of the tourism market" is often used both as a noun and as an operational concept. But what is the regulation of the tourism market? What dimensions are included here? How did the regulation of the tourism market come into being and how did it develop? What is its internal mechanism of operation? Existing research in academia has not yet answered these questions well enough. It is therefore necessary to use scientific research methods to carry out in-depth discussions on the above questions.

Word order is a difficult concept to understand. Hayek pointed out that order is the result or a certain material pattern of arranging and dividing things or events from different aspects according to people's feelings. Research on the regulation of the tourism market comes from the research of the market economy within the economic paradigm. The most representative theories refer to the theory of spontaneous order, which emphasized the spontaneous evolution of the market, and to the theory of rational order, which emphasizes market intervention.

According to rationalist constructivism, represented by Descartes, Voltaire, Rousseau, Condorcet and other researchers, market regulation is the product of deliberate design and strict planning by human beings. Mandeville, Hume, Ferguson and other researchers initially approached the idea of spontaneous order. Later, however, economist Adam Smith presented market regulation as a state of complete competition driven by the invisible hand of the price mechanism and competition.

The classical school seems to have neglected the role of government in maintaining and intervening in market regulation. Marx believed that market regulation was the product of natural historical evolution and stressed that the market mechanism was imperfect. Commons, the founder of institutional economics, inherited and deepened Marx's thinking about market regulation. For him, market regulation is the result of the interaction between the economic man, the market mechanism, the legal system and so on, which represented the state of control of collective action over individual action and formed the paradigm of economic and legal social analysis, ie mutual aid, voluntary and free trade between free people under the pressure of supply and demand. As such, market regulation is the result of the evolution of an irresistible spontaneous force.²³⁶

²³³WEI M, YANG J. Irrational tourism consumption of zero inclusive fee and negative inclusive fee: Reflection and measurements. *Energy Procedia*, 2011, (5): pp. 1416-1424.

²³⁴HARRIS L C. 'Ripping off' tourists: An empirical evaluation of tourists, perceptions and service worker (mis) behaviour, *Annals of Tourism Research*, 2012, 39 (2): pp. 1070-1093; LING C. A study on reasons and solutions to tour guides' ripping off tourist. *American Journal of Industrial & Business Management*, 2014, 4 (2): pp. 90-93.

²³⁵MARCH R. Towards a conceptualization of unethical marketing practices in tourism: A case study of Australia's inbound Chinese travel market. *Journal of Travel & Tourism Marketing*, 2008, 24(4): pp. 285-296; KING B, DWYER L, PRIDEAUX B. An evaluation of unethical business practices in Australia's China inbound tourism market. *International Journal of Tourism Research*, 2006, 8(2): pp. 127-142.

²³⁶HAYEK F A. *Studies in Philosophy, Politics and Economics*. "Chicago: The University of Chicago Press. 1967: pp. 160 167.

Buchanan and others like him introduced the economic man hypothesis to explain the imperfection of government behavior based on the point of view of spontaneous order. Thus, they proposed the regulation of governmental behavior through constitutional and innovative systems and contributed to the formulation of the point of view regarding the constitutional contractual order.

Representatives of the school of neo-institutional economics, such as Coase, Williamson and North, considered that the formation and development of market regulation depends not only on the spontaneous evolution of the market, but also on government intervention in the market.²³⁷ In this context, Powell and White developed the vision of institutional regulation and explored the mechanism of the economic network in the formation of market regulation.²³⁸ What is essential, however, is that it can be seen from the literature that the views on market regulation come from the market economy.

The relevant literature in this field focuses mainly on the study of specific events and social phenomena in the regulation of the tourism market. Some researchers have studied the mechanism of operation of free or negative change and zero commission, which interfere with the regulation of the tourism market, the market, the key factors that determine free or negative change and government regulation, to solve these problems and those related to these. Harris analyzed the mechanism of functioning of behavior or "snatching" tourists from the perspective of tourists and service providers. Research by Cavicchi, Santini and Lee has shown that unethical events that disrupt the order of the destination tourism market can be transmitted to potential tourists around the world through negative media advertising.²³⁹ If the origin of unethical events is at the tourist destination or in its organization, the social events of internal crisis will be influenced by the choice of the destination of tourists who will spread the negative message orally.

First of all, the managerial subject of the tourism market is the subject of maintaining and intervening in the regulation of the tourism market. As tourism is a comprehensive industry, involving many elements such as food, accommodation, transportation, travel, shopping and entertainment, compared to other industries, the managerial subject of the tourism market is more extensive and is related to government administrative departments and industrial organizations and not just administrative departments of tourism.

At the same time, on the one hand, the tourism market has obvious defects in the allocation of resources; on the other hand, this market alone cannot solve the problem of information asymmetry, which requires the managerial subject of the tourism market to manage the order of access, the order of transactions and the evaluation of market feedback in accordance with the law within the institution and norms. Second, compared to the single delivery of general merchandise transactions, the transaction of packaged tourism products involves corporations from the entire tourism industry chain. Therefore, tour operators are

²³⁷WILLIAMSON O.E. Markets and hierarchies: Analysis and antitrust implications. Social Science Electronic Publishing, 1996, 86 (343), pp. 619.

²³⁸POWELL W. W. Neither market nor hierarchy: Network forms of organization. Research in Organizational Behaviour, 1990, (12): pp. 295 = 336; WHITE H C. Where do markets come from? American Journal of Sociology, 1981, 87 (3): pp. 517-547.

²³⁹CAVICCHI A., SANTINI C., Brunellopoli: A wine scandal under the Tuscan sun. Tourism Review International, 2011, 15 (3): pp. 253-267; LEE BK Audience oriented approach to crisis communication: A study of Hong Kong consumers' evaluation of an organizational crisis. Communication Research, 2004, 31 (5): pp. 600-618.

more extensive and more visible. A regulated tourism market requires industry corporations to comply with market rules and regulations. Third, compared to consumers in other industries, tourists have an intangible tourist experience, which is more participatory, and their tourism activities have spatial mobility. Therefore, the regulation of the tourism market depends on the compliance of tourists with the rules and regulations of the market in the diversity of time and space.

Chapter II Pilgrimage in today's world

Taking seriously what ultimately matters to people, the religious search has been expanded into contexts that tend to express themselves beyond religious institutions or traditions, including the so-called secular realm of existence.²⁴⁰ Implicit religiosity covers beliefs, acts, and experiences associated with personalized paths to the sacred, characterized by a deep commitment to meaningful and sacred concerns.²⁴¹ Contributing to the implicit, complex and often opaque nature of religiosity, these concerns cannot be easily discerned. While each personal / subjective concern can be expressed in many ways, all visible and public commitments can be associated with the diversity of human concerns. The theory of religious dimensions²⁴² I implicitly admit this radical subjective aspect revealed by the combination of the structural criteria with the functional ones. Implicit religiosity is thus defined as the use of the initial modes of religious expression, such as: myth, ritual and transcendent experiences of the profane, which are meaning-generating factors.

The end of the twentieth century saw a return to seemingly archaic and obviously deeply human ways of thinking and acting. In this context, the need for ritual and myth became more and more present in popular culture, being perceived either as therapy or as a personal life²⁴³ which caused the polarization of reason with faith or rationality or irrationality, as presented by modernity²⁴⁴. Rituals are behavioral scriptures, which describe a sequence of acts that must be followed in a certain order and situation. But they are more than that. Action, in modern terms, is understood as something that is intentional and aims at a specific purpose. A ritual, on the other hand, is not instrumental and therefore does not take place in the sense of aiming at an immediate goal. Instead, it has a surplus of significance, which touches and evokes a reality beyond it.²⁴⁵

The term ritual derives from Latin *rites*, which means religious practice or ceremony. The etymology of the Latin term is certainly not known. Two possible roots are discussed: Sanskrit *rta*, which refers to a structure of cosmic events based on law and at the same time worldly and human, and the Indo-Germanic term *countries*, which refers to a "line of action".

²⁴⁰Bailey, EI (2006). Implicit religion in contemporary society. The Hague: Kok Pharos.

²⁴¹Schnell, T. (2009a). Implizite Religiosität: Zur Psychologie des Lebenssinns [Implicit religiosity: On the psychology of meaning in life] (Rev. ed.). Lengerich: Pabst; Schnell, T. (2011b). Experiential validity: Psychological approaches to the sacred. *Implicit Religion*, 14, pp. 387–404.

²⁴²Schnell, T. (2003). A framework for the study of implicit religion: The psychological theory of implicit religiosity. *Implicit Religion*, 6, pp. 86–104.

²⁴³Cf. Caduff, C., & Pfaff-Czarnecka, J. (Eds.). (1999). *Rituale heute* [Rituals today]. Berlin: Reimer; Ciompi, L. (2002). Symbolische Affektkanalisation – eine therapeutische Grundfunktion von Ritualen [Symbolic canalization of affect - a basic therapeutical function of rituals]. In R. Welter-Enderlin & B. Hildenbrand (Eds.), *Rituale – Vielfalt in Alltag und Therapie* [Rituals - variety in everyday life and therapy] (pp. 53–70). Heidelberg: Carl-Auer-SystemeVerlag; Imber-Black, E., Roberts, J., & Whiting, R. A. (Eds.). (1998). *Rituale* [Ritual]. Heidelberg: Carl-Auer-Systeme Verlag.

²⁴⁴Keenan, W.J.F. (2012). Family resemblances twist implicit religion and postmodernity: A fecund framework for engaging new times. *Implicit Religion*, 15, pp. 5–24.

²⁴⁵Schnell, T. (2009a). Implizite Religiosität: Zur Psychologie des Lebenssinns [Implicit religiosity: On the psychology of meaning in life] (Rev. ed.). Lengerich: Pabst.

By using them in a religious context, both the phrase "structure of events" and "line of action" have been associated with the meaning of performing an extraordinary sacred practice.

Beginning in the second half of the 19th century, rituals became a topic of scientific interest. This coincides with the second phase of colonization, when travel reports describing "primitive and barbaric customs and practices" became accessible. This first phase of ritual research was described by Platvoet - who distinguishes three phases - according to his equation of ritual and magic.²⁴⁶ In this phase, which, according to Platvoet, lasted approximately between 1870 and 1960, rituals were understood as the opposite of technical-rational action in modern societies. The most important representatives of this type of reasoning were Arnold van Gennep and Emile Durkheim. With the beginning of the second phase, the concept of ritual was applied to complex societies, and the various disciplines that dealt with its study showed a growing interest in this subject. Rituals have been described in analogy with other categories of performances, such as communication and theater, and Western societies have been characterized as concerned with continuous de-ritualization. As in the first phase, the rituals were observed and interpreted from the outside, without recognizing the perspective of the participants. The influential scientists who represented this second phase were Victor Turner and Mary Douglas. The third and final phase described by Platvoet begins approximately in the 1980s and is promoted mainly by psychoanalysis.²⁴⁷ It is characterized by a critical approach, which refers either to the approach of rituals as compulsive acts, meaningless, or as strategies of symbolic construction of power. Freud described it as characterized by meaningless repetitions of an act, because they appear in obsessive-compulsive disorder as rituals. Religious rituals are comparable, in this context, to these meaningless repetitions, he insisted; both serve as a defense against guilt. Sociologists with sociological orientations, such as Erdmann²⁴⁸, criticized the rituals as organizational structures prescribed by society in order to prevent change and exercise control. Consequently, through ritual, individuals would become dependent on the state or institutions such as the army, the church, and the academy.

With the loss of the power of institutions over the individual in late modernity, this critical position has lost some of its justification. From a contemporary perspective, Platvoet's phases should be complemented by a fourth phase, which is characterized by a "longing for rituals" and a pragmatic and at the same time playful approach. In an atmosphere of disillusionment with modernity, after witnessing the widespread failure of reason, today's people are looking for alternative ways of interpreting the world. Therefore, they accept models of action that are not based on linear causality, but that offer meaning and experiential validity.²⁴⁹

Therefore, beyond the immediate effects, rituals have a strong potential to create meaning. In early psychology, Jung was the one who emphasized this positive role of rituals. He described rituals as the transformation of libido into mental energy, as a manifestation conducive to meaning and, at the same time, as therapeutic. From him, the healing aspect is

²⁴⁶Platvoet, J. (1995). Ritual in plural and pluralist societies: Instruments for analysis. In J. Platvoet & K.v.d. Toorn (Eds.), *Pluralism and identity* (pp. 25–51). Leiden: EJ Brill.

²⁴⁷*Ibidem*.

²⁴⁸Erdmann, M. (1999). Ritual and reflection [Ritual and reflection]. In C. Caduff & J. Pfaff-Czarnecka (Eds.), *Rituale heute [Rituals today]* (pp. 165–178). Berlin: Reimer.

²⁴⁹Schnell, T. (2011b). Experiential validity: Psychological approaches to the sacred. *Implicit Religion*, 14, pp. 387–404.

today a viable answer. In this regard, systemic therapy and counseling, in particular, have demonstrated the potential for supporting and structuring rituals.²⁵⁰

Ciampi developed a theoretical explanation of the therapeutic effects triggered by rituals²⁵¹. Imber-Black, like Welter-Enderlin and Hildenbrand, illustrates many examples of how traditional or spontaneously interpreted rituals can be used to resolve conflicts, to deal with loss, separation and critical transitions, to celebrate reunion, to strengthen families, of relationships or even to support organizational development.²⁵²

Other studies have looked at the psychological function of rites of passage. Kiss, after studying Christian rites of passage such as baptism, marriage, and funerals, concludes that they are still part of contemporary society — though rarely based on religious motivation.²⁵³. At the same time, in the contemporary rituals, the participants interpret their creative and idiosyncratic roles in the most serious way. Thus, even traditional rituals turned into personal rituals²⁵⁴.

Therefore, personal rituals are defined as formalized models of action, which indicate beyond the real event a certain meaning impregnated by the actor (Schnell, 2009a). This meaning cannot be accessed directly, because it belongs to a sphere of reality separate from the daily life in which the actor lives (Luckmann, 1985). Personal rituals cannot be identified from an external perspective. Only if the subjective attribution of the actor's meaning is realized, a formalized model of action becomes a personal ritual. Consequently, traditional religious rituals can be experienced as evoking a vertical transcendence (God or the numinous); they can be impregnated with personal significance of any kind (communitas, growth, relaxation...) or they can be completely meaningless. Also, seemingly secular personal rituals may have an explicit religious meaning. In this case, the importance of taking into account the subjective meaning in defining and identifying rituals can be vividly illustrated by contemporary attempts to define pilgrimage.

The pilgrimage is a universal religious topos. Its meaning changed with the transformation of culture and the passage of time. For example, Gilgamesh traveled to many places in search of eternal life²⁵⁵. It is known that the ancient Egyptians traveled both to worship a god and to entertain the participants.²⁵⁶ The Christian pilgrimage was associated with purification, penance, worship and healing; but even in times of exclusively religious

²⁵⁰Selvini-Palazzoli, M., Boscolo, L., Cecchin, G. F., & Prata, G. (1977). Family rituals as powerful tool in family therapy. *Family Process*, 16, pp. 445–454.

²⁵¹Ciampi, L. (2002). Symbolische Affektkanalisation – eine therapeutische Grundfunktion von Ritualen [Symbolic canalization of affect - a basic therapeutical function of rituals]. In R. Welter-Enderlin & B. Hildenbrand (Eds.), *Rituale – Vielfalt in Alltag und Therapie* [Rituals - variety in everyday life and therapy] (pp. 53–70). Heidelberg: Carl-Auer-SystemeVerlag.

²⁵²Imber-Black, E., Roberts, J., & Whiting, R. A. (Eds.). (1998). *Rituale* [Ritual]. Heidelberg: Carl-Auer-Systeme Verlag; Welter-Enderlin, R., & Hildenbrand, B. (Eds.). (2002). *Rituale – Vielfalt in Alltag und Therapie* [Rituals - variety in everyday life and therapy]. Heidelberg: Carl-Auer-SystemeVerlag.

²⁵³Kiss, K. (1999). Abschied und Neubeginn: Die Funktion christlicher Schwellenrituale aus psychologischer Sicht [Parting and restart: the function of Christian rites of passage from a psychological perspective]. Pfaffenweiler: Centaurus-Verlagsgesellschaft.

²⁵⁴Schnell, T. (2009a). Implizite Religiosität: Zur Psychologie des Lebenssinns [Implicit religiosity: On the psychology of meaning in life] (Rev. ed.). Lengerich: Pabst.

²⁵⁵Foster, B.R. (2001). *The epic of Gilgamesh*. New York, NY: Norton & Company.

²⁵⁶Casson, L. (1991). *Reisen in der alten Welt* [Travel in the ancient world]. Munich: Prestel Verlag.

connotation, pilgrims were known to be driven by some sort of secular desires, such as lust, pleasure, fun, curiosity, or exploration.²⁵⁷

Not only has this multitude of reasons complicated the definition of pilgrimage and its distinction of tourism. According to Collins-Kreiner²⁵⁸, the distinction between tourism and pilgrimage began in the 1970s, when pilgrimage - unlike tourism - was associated with "the search for authenticity"²⁵⁹. As another distinctive category, Cohen²⁶⁰ claims that pilgrims travel to the sacred center of their world, while travelers move away from the centers of their societies.

However, these distinctions have become increasingly blurred. "Rigid dichotomies between pilgrimage and tourism or pilgrims and tourists no longer seem valid in the changing world of postmodern travel"²⁶¹. Even when the "heavy deeds" of the pilgrimage - the official religious character of the place of pilgrimage, the approach to the place, paraphernalia (paraphernalia most often refers to a group of devices, equipment or furniture used for a particular activity. For example, a passionate sports fan can cover their walls with football and/ or basketball items) to pilgrims - they seem to involve a religious journey, the reasons for pilgrims are not necessarily religious. The most common reasons are "culture", "body experimentation" and "routine escape".²⁶² Shuo, Ryan and Liu²⁶³ claim that 'places of pilgrimage are like other tourist destinations in that they are able to satisfy a number of different travel reasons' "People may visit places of pilgrimage for other reasons that include the satisfaction of curiosity or simply as different places to visit."²⁶⁴ Instead, seemingly secular sites, such as the homes of deceased celebrities (Elvis Presley's mansion in Memphis, etc.), sports festivals, or places reminiscent of various disasters, such as mausoleums, tombs, the underground passage of early Christianity in Rome, the site of the accident in which Lady Diana lost her life, claims to be religious. Visitors - or rather pilgrims - to these places are usually motivated by worship, adoration and/ or commemoration. Sacralization is further manifested through pilgrims' explicit ways of religious expression, such as the placement of devotional objects, kneeling, and prayer.

The difficulty of distinguishing the pilgrimage of tourism highlights the crucial role of the subjective attribution of meaning. "No place is intrinsically sacred," says Collins-

²⁵⁷Haab, B. (1998). *Weg und Wandlung. Zur Spiritualität heutiger Jakobspilger und -pilgerinnen* [Road and transformation. On the spirituality of contemporary pilgrims on the Camino]. Freiburg: Universitätsverlag.

²⁵⁸Collins-Kreiner, N. (2010). Researching pilgrimage. Continuity and transformations. *Annals of Tourism Research*, 37, pp. 440–456.

²⁵⁹MacCannell, D. (1973). Staged authenticity: Arrangements of social space in tourist settings. *American Journal of Sociology*, 79, pp. 589–603.

²⁶⁰Cohen, E. (1992). Pilgrimage centers: Concentric and eccentric. *Annals of Tourism Research*, 19 (1), pp. 33–50

²⁶¹Badone, E., & Roseman, S.R. (Eds.). (2004). *Intersecting journeys: The anthropology of pilgrimage and Tourism* Chicago: University of Illinois Press, page 2.

²⁶²Pali, S. (2010). "Ein Pilger ist der, welcher geht, und der, welcher sucht." Eine Längsschnittstudie zu Lebenssinn und Lebensbedeutungen bei Pilgern des Jakobswegs ["A pilgrim is he who walks and he who searches." A longitudinal study on meaning in life and sources of meaning among pilgrims of the Camino] (Unpublished thesis). Innsbruck University, Austria; Swatos, W. H. Jr., & Tomasi, L. (2002). *From medieval pilgrimage to religious tourism: The social and cultural economics of piety*. Westport, CT: Praeger.

²⁶³Shuo, YSS, Ryan, C., & Liu, GM (2009). Taoism, temples and tourists: The case of Mazu pilgrimage tourism. *Tourism Management*, 30, pp. 581–588.

²⁶⁴*Ibidem*, pp. 586.

Kreiner²⁶⁵. Individuals attribute personal meaning to a destination. He approaches it with a multitude of reasons - which could change even during the journey. Both tourists and pilgrims “can easily move from the role of tourist to a devoted pilgrim and vice versa in an articulation of identities ... In both roles there is a process of aestheticizing the world and searching for authenticity.”²⁶⁶ The sacred and the secular should therefore not be regarded as exclusive categories; they are rather a continuum, covering a wide range of sacro-secular combinations between which dynamic change is possible: “While pilgrimages are generally associated with pious devotion and tourism with hedonistic social behavior, pilgrims often become tourists, and tourists can experience moments that (often to their surprise) they describe as spiritual”²⁶⁷

SoMe is a comprehensive inventory of sources of significance derived from qualitative studies that have explored in depth the meanings that underlie people's action, thinking and experience.²⁶⁸ Following the realization of this inventory, it was found that the sources of significance are defined as basic guidelines that underlie human knowledge, behavior and emotion. They motivate commitment and direction in different areas of life²⁶⁹. Although they are largely subconscious, the sources of significance are accessible to the consciousness and can be reflected on. Providing a direction for “invested, engaged life”²⁷⁰ they allow a significant structuring of life without explicitly seeking meaning.

Therefore, according to the SoMe study, meaning is defined as the fundamental meaning of meaning, based on an appreciation of life that is coherent, meaningful, directed and belonging. A frustratingly empty, meaningless judgment on someone's life is tantamount to a crisis of meaning. A combination of both dimensions allows the identification of a third quality of meaning: existential indifference, which represents those who neither experience their lives as significant, nor suffer a crisis of meaning.²⁷¹

In this context, postmodernity has witnessed a revived interest in pilgrimage in which a large number of pilgrims are only moderately religious, or not at all. But, like their religious co-ritualists, they experience the power of transformation and understanding of the pilgrimage. The data thus confirm the hypothesis made by the theory of implicit religiosity, according to which universal religious structures have the ability to generate meaning independent of their content.²⁷² Many of today's pilgrims embark on the journey not for religious reasons, but out of a need for clarification. Lacking religious or spiritual conviction, they approach the ritual in a state of need, indicated by a low significance and a high

²⁶⁵Collins-Kreiner, N. (2010). Researching pilgrimage. Continuity and transformations. *Annals of Tourism Research*, 37, pp. 444, (440–456).

²⁶⁶Shuo, Ryan, & Liu, *op. cit.*, pp. 583.

²⁶⁷Beckstead, Z. (2010). Liminality in acculturation and pilgrimage: When movement becomes meaningful. *Culture and Psychology*, 16, p. 386, (383–393).

²⁶⁸Schnell, T. (2009b). The Sources of Meaning and Meaning in Life Questionnaire (SoMe): Relations to demographics and well-being. *Journal of Positive Psychology*, 4, pp. 483–499.

²⁶⁹Leontiev, A.N. (1982). *Tätigkeit, bewusstsein, persönlichkeit* [Activity, consciousness, personality]. Köln: Pahl-Rugenstein.

²⁷⁰Ryff, C.D., & Singer, B. (1998). The contours of positive human health. *Psychological Inquiry*, 9, p. 8, (1–28).

²⁷¹Cf. Schnell, T. (2010). Existential indifference: Another quality of meaning in life. *Journal of Humanistic Psychology*, 50, pp. 351–373.

²⁷²Schnell, T. (2008). Deutsche in der Sinnkrise? Ein Einblick in die Sinnforschung mit Daten einer repräsentativen deutschen Stichprobe [Germans in a crisis of meaning? An introduction to empirical research on meaning, based on nationally representative German data]. *Journal für Psychologie*, 16 (3), Article 09; Schnell, T. (2009a). Implizite Religiosität: Zur Psychologie des Lebenssinns [Implicit religiosity: On the psychology of meaning in life] (Rev. ed.). Lengerich: Pabst.

frequency of seizures. And - regardless of their explicit beliefs - the request is answered. The potential to make sense of the ritual unfolds when individuals meet him sincerely, wearing the pilgrim's attire inside and out and submitting to the difficulties - and revelations - of the journey.

2.1. Secular pilgrimage - a contradiction between terms?

The definition of the term "pilgrimage" needs to be re-evaluated. This does not exclude the fact that there have been other previous revaluations, but in fact reaffirms this. The phenomenon of pilgrimage has required special attention from various fields of academic research for several decades. As a result, a wide range of ethnographic, comparative and analytical studies and reference books became available, and the pilgrimage was "regained", "located", "reinvented", "challenged", "deconstructed", "explored", "intersected", "re-framed", etc. from a variety of academic perspectives. However, the results of all these different approaches have not yet reached a fully crystallized academic picture of the pilgrimage phenomenon. There are still a lot of questions on this topic and there are distinct perspectives and schools of thought.

Therefore, the phenomenon of "non-denominational pilgrimage" and the relationship between religious pilgrimage and non-religious or secular pilgrimage, the distinction between "traditional" pilgrimage and "secular" pilgrimage remains a topic to be discussed, especially to what extent secular pilgrimage is a useful concept. In this context, the evaluation will depend on the behavior and habits of visitors to these modern shrines. Therefore, a new contribution to the debate on pilgrimage topics begins with the analysis of contemporary special locations, memorial sites, but also the graves of famous individuals, to determine whether seemingly secular visits to these places and the worship or veneration between them have a religious dimension or may even be religiously motivated and - if so - whether it is actually appropriate to call these visits as pilgrimages. It is necessary, therefore, to study the manifestations at the place of pilgrimage that parallel or confront the main culture of pilgrimage in the modern world and, at the same time, to define the distinction between secular and religious pilgrimage. Although it is often difficult or impossible to make such a distinction, it is counterproductive to use the concept of pilgrimage as a combined term for both secular and religious phenomena, thus turning it into a far too broad concept. The term secular pilgrimage, which is so widely used today, actually contains two contradictory concepts and is therefore an oxymoron or a contradiction in terms.

An important factor in the academic interest focused on the study of pilgrimage is the personal fascination of researchers, but an even more important factor is probably the awareness, shared by many, of the profound sociocultural and politico-strategic significance of this religious phenomenon. After all, pilgrimage, a complex of behaviours and rituals in the realm of the sacred and the transcendent, is a global phenomenon in which religion and *a fortiori* religious people often manifest in the most powerful, collective and performative way.

Perspectives on studying the significance of shrines and cults in connection with the processes of de-secularization and "re-delight" in the modern world have strengthened the

phenomenon of pilgrimage.²⁷³ The growing importance of religion in its social, cultural and political context has only increased the significance of the pilgrimage. The best known and most important example is the altar of the Holy Sea in Medjugorje (Bosnia and Herzegovina). It is important not only because of its spiritual and liturgical influence, but also - especially - because of the ecclesiastical and political conflicts it led to.²⁷⁴ But the growing social and political role of Islam in the world has greatly increased the significance of hajj, the pilgrimage to Mecca, which is one of the five sacred obligations of Islam, in order to strengthen the identity of the Islamic community.²⁷⁵ This significance, in terms of identity formation, is not only manifested on a global scale, as in the case of hajj; the symbolism and identity-forming powers of altars have also greatly increased at the local, regional and national levels. In general, considerable attention to religion and rituals in the modern world has indirectly improved ethnic / religious identities as well.²⁷⁶ Partly, as a consequence of this, pilgrimage sites have also become involved in military conflict strategies; the deliberate destruction of places and altars of pilgrimage has evolved into an effective tactic aimed at damaging national or religious identities or as a cause for conflict, as in the case of the golden temple of the Sikhs in Amritsar (India 1984) or the “mosque of Shiite gold from Samarra (Iraq 2006, 2007).

However, due to the significance of its connection with identity, the "rediscovered" pilgrimage has once again become a pastoral tool in the secularized public space, used to help control institutional religious crises in society, but also to more convincingly propagate the religious messages of religious institutions.²⁷⁷ Apparently, altars and pilgrimages have characteristics that allow them to generate, stimulate or revitalize religious devotion and religious identity.²⁷⁸ These dynamics are reminiscent of the situation in the nineteenth century, in which the Catholic Church used pilgrimage on a large scale as a tool to defend enlightenment, rationalism and apostasy with the help of believers; and in the twentieth century, after the Russian Revolution and during the Cold War, pilgrimages and the veneration of the Blessed Virgin were again used as a social and political tool against atheist political ideologies and secularization. Therefore, precisely in Europe, with its abnormal process of secularization, people who no longer had connections with the institutional churches acquired a cultural framework for the manifestation of new forms of religiosity and spirituality, as well as for altars and alternative pilgrimages to them.

Paradoxically, this process and the wide media coverage he led brought the topic of contemporary Western pilgrimage very much in the spotlight and, partly because of this,

²⁷³Cf. Luckmann, Thomas (1967), *The Invisible Religion: The Problem of Religion in Modern Society*. New York: Macmillan; Berger, Peter L. (ed.) (1999), *The Desecularization of the World: Resurgent Religion and World Politics*. Grand Rapids: WB Eerdmans; Berger, Peter L. (2002), *Secularization and De-Secularization*. In Linda Woodhead et al. (eds), *Religions in the Modern World. Traditions and Transformations*. London: Routledge. 291-298;

²⁷⁴Bax, Mart (1995), *Medjugorje: Religion, Politics, and Violence in Rural Bosnia*. Amsterdam: VU Uitgeverij.

²⁷⁵Abdurrahman, Moeslim (2000), *On Hajj Tourism: In Search of Piety and Identity in the New Order Indonesia*. Urbana-Champaign: University of Illinois [unpublished dissertation]; Bianchi, Robert R. (2004), *Guests of God: Pilgrimage and Politics in the Islamic World*. Oxford : Oxford University Press.

²⁷⁶Cf. Guth, Klaus (1995), *Pilgrimages in Contemporary Europe: Signs of National and Universal Culture*. History of European Ideas 20 (4-6), pp. 831-835; Van der Veer, Peter (1994), *Religious Nationalism: Hindus and Muslims in India*. Berkeley: University of California Press.

²⁷⁷Antier, Jean-Jacques (1979), *Le Pèlerinage retrouvé*. Paris: Centurion;

²⁷⁸Cf. Frijhoff, Willem (2002), *Embodied Belief. Ten Essays on Religious Culture in Dutch History*. Hilversum: Verloren, pp. 235-273.

entered the research agenda of academics. Until then, the pilgrimage had been more or less the exclusive domain of ethnographers, historians and theologians, who analyzed the phenomenon since the nineteenth century, mainly locally.²⁷⁹ In terms of analytical comparison, the pilgrimage to Europe had been relatively poorly studied, until it aroused the interest of historians and cultural anthropologists. Scholars such as Alphonse Dupront and Victor Turner opened the theoretical debate about the significance of the 1960s pilgrimage. This deepening of the pilgrimage drew attention to the various forms of pilgrimage that gained a place in the world in connection with changes in society, culture and religion in the second half of the twentieth century and are usually classified as "secular pilgrimages and, implicitly, the opposite of "religious pilgrimage." To distinguish the two concepts and analyze them in relation to each other, religion (and *a fortiori* religiosity) has been defined as the reality of all the notions and ideas that human beings have about their experience of the sacred or supernatural in order to give meaning to life and to have access to transformative powers that can influence and become the essential condition of existence. their. Seen in this context, "pilgrimage" means a journey based on religious or spiritual inspiration, undertaken by individuals or groups, in a place that is considered even more sacred, but also healthier than the environment of daily life, to seek a transcendental encounter with a specific object of worship for the purpose of gaining spiritual, emotional, or physical benefits or healing.

In particular, due to its frequent use in the media, since the 1980s, the concept of pilgrimage has been incorporated into a common language, all the more so as the massive "return to the subject" of society has meant that virtually all the world could decide for itself what it considered the destination of the pilgrimage, and holiness or sacredness could be attributed to anyone or anything. Increasingly, the media has rediscovered places of pilgrimage as interesting areas. These concepts, with their suggestive connotations and meanings, could also be applied in a society where mass culture or personality cult, such as those associated with film and rock stars, sports stars and royalty, have taken a role from more and more important, and the media followed this trend²⁸⁰ Any place where people met occasionally or en masse to pay homage to a specially deceased person soon came to be called a "place of pilgrimage", although it was not clear what this meant. Although the postmodern religious realm of "Disney" is changing, it is doubtful whether visitors or participants in such diverse destinations and occasions, such as the birthplace of Shakespeare, a papal liturgy in Rome, the D-Day beaches in Normandy, the World Days of Youth, personal travel, Disney World or shopping malls, can really be classified as pilgrims.²⁸¹

Occasionally, a certain connection with religion may be found, as in the case of the element "civil religion" in the commemorations of victims and war memorials and in visits to

²⁷⁹Margry, Peter Jan, and Paul Post (1998), The 'Places of Pilgrimage in the Netherlands' Project. An Orientation. In Paul Post, Jos Pieper and Marinus van Uden, *The Modern Pilgrim: Multidisciplinary Explorations of Christian Pilgrimage*. Leuven: Peeters, pp. 64-74, (49-88).

²⁸⁰Cf. Couldry, Nick (2003), *Media Rituals. A Critical Approach*. London: Routledge. 75-94.

²⁸¹Reader, Ian, and Tony Walter (eds) (1993), *Pilgrimage in Popular Culture*. Basingstoke: Palgrave Macmillan, pp. 5-10; Clift, Jean Dalby, and Wallace B. Clift (1996), *The Archetype of Pilgrimage. Outer Action with Inner Meaning*. New York: Paulist Press, pp. 88-112; Lyon, David (2000), *Jesus in Disneyland. Religion in the Postmodern Times*. Cambridge: Polity Press; Pahl, Jon (2003), *Shopping Malls and Other Sacred Places. Putting God in Place*. Grand Rapids: Brazos Press.

the homes or graves of national heroes or famous war elves.²⁸² Even in the early twentieth century, visits to war cemeteries were referred to in newspapers as pilgrimages. A form of religion also seems often involved in these visits. In this context, Lloyd wrote that the presence of the memory of war in private lives "transformed these places [battlefields / cemeteries] into places of pilgrimage."²⁸³ It is more or less clear that religion often plays a role.²⁸⁴ However, Lloyd also takes the concept of "pilgrimage" as such in his study, without operationalizing it or providing an additional empirical basis. His conclusion is that "pilgrims distinguished themselves from tourists to emphasize their special connections with the fallen and the experience of war."²⁸⁵ A brief, generalizing statement like this is quite unsatisfactory, especially since Lloyd draws attention to individual and emotional experiences of grief, coping with pain, and the role of traditional religion in visiting war cemeteries, elements that are likely to be could have based the explicit assessment of the status of visits as "pilgrimages".

Mainly, pop music and the rise of fan culture stimulated their own culture of visits to rock tombs and their image. In particular, in rock culture, where stars often die young and in dramatic ways, new forms of appreciation have emerged in which the worship and veneration of deceased heroes and idols have come together. Graceland is the most famous and spectacular example.²⁸⁶ However, it is certainly not clear how the attributions of the sanctity of music stars should be interpreted.²⁸⁷ A striking feature revealed by Reed and Miller is that virtually all musicians' graves appear to be associated with rituals, consisting, for example, of placing flowers, objects and texts next to graves.²⁸⁸ Accessorizing tombs with objects is related to ancient commemorative practices, and although these rituals associated with (Western) rock legends are influenced by Christian culture, they are actually shared by people of many religions. This does not mean that secular pilgrimages actually convert sites to places of pilgrimage, although, nevertheless, the visual and material culture associated with these tombs actually seems to connect them with the religious cult of the pilgrimage. Therefore, the question arises as to whether individuals who visit such graves acquire a sacred significance that is both lasting and universal?

In most sites, the meanings attributed by visitors to the individual and the grave in which he was buried are confusing or contradictory. Their questioning does not always provide useful results, as the language used among fans is itself influenced by the media and therefore often consists of idiomatic narratives. As the concept of pilgrimage in this way has taken on new meanings, the word has taken on a new semantic dimension, so that more and more often visitors themselves refer to profane practices and events as pilgrimages, partly because fans themselves are often aware of the parallels between traditional religion and their

²⁸²Zelinsky, Wilbur (1990), Nationalistic Pilgrimages in the United States. In G. Rinschede and SM Bhardwaj (eds), *Pilgrimage in the United States*. Berlin: Dietrich Reimer Verlag, pp. 253-267.

²⁸³Lloyd, David W. (1998), *Battlefield Tourism: Pilgrimage and the Commemoration of the Great War in Britain, Australia and Canada, 1919-1939*. Oxford: Berg, pp. 217.

²⁸⁴Walter, Tony (ed.) (1999), *The Mourning for Diana*. Oxford and New York: Berg.

²⁸⁵Lloyd, David W., *op. cit.*, pp. 220.

²⁸⁶Doss, Erika (1999), *Elvis Culture: Fans, Faith, and Image in Contemporary America*. Lawrence, KS: University Press of Kansas.

²⁸⁷Frijhoff, Willem (2004), *Witnesses to the Other: Incarnate Longings - Saints and Heroes, Idols and Models*. Liturgical Study 34, pp. 1-25

²⁸⁸Reed, JD, and Maddy Miller (2005), *Stairway to heaven. The Final Resting Places of Rock's Legends*. New York: Wenner Books.

own actions²⁸⁹. Fans of rock singer Bruce Springsteen said that when they go to one of his concerts, they feel "going to church and having a religious experience," and visiting the places where he lived and the places mentioned in his songs are real "pilgrimages."²⁹⁰ In her description of Graceland, Christine King used so many Christian terms with so little discrimination that her study became a true academic prophecy that came true and - without any substantial empirical justification - the place was proclaimed a place of pilgrimage in the sense universal. So what kind of meanings are hidden behind these terms and how can the religious factor be identified and interpreted?

To an increasing extent, not only the media, but also researchers characterize tourism and other metaphorically transient phenomena as "pilgrimages".²⁹¹ In his book *Sacred journeys*, anthropologist Alan Morinis assigns an explicit place to the allegorical or metaphorical pilgrimage, namely the pilgrimage "seeking a place that is not in the geographical sphere" and says that "he who travels to a place important to himself alone can also be , a pilgrim".²⁹² As stimulating as it may be for the thought processes and imagination to combine these seemingly similar phenomena, their constant linking does not seem to have provided any essentially clearer perspective of the 'traditional' pilgrimage; in fact, its main result was increasing confusion around the concept. For example, as Jennifer Porter wrote: "By expanding the boundaries of the pilgrimage to encompass such secular journeys [Star Trek Conventions], pilgrimage scholars can go where they have never gone before." Extending on Morinis' work, Porter goes on to state (only on the basis of external analogies and no other evidence): "...then participation in the Star Trek Convention is truly a pilgrimage in a secular context."²⁹³

However, in recent decades, the question of what exactly the term pilgrimage means and what should be considered characteristic of a pilgrimage has become increasingly complicated. This applies even more strongly to what is called "secular pilgrimage" - a phrase consisting of two concepts that are difficult to define and unite. In order to define more precisely the pilgrimage as a religious phenomenon and to deconstruct the secular pilgrimage as a notion, the main topics of academic research regarding the constitutive elements of the pilgrimage must be evaluated.

²⁸⁹Cavicchi, Daniel (1998), *Tramps like us: Music and Meaning among Springsteen Fans*. Oxford : Oxford University Press. 51-57.

²⁹⁰*Ibidem*, p. 186.

²⁹¹Reader, Ian, and Tony Walter (eds) (1993), *Pilgrimage in Popular Culture*. Basingstoke: Palgrave Macmillan; Kaur, Jagdish (1985), *Himalayan Pilgrimages and the New Tourism*. New Delhi: Himalayan Books; Basu, Paul (2004), *Route Metaphors of 'Roots-Tourism' in the Scottish Highland Diaspora*. In Simon Coleman and John Eade (eds), *Reframing Pilgrimage. Cultures in Motion*. London: Routledge, pp. 150-174; Hodge, Bob (2006), *The Goddess Tour: Spiritual Tourism / Post-modern Pilgrimage in Search of Atlantis*. In Lynne Hume and Kathleen McPhillips (eds), *Popular Spiritualities: The Politics of Contemporary Enchantment*. Aldershot: Ashgate, pp. 27-39; Chidester, David (2005), *Authentic Fakes: Religion and American Popular Culture*. Berkeley: University of California Press.

²⁹²Morinis, Alan (1992) Introduction: The Territory of the Anthropology of Pilgrimage. In Alan Morinis (ed.), *Sacred Journeys. The Anthropology of Pilgrimage*. Westport: Greenwood, p. 4, (1-28).

²⁹³Porter, Jennifer E. (2004), *Pilgrimage and the IDIC Ethic: Exploring Star Trek Convention Attendance as Pilgrimage*. In Ellen Badone and Sharon R. Roseman (eds), *Intersecting Journeys: The Anthropology of Pilgrimage and Tourism*. Chicago: University of Illinois Press, pp. 172, (160-17); Cf. Chidester, David, *op. cit.* , p. 33.

Chapter III Marketing for hospitality and tourism

3.1. Marketing and tourist hospitality

There are several ways in which tourism can be defined. The United Nations Tourism Organization (UNWTO) defines tourism as: a social, cultural and economic phenomenon that involves people moving to countries or places outside their usual environment for personal or business / professional purposes. These people are called visitors (who can be either tourists or hikers; residents or non-residents), and tourism is related to their activities, some of which involve tourist expenses.²⁹⁴

In other words, tourism is the movement of people for many reasons and for many purposes (either business or leisure). It is important to understand the different groups and constituencies that are involved in this movement. The tourism movement includes of course the tourist, but also the wide range of companies that provide goods and services for the tourist, the governmental and political structure of a destination and the local residents of the destination community. Each of these components are necessary parts of a successful tourist destination and operate in the private and public sectors, the built environment and the natural environment. All this comes together to create the processes, activities and results of tourism.

In order for this vast field of tourism to be useful and affordable, it is necessary to look at it in the industrial groups that make it up:

- ☐ Accommodation and lodging
- ☐ Food and beverage services (F&B)
- ☐ Recreation and entertainment
- ☐ Management of conventions and events
- ☐ Travel services
- ☐ Country clubs

The impact of tourism can be grouped into three main categories: economic, social and environmental. These impacts are analyzed using data collected by companies, governments and industry organizations. Some impacts gain more attention than others. It is also important to recognize that different groups and constituencies have a different impact.

Tourism can provide various employment opportunities, can be developed with local products and is often compatible with other economic activities within a destination. Tourism often injects money into the community, which also leads to secondary economic development. For example, successful resorts may create the need for a commercial laundry or a pet boarding company.

²⁹⁴United Nations Statistics Division (2010). "Tourism as an Internationally Traded Service and Beyond." Newsletter of the Interagency Task Force on Statistics of International Trade in Services. No. 6, December 2010, p. 1. Available at: http://unstats.un.org/unsd/tradeserv/tfsits/newsletter/TFSITS_newsletter_6.pdf

However, there are also negative impacts. Property values can increase to the point of unaffordability for locals, and the seasonality of the tourism industry can create an economy of celebration or hunger. As in any economy, if too many resources are focused on one industry, communities can be vulnerable to any unexpected economic, social or environmental changes.

In addition to the economic benefits of tourism development, the positive social impacts include an increase in facilities (eg parks, recreation facilities), investment in arts, culture, heritage and tradition, the celebration of indigenous communities and community pride. Tourism also has the potential to destroy linguistic, socio-cultural, religious and political barriers. When developed conscientiously, tourism can and does contribute to a positive quality of life for residents and promotes a positive image of the destination.

However, as identified by the United Nations Environment Program, the negative social impact of tourism may include: change or loss of indigenous identity and values; cultural clashes; changes in family structure; conflict within the community for the tourism dollar; and ethical issues, including an increase in sex tourism, crime, gambling and/ or the exploitation of child workers.²⁹⁵

Tourism is based on the natural environment in which it operates and has a significant impact. In some destinations, there is a high appreciation of environmental resources as a source of the tourism industry and, as such, there are environmental protection policies and plans in place. Tourism has helped save many delicate ecosystems and their flora and fauna. Maintaining these important resources benefits not only tourists but also local residents.

Even though many areas of the world are preserved in the form of parks and protected areas, the development of tourism can still have a severe negative economic impact. According to the United Nations Environment Program, these may include depletion of natural resources (water, forests, etc.), pollution (air pollution, noise, sewerage, waste and scrap) and physical impact (construction activities, development of the marina, trampling), biodiversity loss and disease spread.²⁹⁶

Whether positive or negative, tourism is a driving force for change around the world, and the tourism industry is moving at an astonishing pace.

When we talk about tourism, it is important to consider the term hospitality. Some define hospitality as "the business of helping people feel welcome and relaxed and have fun."²⁹⁷

The types of employees and the resources needed to run an accommodation business - whether it's a hotel, motel or even a campsite - are quite similar. All of these businesses need

²⁹⁵United Nations Environment Program (2016). "Negative Socio-Cultural Impacts from Tourism." Available at: <http://www.unep.org/resourceefficiency/Business/SectoralActivities/Tourism/FactsandFiguresaboutTourism/ImpactsofTourism/Socio-CulturalImpacts/NegativeSocioCulturalImpactsFromTourism/tabid/78781/Default.aspx>

²⁹⁶United Nations Environment Programme (2016). "Tourism's Three Main Impact Areas." Disponibil la: <http://www.unep.org/resourceefficiency/Business/SectoralActivities/Tourism/TheTourismandEnvironmentProgramme/FactsandFiguresaboutTourism/ImpactsofTourism/EnvironmentalImpacts/TourismsThreeMainImpactAreas/tabid/78776/Default.aspx>

²⁹⁷Discover Hospitality (2015). "What is Hospitality?" Available at: <https://web.archive.org/web/20150814071021/http://discoverhospitality.com.au/what-is-hospitality>

staff to check on guests, provide housekeeping, hire maintenance workers, and provide a place for people to sleep. As such, they can be grouped under the accommodation heading.

Hotels are usually mentioned depending on the type or category of hotel. The type of hotel is determined primarily by the size and location of the building structure, then by function, target market, level of services, facilities and industry standards.

Hotels can be classified into several different variables. The size of a hotel is based on the number of rooms it has; hotel sizes can range from a small boutique hotel with less than 50 rooms to a complex hotel with over 1,000 rooms. The location of a hotel can also determine the type of guest served. An airport hotel can be very different from a boarding house or a conference hotel. The level of service provided is also a key variable, ranging from a budget hotel that may have limited services and facilities to luxury hotels with full services and a wide range of facilities. What are the facilities? These are the additional activities or services available at a hotel that are offered in addition to accommodation. These can include basic items such as accessibility or parking, or state-of-the-art options such as spas, golf courses and elegant restaurants. The type of property is also an important variable: many branded hotels are franchised, but many operate as independent hotels. Owners can manage their own hotels or hire a third-party administrator. A hotel chain, such as Marriott or Hilton, can actually be made up of several different brands: Marriott currently has 19 different hotel brands, each name representing a different price level, service or target customer segment. There are several industry organizations, such as AAA or TripAdvisor, which can provide consumers with ratings for individual hotels.

It is common for the property to use a management contract, which is a service provided by a management company to manage a hotel or resort for its owners. Owners have two main options for the structure of a management contract. One is to enter into a franchise agreement to secure a brand and then hire an independent third-party hotel management company to manage the hotel. A slightly different option is for owners to select a single company that offers both the brand and the expertise for property management. Marriott, Hilton, Hyatt and Four Seasons Hotels and Resorts are companies that offer this second option to owners.

Selecting a branded affiliate is one of the most significant decisions that hotel owners have to make.²⁹⁸ The affiliation of the selected brand will largely determine the cost of hotel development or conversion of an existing property to meet the standards of the new brand. Affiliation will also determine a number of things about the ongoing operation, including the level of services and facilities offered the cost of the operation, marketing opportunities or restrictions, and competitive position in the market. For these reasons, owners usually consider several branding options before choosing to operate independently or adopt a brand affiliation.

Another managerial and ownership structure is the franchise. A hotel franchise allows individuals or investment companies (the franchisee) to build or buy a hotel and then buy or

²⁹⁸Crandell, C., Dickinson, K., & Kanter, GI (2004). Negotiating the hotel management contract. In *Hotel Asset Management: Principles & Practices*. East Lansing, MI: University of Denver and American Hotel & Lodging Educational Institute.

rent a brand name to become part of a hotel chain using the franchisor's hotel brand, image, program loyalty, goodwill, procedures, controls, marketing systems and reservations.²⁹⁹

A franchisee becomes part of a network of properties that uses a central reservation system with access to electronic distribution channels, regional and national marketing programs, central procurement, revenue management support and brand operating standards.

A franchisee also receives training, assistance and advice from the franchisor and must comply with regular inspections, audits and reporting requirements.

Selecting a franchise structure can reduce the risk of the investment, allowing the franchisee to partner with an established hotel company. Franchise fees can be substantial, and a franchisee must be willing to comply with their contractual obligations to the franchisor.³⁰⁰ Franchise fees usually include an initial fee paid with the franchise application and ongoing fees paid during the contract. These taxes usually represent a percentage of income, but can be set at a fixed tax.

While the complexity of the organization chart varies significantly from an 80-room hotel on the highway to a more than 1,000-room hotel in the city center, the responsibilities and compensation between a 150-room hotel general manager (GM) and the office manager of a city of over 1000 the hotel center can be similar. The path to a GM at a small hotel is much faster than at a large or more complex hotel. Not surprisingly, typical management functions are found in the hotel industry, but responsibilities and compensation may vary depending on the size and complexity of the hotel.

The food and beverage sector is commonly known to industry professionals through its F&B initials. The F&B sector has grown from simple origins to meet basic needs for food and beverage services, to increasing demand for unique experiences and broader options. As the public's interests became more diverse, so did the offerings in the F&B sector. Raising awareness and demand for organic, sustainable, local or craft options, as well as special dietary needs in food and beverages continue to challenge this industry. In addition, to better attract and serve a wide range of people, the F&B industry now consists of a variety of segments.

Recreation can be defined as the pursuit of leisure activities³⁰¹ and may include very different activities such as golf, sport fishing and mountaineering. However, defining recreation in terms of tourism is more difficult.

Therefore, outdoor recreation can be defined as "outdoor activities that take place in a natural setting, as opposed to a heavily cultivated or managed landscape, such as a playground or golf course."³⁰² This term is usually applied to outdoor activities in which individuals

²⁹⁹Rushmore, S. (2005). "What does a hotel franchise cost?" Canadian Lodging Outlook. Available at: www.hotel-online.com/News/PR2005_4th/Oct05_FranchiseCost.html

³⁰⁰Ibidem, And Migdal, N. (nd) "Franchise agreements vs. management agreements: Which one do I choose? " Hotel Business Review. Available at: hotalexecutive.com/business_review/2101/test-franchise-agreements-vs-management-agreements-which-one-do-i-choose

³⁰¹Tribe, J. (2011). The economics of recreation, leisure, and tourism. 4th edition. Oxford, England: Elsevier.

³⁰²Tourism BC (2013). "2009/2010 Outdoor recreation study". Destination British Columbia. Available at: [http://www.destinationbc.ca/getattachment/Research/Research-by-Activity/All-Research-by-Activity/Outdoor-Recreation-Study-2009-2010,-January-2013/Outdoor-Recreation-for-Distribution-14Jan13-FINAL-DRAFT-\(2\).pdf.aspx](http://www.destinationbc.ca/getattachment/Research/Research-by-Activity/All-Research-by-Activity/Outdoor-Recreation-Study-2009-2010,-January-2013/Outdoor-Recreation-for-Distribution-14Jan13-FINAL-DRAFT-(2).pdf.aspx)

engage close to their community. When these activities are further and people have to cover a certain distance to participate in them, they are often described as "adventure tourism". According to the United Nations World Tourism Organization (WTO), adventure tourism is "a journey that includes at least two of the following three elements: physical activity, the natural environment and cultural immersion."³⁰³

Finally, the classification is based on a combination of several factors, including how to get involved in the activity (exposure to risk, experience requirement, group or solo activity), the distance traveled to access the activity and the type of environment the level of challenge. involved) in which the activity takes place.

Entertainment is a very broad category that overlaps with many of the areas already addressed, such as hotels and accommodation. Two major types of entertainment are games and theme parks.

Here, too, we must mention the conferences. A conference is a large meeting of people with similar interests who meet for a period of at least a few days to discuss their field. An event is a gathering at a certain place and time, usually of some importance, often celebrating or commemorating a special occasion.

Both conferences and events can be extremely complex projects; which is why, over time, the role of meeting organizers has become more important. The development of education, training programs and professional designations, such as CMP (Certified Meeting Planners), CSEP (Certified Special Events Professional) and CMM (Certificate in Meeting Management), has led to an increased credibility of tourism in this business. and demonstrates its importance in the economic sector. Here we can talk about mega-events, such as the World Cup; special events: King's Day or the commemoration of a national event; the unique event (hallmark event) that is often identified with the location where it takes place, such as the Rio de Janeiro Carnival or the Munich Oktoberfest; the festival, which is a thematic public celebration that transmits, through a kaleidoscope of activities, a certain significance for participants and spectators. Festivals are often community or cultural holidays and feature music, dance or dramatic performances; the local community event that is generated by and for the locals; although it can attract tourists, its main audience is the local community. The community can have measurable economic impacts. Fundraising and community picnics are also examples in this category.

The tourism industry also has a long history in creating, hosting and promoting meetings and conventions that attract business travelers. A well-organized group of specialists should work hard to ensure that such meetings take place in their city to generate economic benefits for hotels, restaurants, entertainment venues, etc.

There are several types of such events.

□ Conventions generally have a very large presence and take place regularly, but in different locations. It also often requires a bidding process. Political conventions are one such example.

³⁰³ United Nations World Tourism Organization. Global report on adventure tourism. (p. 12). UNWTO and the Adventure Tourism Trade Association. Available at: http://cf.cdn.unwto.org/sites/all/files/pdf/final_1global_report_on_adventure_tourism.pdf

□ Association meetings or conferences are organized at national and regional level for hundreds of associations or events focused on specific topics.

□ Corporate meetings will vary significantly in size and purpose and will include regional or national sales meetings, shareholders' meetings, training sessions or holidays. The location will vary depending on the nature of the meeting. They can be held at an airport property, in a traditional corporate meeting facility or even in a luxury resort.

□ Fairs and trade fairs can be independent events or can join a convention or conference.

□ Seminars, workshops and retreats are examples of smaller-scale events.

As meeting planners became more creative, meeting delegates and conventions became more demanding in terms of meeting places. The hotel's meeting rooms and convention centers are no longer the only type of location used; non-traditional places have adapted and become competitive in providing services for meeting organizers. These include architectural spaces such as aircraft hangars, warehouses or roofs, and places of experience such as aquariums, museums, and galleries.³⁰⁴

Transport and travel services are another important element of the tourism industry. This area includes cruise ships, airlines, rail transportation, car rentals and even travel sharing. Each of these segments is significantly affected by fuel costs, safety issues, load factors and government regulations.

The travel services sector is made up of a complex network of relationships between a variety of suppliers, tourism products, destination marketing organizations, tour operators and travel agencies, among many others. The group in the travel services industry includes “units mainly involved in travel arrangement and reservation services. Examples ... are travel and tourism agencies; tour operators and wholesale operators; conventions and visitor offices; ticket offices for airlines, buses, railways and ships; sports and theater ticket offices; and airline, hotel and restaurant booking offices.”³⁰⁵ Tourism services support the development of the industry and the provision of guest experiences.

A tour operator packs all or most of the components of a given trip and then sells them to the traveler. These packages can be sold through retail outlets or travel agencies.³⁰⁶ Tour operators work closely with hotels, transport providers and attractions to purchase large volumes of each component and pack them at a better rate than the individual can purchase individually.

Destination marketing organizations (DMOs) include national tourism councils, state/provincial tourism offices, and convention and visitor offices around the world. The MDGs

³⁰⁴Colston, K. (2014, April 24). Non-traditional event venues - Endless entertainment. Available at: <http://helloendless.com/non-traditional-event-venues/>

³⁰⁵Government of Canada (2014). “NAICS 2007: 5615 Travel Arrangement and Reservation Services.” Statistics Canada. Available at: <http://stds.statcan.gc.ca/naics-scian/2007/cs-rc-eng.asp?criteria=5615>

³⁰⁶Goeldner, C. & Ritchie, B. (2003). *Tourism: principles, practices, philosophies*, 9th edition. Hoboken, New Jersey: John Wiley & Sons, Inc.

promote "long-term development and marketing of a destination, focusing on convention sales, tourism marketing and services".³⁰⁷

Country clubs are another part of the hospitality industry, with a very different service strategy, focusing on serving members who will develop relationships with staff, compared to a more transactional interaction of services in accommodation, restaurants or airlines. Country clubs do not focus as much on profit as on maximizing member satisfaction, retention and growth, while maintaining an attractive tax structure. Country (or city) clubs will usually have restaurants and bars, catering events and other facilities such as golf, tennis, swimming pool, fitness facilities, etc. Depending on the type of club, family and youth events are important for membership maintenance and development. To be successful in clubs, you need strong customer, culinary, event management and general management skills.

3.2. Characteristics of tourism marketing services

Tourism marketing has been defined as the management process by which global tourism organizations find their target audience, interact with them to determine and take note of their needs and preferences in terms of global appreciations and dislikes (global + local) to develop and modify their tourism products to achieve the goal of satisfying tourists, thus meeting the financial objectives of the company (Wahab et al.(2004). According to another notion, tourism marketing is the combined effort of the national, international network or networks of global tourism organizations to achieve growth in the relevant sector by identifying and meeting the needs and preferences of tourists. Instead, tourism organizations expect higher financial returns. Trying to be precise, short and clear in a broader sense, tourism marketing is the process of attracting tourists to a particular tourist destination through the strategic use of tools and techniques offered by the discipline of marketing.

Therefore, the characteristics of the tourism and hospitality service are noted to be:

a) Intangibility: tourist products are similar to any service product. However, tourism products possess characteristics that are a fusion of the characteristics of a product as well as those of a service. In simple words, tourist products possess both intangible nature and some tangible and concrete elements. The job of any tourism and hospitality manager is largely to make the tourism product more tangible in order to better apply the tools and techniques available in the marketing mix to the tourism and hospitality services they offer. An obvious result of tourism products being intangible is that tourism and hospitality products cannot be transferred, displayed or tested long before the actual meeting with the services. This simply means that tourism products are unique and, unlike tangible products, tourism products are actually made up of memories. The intangible nature of the tourism product also means that a buyer is never sure what he will receive until the actual meeting with the services takes place. This is probably the only reason why customers start looking for complete information about tourism products long in advance, in order to avoid uncertainty in the future that could arise due to the intangible nature of the tourism product.

³⁰⁷The Destination Marketing Association International (2014). "The value of DMOs." DMAI.org. Available at: <http://www.destinationmarketing.org/value-dmos>

In addition, tourism and hospitality services have been given an intangible nature, as a relaxed hotel stay in the woods, a well-spent week on a cruise, a friendly and safe flight with a polite flight crew and a friendly, warm and well informed, who takes a tourist to the Amazon forests, etc. all can be considered very well as an experience that is intangible. The products / services created / offered by the travel companies cannot be reproduced or recovered at a later stage. Tourists can simply try to store their memories with photos and videos, but the real essence of such a happy moment is beyond surprise. Therefore, tourism is a very personal image that the client creates in his mind after an excellent tourist experience.

b) Perishability: Perishability is used in the marketing of services to define how services are unconserved and cannot be stored for future use. Service products have a very particular feature that they cannot be stored, refunded or resold after they have been used. Once a customer receives a service product, another customer cannot be maintained with the same product later. Service products are assigned to be perishable in two ways. First of all, we must remember that a service is wasted if it is not used in time. For example, a cinema can only sell tickets before the show. Customers can participate in the show only during the defined schedule. An empty seat in the theater cannot be used and charged after the show is over. Second, services disappear once consumed by a consumer. For example, because a tourist has been transported to his / her destination by Indian Railways, he / she cannot be transported to this location again at this time.

Perishability forces the hospitality industry to operate in a way that it must either sell at a market rate or well in advance. Tourist services must be used because they are produced so as not to be wasted. Availability of hotel rooms, international and national flight schedules and cinema seats, etc. cannot be currently produced and stored for future sales. Once a plane has left for its destination, the empty seat can no longer be sold later. As there will always be uncertainty as to the exact forecast of demand, tourism and hospitality firms tend to exceed available capacity.

c) Variability: service delivery depends on people. Therefore, the services cannot be separated from the people who provide them. They are produced and offered by individuals (service staff and customers, respectively). As a result, the quality of services differs from person to person and, from time to time, with the same person and therefore cannot be standardized. Another reason for the variability of services is the involvement of the client or client in the process of production, delivery and consumption system of services, because it varies again from client to client, thus differentiating the service experience from client to client. Similarly, products in the tourism industry are variable. The similar cuisine in the same restaurant may have a different taste due to the mood. Not only the taste of the food, but also the way they are served can vary, being provided by a less experienced service staff than an experienced one. The attributes of rational service products, such as price and additional services, can only be compared to a minor degree. It is difficult to deal with the perceived quality, because it is extremely affected by many uninfluential aspects, such as weather, construction sites, other customers, etc. Therefore, the product is very inconsistent / variable and cannot be standardized.

d) Inseparability: Buying and selling tourism is not like buying and selling ordinary products. In fact, it's like buying a service. The purchase and sale of the tourist product does not, in fact, imply any real transfer of ownership compared to other tangible counterparts.

Moreover, most tourism and hospitality services are created, sold and provided at the same time. This feature clearly differentiates a tourist product from tangible counterparts. Buying a new refrigerator involves production and transportation before the consumer can see it in the company's showroom/ retail outlet or on the e-commerce site. Consumption of the refrigerator, ie the possibility to refrigerate food, takes place after purchase from the user. Instead, a guest cannot take a hotel room, a ski place or a cruise at home. Therefore, tourism and hospitality products can only be consumed at the premises of the service provider.

e) Customer participation: the customer acts as an integral part of the service delivery process. In the sales-production-consumption delivery system, the end user is literally involved in every stage of service delivery. A person who wants to get a haircut must be present at the salon to get this service. Similarly, a person wishing to fly to Paris to view the Eiffel Tower may ask a friend to book a plane ticket and a room in a hotel when the person actually receives the service must be present physically. The service cannot be produced and therefore cannot be consumed by the person while he is absent.

A tourism and hospitality product works similarly and is an abstract phenomenon. Tourism and hospitality products are inseparable and sometimes require simultaneous creation and consumption. Because services are provided by people, the provision of services suffers from heterogeneity and is therefore variable. Unlike regular products, the customer acts as an integral part of the service delivery process. In the tourism and hospitality industry, the sale transaction does not mean buying things like ordinary products. It does not involve the actual transfer of ownership. These attributes must be retained while defining the nature of tourism and hospitality and developing strategies for effective marketing.

3.3. The role of marketing in strategic planning

The global growth of international tourism in recent decades has led to two obvious phenomena. The first is the growing competitive environment in which this industry operates³⁰⁸, and the second is the growing need for personalized tourism products designed to meet the needs and expectations of tourists in different market segments.³⁰⁹ These two trends should have brought tourism marketing much closer to the heart of tourism planning practices. However, a detailed inspection of the tourism planning literature reveals a wide range of perspectives on the role of marketing in tourism planning and the exact interaction between marketing and tourism planning.

Tourism planning is a comprehensive process that involves site characteristics, development strategy, competitive advantages, resources, tourism performance, stakeholder interests, target markets, competitors, sustainable development considerations and other external and internal factors.³¹⁰ According to Hall, the need for systematic planning to guide the development of tourism stems from the complexity of the development process and the

³⁰⁸Avraham, E. & Ketter, E. (2016). *Tourism Marketing for Developing Countries: Battling Stereotypes and Crises in Asia, Africa and the Middle East*. Palgrave Macmillan.

³⁰⁹Murphy, PE (2013). *Tourism: A community approach*. 2006.

³¹⁰Inskip, E. (1991). *Tourism planning: an integrated and sustainable development approach*. Van Nostrand Reinhold: 1998.

aspiration to limit the damage caused by the negligent expansion of tourist areas.³¹¹ Consequently, the rapid pace of tourism development, the commercialization of the tourism industry and the involvement of various stakeholders all require systematic and well-organized planning procedures.³¹²

The tourism planning process can refer to three major spatial levels: destination, region and country.³¹³ Regional planning is a "spring" of the macro-national system, and the level of regional planning is the most common and is considered the most effective planning unit.³¹⁴ According to Ndivo, Waudu and Waswa, numerous attempts have been made to define a region, but no satisfactory definition has been formulated.³¹⁵ However, an accepted working definition considers tourism regions as priority regions that have existing borders, are part of a geographical region, have internal interaction and can be packaged and marked as a unified tourism product.

Gunn and Var list four key steps in the tourism planning process³¹⁶. In the first stage, the representatives of the public, private and non-profit sectors set targets to produce a balance between economic, social, ecological and other interests. Subsequently, a thorough analysis of local and regional tourism resources includes natural and cultural resources, tourism infrastructure, the tourism market and the target audience. In the third stage, several planning alternatives are designed, examined and evaluated in search of the optimal development solution. This solution is expected to strike a balance between the initial development objectives, set in the first stage, and the tourism resources identified in the second stage. The final stage involves the preparation of a detailed tourism development plan, specifying the selected development strategy and guidelines for implementation.

The role of marketing in tourism planning stretches along two poles. At one end of the continuum is physical planning, which focuses on the physical and functional aspects of tourism regions and minimizes the role of marketing at a secondary component level.³¹⁷ At the other end of the continuum is market-based planning, putting market averages at the center of the planning process (Cox & Wray, 2011). Any of those poles is a regional tourism planning process that accommodates the marketing aspects with the physical and functional ones, in a way that is supposed to be balanced and initiates the desired interaction between physical-based planning and market-based planning.

Marketing is the organization's activity to identify the needs of selected market segments, to create products and services to meet these needs, to generate awareness of the destination and its products and to promote consumption.³¹⁸ Therefore, marketing can be

³¹¹Hall, C.M. (2008). *Tourism planning: policies, processes and relationships*. Pearson Education.

³¹²Lew, A.A. (2014). Scale, change and resilience in community tourism planning. *Tourism Geographies*, 16 (1), pp. 14, 22,

³¹³Gunn, C. & Var, T. (2002). *Tourism Planning: Basics, Concepts, Cases* (4th ed). London: Routledge; Hall, C.M. (2008). *Tourism planning: policies, processes and relationships*. Pearson Education.

³¹⁴Hall, C.M. & Page, S.J. (2014). *The Geography of Tourism and Recreation: Environment, Place and Space* 4th Edition: Environment, Place and Space. 2006.

³¹⁵Ndivo, R.M., Waudu, J. & Waswa, F. (2013). From National to Regional Tourism Development Focus in Kenya: Examining the Challenges and Opportunities. *Tourism Planning & Development*, 10 (1), pp. 99-109.

³¹⁶Gunn, C. & Var, T. (2002). *Tourism Planning: Basics, Concepts, Houses*. London: Routledge.

³¹⁷Gunn, C. & Var, T. (2002). *Tourism Planning: Basics, Concepts, Houses*. London: Routledge; Mason, P. (2008). *Tourism Impacts, Planning and Management*. Oxford, UK: Butterworth-Heinemann; Mill, R. & Morrison, A. (2012). *The tourism system: an introductory text* (7th ed.). London: Prentice Hall.

³¹⁸Pender, L & Sharpley, R. (Eds.) (2005). *The management of tourism*. London: Sage.

considered a comprehensive process that accompanies the destination during the various stages of value creation. As mentioned in the introduction to this paper, the global tourism industry is extremely dynamic, easily influenced by changing trends and faces strong competition due to a growing number of destinations and the constant expansion of the global tourism supply system.³¹⁹ In this highly competitive arena, tourism marketing is an essential tool to attract tourists and visitors, maintain and increase market share and increase the competitive advantage of the destination.³²⁰ The major goal of tourism marketing is to successfully position the destination in an environment with ever-increasing supply and competition. Other important objectives include promoting the destination and its tourism products; attracting tourists and visitors; and communicating the unique image and identity of the destination.³²¹

Therefore, the integration of marketing in tourism planning establishes a new form of integrated and dynamic relationships between tourism marketing planning and tourist regions. The three-phase relationship takes a dynamic planning perspective and uses it to integrate marketing in a way that is responsive and adjustable to the changing needs of the tourism region.

3.4. Attracting customers and communicating customer value and advertising

The introduction of integrated marketing communication (IMC) with its concept of helping senders speak with one voice was a step forward in the development of marketing communication. However, what remained unclear was whether the receiver, such as an actual or potential customer, recognized what was communicated as a single voice or recognized it as different voices or did not recognize it at all. For this reason, in a previous article³²², we suggested a relationship communication model, in which the emphasis on how a sender's voice is perceived is shifted from sender to receiver. In this article, we take a step further by introducing the concept of communication in use, which is based on the value that appears for a customer of the messages sent by a communicator. We define communication in use as: [...] the integration and feeling of the customer of all messages from any source, directed by the company or coming from other sources, the customer perceives as a communication, forming value in use for him / her for a specific purpose.

Based on this, BMI is developed into an integrated customer-oriented marketing communication (CIMC).

³¹⁹Middleton, VT & Clarke, J. (2012). *Marketing in Travel and Tourism*. 2006.

³²⁰Cox, C. & Wray, M. (2011). Best practice marketing for regional tourism destinations. *Journal of travel & tourism marketing*, 28 (5), pp. 524-540.

³²¹Kozak, M. & Baloglu, S. (2010). *Managing and marketing tourist destinations: Strategies to gain a competitive edge*. Taylor & Francis; Avraham, E. & Ketter, E. (2016). *Tourism Marketing for Developing Countries: Battling Stereotypes and Crises in Asia, Africa and the Middle East*. Palgrave Macmillan.

³²²Finne, Å and Grönroos, C. (2009), "Rethinking marketing communication: from integrated marketing communication to relationship communication", *Journal of Marketing Communications*, Vol. 15 Nos. 2/3, pp. 179-195.

Indeed, there has been a demand for a more customer-oriented view of BMI.³²³ Schultz was among the first to argue in favor of this.³²⁴ Subsequent attempts to implement such a vision included the communication model of Finne and Grönroos' relationship.³²⁵ This model addresses the changing vision of customer activity in the contemporary world, which is considered one of the reasons for this demand to change the focus.³²⁶ Lately, changes in the range of channels, the use of media and technical development have been rapid, with customers using several online devices on a regular basis. The client has access to several forms of media and can interact simultaneously with several of them, choosing or rejecting sources, receiving and sending messages and being active simultaneously in some environments and passive in others. In addition, the client is influenced by several forms of social media and, as demonstrated by the relationship communication, by a number of other sources³²⁷ and factors such as situations that are internal and external to the client³²⁸ and temporal ones that refer to the past, current and / or future relationships provided³²⁹. This change in customer practices has become more pronounced in recent years. In parallel with this change in customer activity and communication behavior, companies have access to an increasing amount of data (big data) through technical devices and gadgets online or collected through other means, which can be used for planning more customer-oriented marketing communication. In combination with another trend in marketing, neuro-marketing, this change may lead to future marketing research and practices. However, despite these developments in customer activity, the media structure and marketers' access to more customer-specific data, the development of theoretical concepts and marketing communication models have not kept pace.

The traditional perspective on communication normally focuses on one message at a time, a clearly defined sender (company) sending the message and a receiver (customer) receiving it (for such a communication model); in these terms, the message does something for the customer. Most marketing communication manuals³³⁰ it is still based on this concept,

³²³ Schultz, D. and Barnes, B. (1999), *Strategic Brand Communication Campaigns*, 5th ed., NTC Business, Lincolnwood, IL; Schultz, D. (2003), "Evolving marketing and marketing communication into the twenty-first century", in Iacobucci, D. and Calder, B. (Eds), *Kellogg on Integrated Marketing*, John Wiley&Sons, Hoboken, NJ; Kitchen, P., Brignell, J. and Jones, G.S. (2004a), "The emergence of IMC: a theoretical perspective", *Journal of Advertising Research*, Vol. 44 No. 1, pp. 19-30; Kitchen, P., Schultz, D., Kim, I., Han, D. and Li, T. (2004b), "Will agencies ever 'get' (or understand) IMC?", *European Journal of Marketing*, Vol. 38 Nos 11/12, pp. 1417-1436; Shimp, T. (2007), *Integrated Marketing Promotions in Advertising and Promotion*, 7th ed., Thompson South-Western, Mason, OH.

³²⁴ Schultz, D. (1996), "The inevitability of integrated communications", *Journal of Business Research*, Vol. 37, No. 3, pp. 139-146.

³²⁵ Finne, Å and Grönroos, C. (2009), "Rethinking marketing communication: from integrated marketing communication to relationship communication", *Journal of Marketing Communications*, Vol. 15 Nos. 2/3, pp. 179-195.

³²⁶ Finne, Å and Strandvik, T. (2012), "Invisible communication: a challenge to established marketing communication", *European Business Review*, Vol. 24 No. 2, pp. 120-133.

³²⁷ Duncan, T. and Moriarty, S. (1997), *Driving Brand Value*, McGraw-Hill, New York, NY.

³²⁸ Mick, D. and Buhl, C. (1992), "A meaning-based model of advertising experiences", *Journal of Consumer Research*, Vol. 19, No. 3, pp. 317-338.

³²⁹ Edvardsson, B. and Strandvik, T. (2000), "Is a critical incident critical for a customer relationship?", *Managing Service Quality*, Vol. 10, No. 2, pp. 82-91.

³³⁰ Duncan, T. (2005), *Principles of Advertising & IMC*, 2nd International ed., McGraw-Hill Irwin, New York, NY; Pickton, D. and Broderick, A. (2005), *Integrated Marketing Communications*, 2nd ed., Times Prentice Hall, Harlow; Shimp, T. (2007), *Integrated Marketing Promotions in Advertising and Promotion*, 7th ed., Thompson South-Western, Mason, OH; Fill, C. (2013), *Marketing Communications: Brands Experience and Participation*, 6th ed., Pearson, Harlow.

dealing with the marketing mix and media strategies in which roles and tools are clearly defined. In this perspective of the communication process, the company is the subject (active sender), and the customer is an object (passive receiver).³³¹ Noise, miscommunication³³² or distortion³³³ may occur and interfere with the process, but the communication process is still driven by the company, from sender to receiver. The process is linear, starting with a message at a given time to be transported to a potential customer. A typical example of this would be planning and executing a marketing communication campaign. The shift from single-source communication to multi-source communication leads to what can be labeled traditional BMI, which has its roots in internal planning methodology. In BMI, the central idea is that communication does not take place in a vacuum, but in a broader context, including both traditional and other means of communication, as well as encounters with products and services, some of which may be more difficult to control from a company perspective.³³⁴

In the context of the emerging services perspective on marketing³³⁵, the notion of value in use has been widely discussed in the service marketing literature. According to this perspective, products, services and information are considered service distributors³³⁶ which provide value in use.³³⁷ Following this logic, from the customers' point of view, it seems natural to treat marketing communication as a service. In terms of communication, all sources of messages - either from traditional communication tools or beyond the range of these tools, such as product messages, service messages and unplanned messages³³⁸ - serve the needs of customers in terms of knowledge and understanding of a product, service or any phenomenon that adds value to use for their needs (eg in purchasing decisions or consumption situations). Moreover, marketing communication, as products and services, is or should be of value to customers and facilitate the formation of their value. A message that is not considered useful by a customer has no value or is limited. On the other hand, a message that a customer can act (for example, to find a solution, to make a purchase decision) has value (in use) for that customer. By shifting the focus from sources and messages to value and value in use in consumer processes, the mental model and mentality of communication are expanded. Value in use refers to the value experience of customers, not the intended value of a marketing

³³¹Finne, Å and Grönroos, C. (2009), "Rethinking marketing communication: from integrated marketing Communication to relationship communication", *Journal of Marketing Communications*, Vol. 15 Nos. 2/3, pp. 179-195.

³³²Mortensen, CD (1997), *Miscommunication*, Sage Publications, Thousand Oaks, CA.

³³³Russo, E.J., Meloy, MG and Medvec, VH (1998), "Predecisional distortion of product information", *Journal of Marketing Research*, Vol. 35, No. 4, pp. 438-452.

³³⁴Duncan, T. and Moriarty, S. (1997), *Driving Brand Value*, McGraw-Hill, New York, NY; Lindberg-Repo, K. and Grönroos, C. (1999), "Word-of-mouth referrals in the field of relationship marketing", *Australasian Marketing Journal*, Vol. 7, No. 1, pp. 109-117.

³³⁵Grönroos, C. (2006), "Adopting a service logic for marketing", *Marketing Theory*, Vol. 6, No. 3, pp. 317-333; Vargo, S. and Lusch, R. (2008), "Service-dominant logic: continuing the evolution", *Journal of the Academy of Marketing Science*, Vol. 36, No. 1, pp. 1-10

³³⁶Edvardsson, B., Tornvold, B. and Gruber, T. (2011), "Expanding understanding of service exchange and value co-creation: a social construction approach", *Journal of the Academy of Marketing Science*, Vol. 39, pp. 327-339.

³³⁷Gummesson, E. (1995), "Relationship marketing and its role in the economy", in Glynn, W.J. and Barnes, J.G. (Eds), *Understanding Services Management*, John Wiley & Co, Chichester, pp. 244-268.

³³⁸Duncan, T. and Moriarty, S. (1997), *Driving Brand Value*, McGraw-Hill, New York, NY; Lindberg-Repo, K. and Grönroos, C. (1999), "Word-of-mouth referrals in the field of relationship marketing", *Australasian Marketing Journal*, Vol. 7, No. 1, pp. 109-117; Finne, Å. and Strandvik, T. (2012), "Invisible communication: a challenge to established marketing communication", *European Business Review*, Vol. 24 No. 2, pp. 120-133.

message. Therefore, it is beyond what can be created by marketing³³⁹. Compared to the traditional, company-oriented vision, this is a broader and quite different view of communication tools and resources. The communication message carries only a potential value, which at best turns into realized value (as use value) in a customer's mind.

Connecting value and communication is not new, but it remains quite rare. Ducoffe argued that certain factors could generate value in advertising³⁴⁰, and Heinonen and Strandvik drew similar conclusions regarding communication as an element in the value of the service³⁴¹. What is new here is the development of a process vision beyond one that focuses only on the result to include both the result and the process vision, as explained by Heinonen. Instead of defining communication roles and tools from a company perspective, the view presented here emphasizes that the customer defines the communication tools used. The key here is not just to include more things to integrate to arrive at a more complete list, but to present a new way of understanding marketing communication that is based on customer-oriented activity.

As we pointed out in previous sections, the concept of CDL offers a new perspective on marketing communication. CDL differs from other perspectives such as the dominant logic in services³⁴² by explicitly taking the customer and his ecosystem as a starting point. CDL is a marketing and business perspective with a management approach that is dominated by customer issues rather than products, services, systems, costs or growth.³⁴³ Instead of focusing on what companies do to create something that will be favored by customers, CDL suggests that the focus should be on what customers do with that something to achieve their own goals and what conclusions can be drawn from it³⁴⁴. This perspective is addressed in particular to the activity of customers referred to at the beginning of this article.

The notion of value appears to the customer in the form of value in use shifts the focus from a message-based, tool-based vision to a customer-centric focus, where the perception of customer value on messages and communication processes is the natural starting point. Instead of focusing on the tools available or on the outcome of messages only from a specific sender - such as in a typical communication campaign - the focus is on customer value formation, how and based on messages, the value communication occurs for customers. Based on meaning-based communication³⁴⁵, rather than on a list of communication problems, and including contextual and temporal sources that influence the interpretation of messages³⁴⁶, the

³³⁹ Heinonen, K., Strandvik, T. and Voima, P. (2013), "Customer dominant value training in service", *European Business Review*, Vol. 25, No. 2, pp. 104-123.

³⁴⁰ Ducoffe, RH (1995), "How consumers assess the value of advertising", *Journal of Current Issues and Research in Advertising*, Vol. 17, No. 1, pp. 521-540.

³⁴¹ Heinonen, K. and Strandvik, T. (2005), "Communication as an element of service value", *International Journal of Service Industry Management*, Vol. 16, No. 2, pp. 186-198.

³⁴² Vargo, S. and Lusch, R. (2008), "Service-dominant logic: continuing the evolution", *Journal of the Academy of Marketing Science*, Vol. 36, No. 1, pp. 1-10

³⁴³ Heinonen, K. and Strandvik, T. (2015), "Customer dominant logic: foundations and implications", *Journal of Marketing Service*, Vol. 29 Nos. 6/7.

³⁴⁴ Heinonen, K., Strandvik, T., Mickelsson, KJ, Edvardsson, B. and Sundström, E. (2010), "A customer-dominant logic of service", *Journal of Service Management*, Vol. 21, No. 4, pp. 531-548.

³⁴⁵ Mick, D. and Buhl, C. (1992), "A meaning-based model of advertising experiences", *Journal of Consumer Research*, Vol. 19, No. 3, pp. 317-338.

³⁴⁶ Finne, Å and Grönroos, C. (2009), "Rethinking marketing communication: from integrated marketing communication to relationship communication", *Journal of Marketing Communications*, Vol. 15 Nos. 2/3, pp. 179-195; Rindell, A. (2013), "Time in corporate images: introducing heritage and image-in-use image",

value of using communication becomes the focal communication tool. This shift from message to message value in the context of customer reality and the influence of multiple types of sources and messages provides clear customer information on marketing communication. This is the foundation of customer-based communication, which is based on several valuable sources of communication use.

We define communication in use as the integration and feeling by the customer of all messages from any source, directed by the company or coming from other sources that the customer perceives as communication, forming value in use for him or her for a specific purpose. In addition to traditional communication tools, this definition includes all types of open sources. It may include perceptions of an offer, a product, a service, a company or a person and may be deliberate or embedded in context, visible or exclusively in the customer's head. The communication used may include experience, processes and activities and may involve several senders considered simultaneously by the customer. Moreover, no specific shipper should be involved, and the parts can be obtained in the past, present or future. This means, for example, that a competitor's deliberate price reduction campaign can change or distort the focal message about a product, service, brand, or company. In the context of our example of holiday travel, the introduction of budget airlines such as Norwegian, Ryanair or Air Berlin, on the one hand, and the uncertainty with the growing bankruptcy of travel agencies, on the other form a context of several contradictory messages. The list of messages and message sources used can be long or short and can include company-initiated communication. It can also include the absence of messages, which is communication as just an explicit message. Moreover, only a few messages - as many as many messages - can influence the formation of value in use and thus form the basis of communication in use.

From the perspective of communication in use, the sources are contextual and vary dynamically between individuals³⁴⁷, as well as between different situations for the same individual. Moreover, the sources can refer to the three temporal dimensions of the past, present and future.³⁴⁸ Some current sources may be more deliberate, while past and future sources may be more embedded. Occasionally, all temporal dimensions may have an impact, or occasionally only one or two may have an impact. Sometimes past sources can have a significant impact, while other situations may be future-oriented or, as in traditional marketing communication literature, usually now. This implies, for example, that strong memories or past experiences can form sources, but so can future-oriented goals, desires, or expectations.

1.5. Tourism product promotion: public relations and sales promotions

Qualitative Market Research: An International Journal, Vol. 16, No. 2, pp. 197-213; Rindell, A. and Iglesias, O. (2014), "Context and time in brand image constructions", Journal of Organizational Change Management, Vol. 27, No. 5 p.p. 756-768.

³⁴⁷Mickelsson, J. (2014), "Customer activity: a perspective on service use", Hanken School of Economics, Ekonomi och samhälle no. 267, Helsinki.

³⁴⁸Rindell, A. (2013), "Time in corporate images: introducing heritage and image-in-use image", Qualitative Market Research: An International Journal, Vol. 16, No. 2, pp. 197-213; Rindell, A. and Iglesias, O. (2014), "Context and time in brand image constructions", Journal of Organizational Change Management, Vol. 27, No. 5 pp. 756-768.

Many authors consider public relations as a consistent part of business policy, so they do not place them in promotional activities, but as a function closely related to the management of the company. However, public relations, seen from the point of view of companies, in which each person is included in the development and development of company policy, should be considered a significant promotional activity, coordinated with all elements of communication with the market, ie the public. Public relations are a significant element of every promotion. These are an integral part of the whole promotional effort and must be coordinated with the rest of the elements of the promotional mix. As a separate part of the promotional mix, they have a significant influence on the general public, which consists not only of buyers, but also of the entire environment, all stakeholders, competition, media and the state.

The term "Public Relations", like the term "marketing" is taken from the English language and means full strategic communication of institutions with its social environment.³⁴⁹

In this modern business world, organizations with revolutionary products are far behind, having a monopoly position in the market or a privileged position in society, which brings them success in their own work. The rest of the companies, if they want to succeed, should make friends, they should influence people, that is, they should develop positive and effective relationships with their audience. Companies, financial institutions and all others that create products and care about their survival and development in a competitive society should create high-quality, two-way relationships with their audiences. It should build corporate personality. This is intended to build a positive image, built associations and social acceptance. The PR campaign should come as a result of the company's policy itself and should be coordinated with the rest of the promotional and marketing activities. Organizations should not be left to chance, but should create their future continuously and consistently and build a positive image in public. Achieving the desired results through work, such as increasing profit, increasing market share, positive image, favorite brand built are the goal of every organization. In order to achieve its goals and for sustainable development, each company should establish communication with its public. Through the speech, two-way communications with the public should be established, through which the company will achieve its objectives, and the target group will be convinced that, with the information received, they know more or that they obtain a greater value. The target group (audience) should be constantly analyzed, in order to be understood according to their needs to do a promotional campaign. The main purpose of PR is to influence public opinion. By creatively choosing PR techniques, they should create public opinion and direct it in the positive direction in favor of the organization.

Good public relations are based on a well-built strategy, with a good, well-planned and efficient timetable. Leading a public relations campaign is a complex matter. It requires a good knowledge of the company, its separate activities, development opportunities, problems it faces or is facing, competition analysis, previous activities, everything to design and predict more accurately future events.³⁵⁰ As a complex activity, as it is, PR requires professional knowledge of the activity itself, but also social and psychological affinities that are necessary for a better knowledge of the public to achieve better communication. However, there is no

³⁴⁹Belch, G.E., Belch, MA (2007). Advertising and Promotion, McGraw-Hill.

³⁵⁰Dunn W.S. (1986). Public Relations a Contemporary Approach, Homewood III Richard L. Irwin.

manager with natural talent who can develop spontaneously and without preparing good and successful relationships with the public. It takes a lot of time, thinking, attention and work. Public relations manage the corporate reputation process. The personality of the organization demonstrated by its perception by the public and the associations built is a critical factor for success or failure.

Built personality means built character, public credibility and uniqueness. Public relations aim to build the company's image, which means increasing its intangible assets. A good reputation means higher market value, better development conditions and greater acceptance. And, of course, the things the company does should match the things it says. An organization can have a good and built image when:

- ☐ The company is seen as professional and well organized;
- ☐ Employees are satisfied and see their future in the company;
- ☐ There are constant investments;
- ☐ Brands are well built and positioned, and customers trust and use them.

When we talk about terms, there is a difference between brand and product categories. The difference lies in their perception and degree of perception. The difference is also confirmed by the following analysis of the opinion poll. There are organizations that have been building their corporate reputation for years, and today they are synonymous with quality in their categories.³⁵¹ . For example, if you hear that the German carmaker BMW has lowered its safety standards to reduce production costs or that Mark & Spenser has lowered the quality of its products, would you believe that? Although we do not know the facts, we have already built perceptions. We all hear that Coca-Cola products are not healthy, but we consume them in addition to this fact and we do not even think about giving them up.

These are brands built with a developed image and preferences built, given their competition, and the brand has the largest capital of the company. If we have public opinion on our side, we can do anything, with absolutely nothing.

The success of a company, bank or other financial institution depends on their positive image in public. Building corporate identity, that is, certain associations and perceptions, is a process that should be well thought out.

In general, all companies that have built the image go through several phases:

- ☐ Defining the audience - the target group;
- ☐ Analysis of the current state:
 - a) Perception of the attitude towards our company;
 - b) Knowledge of the competition;
- ☐ Determining the topic being discussed;
- ☐ Defining the objectives of the campaign;

³⁵¹Cutlip, S., Center, A. (1971). *Effective Public Relations*, Prentice Hall, Inc.

- Making a time plan;
- Defining the necessary budget and resources;
- Monitoring and evaluating the effects of the campaign.

These are basic phases that should be considered, but public relations require greater flexibility, spontaneity, quick reaction in certain situations, in addition to the necessary discipline and also the ability to change the plan if necessary. The bad image is difficult to correct, and the good one should be kept constant. Here is the rule that it is easier to spoil the image than to correct it. Creating and maintaining a good reputation and a good image in public is not an easy task. It requires a complex commitment from the public relations department as well as senior management, as well as their constant coordination and cooperation. PR is a great way to achieve promotional goals. Low costs, high confidentiality, the ability to target a smaller audience make the discourse with the target entity chosen effectively and also a credible way to influence.

Public relations provides a way to project the image or personality of an organization to its “public” - supporters, users, sponsors, donors, the local community and other audiences. It’s about transferring a message to the public, but it’s a two-way process. We need to communicate with our audience, but we should also put public conditions in place to communicate with us. Real public relations include dialogue - we should listen to others to see things from their perspective.³⁵²

Communication has become global, multicultural, the world is becoming a global village where everyone communicates with everyone and therefore good public relations is needed, ie to learn how to communicate fast without borders, but with respect for cultural differences. If we work in the company at home today, we are no longer part of our small isolated world, tomorrow we can have a video conference with e.g. French partners and we will need presentation skills. We must learn the principles of the functional management of a meeting; otherwise we will prove ridiculous and inefficient. While in ancient times oratorical skills were mostly applied in political speeches, law and special occasions (presentation, toast, protocol), today they are used in all new modern ways of global information communication as tools for obtaining a success, confidentiality and ultimately for a higher profit.

Preparing staff for responsible tasks is as important as following the next step in technology. Investing in human resources is the most payable factor for the successful work of each organization, but only if all successful communication techniques are learned.

Modern business life goes in the direction of forming a “team of tomorrow” which consists of individuals who attract the vast masses with their magnetism, communicability and acquired charisma. The basic mechanisms for establishing good public relations are presented in this paper. Moreover, the content outlines the path that every successful businessman must follow, but also the paths that others follow and that they should know and respect.

³⁵²Mathis, R.L., Jackson, JH (2005). Human resource management: Essential perspectives, 3rd edition, South-Western Educational Publishing.

