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Session A

Motivations of Individuals that Attend the Annual Pilgrimage of Hajj

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Background: The following abstract is a work in progress of an MSc Thesis which is currently being developed as a possible Doctoral study.

The purpose of this project was to research the motivations of individuals attending the annual pilgrimage of Hajj, which is one of the main pillars of faith in Islam. The scope of the project is to highlight whether the motivations of the attendees are changing from pilgrim to tourist.

Recent trends have highlighted the development of the country in the commercial aspect as well as the use of modern technology to communicate and educate the pilgrim, for example, Dr. Abdul-Aziz bin Abdullah Al-Khudairi, deputy governor of Makkah states 'Pilgrims are using social networking sites in large numbers to help them perform Hajj with ease'. Those seeking to perform Hajj used our social networking pages to learn about Hajj, conduct and rituals.

Further developments are planned for the holy cities, Taylor (2011) recently reported in an article titled 'Makkah for the rich: Islam's holiest site 'turning into Vegas' in the Independent newspaper that over the last ten years the holiest place in the Muslim world has undergone a huge transformation, on the other hand fears are arising in the loss of great historical sites, this has caused prominent Saudi archaeologists and historians to take action.

The research methods used to obtain a sample were questionnaires and semi-structured interviews which contained questions regarding the pilgrim, behaviour and motivations.

The results indicated that the main motivations to attend the annual pilgrimage of Hajj were to fulfil the religious obligation, spiritual enhancement and to follow teachings of the Quran and Prophet Muhammad. Some recommendations for further research have been made which include the host country, perceptions and attitude and commercialisation vs. religion.

Keywords: Pilgrimage, Motivations, Hajj, Religious-Tourism

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Pilgrimage as Meaningful Process: From Decision to Go to the Return Home

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As participation in pilgrimages ascends globally, it is beneficial to explore macro participant trends, the socio-political dimensions of pilgrims' countries of origin, and the impact of pilgrimage routes on the local community. A further contribution to the pilgrimage literature is the investigation of the lived pilgrimage experience of individuals, which is the foundation of this paper.

In a qualitative study exploring a diverse range of religious and secular pilgrimage experiences, ten participants were interviewed about specific time points comprising a pilgrimage journey. The time points were important for specific recall and were extrapolated from previous scholarship on the topic. Included were making a decision to go on a pilgrimage, preparing for the pilgrimage, journeying on the pilgrimage, and returning home from the pilgrimage. Embedded in the interview items were the psychological dimensions of motivation and meaning construction.

Participants described the decision to go on a pilgrimage as a definitive moment in time in which previous decisions and experiences seemed to align. The preparation for the pilgrimage was characterized as a separation from routine such as preparing to leave one's family or surroundings and engaging in physical exercise. Participants found meaning in the preparation in such ways as constructing a commemorative motorcycle to participate in the USA "Run for the Wall" pilgrimage while processing memories from military service in the Vietnam conflict. The actual pilgrimage journey was meaningful in that participants reported connecting with one's sense of an "authentic self" or reprioritizing life. Upon the return home, participants reported a renewed sense of purpose in life and feeling less depressed than before the pilgrimage.

The implications of the study are important in validating that rich data can be gained from individual pilgrims about the pilgrimage phenomenon. Knowledge about specific meaning constructions can be utilized by travel and tourism stakeholders to promote pilgrimage routes and sacred sites. And, laypersons can be informed about the transformational nature of a pilgrimage journey and encouraged to pursue this as a meaningful type of travel.

Key Words: pilgrimage; motivation; constructivism; qualitative research

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The Emotional Connection, Cognitive Engagement and Post-Experience Behaviors in Religious Site Visits: A Search on Mausoleum of Khoja Ahmed Yasawi in Kazakhstan

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Tourist has different motives to experience their vacations and to visit the destinations. As the tourism experiences incorporate more than just physical travel to a place, major tourism destinations have developed largely pursuant to their connections to sacred people. These sacred people sometimes could be a saint such as St. Philipius or Virgin Mary, sometimes a Sufi such as Mawlana or Khoja Ahmed Yasawi. And tourists visiting the destination popular with these sacred people have emotional connection and cognitive engagement with these destinations. The emotional connection and cognitive engagement have concluded with destination attachment and loyalty. In these context, this study has three main objectives: (1) to explore the effects of religious site tourism on emotional connection and cognitive engagement, (2) to explore how the emotional connection effect post-experience behaviors, (3) to explore how the cognitive engagement effect post-experience behaviors. In order to examine the relationship between the parameters, a measurement scale was constituted. In order to examine the relationship between the parameters, a measurement scale was composed. The emotional connection framework were based on the study exploring visit satisfaction and engagement in religious site undertaken at Canterbury Cathedral by Hughes, Bond, and Ballantyne (2013), and cognitive engagement scale has been developed on the study determining the education experience by Hosany and Witham (2009) item study and particularly again by of Hughes, Bond, and Ballantyne (2013). The sample is conducted on visitors to Mausoleum of Khoja Ahmed Yasawi who is a Sufi leader in Kazakhstan in the months of October and December in 2013. As a result of research, emotional factors effects the recommend attitudes in high rates, cognitive factors experience the revisit intentions in high rates. The results are thought to reveal the importance of the emotional and cognitive involvement in touristic experience and to contribute to the understanding of tourist behaviors relative to religious site along with implications for the marketing of religious site.

Keywords: Religious Sites Tourism, Emotional Connection, Cognitive Engagement, Post-Experience Behaviors, Mausoleum of Khoja Ahmed Yasawi.

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Affecting Pilgrims Participation in Pilgrimage to the Holy land: The case of Malaysia Pilgrims

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Travelling to Mecca and visiting Madinah is a growing travel industry in Malaysia and other parts of the world. Ever since the introduction of quota system by the Saudi Arabian government there is a sudden increase in the number of participating public(potential pilgrims) requesting to perform Haj or at least to go for Umrah(a small Haj) if they could not secure a place for Haj. In Malaysia the government set up Tabung Haji(TH) or Pilgrims Fund in 1964 as a body that look after the welfare of the pilgrims and also to encourage the public to save enough money into this fund so as to enable them to perform the Haj when the minimum amount is sufficient in their fund. Normally the minimum amount will cover the air fare, boarding, food and also the inland services in the holy land. This effort proves to be successful to promote savings and also to encourage the public to plan their travel to the holy land in an orderly manner. Due to the importance of performing Haj at least once in a life time for the Muslim and it is one of the five pillar of Islam there are many effort by the travel agents to tap this market by offering attractive package to promote the travelling especially those that are not served by Pilgrim Fund(TH). In this study an attempt is made to understand the factors that influence the motive to travel, and gain an insights to the management of pilgrimage, providing support and how the roles of sponsorship in providing auxiliary services throughout their stay in the holy land.

Keywords:

Selected Readings:

Visitor experience in a sacred space: the case study of Montserrat

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The sanctuary of Montserrat, with about 2,5 millions visitors per year, is the second most visited place of religious tourism in Catalonia after the Sagrada Família. This is a complex religious tourism place because includes not only the shrine but also a monastery, a museum, a Natural Park and a complex with numerous services (restaurants, shops and hotels).

The managers of this space are aware of the great diversity of visitor's motivations, so they try to adjust the product (especially through the promotion) to different needs. But the only way to know if they achieve this is through satisfaction surveys. For this purpose, two complementary research studies are performed.

On the one hand, a visitor count study is done every five years. 26,000 surveys allow us to know the nationality and the means of transport used to get to Montserrat. This study reveals which are the main markets and the level of penetration in each market, by comparing these data with that published by official tourism authorities.

On the other hand, a continuous study of visitors (2,000 surveys conducted every year) is performed when they leave the sanctuary in order to identify what has been their experience, what are the motivations and activities during their stay and what level of satisfaction. The aim, amongst others, is to determine what areas need to be improved.

This survey collects data on visitors (age, gender, origin) and about the tour (transportation, travel party composition, main reason and how much time/days they have been to Montserrat), activities engaged (respondents must select from a given list of activities: walking, visiting heritage, shopping and so on). The survey allows comments on the activities and requests which three have taken a longer time.

Visitors are asked the reason why they chose not to visit the museum, the audiovisual area, didn't do any shopping or did not have lunch at the facilities available. Next, visitors are asked their overall opinion and assessment of the stay or visit, as well as stating what are the most positive and most negative aspects.

The survey concludes asking how they get to know Montserrat and where they retrieved information from; if it is the first visit, frequency of visits; whether if they are planning to return or not; nationality and place of accommodation during their holiday.

This paper presents the results of both studies in order to identify whether the actions currently being made are the most appropriate according to the visitor's profile or if other actions, more related to religious tourism, are needed to improve visitor satisfaction.

Findings will present different visitor experiences offered according to their motivations and activities engaged during their stay, following the methodology proposed by Collins - Kreiner.

Key words: religious tourism, motivations, experience, research studies

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Session B

Promoting Religious Tourism In Nigeria Through Festivals And Special Events

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This paper examines visitors' experiences and the contribution of festivals and special events in the promotion of religious tourism in Nigeria. Events and festival tourism is one of the fastest growing forms of religious tourism and pilgrimage. It is a means to revitalize local economies in most African countries, especially Nigeria. Festivals and special events are known to play important roles in destination promotion and sustainable development.

The study focuses on exploring the potentials of religious tourism products in Osun state, a Yoruba speaking area located in western Nigeria. The state has developed several religious tourism products in form of festivals and special events held at various religious sites in the state. These religious tourism products include 'Olojo' festival held at the city square in Ile-Ife, 'Osun- Osogbo' festival, celebrated at Osun-Osogbo grove, and special events like 'Solution hour' held at developed mountain tops known as 'ori-oke' in Yoruba dialect. Due to their uniqueness, visitors' experiences, structures and dimensions of two of these products were analysed. These are the Osun Osogbo festival and the Oke Maria special events. The paper assesses the physical, economic, socio-cultural, and political implications of the festival and special events on the promotion of religious tourism in Nigeria.

The study affirms that religious tourism products are tools for developing the physical infrastructures such as roads, electricity, restaurants, hotels and aesthetics in the areas where they are located. Economically, the products stimulate exports of locally made goods such as gifts, clothing, art carvings and souvenirs. The promotion of religious tourism can be used to achieve a sound regional economic policy in Nigeria.

In conclusion, the study posits that visitors' experiences are important in promoting religious tourism and pilgrimage products. The study recommends a diversification of Nigeria's oil-driven economy to other sectors like religious tourism industry which is a potential growth sector in the Nigerian economy.

Key words: Promoting, special events, festivals, religious tourism, tourism products

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Tarsus As A New Destination For Belief Tourism: Heritage From Different Religions

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Throughout the history mankind travelled because of their beliefs as a means to reach spiritual happiness. Belief, as a word, means something believed; an opinion or conviction, a religious tenet or tenets, confidence, faith, trust in something or somebody. Beliefs and personal perceptions influence peoples' way of lives as well as their social lives. From this point of view belief tourism may be considered as an important alternative to mass tourism that has gained significant importance in the recent years. This study aims to promote Tarsus city which has a great potential to become an important touristic destination in terms of belief tourism because of its strong historical heritage. For this purpose, touristic items that are believed sacred both by Muslims and Christians located in Tarsus city are investigated in detail with a belief tourism focus. Secondary data analysis was carried out with the help of scientific literature and after the assessment of belief tourism items, especially the St. Paul's well, all of them were photographed in place. Based on the results, the promotion of Tarsus and contribution to its familiarity as a preferred destination for belief tourism are among the targeted outcomes.

Keywords: Religious belief, Belief tourism, Turkey, Tarsus

Pilgrimage Experience in the Polish Calvary Towns Space

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In 17th century Calvaries came into being in "Catholic Europe" after the example of Jerusalem one to which one cannot go on a pilgrimage in that time. Some of them became towns over time living with the own life (at present the formation of the pilgrimage town in Poland one can observe on the example of Lichen). In other words - a new religious space comes into being. There is one main questions considered in this paper, in which degree present pilgrimages adapt themselves to mechanisms of this, what sociologists call "a consumer society". For participants of the pilgrimage is exclusively a spiritual experience, whether also an element of the consumption?

There exist three basic elements of the pilgrimage: first is himself pilgrim, second - the way which he performs and the third - the place of pilgrimage (sanctuary). At the same time there is the desacralization of this place behind the reason of the activity of the man who is a pilgrim but also accepts pilgrims. Such change in the pilgrimage space interests me the most. The observation of Calvary and the closed located developed town or city seems to me very interesting from the point of view of interdisciplinary research. I am inspired by the geographer of University of Cracow – ElzbietaBilska-Wodecka which showed the influence of the pilgrimage function as the city-factor in the case of Kalwaria(Calvary)Zebrzydowska located on the south of Poland. I would like to show in this paper some regional differences in my country on pilgrimage tourism experience. The base I've found in the article by Adrian Cooper (1994): Landscape, Squares and Personal Pilgrimage Experience in " GeographiaReligionum", Bands 8, p. 81-93. I add only that with this paper I would like to realize my dreams, to become once a geographer.

Key words: pilgrimage, tourism and spiritual experience, personal, regional

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Promoting Religious Tourism as a new niche Tourism in Lebanon

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With its golden beaches, beautiful mountains, rich history and frenetic nightlife, Lebanon has long relied on tourism as an important source of national income. The war in Lebanon (1975-1991) has not only resulted in hundred thousands of deaths, injuries and the displacement of locals in governorates across the nation, but it has also damaged seriously its economy and infrastructure and especially devastated the tourism industry. In the years since 1991, Lebanon has attempted to rebuild much of its physical and economic infrastructure but tourism has yet to return to its pre-war levels mostly because there is still a lot of insecurity, car bombings, rising of political and sectarian tensions especially from 2011 with the civil war in Syria.

It has been demonstrated that niche tourism diversification can lead to sustainable development. The tourism products which Lebanon offers are incredibly varied, from coastal tourism to rural tourism, whilst the demand for niche products such as religious tourism is increasing. From a cultural based tourism, the government and other stakeholders will try to develop after 1991 other types of niche tourism as the religious tourism.

Through this article we will explore the assets of religious tourism in Lebanon and how the actors operating in hospitality and travel, NGO's and the authorities are working to develop this niche tourism and how they can adopt proper measures for its development. We will try to demonstrate how providing opportunities for authentic experiences of sacred places promotes sustainable tourism that benefits not only the tourist and the community but also the tourism industry, in general, in Lebanon.

Key Words: Lebanon, Religious Tourism, sustainable tourism, pilgrimage, sacred sites

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Taking Part in Pilgrimage without Walking the Road

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To go on a pilgrimage for more than one day obliges pilgrims to look for accommodation. The logistic concerning the overnight stay is strongly related to the number of pilgrims, their economic status and their pilgrimage philosophy/behaviour. Also the solidarity of the host communities may play an important role in this decision process. In fact religion is one of the components of the collective history and identity, not only of the receiving local community, but also visitors, whose personal beliefs necessarily influence their “(...) fundamental anthropological attitudes (...)” (Rosa, 2005: 12).

In this article the research focus is on accommodation provided without charge by local people. Six lodgements will be analysed: two for each of three pilgrimages in which the author took part.

The methodology followed was first the direct observation, taking part in three different pilgrimages: one in Minho Province (North Portugal) towards Santiago de Compostela; another in Ribatejo Province (Center of Portugal) towards Fatima and a third one around São Miguel island in Azores (Portuguese archipelago). In these pilgrimages the author was lodged by local population without any monetary cost. The second part of the research is based in interviews which took place after the pilgrimages. The goal of these interviews was to know if the people in question were receiving pilgrims only for solidarity purposes or also as a way of participating in the pilgrimage.

Those experiences and the contact with these accommodation owners allow to state that they all take part in the pilgrimage spirituality and its process without walking the road.

Keywords – Pilgrimage; Solidarity; Accommodation

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Session C

Nostalgia Reinvented at a Place of Pilgrimage

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Viana do Castelo, a cultural seaside town in northwest Portugal, organizes several festivals throughout the year. Nearly all festivals have a religious, cultural connotation (Fernandes, 2013). The most notable one is the annual three day event in August in honor of the fishermen's patron saint—the Pilgrimage of Our Lady of the Agony (*Romaria de Nossa Senhora d'Agonia*) that draws hundreds of thousands of visitors. The devotion to Our Lady of the Agony dates back to 1751; the beginning of the pilgrimage to 1823 and in 1861 began the festival. In the early 20th century, ethnographic parades began to integrate the program of the festival. In 1968, by demand of the fishermen, a procession out to sea was initiated where the fishermen show their faith and gratitude for looking after them and keeping them safe throughout the year.

What started as a pilgrimage for spiritual formation, has along the years served to connect residents and visitors alike with the heritage of the region in which the Pilgrimage has become what is arguably one of the biggest regional icons. Visitors come to worship together in what is viewed as an appealingly nostalgic pilgrimage. Consequently, the festival associated to the pilgrimage is continuously being rediscovered and reinvented for a culture that consistently demands novelty. The visiting friends and relatives market, particularly emigrants on summer holiday to their native villages, crave the nostalgia associated with faith and spiritual motivation (pilgrimage and processions) but also demand entertainment (festival).

The objective of this paper is to examine the marriage of nostalgia of faith and modern desire for entertainment, based on diverse opportunities linking the sacred and the secular at a traditionally religious event in Northern Portugal. Fieldwork in the form of participant observation was undertaken in August of 2013 at the research site. The findings suggest that this event has proven highly successful in its ability to appeal to a wide spectrum of visitors, resulting in the diversity of the economic activity principally tourism.

Keywords: Pilgrimage, festival, Our Lady of the Agony, tourism

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War and Cultural Heritage: The case of religious monuments

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Since ancient times, it was common place to destroy monuments and works of art during wartime, to plunder or sell them and to remove them from their country of origin. It was also habitual to deliberately target cultural monuments and sites, in order to eradicate the history of a people and, by extension, its “memory”. Such practices essentially “impoverish” global culture.

This practice, which was also implemented during World War II, sparked the interest of the international community so as to pursue the adoption of a legal framework regarding the protection of peoples’ cultural wealth in times of war.

Religious monuments are a significant part of cultural goods, given that religious art has had a great impact in many parts of the world in every historical period and has influenced the progress of architecture, monumental art and urbanism. Religious monuments and complexes, hagiographies and works of religious art, all depict important stages in the history of mankind and are directly linked to ideas, traditions, beliefs, etc.

This paper attempts a recording and study of the international legal framework and jurisprudence related to the legal protection of cultural/religious monuments and investigates, through the study of contemporary cases, the effectiveness of the said legal framework. More specifically, using the archives of national and international organisations and international tribunals, and case studies from armed conflicts in Syria, Cyprus, Yugoslavia and Afghanistan, were searched, studied and interpreted the available national and international legal texts and case law pertaining to the protection of religious cultural heritage, as well as the special legal framework regarding protection in times of conflict.

This research has concluded that, although there is in place an international legal framework on the protection of cultural environment, and the religious/cultural wealth of peoples in particular, in reality it is difficult to uphold the existing legal rules in times of hostilities. So, any and all intervention on behalf of the international community has an occasional and suppressive -rather than preventive- role.

Keywords: war, culture, religion, religious monuments, protection of cultural – religious heritage, UNESCO

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The structure and development of miniature pilgrimages in Japan

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There is a long tradition of pilgrimages in Japan, particularly since the introduction of Buddhism in the 7th century. According to the Buddhist tradition, most of these pilgrimages used to be circular with a certain number of stations where pilgrims worship the image of Buddhist deities like Kannon (in the Saikoku you can find some 33 holy places of Kannon) or the founder of a Buddhist cult like K b  Daishi (774-835) in the 88 temples of Shikoku (Shikoku henro).

During the Edo period (1615-1867), the government exercised a strict control over the population and going on pilgrimage was one of the only possibilities for ordinary people to leave the village. Because it took time (about 50 days to achieve the 1400 km of the Shikoku henro) and money, not everybody could perform them. That is why some priests or ordinary people decided to bring back soil from famous pilgrimage places in order to create some replica near their home. They tried to imitate the original ones by having the same number of places to visit, similar physical or geographical settings and by using the same symbols or rituals. The time needed to achieve this replica tour lasted from 5 minutes to many days. These miniature pilgrimages (utsushi junrei) emerged in the 17th century and today, there are more than a thousand of them all over Japan.

After presenting the miniature pilgrimages, we will see how they use the fame of the original ones to attract pilgrims.

This paper will present the results of the fieldwork I did in autumn 2013 to observe different miniature pilgrimages in the Shikoku and Kansai areas but also larger ones in the Kant , Ky sh  and Nagoya areas, trying to compare them with the original ones. We could classify them in three categories according to their size (prefecture, district, indoor). The larger ones keep on attracting pilgrims from other regions and abroad because of their historical origin and the mountain paths are declining and the indoor ones are the most dynamic and creative with new forms.

Keywords:

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Session D

Ramadan and London 2012 Olympic Games

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Fasting is a practice common among many religions in the world. In the ancient religions, fasting was observed as a religious practice associated with many religious festivals including Judaism and Christianity. Similarly for Muslims, Islam has also prescribed fasting as an obligatory act of worship during the holy month of Ramadan. Ramadan is the ninth month of the Muslim Calendar, during which Muslims observe fasting between sunrise and sunset and is the month in which the revelation of the Quran was revealed to Prophet Muhammad (peace be up on him). During the month of Ramadan Muslims also engage in increased devotional activity throughout this month (Baig, 2013 and Haneef, 1979).

The purpose of this paper is to explore the significance of Ramadan and its impact on Muslim athletes during the London 2012 Olympic Games which were scheduled in the month of Ramadan.

A fully structured questionnaire was used to assess the respondents' views and opinions concerning the impact of religious festivals on the London 2012 Olympic Games. The questionnaire was sent to several NOCs and IOCs in Europe, America, the Middle East, and Asia as well as to numerous Islamic Committees in the United Kingdom and Germany; to students with a preference to sport and some training schools of competitive sports. The chosen sample included a total 155 questionnaires including 75 to IOC, NOC, Islamic Committees and training schools and 80 to students.

The findings show that many people were not aware that the London Olympic Games in 2012 were taking place during Ramadan. Majority of the participants believed that it is important to consider the Religious needs of the athletes who participated in the Olympic Games so that they don't have to choose between practicing their religion and their sport.

Key Words: Ramadan, Islam, Prophet Muhammad (PBUH), Experience, Olympic Games

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Identifying pilgrim specific accommodation service components in Hungary

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Religious tourism and pilgrimage has been researched in many ways with various methods. The topics recently considered cover the motives (Hyde and Harman, 2011), the carbon footprint (El Hanandeh, 2013) and the interpretation (Hughes, Bond and Ballantyne, 2013) as well, but they do not concentrate on the issues we are concerned with underpinning accommodation. This was the reason for us to design a research project to find out more about the special characteristics of pilgrim accommodations in Hungary.

The aim of the paper is to analyse the accommodation service in connection with religious tourism. In the research 20 accommodation service providers were chosen, 10 of which highly focus on pilgrims. The other 10's main target groups are not pilgrims but they can be found on websites which list accommodation possibilities especially for religious tourists. For the analysis we used both quantitative and qualitative methodologies. First a website analysis was carried out concentrating on the traces of religious tourism on the respondents' own websites. The qualitative methodology consisted of a structured interview. The interviewees were with the representatives of different accommodations.

The research made it possible for us to identify the pilgrim specific service components and amenities which are provided or should be provided by those accommodation service providers whose aim is to concentrate more on religious tourism.

Key Words:

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Cathedrals, Museums and Shopping: Religious tourism in a wider tourism context

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While many authors believe that modern tourism began as religious tourism, today religious tourism and pilgrimage form a specialised part of the wider tourism industry, either as a specific sector, religious tourism and pilgrimage, or as a part of cultural tourism. This paper contends that some forms of religious tourism should be brought back into more mainstream tourism discussions as few visitors are consumers of religious tourism exclusively. As part of a larger study, quantitative data were collected from visitors to two cathedrals in different cities in Victoria, Australia. In one part of the study they were asked about the other attractions they visited whilst in the destination. When they were also asked about their reasons for visiting the cathedral, history and architecture outranked spiritual reasons, public worship and private prayer in the main at both cathedrals, highlighting the importance of non-religious visitors to these buildings. Among other issues that were canvassed, the visitors were asked about their willingness to pay an entrance fee and whether they had made a donation while visiting the cathedral. While most visitors were resistant towards paying a set fee a high proportion had made a donation. The conclusion that can be argued is that religious sites, such as cathedrals, should align themselves with the other attractions at destinations in order to maximise the number of visitors to these religious sites and therefore increase their revenue from donations.

Key words: Religious tourism, attractions, donations.

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Session E

Pilgrimage Experiences in Electronic Word-Of-Mouth: An Analysis of Paths and Preferences of Independent Pilgrims to Rome

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The principal platforms for online travel advice and consumer reviews, like TripAdvisor or the Thorn Tree Forum of Lonely Planet, mostly impose to the users a ‘market-driven’ publish method, which forces them to think in terms of a singular aspect of the travel experience, like an attraction they visited or a hotel they stayed (Aakhus, 2007; Xiang et al., 2008). As a consequence, users’ comments and advices often focus on a context-deprived product, setting aside the travel experience. Thus, when looking online for specific types of travel experiences, like pilgrimages or thematic tours, it is hard to find relevant comments, and to make an informed critical decision, based on the testimonies of others. The case is particularly relevant for the pilgrimage sector, where besides guided tours and organized groups, there is a big number of independent pilgrims, who might look online for other pilgrims’ advice, to build an overall impression of the pilgrimage shrine and tailor their visit (MacWilliams, 2002).

The paper first describes eWord-of-Mouth as a new channel for travel advice (Dellarocas, 2003; Litvin et al, 2007; Grtzel et al. 2007), then it presents an exploration of the available eWOM for pilgrims, taking the case of Rome, which is among the traditional pilgrimage shrines of Christianity. The principal platforms for online travel advice (i.e. TripAdvisor, VirtualTourist, Frommers, Thorn Tree Forum of Lonely Planet, IgoUgo, BootsNAll) were systematically consulted using a keywords search method, in order to retrieve contents published by travelers about pilgrimage experiences in Rome. In a second stage, such contents were analyzed, with the aim of pointing out, in particular, two aspects: 1) the attractions independent pilgrims visited the most along their way, 2) their comments and advices about them. Finally, considered the recent closing of the *Year of the Faith*, launched by Pope Benedict XVI and closed by Pope Francis, which covered the period from October 11th 2012 to November 24th 2013, retrieved contents were specifically investigated with reference to this event.

Keywords: eWord-of-Mouth, Rome, platforms for travel advice, pilgrims’ paths, Year of the Faith

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Online Experiences of Religious Tourist and Pilgrimage Sites: Muktinath Temple (Chumig Gyatsa) in Nepal

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I trekked several times in the mountains of Nepal. I hiked the Jomsom Trail and later around the Annapurna mountains which also brings you to the sacred Muktinath Temple site. When hiking the Jomsom Trail one is accompanied by thousands of religious tourists and pilgrims making the trek to Muktinath Temple. This research will focus on the experiences of the tourists who come across Muktinath on one of these mountain treks.

I will use online observations of Tripadvisor reviews as a method of data collection and Falk and Dierking's model of interactive experience as a framework of analyses.

The purpose of this research is three-fold. First, I would like to see the extent to which the use of Tripadvisor is feasible in gaining an indication of tourists' experiences when visiting a sacred site. Secondly, I would like to see the extent to which these visits are partly motivated by religious motives (Rinschede, 1992). Thirdly, I would like to address how observation of online travel sites can be useful for the promotion of religious tourism and pilgrimage.

The main research question will be: What is the experience of tourists visiting the sacred temple of Muktinath in Nepal?

Keywords:

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Religious Tourism And Event Management: New Ways To Promote And Communicate Sacred Sites And Experiences.

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Events are a curious hybrid of old and new: they can be traced back to early history, when communities would gather for sacred worship and celebration. Religious events represent one of the ancient forms of encounter and a lever for local development of the territories in which they take place. The aim of the paper is to investigate the role of events as a key component of the promotion and communication of religious tourist proposals. In particular, it will be pointed out how it is especially the progressive development of “emotional tourism”, based on the “consumption of experiences”, that has influenced the role of current events. In the light of these considerations, this research examines the possibilities and challenges in analysing the application of a specific methodology - known as event management - also in the religious tourism field. It will be shown how it is possible to apply its contents not exclusively for major events, but also in small and medium-sized events and local contexts, inextricably linked to the topic of sustainability. The use of a structured approach would lead to an easier identification and implementation of the event’s constitutive elements and relationship between them, as well as of the impacts generated on the involved areas. In order to demonstrate its effectiveness, the research is based on two case-studies, related to a small territory in the North of Italy: a cultural and trade fair (Borsa dei Percorsi Devozionali e Culturali, located in the Shrine and Sacred Mountain of Oropa) and a grand show on the Passion of Christ (the Passion Play of Sordevolo, Biella).

Keywords: religious events, event management, local development.

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The Eventization of Religious Tourism and Pilgrimage: A case study of the Lindisfarne Gospels.

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As organised events increasingly become part of the way we ‘do life’, this trend can be applied to the operation of religious tourism and pilgrimage, both in terms of their promotion, and the experience itself. The focus of this paper is a case study on the 3-month release of the Lindisfarne Gospels from the British Library to Durham Cathedral in Summer 2013. The impacts of this visit are compared to those of a similar promotion in 2003, which was triggered by technological developments that enabled the production of facsimile copies of the Lindisfarne Gospels, given to Durham Cathedral and the Holy Island community, with the aim of allowing the public the “same level of access to the Gospels as scholars visiting the British Library’s reading rooms.”¹ The changing role of the curator² is also examined in the light of the trend towards ‘eventization’, developing a new definition of ‘curation’ that encapsulates events within the process.

The research analyses the number and range of event types developed to promote the 2013 Lindisfarne Gospels’ visit to Durham, using online sources, compared to activities ten years earlier, along with interviews with individuals who attended the Exhibition and related events, as well as those unable to attend, to examine their experience, motivations for attending and the impacts of events in promoting this religious tourism activity.

In meeting the Exhibition’s objectives, 2013 became a year of celebration, filled with a “rich programme of events”³ and resulted in the online sale of over 95,000 Exhibition tickets to view the Gospels. Religious heritage sites and associated objects can be promoted more effectively through a process of eventization; however, managers of such facilities require new skills, such as event management.

Key words:religious heritage, tourism, Lindisfarne Gospels, eventization of faith, pilgrimage, curator,

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¹ Brown, M.P. (2003) Exhibiting the Lindisfarne Gospels. *History Today*. May 2003 Vol53 Ed5 p6.

² Brown, M.P. (2003) Exhibiting the Lindisfarne Gospels. *History Today*. May 2003 Vol53 Ed5 p5.

³ [Internet] <www.lindisfarnegospels.com/lindisfarne-gospels-long-lasting-legacy> [Accessed 21.10.2013]

Session F

New pilgrimage routes for the promotion of Churches and Christian sites in Nagasaki

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Since 2007, several organizations such as local governments of Nagasaki prefecture, Hirado Tourism Association, and Catholic Church in Nagasaki have been promoting Churches and Christian Sites in Nagasaki to be included in the UNESCO World Heritage List. This paper aims to scrutinize the impact of these promotion activities on the relation between two conflicting religious traditions of the so-called “Hidden Christians” and the Catholic Church, by focusing on the recent inclusion of Hidden Christians’ sacred sites into the Catholic pilgrimage routes established in Hirado and Sasebo areas.

Hidden Christians have played an important role in the tradition of Christianity in Japan. In Edo period, during which Christianity was forbidden and persecuted, they continued practicing Christianity in secret. However, once the freedom of religion was introduced in 1871, their “hidden Christianity” became regarded as heresy by the Catholic Church. Despite their disputed position in the history of Christianity in Japan, nowadays the Japanese Church, and the general public, seems to view Hidden Christians in an increasingly positive light. This change in the view can be attributed to the World Heritage nomination process and tourist industry promotion that present their sacred sites as attractive tourist destinations. In this paper, based on the analysis of these emerging Christian pilgrimage routes in Hirado and the established Buddhist ones, which served as a model, I will show what strategies the religious and secular organizations in Japan use to promote their sacred sites and how they may in the case of Christian pilgrimage in Nagasaki cause to reshape and combine elements from different religious traditions and their specific religious practices.

Key words:

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Mazu Pilgrimage Tourism: Incorporating Religiousness into a Modified Flow Model

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Religious tourism can be defined as tourism to sites or routes of current and / or previous religious significance (Hughes, Bond, & Ballantyne, 2012). It is a significant and important form of tourism activity that has long historical roots, but remained relatively unexplored until the early 1990s (Belhassen, Caton, Stewart, 2008; Collins-Kreiner, 2010). Dajia Mazu Procession (大甲媽祖繞境) has a major cultural, religious, and tourism significance in the Asia-Pacific and South-East Asia coastal regions as Mazu is the goddess of sea and guardian of fishermen and sailors in both Taoism and Buddhist beliefs (Yeh, Ryan, & Liu, 2009). Every third lunar month, around 100, 000 pilgrims and tourists follow Mazu to travel around Taiwan for nine days and walk for about 370 kilometers (Fong, 2010; Lu, 2010). Taiwan preserves Mazu-related ceremonial practices effectively because Taiwan's close ties with China and yet Taiwan was unaffected by the Cultural Revolution which took place in China during the 1970s.

To examine what contributes to a tourist's experiential satisfaction when participating in the Dajia Mazu Procession, this study incorporates religiousness into a modified flow theory (Saroglou, Buxant, Tilquin, 2008; Wu & Liang, 2011). The proposed framework hypothesizes perceived challenges, playfulness, and tourists' skills will positively affect their flow experience. Furthermore, tourists' flow experience will positively affect their experiential satisfaction. Lastly, religiousness (i.e., high or low) can moderate participants' experiences. To examine this module, this study recruited 113 participants who have participated in Dajia Mazu Procession before. After analyzing these data by structural equation modeling, our findings show that flow experiences influence one's experiential satisfaction and that then intensity of the flow experiences is influenced by skill, perceived challenge, and playfulness. Furthermore, religiousness has the ability to moderate participants' Dajia Mazu Procession experiences.

Key words:

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Pavia: crossroads of Europe in cultural and religious routes

Raffaella Afferni and Carla Ferrario

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Between the end of the first millennium and the beginning of the second, the practice of pilgrimage took on increasing importance (Cohen, 1992) and *Via Francigena*, *Camino de Santiago* and other routes became channels of communication for the realization of the cultural unit that characterized Europe in the Middle Ages (Dallari, Trono, 2006).

Although in recent centuries routes to sacred sites begun to lessen in their importance, due to the advanced secularization of time that remodeled lifestyle patterns, visions and perspectives, in the last few decades the changes taking place in the tourist sector have given new models of holiday and people rediscover spiritual historical and cultural meanings.

From 1987 the EU programme “Crossroads of Europe (COE)” listed 29 cultural itineraries and the Council of Europe stated that “there has been a significant growth in religious tourism in recent years, particularly with a resurgence of pilgrimage to important shrines and a growth in more general spiritual tourism” and “the religious motive often means that pilgrims travel along specific routes to visit a number of shrines or even to complete lengthy itineraries” (Morazzoni, Boiocchi, 2013).

The aim of our paper is to contribute to the analysis of religious tourism through the case of Pavia, a city in the North of Italy that was recognized in 2012 by European Commission as an example of Crossroads in cultural and religious routes and that will attend in 2015 the presidency of the European Cultural Route of Saint Martin of Tours. After briefly outlining the role of Pavia as a central hub of seven national and international ways of faith, we will try to prefigure the opportunities and connections for religious tourism and pilgrimage to the main theme of Expo Milan 2015, that will be held only 40 km far from this city.

Key words: Pilgrimage, Religious Tourism, Cultural Tourism, Routes, Pavia

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Does Science – Religion/Philosophy – Art/Literature – Management-Tourism Relation Matter? On The Pilgrimage Pattern

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It is a first stage address to the potential researchers addressing Sustainable Tourism / Cultural Tourisminter/trans-disciplinary clustersin order to invite them to be co-operands within a collective effort to identify the ‘Heritage, Challenge, Perspective’ through their own ‘expectance – awareness - insight – action’ regarding the jointed approach onthe extended relation SCIENCE-RELIGION/PHYLOSOPHY-ART/LITERATURE – MANAGEMENT-TOURISM on SYSTEMIC THINKING.

The main objectiveof thisintroductory addressconsits in a draw up comprehension on: "I" and "you" - the first and the second persons: scientist, theologian (toward illuminated priest)/philosopher, artist/writer, manager, tourist - human being in the widest sense. The tourist, the inter/trans-disciplinary researcher and thetourism manager (on an introductory analysis of an "I" and "you" matrix)could better act/ elicit / reveal on an *invariant*within the *matrix-distance between "I" and "you"*. This invariant, its elicited stance could be a dual objectiveof thisfirst stage address.

This paper contains only the proposed lines referring to our ‘indifference-engagement’ background to elicit a conceptual modelling stance toward a near staged systemic and systematic fulfilment of the relation SCIENCE- ... – TOURISM, and the possible constructs beyond the SYSTEMIC THINKING.

In this context, an “initial innovative solution” is proposed and detailed, as:

- (1) on Hateg County, Romania: *Religious Tourism and Pilgrimage*;
- (2) on Prislop Monastery, within Hateg County, and the pilgrimage mostly at the Priest Arsenie Boca’s simple tomb;
- (3) on the dyadic entity {Priest-monk Arsenie Boca – Priest and professor/academician Dumitru Staniloae}.

This inquiry would take part in a set of inquiries, this set would have its background by yet not too evident lines referring to our ‘indifference-engagement’, including the ‘Heritage, Challenge, Perspective’ related to our world sustainability and to our contemporary culture.

Also there is an end-paragraph to acknowledge the 2009-2014 dedication to these types of *conceptual attempts*on the systemic dynamics related to *Tourism / e-Tourism*, and *empirical research*efforts alongside some entities including *Faculties of Engineering Management/ Tourism* and extraordinary cases.

The entire paper is intended to outline a possible approach as to be entitled ‘Contemporary World Changes’ and to express the belief and comprehension of any better possible approaches – within a *matrix dialogue*, or *not*, compared to this one related to this first stage address.

Keywords: Extraordinary cases within Theology and Philosophy, Hateg County / Prislop Monastery, Religious Tourism and Pilgrimage, Beyond the logistics for tourism, Tourism / pilgrimage

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Session G

Kosher Tourism. Case study from Greece

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Religion and culture are considered as key determinant factors influencing the consumption of food. The food sector plays a major role in tourism, which directly affects the level of satisfaction tourists derive from their vacation experience. The choices of food from tourists are, to a greater or lesser extent, influenced by the religious parameters and therefore, food constitutes an important factor in shaping the criteria according to which the selection of the destination is made. The question is whether the tourism industry is aware of these needs and if it is adapted -or is willing to adapt - to the nutritional requirements of tourists according to their religion.

In order to investigate the specific nutritional needs of Jewish tourists, who showed an increase number of visitors in Greece during the past few years, the behavior of a group of 500 Jewish tourists, residing in France, is being studied on a large hotel complex of Patras. The nutritional needs and requirements of the tourists are being recorded, in accordance with the dictates of their religion, and the responsiveness of the hotel enterprise to these requirements is investigated as well, given the different religious beliefs and ideas. In particular, been studied the behavior of visitors, initiating with the first contact their representatives made in order to reach an agreement with the property, the specific terms and conditions included in the contract, taking under consideration the specific nutritional requirements based on the religious element, the way the hotel adapted to these requirements, and the problems – if any - that were recorded, both in administration and employee level.

According to the survey results, religion plays an important role in the nutritional choices of Jews and thus the possibility of providing kosher food is an important parameter in the selection of a tourist destination. Further investigation is proposed, in order to collect more information about the choices, desires and needs of Jewish tourists, as well as tourists of other religions (eg Muslims) on the one hand, and in order to be able to determine the extent to which they affect the tourist choices on the other.

Keywords: alimentation, religion, tourism, Kosher, Jewish

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Playful Pilgrims in Macao – Secular Ritual Tourism / Pilgrimage to Casinos in Macao

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As societies have become complex and individualistic, with highly differentiated belief systems and relations, the traditional academic field of religious tourism and pilgrimage has increasingly incorporated secular religious practices into their discussions, with American anthropologist, Alexander Moore (1980), for example, arguing that playful pilgrimage is appropriate to secular, technologized societies. This exploratory paper argues, that in Macao, a Special Administrative Regions of the People's Republic of China, mainland Chinese and Hong Kong gambler-visitors (who make-up 95% of the visitor market) can be seen as playful pilgrims entering bounded ritual space. While casinos, at least in America, are technologically developed, scientifically managed and commercially informed; their design templates made up of intricate mazes created to create interconnected pathways for inward, introspective focus, we argue that in Macau, the pilgrimage concept has largely been appropriated by commercial, secular to make to ensure the experience is culturally coded for collective activities

This exploratory study using participant observation over six months at three leading casinos in Macao, argues that the casino's draws pilgrims from around China and Hong Kong, with casinos in Macao exposing the pilgrims to exposure to novel, but cultural significant sights, sounds, tastes and smells to ensure their playful pilgrimage consisting of liminoid behavior, is stripped but not free from the liminal context. The Asia based casino groups in Macao have paid close adherence to 'feng-shui' principles (wind and water), which were traditionally associated with siting graves and houses, and used 'Geomancy', which links the natural world to the supernatural world, by connecting the supernatural power of animatism with animated spirits. They have also broken many of the 'scientific rules' in the casino-design playbook by rejecting intricate mazes for open, straight lines, largely eliminating slot machines for the mass playing of baccarat and adding lucky charms, symbols and evoking myths. Casinos have understood how Chinese visitors gain agency through become transformed or empowered through these traditional beliefs they take on when entering Macao. From encouraging myths (refraining from sex before gambling, avoiding rooms with unlucky numbers, making offerings); and facilitating ritual acts (booking into a lucky room, making offerings), and encourage ritual behaviors (encouraging visits to 'lucky' shrines built inside the casino), this exploratory paper argues that these secular-religious tourists can be seen as entering bounded ritual space. This study will contribute to extending the discussions about secular-pilgrimage and rituals in religious tourism and argue that pilgrimages today are profoundly different from their ancient predecessors, while pilgrims, while playful, take on serious dimensions when rituals are realized in Macao's casinos.

Keywords: Secular pilgrimage, Macao, individualism, China, Postmodern, Religious Practices, Ritual, Playful Pilgrims

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Religious Tourism Activities of Travel Agencies in Greece: Based on findings of field survey of the Synodical Office for Pilgrimage Tours of the Holy Synod of the Church of Greece]

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Religious tourism is a significant and rapidly growing segment within the tourism industry. It is sometimes referred to as faith tourism, faith-based travel, Christian travel, Muslim travel, or any other religious denomination linked with the words ‘travel’ or ‘tourism’⁴. However, regardless of the name, and regardless of the direct the inference is that this is a form of tourism that is driven by a given faith, in reality, it is just another form of special interest tourism, driven by the interest to worship in, visit at, participate or just attend at religious sites and monuments, celebrations, or expressions of pilgrimage to Holy Relics, Miraculous Icons, or Faith related localities.

Statistics for religious tourism activities are not kept as a separate item of the Statistical Service in Greece, the normal items are the number of visitors and the means of entry into the country, the originating country of the visitors, the type of accommodation, and in some cases the expenditures associated with the trip.

Additionally, MINTEL Report⁵ points out that another common problem with the measurement of religious tourism relates to the inconsistent definition of the segment. Many statistics quoted by destinations and appearing in publications do not clearly identify whether they include only international religious tourists (i.e. those travelling from one country to another) or domestic religious tourists (i.e. those travelling to destinations within the same country in which they live) also. This probably generates the greatest misunderstandings when attempting to measure the volume and value of the sector.

The Church is an official institution in Greece, and as such it has entered into a formal Protocol of Collaboration with the Ministry of Tourism, which delineates a variety of actions for the promotion of pilgrimage tours and all forms of religious tourism, the implementation being effected through the Synodical Office for Pilgrimage Tours and Development of Religious Tourism, of the Holy Synod of the Church of Greece.

The author, through his collaboration with the Synodical Office, acted as the scientific coordinator of a questionnaire research among travel agencies in Greece, initiated by the Church, targeted to obtain general information as to the activities of “religious tourism” and mainly the process by which these activities are carried on. The questionnaire was sent to travel agencies in general, but was more specifically targeted to those interested to develop a collaboration with the Synodical Office and to participate in its activities and promotional events, and as such, did not interest and was not answered by the “dis-interested” ones.

The paper presents the main results of this research, the procedures usually followed and the market of these “religious tourism activities”, where the travel agencies were acting both as facilitators for the “religious – pilgrimage trip” or as facilitator for incoming groups of tourists.

The paper also reviews and assesses recommendations submitted by the travel agencies, as to the actions and interventions recommended to the Church Authorities, for the purpose of promoting religious tourism activities in Greece.

The final assessment is that, while the particular research did provide some initial understanding in the activity of religious tourism in Greece, it is obvious that more research and specifically targeted research, is needed, in order to really understand this very interesting and important tourist market segment.

KEYWORDS: religious tourism research, Greece, travel agencies, faith tourism market, statistics,

Selected Readings:

⁴ MINTEL Religious Tourism Report - February 2012

⁵ MINTEL Religious Tourism Report - February 2012

Doing tourism and tourism training in occupied Palestine.

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Bethlehem University has since its foundation in 1973 offered training programmes in tourism and hospitality management through its Institute of Hotel Management and Tourism. It has been Palestine's pre-eminent provider of graduate and post graduate studies in the field.

The fortunes of this training have changed along with the troubled political and social reality of Palestine itself. Despite these sometimes almost intractable difficulties, with the acquisition of a major new site atop one of the city's hills, Bethlehem University is poised to implement a significant increase in its provision of such training, with a new raft of vocational training courses offered across Palestine. This, along with the introduction of Palestine's first hotel classification system in 2013, is set to significantly improve Palestine's tourism services.

Planning in an occupied country presents unique challenges as does undertaking touring and pilgrimage there. Catering for pilgrims and travellers is no less a challenge in today's complex Palestine as at any time in its long history. Chris will talk about these challenges - both for Palestine and for Bethlehem University and for today's visitors to Palestine.

Key words:

Selected Readings:

Session H

Manifestation of Religious Identity: Pilgrimage to the Indulgence Feasts in Lithuania

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The paper deals with the manifestation of religious identity during the pilgrimage to the indulgence feasts. The analysis of group pilgrimages shows similarities in the manifestation of religious identity and the devotional practices performed at the sacred place.

The manifestation of religious identity has different forms and rituals, constitutes different models of the specific behaviour (Liutikas, 2012). Certain rituals such as walking on foot to the destination place, participating at the Holy Mass, performing religious practices in receiving indulgence, communicating with friends and relatives, purchasing sweets, religious souvenirs and other things in the temporary market place are typical for indulgence feasts.

The dates of indulgence feasts motivate for pilgrimage journeys. The main pilgrimage dates to the Lithuanian sacred places are well known. Pilgrims come even from remote parishes to various indulgence feasts in different churches. During the journey pilgrims perform other religious practices such as praying, singing hymns, carrying cross, kissing the relics, etc. In general, we can group all devotional rituals performed during the pilgrimage and at the destination place into several groups: 1) Internal (spiritual); 2) Oral (prayers, readings, singings, etc.); 3) Physical without artificial elements (kneeling, walking on the knees, praying with the raised hands, etc.); 3) Using artificial items (playing music instruments, lighting the candles, etc.).

The mass event such as indulgence feast is also local feast for community and social feast. During the indulgence feast some social practices such as donation to beggars, visiting and communication with friends and relatives are also important (Liutikas, 2009). Pilgrims have to withstand the secular challengers, to forget secular rhythm of time spent everyday, and not to brake down sustainable and spiritual atmosphere of the indulgence feasts by amusements and consumption.

History of the pilgrimage journeys relates with indulgence feasts in Lithuania (Mardosa, 2006). During the different centuries the indulgence feasts was the social sanctioned reason for travelling. Today, the internal motives of pilgrims are very different, but the indulgence feasts still remain the pull factor for the decision to make pilgrimage.

Key words: religious identity, pilgrimage to the indulgence feasts in Lithuania, devotional practices and rituals, pilgrims' motivation.

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Constructing identity through pilgrimage: The case of the hijrā of South Asia

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The primary objective of this paper is to show that pilgrimage plays a crucial role in structuring identity of individuals and, particularly, that of hijrā. This research is based on anthropological field observations and semi-directed interviews conducted in some Indian pilgrimage locations.

Hijrā are a marginalised “transgender” community in South Asia, in India but also in Pakistan, Bangladesh and Nepal. They are usually defined in terms of sexuality and gender, either as neither men nor women, or as members of a “third gender”. In order to achieve this objective, we will first need to clearly define the concepts at stake here. Pilgrimage will be approached as a rite (Turner, 1974), a ritual, and, as such, as enabling actors to reiterate, to stage the myth that gives meaning it meaning (Ménard, 2007; Boisvert, 2000). Hijrā identity will be defined in terms of elements that extend far beyond gendered or sexual categories (Reddy, 2005) in order to come to the conclusion that religion plays a crucial part in their individual and collective identity. We will then proceed to focus on pilgrimage and, more particularly, on how pilgrimage is a mean for constructing hijrā individual and collective identities. By focussing on foundation myths of specific places of pilgrimage – such as Yellamā Mandir (Karnataka), Bahucharā Mātā (Gujarat) and Koovagam (Tamil Nadu) – it will become evident that pilgrimage to these locations contributes to strengthen individual and collective identities of various hijrā “houses” (*gharaṇa*).

Conclusions that we have arrived at regarding hijrā’s identity will be extended to a more broader context, that of all pilgrims of various faiths and allegiances.

Keywords: Pilgrimage, identity, transgender, Hijrā

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Sacred landscape and its influence on the tourism space development in the region (based on the example of West Pomerania region (NW Poland)).

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Formed through the centuries, cultural landscape of the region includes not only the material realm in the form of numerous historical buildings, monuments and other evidences of local society's development, but also significant immaterial realm, which manifests itself in the form of spiritual heritage, faith, tradition, customs and language. Interesting, often unique in terms of religious and historical point of view, religious buildings, as well as traditional pilgrimage routes and local shrines are now undeniable qualities, shaping the touristic space of the region. The study of the tourism movement and a detailed valuation analysis of sacred objects showed that the wide ranging cultural tourism (with the significant participation of religious tourism) is a great alternative to still popular, although in many places it is already too saturated, leisure tourism. The historical values and a multitude of interesting, often unique objects with proper promotional activity may contribute to the tourist interest of places that often have been overlooked.

The main aim of this article is to show the spatial diversity of the phenomenon of religious tourism and valuation of the landscape in terms of its usefulness as an area of cultural tourism in the region, so far perceived through the prism of seaside leisure tourism. Valuation of facilities and pilgrim routes by way of grading point while enhancing statistical information on tourism, led to create an image (a map) of the spatial diversity of the religious tourism phenomenon and its juxtaposition with other forms of tourism in the region. Thanks to this type of observations, in the future it will be possible to create a model showing the possibilities of alternative forms of tourism (including religious and cultural tourism) to formulate the touristic space. This, for example, will allow to eliminate the problems associated with the seasonality of coastal and leisure tourism, offering a new, often overlooked spaces of interest in the region.

Key words: religious tourism, pilgrimage, touristic space, valuation, Poland

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Pilgrimage to Imamzadehs and Magbarahs: The case of studies of Sheikh Safi al-Din, Awn ibn-Ali, and Seyed Bahlul

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In the first four centuries of Islam in Iran, Mosques were arguably the only sacred places for Iranian Muslims to pray. It was only after the invasion of the Mongolians and the resulting expansion of Shi'ism and Sufism throughout the country that the tombs of some sacred figures became shrines and important sites for pilgrims. Examples of these include the shrines of *Hazrat-e Ma'asoumeh* and *Imam Reza*. The shrines consisted of a collection of luxurious buildings and on some occasions contained libraries, cemeteries, seminaries, restaurants and *karvan-saras* (accommodation) within the compound (*Ha'ram*). Other tombs were developed to a smaller scale and are generally called *Magbarahs*. However, if they were believed to belong to the descendants of twelve Imams, they were also called *Imamzadehs* (the offspring of the Imams). The tombs of spiritual Sufi figures can also be called *Magbarahs*, but can also be more specifically referred to as *Boga'as*. However, the term *Magbarah* is not only associated with religious or spiritual figures, tombs of important poets or political figures also take this name. *Magbarahs*, whether they are associated with 'religious' or 'non-religious' figures, are scattered throughout the country. However, unlike the latter, 'religious' *Magbarahs* attract a great number of pilgrims, mainly from rural areas.

Although Imams' shrines are considered more important than *Magbarahs*, the number of visits made to the latter are perhaps more frequent due to their accessibility and therefore low cost. Having said this, *Magbarahs* are less populated than Imams' shrines. Nevertheless, the rituals that take place around *Magbarahs* are more or less similar to those conducted in the Imams' shrines, though they are often found to be less spiritual. Rituals include recitation of prayers provided or approved by the 'religious' authorities, the circling of the tomb at least three times, and the sacrifice of animals to the tomb. In performing these rituals, pilgrims hope that their wishes ('*nazr*') are accepted by Allah via a connection mediated by the spirit of Imam, *Imamzadeh* or spiritual Sufi figures. However, unlike the pilgrims of the Imams' shrines, pilgrims of *Magbarahs* are not familiar with the identity of the figures buried in these sacred sites – they just perform the rituals. In other words, unlike the Imams' shrines, identity is less important and more emphasis is placed on the rituals.

This project aims to understand and identify the meaning of 'religion' (and of course 'non-religion') attached to *Magbarahs* and their material culture as well as the changes through which they have gone across time and space. To do so, it will conduct three case studies on the *Boga'a* of Sheikh Safi al-Din in Ardabil, *Magbara* of Awn ibn-Ali in Tabriz, and *Imamzadeh* Seyed Bahlul in Khoy, all situated in North West Iran.

It will be interesting to analyse these so-called 'religious' *Magbarahs*, whilst having an eye on 'non-religious' *Magbarahs*, which are the burial ground of Sultans, such as *Shanb-e Ghazan* in Tabriz and *Sultanieh* in Zanjan, again situated in North West Iran. This project will be informed theoretically by a Social Constructionist approach and methodologically by content analysis of texts, semi-structured interviews and participant observation as well as architectural analysis.

Key Words: social constructionism, religion, pilgrimage

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Session J

Experiencing Buddhism/Tourism in India: Empirical Data from the Field and Observations from Sociological Theory

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Religion and tourism in the global society have both developed into specialized and differentiated social domains with their own functional properties. Conceptualizing religion (Beyer 2006) and tourism (Farías 2008) as “function-systems” (Luhmann 2012) provides conditions for in-depth sociological observations of phenomena that manifest at the “interfaces between religion and tourism” (Stausberg 2011). This approach moves away from a classical analysis that looks at “people” (religious and/or tourist) in terms of “identity” and “motivation.” A shift towards a constructivist perspective allows, on the one hand, for a fine account of the manners in which tourist attractions are performed as being experienced (religiously and/or touristically). On the other hand, it provides a methodology for the study of social processes that contribute to shape potential destinations into much sought-after attractions.

This paper examines the manners in which Westerners who travel in India construct both the "traveller" and the "religious/Buddhist" identities, and whether they perform tourism and religion on this identity basis. An ethnographic research was conducted in India from December 2009 to June 2010. By means of an empirical approach and a qualitative analysis, the methodology provides data about how travelers from the international informal sector distinguish themselves on the basis of self-understandings which are contrasted with understandings of, or expectations about “others.” The main argument is that religious/tourist experience of Indian attractions and the legitimization thereof are thus woven into a social communication that thematizes the performance of mobility and place as both religious and touristic, in spite of self-declared identities. The travellers' communication which happens at the interfaces between religion and tourism reproduces programs which serves to direct further religious and tourist communication. Neither “religious tourist” nor “tourist pilgrim,” contemporary travellers dwell betwixt and between in a world of indefinite potentialities.

Keywords: Buddhism, tourism, globalization, sociology, India

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The Tourist but not the Pilgrim: the nature of meditation among non-Buddhist Americans

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There is an increasing interest in eastern philosophical activities like meditation, yoga, and traveling to Buddhist sites among non-religious North Americans. In a study of non-Buddhists visiting a Buddhist temple in Los Angeles, California in 2007 using surveys, I found that people visited a temple because of “intellectual” and “stimulus-avoidance” motivations. As part of a doctoral research journey, a better understanding of the phenomenon of non-Buddhist Americans engaging and practicing meditation was sought. Thus, I conducted a study exploring why non-Buddhist Americans engage in meditation and visit temples repeatedly. Using participant observation and in-depth interviews (N = 16) in a northeastern town in the United States in spring 2011, the study indicated that the primary outcomes of meditation were stress reduction and emotion management.

Most participants noted that the meditation helped clear their minds, aided relaxation, and helped them slow down. They also reported that they became more positive, more content, happier, and healthier, when they practiced meditation regularly. Findings relating to the outcomes of meditation were found to be important in the American context, because of the immediate, social, political and economic need for effective and cost-reducing health and wellbeing interventions to replace or augment existing methods, as stress and anxiety take an increasing toll on people's health.

Additionally, several participants in the study noted that they regularly traveled to India, Taiwan, California and Colorado to practice with meditation teachers. They felt inspired by these teachers, and sought to be reminded of the importance of meditation through travel and practicing meditation with specific teachers. This study shows that non-religious individuals get involved in a kind of spiritual activity with practical purposes (i.e., stress and emotion management) for a long time. The study also demonstrates that non-religious “tourists” can be as serious as pilgrims, who pursue more religious experiences and fulfillment (i.e., Buddhist pilgrims). Therefore, this study adds insight to the ongoing discussions about *tourists* and *pilgrims* in the religious tourism literature.

Key words: tourism, pilgrimage, secular, meditation, Buddhism, ritual, spirituality, health

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Pilgrimages To Hungarian Places of Worship in Fatima

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In the Sanctuary of Fatima and its surroundings, many places of worship were commissioned by the exiled Hungarian people, mainly during the last 50' and the 60' decades of the 20th century, due to the religious period that Hungary was living (Comunism) and the Hungarians became a reference in the development of the Sanctuary and its surroundings.

Those Hungarian commissioned places of worship, such as the St. Stefan's Chapel, the Way of the Cross, among others, became some of the most visited by pilgrims and tourists who came to Fatima from all over the world.

It is also known the huge importance of the Hungarian Rev. Kondor in the process of beatification of the Shepherds of Fatima.

With this presentation we aim to demonstrate the huge link between Hungary and the Sanctuary of Fatima and how people nowadays experience their pilgrimages to those Hungarian places in Fatima.

The methodology used to write the paper was very diversified: visits to the sanctuary in order to know the different places of worship, literature review about pilgrimages and Fatima, consulting historical sources and the Sanctuary offices to obtain information about the monuments and places of worship built by the Hungarians in Fatima, interviews with several Sanctuary offices heads to achieve knowledge about the importance of the Hungarian Rev. Kondor in Fatima, consulting several statistics of the Sanctuary about the incoming of Hungarian Pilgrimages to Fatima in the last decades (mainly after the fall of Berlin Wall), different statistics about diversified foreign countries pilgrimages to the Hungarian places in Fatima, and participative observation of pilgrims who visit the Hungarian places of pilgrimage in Fatima.

We analyse the different sources and made the interpretation of them with the goal of identifying the incidence of the pilgrimages (Hungarians and from other countries), their models and characteristics. After that, we had opportunity to discuss our findings and results with different offices' heads of Fatima Sanctuary.

Key Words: Fatima, Pilgrimage, Hungarian places of worship

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Visitors Perception of Religious Tourism in the Sultanate of Oman

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This paper presents and analyses the religious tourism potential of the Sultanate of Oman from the point of view of its visitors: tourists visiting Oman. Oman has recently started to promote its tourism attractions and heritage focusing on a couple of iconic sites and symbols. The Ministry of Tourism has developed a clear strategy supported by private and governmental companies in order to market the destination as well as attract tourists. Oman has a significant tourism potential to exploit and can rely on its natural landscape, cultural traditions and high market facilities to offer a unique tourism experience in the Middle East; a region that lost a great deal of its essence and authenticity in a craze of modernity and mega building projects. However, within this new tourism strategy, religious tourism does not seem to have a huge importance at the moment, even though Oman has many religious sites of significant importance as well as religious attractions. Consequently, this paper aims to present Oman's religious tourism potential as well as understanding Oman's visitors' awareness of its religious sites and attractions and defining their interest in such experience. Within this context, secondary data was utilized in combination with a semi-structured questionnaire to compile and analyze the required information from visitors. The results show that visitors are interested in religious tourism experiences and Oman's religious sites and attractions but that they are not aware of what is available for them to discover and how it related to their personal view of religious tourism principally due to a lack of information and advertisement.

Keywords: Oman, religious tourism, visitors.

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“Between Hungary and the Iberian Peninsula - Saint Elisabeth of Hungary and Thuringia and Saint Isabel de Portugal: a religious and cultural itinerary”

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Elisabeth of Hungary (1207-1231), queen of Thuringia, and Isabel (Elisabeth) of Aragon (1271-1336), queen of Portugal, were two queens which became famous due to their familiar and religious way of living. They are linked by the deep faith they felt, the Religious Order they followed (Saint Francis), the humble life and civil service they lent to poor and sick people.

They are also related by the royal blood of the Hungarian Árpád`s House, because Saint Isabel of Portugal was the great-niece of Elisabeth of Hungary. They are equally linked by the miracle than, between others, made them immortal: “the miracle of the roses”.

With this paper, after making a brief biographical approach of these entities, we aim to draw a religious and cultural itinerary which can link Hungary, Spain and Portugal, due to the great devotion to Saint Isabel which lasts, after seven hundred years, in Portugal. This religiosity is present, between other events, in the great Elizabethan`s celebrations in the city of Coimbra.

Our methodology makes recourse to historical and geographical sources, to Art, to Literature, to internet, as well as other sources necessary to attaining the objectives of this paper.

Based upon the documental research undertaken, the material resulting was subject to analysis in order to cross-reference evidence from various different sources as, in accordance with Yin (2005), the purpose of documental research is to enhance the evidence and the sources encountered. Within this framework, the documents collected were subject to analysis and interpretation with the objective of identifying their incidence, occurrence, content and characteristics as well as their mutual links and bonds.

Key words: Saint Queens, pilgrimage, Hungary, Iberian Peninsula.

Session K

Our Service to Visitors Delivered Simply and At Low Cost; the Case Study of Derby Cathedral

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This research acknowledges the customer-relationship management achievements of a Cathedral located in the Midlands of England at Derby. In conjunction with the clergy and volunteers, the researcher identifies, through visitor data capture and analysis of a customer satisfaction survey and interviews with key stakeholders, that highly satisfied visitors are repeat visitors and have every intention to inform friends and relatives about their positive experience.

Using a recognised expectations and perceptions approach driven by the service quality model (SERVQUAL) and elaborated by literature, the researcher offers six key components of the exceptional service and experience model that delivers to Cathedral management a programme to maintain and review customer satisfaction (Bitner et al, 2010; Atilgan et al, 2003; Williams et al, 2000).

The exceptional service and experience model is derived from an analysis of data from visitor surveys conducted by the Cathedral's volunteer greeters and guides over the course of a year. In addition to delivering outcomes on the importance attached to expected and perceived service quality attributes, the report concludes by suggesting factors to help maintain a low-cost strategy for sites of pilgrimage and worship that inform future management.

As a result of the volunteers and visitor strategy, this Cathedral benefits from delivering a low cost visitor-friendly invitation, welcome and experience and is able to use core human resources to support the mission and share faith and identity in a continuously refreshed manner. Recommendations for marketing the Cathedral, for managing and inspiring volunteers and for recruitment of volunteers and customer-relationship management are offered.

Key words: pilgrimage, service quality, cathedral, visitor, experience, volunteers.

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Balancing the Spiritual and the Commercial Values in the Religious Tourism Experience – an exploration of four religious tourism sites in Hungary.

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Religious Tourism offers depend on a range of tourism products and services based on a spiritual value from the site and sense of space for a range of visitors arriving to the destinations with a variety of religious and cultural motivations (Vukonic, 1998).

Our observations on the factors involved in the development and maintenance of religious tourism products suggest that the successful selling of these offers may require a business or a commercial approach to the religious and pilgrimage markets (Stănciulescu and Țîrca, 2010).

The current study extends the research framework developed as part of the RECULTIVATUR project (Clarke, 2013) to explore how commercial values have to be negotiated within religious settings.

The research aims to explore how the religious and spiritual values of locations can be used for tourism purposes to move towards the maximisation of income from the products and services offered on particular sites without diminishing or destroying the core religiosity of the sites.

The four sites selected here were chosen because of their geographical proximity to one another and to the University. We include the Abbey at Tihany on Lake Balaton, the Szaleszianum in Veszprém, the Abbey Visitors Centre in Zirc and the World Heritage Site Archabbey at Pannonhalma. We will argue that these sites are also worth examination because they present various aspects of good practice and may even be able to claim to contribute to best practices (Clarke and Raffay, 2013a and 2013b) in bringing the various services together to enhance the visitors' experiences to these religious sites.

Key words:

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Entrepreneurship in Religious Tourism: A Case Study of the Management Strategy of Islamic Tour Operators

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Background of Research: In recent years, many “Islamic tour operators” have established in the Islamic world, and gained tremendous popularity among Muslims. These companies are typically known as *hamla*, *qāfila*, *kārwān*, or Muslim travel agency, and they earn profits from organizing, selling, and operating religious tours to their customers. Religious tours range from pilgrimages to Mecca (*hajj* and *umra*), religious visits to holy sites (*ziyāra*), to travels based on Islamic values, all of which fall under the realm of what is called “Islamic tourism” or “Islamic travels.” The operators have played a central role in the expansion of religious tourism in the Islamic world, as they make their own business networks with related stakeholders like religious sites, religious figures and organization as well as hotels, transportations and other related tourism companies.

As Keran Shinde notes in the case of India and Hinduism, therefore, Islamic tour operators serve as “religious entrepreneurs” who engage in religious activities that shape the “inner experience” of each visitor; they direct financial and physical resources in new ways and create new economic combinations by introducing products, thus opening new markets and reorganizing the industry [Shinde 2010]. However, these companies have not been the subjects of previous analysis. Their strategic management and actual business conditions are not sufficiently clarified.

Aims and Objectives: This paper explores the strategic management of Islamic tour operators through qualitative approach. Management strategy, which includes the missions, visions, values, and services of firms and their managers are specially examined by showing some typical cases in the field.

Methodology: The paper bases on field research and interviews of Islamic tour operators in Mumbai, India in March 2014. The managers of Islamic tour operators are specially examined in the paper.

Key findings and Conclusion: The study shows that the strategic management of Islamic tour operators is based on manager’s individual Islamic beliefs as well as social success and prestige in its community. Its entrepreneurship create business networks that are based on service consumption and that facilitate the flow of funds to sustain further social commitment as well as religious commitment of their customers and to develop this tourism sector. The entrepreneurs begin to engage in social activities and community solidarity, and play an important role in the community by producing services in their managements. As entrepreneurship in religious tourism develops, its consumers gain a more social and religious commitment by consuming the tours and services.

Therefore, the entrepreneurship of Islamic tour operators facilitates Islamic activities, thoughts, lifestyles, and solidarity in our contemporary consuming society.

Key words: Religious Entrepreneurship, Islamic Tour Operator, Management Strategy, India

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“Pilgrimage, a product like another one ?”

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Following Stark and Finke’s (2000) theory, our assumption would be to consider a religious economy approach and look at pilgrimage as an economic product.

If we then use a marketing analysis, a pilgrimage could be analyzed as a specific product, with the 4Ps of marketing from Philip Kotler (1957) , management teacher.

According to Kotler et al (2012) “marketing is human activity directed at satisfying needs and wants through exchange process”. They defined the “marketing mix”, that is made of the four P (Price, Product, Place, Promotion). In this sense, we can analyse a pilgrimage like a business man, using marketing tools, to better understand what is at stake, and what are the needs of pilgrims.

However, by confronting this with Arnold Van Gennep’s approach (1960), we then may point out in what pilgrimage is not really a product like another one. Arnold Van Gennep (1873-1957), a French anthropologist, defined in his book (1960) “Rites of passages”, different stages of human ritual. Especially, he created the concept of “liminality” (from the latin word “limen”, meaning a threshold), which is the quality of ambiguity or disorientation that occurs in the middle stage of rituals.

Victor Turner, a British anthropologist (1920-1983) had taken up and broadened this concept in his books (1967, 1969) allowing us to study pilgrimage with an anthropological and process approach, where three main stages (separation, liminality, reintegration) are defined and explained.

Deeply anchored in human soul, pilgrimage is certainly one of the main components of human being. By confronting a business way of looking at pilgrimage, and exploring an anthropologic way, we will try to answer the question of the nature of pilgrimage.

Key words: pilgrimage, service quality, cathedral, visitor, experience, volunteers.

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Analysing pilgrimage sites: are they ready for challenged consumers?

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Religious tourism areas and especially pilgrimage sites are places mainly devoted to prayers. In some shrines the number of people with disabilities visiting those sites becomes a significant percentage of visitors. People with disabilities represent approximately 10% of the total population of the European Union, and the combination of leisure and tourism is nowadays a reality for this challenged population.

In this regard appears the concept of Tourism for all or universal tourism, which is a form of tourism that involves collaborative processes between different agents and that allows people with limited conditions of access (including different dimensions of access, such as: mobility, vision, hearing, or knowledge) operate independently and under conditions of equality and dignity through tourism products, services and environments of universal design (Darcy and Buhalis, 2010).

There are no previous studies on how to plan and manage pilgrimage sites in order to provide the proper conditions of access to challenged consumers. To cover this gap this paper considers the accessibility criteria that religious tourism sites needs to have into consideration to provide a pleasant experience to their disabled consumers.

Furthermore, a set of accessibility requirements based on those criteria will be developed with the aim of creating a tool-kit to analyse real destinations. Finally a pre-test with some pilgrimage sites will be presented in order to test the methodology proposed.

Keywords: accessibility, religious tourism, universal tourism, disabled

Selected Readings: