

Budapest Business School
College of Commerce, Catering and Tourism
Tourism and Hotel Management

Spirituality as a hidden tourist attraction

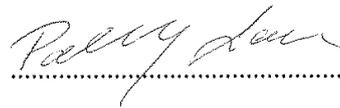
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2015

DECLARATION

I declare that the dissertation hereby submitted in partial fulfillment of the requirements for the degree of Bachelor of Arts in Tourism and Hotel Management at the Budapest Business School has not previously been submitted by me for a degree at this or any other institution. This thesis and the work presented in it are my own and have been generated by me as the result of my own original research; it is my work in design and in execution, and that all material contained therein has been duly acknowledged. I understand that my thesis may be made available to the public.

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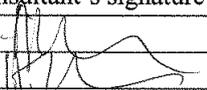
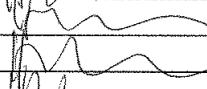
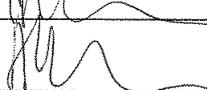
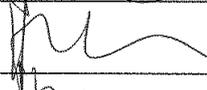
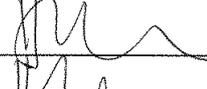
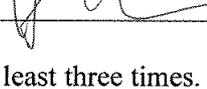
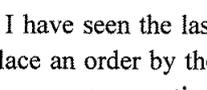

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Budapest Business School
 Commerce, Catering and Tourism Faculty
 Bachelor Tourism and Hotel Management in English

Dissertation Consultation Progress Report

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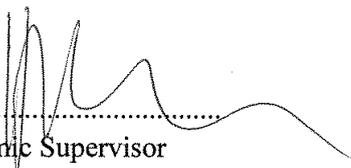
Title of Dissertation: *Spirituality as a hidden tourist attraction*

	Date	Topic of the consultation	Consultant's signature
		Three mandatory verifications	
1.	<i>16 May 2014</i>	Proposal Report, D-365	
2.	<i>10 February 2015</i>	Fifty percent preparedness, D-60	
3.	<i>27 March 2015</i>	Ninety percent preparedness, D-15	
		Expected consultations minimum 3	
1	<i>7 October 2014</i>	Discussion about the topic	
2	<i>20 November 2014</i>	Structure of Dissertation	
3	<i>26 November 2014</i>	Literature Review	
4	<i>1 February 2015</i>	Research methodology	
5	<i>18 March 2015</i>	Evaluating the research results	

Statement certifies that the student appeared in the consultations at least three times. I certify that the student has kept the five compulsory times. I certify that I have seen the last version of the dissertation - by definition not be the final, you want to place an order by the student - even the version of the proposed minor changes do not take into account a meeting dissertation imposed on the form and content requirements.

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Budapest 2015. 04. 24


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INTRODUCTION

In our modern world the travelers are more experienced than before. With the help of the internet they could easily reach the necessary information or they could organize their holiday on their own. These changes transformed the traveling habits of the people as well as their preferences and the process of decision-making. Those who turn to professionals have extremely high expectations related to the quality of their trip. To gain satisfied and loyal customers we have to fulfill both their conscious and unconscious needs while we are providing added values.

According to the present situation we have enormous data about how to satisfy the conscious needs of the travelers. Many surveys and questionnaires are dealing with the research of the preferred locations, accommodation types, catering facilities and programs of the tourists.

In my research I would like to concentrate on the analysis of unconscious tourist motives. We have an overall knowledge about those tourist motivations which determines their decision-making by choosing their holiday. At the end of the journey they would like to be relaxed and happy.

By the time the world tendencies show that there is an increasing need to learn something new by traveling. Many people would like to experience the local culture more by improving their personal skills. Self-development is a key issue in the modern societies and traveling is a perfect way to realize a higher state of self-actualization. By the end of their holiday, travelers could feel that they became richer than before and this could be a relevant factor by selecting the next travel product.

Religion and spirituality are immaterial aspects which are highly influencing the decision-making of the people. Most of the statistical data is referring to those groups of travelers who are seeking for religion and spirituality related destinations consciously. There is an increasing demand on religious tours, visiting sacred places or taking part on pilgrimages.

In my thesis I would like to analyze those travel products which are specialized on cultural travelers. These people are less conscious about their religious or spiritual interest. They only know that they would like to visit interesting destinations and if through travelling they can experience something different that would appear as an added value for them.

I was investigating first on the research of this topic on 1st November 2013 as a study was prepared for the Scientific Student Conference. Some results of the research are appearing as elements of the dissertation.

First of all I chose content analyses as the main research method to identify how strongly are present on the cultural market the spirituality and religion related travel products.

In the first part of my research I was analyzing the content of those expressions which are related to this topic. After finding out the most successful spiritual and religious destinations I could group these phenomena. As the outcome of this research I could set up twelve categories which show why these places are so successful. I could also present what are the hidden motivations of those people who are taking part on cultural trips with high content of spirituality.

After receiving information about the most commonly used spiritual and religious attractions offered in the cultural packages of travel companies I started to compare this data with the conscious motivations of Hungarian travelers. In the second part of my research I carried out an online survey to test how spiritual and religious elements are combined into the traveling habits of the researched group. In the motivation research I used random sampling as the method of data collection. By creating the questionnaire I used both quantitative and qualitative strategies and in the selection of the questions I was concentrating on those specific categories what I received as the result of the content analysis. Through this process the relationship between demand and supply on the outbound cultural tourism market can be analyzed.

At the third part of my primary research I was analyzing how Hungary and Budapest are utilizing spiritual and religious travel products as parts of their cultural offers abroad. (Spain, Germany, United Kingdom).

Based on the research carried out on the outbound cultural tourism market we can have an overview about how Hungary and Budapest should improve to attract a higher proportion of travelers with hidden spiritual and religious needs.

To highlight the benefits of my research I collected some already existing tourist products of the country which could help the Hungarian market to develop this field and create higher profit by combining the spiritual elements into the already existing cultural offers.

I. OVERVIEW ON THE RELIGIOUS AND SPIRITUAL WORLD

To understand the difference between spirituality and religion the definition of the two expressions is needed. It is much easier to define religion, because it is a basic concept routing back to the ancient times while spirituality is a boarder belief what have many fields and infinite explanations.

The research of spirituality is more complicated as it is behind the human perception and consciousness. Most of the people are not aware of their own spiritual interest or need. They believe that they are not really interested about esoteric beliefs and explanations while when they experience something intangible and indefinable they become excited too.

1.1 The definition of religion

“Religion is the belief in and worship of superhuman controlling power especially a personal God or gods.” (Oxford Dictionaries, 2013)

“Religion is an organized collection of beliefs, cultural systems and word views that relate humanity to an order existence.” (Geertz, 1973)

The interpretation of these two definitions is that the meaning of religious thinking is to create a contact with higher sense and through practices the believers could communicate with their god in a way. Most of the religions are connected with ethical, moral and social rules. Usually there is a sacred story which contains the basic guidelines of the religion. To make the faith more tangible there are saint figures, places and activities what helps the people to imagine God. Next to the inside belief in many religions it is a must to participate on events, rituals or commemorations.

Today there are approximately 4200 religions in the world and the most popular are Christianity, Islam, Hinduism and Buddhism.

According to a survey made in 2012 59% of the world's population is religious however there are huge differences among the frequency of religious worships or the depth of the inner belief. 13% of the world's population is atheist which means that

they deny the existence of God. (It does not mean that they deny all forms of spirituality too) (WIN-Gallup International, 2012)

There are also many people who are not able to believe in one God unconditionally so they follow multiple religious principles. There is a phenomenon called syncretism which is the combining of various beliefs while affiliate the practices of different schools. In our case it basically deals with the comparison of different religions and it analyzing the unity and common characteristics of the different and sometimes contradictory religious beliefs. Syncretism has great importance in art and culture too.

According to Edward Burnett Tylor the belief in spiritual beings exists in all known societies. This means that through the history a kind of religious attitude was influencing the peoples mind and decision making. It had an effect on ethnographical variation, the lifestyle of the people, architecture and technological development. Most of the religions are setting up behavioral rules and expectations which could embody in worships or sacrifices depending on the interpretation of the religious law.

On the other hand there are different discussions about the role of a religion influencing the people's lives. The modern approach of religiousness put into focus the personal feelings and emotions toward God while in the past some religions like Christianity in Europe were acting as a social and political system what should be followed by the "believers". There were also strict hierarchical levels where some people could create outstanding career while at other ages meaning of the church was really the pureness and kindness. We can see that in both concepts the Church had useful role as the members of the church were dealing with education or the healing of the people. The ritual practices gave a frame to people's lives and it gave explanation for meaning of life or difficult natural phenomena.

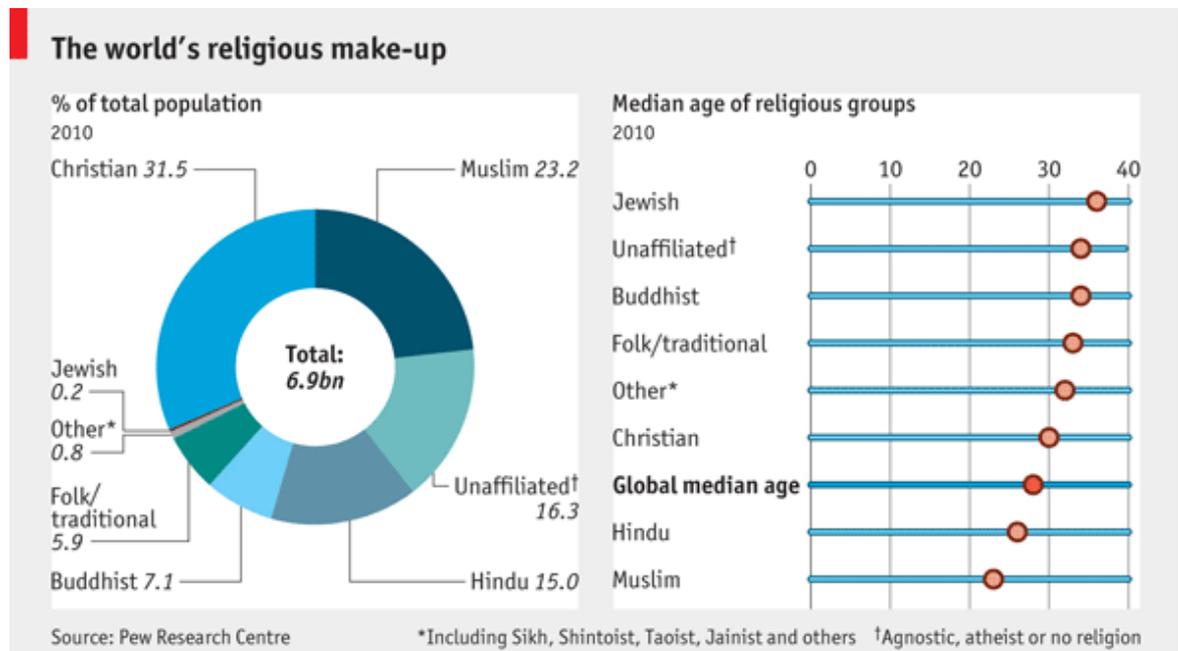
Balagangadhara explained in the Age of Enlightenment that the expression of spirituality as the idea of Christianity was supplanted by the conception of 'religion' as a worldwide practice. (Balagangadhara, 1994)

Before this, 'Christianity' was meant under the word of religion while the non-European cultures did not mean the same under that term. For example the

Japanese interpret 'religion' strategically to meet their own lifestyle and agenda. After religion became understood like the manifestation of spirituality free interpretations could appear. There were more and more thoughts about religious freedom and radical wings of religions could revive like Deism or New Age¹.

In the 19th and 20th centuries scientific studies were dealing with the categorization of the spiritual beliefs and the academic practices of comparative religion were writing down the common and distinct elements of the different religions. According to their studies we could distinguish three broad categories. The world religions are practiced in an international environment and they spread transculturally. There are smaller, culture-specific religions which are popular among similar nationality groups or ethnical classes. These are called indigenous religions. The third category is about the new religious movements including those faiths which are developing nowadays.

1. Figure . The world's religious make-up in 2010



Source: Pew Research Centre, Washington 2010

In this chart the distribution of the world religions can be seen and the data about how many people are practicing these religions. Among the indigenous religions the religions of Indians, African tribes, South American ethnical groups or

¹ New Age is not a separate religion yet only the net of those believers who would like to find their own explanation about God

the aboriginals of Australia can be found. Some examples from these categories are the Lakota, Gwich'in, Yekuana, Dogon or Navajo religion. (In most of the cases the religion has no special name. They are using the expression of the belief and religious practice of the particular tribe) Among the new religious movements some very popular ones can be found or there are some, which are more similar to a secret sect. The examples of the newest movements are Spiritualism (1850, USA) Unitarian Universalism (1961, USA) Wicca (1900 founded by Gerald Gardner) Unification Church (1954, South Korea – Sun Myung Moon) Scientology (1954, California- L. Ron Hubbard) Rastafari (1920, Jamaica- Marcus Garvey).

From these lists people can have an impression about the different religions around the world. From the touristic point of view the world religions would be significant as the most wonderful buildings were made on the honor of God. The wealth was collected from the believers and that gave the possibility and the capital to create such amazing constructions. On the other hand the smaller religious beliefs are also interesting as they are girdled around myths and superstitions. They awake the curiosity of the visitors so showing them to the public could be a very popular element of the tourism product.

As an evidence of the increasing importance of all kind of religious beliefs we could examine the following table which shows the number of believers in the near past as well as the forecasts for the next twenty-one years. The increasing number of the world's population is naturally causing an increasing data in the number of believers too however there are radical changes in the structure of religious groups throughout the history.

2. Figure. Statistics and Forecasts for World Religions: 1800-2025: based on the Status of Global Mission

Totals in Millions

Year	1800	1900	1970	2000	2013	2025
Christians	204	558	1,229	1,985	2,355	2,707
Muslims	91	200	577	1,291	1,635	1,972
Hindus	108	203	463	825	982	1,104
Agnostics	0.3	3	543	655	684	701
Buddhists	69	127	235	448	510	561
Chinese Folk Religionists	310	380	227	428	433	418
Ethnoreligionists	92	117	169	218	243	239
Atheists	0.01	0.23	166	136	136	132
New-Religionists	0	6	39	61	63	64
Sikhs	1.8	3	11	21	25	30
Jews	9	12	14	14	15	15

Source: Gordon-Conwell Theological Seminary, Methodological notes on the Status of Global Mission, 2013

Between 1800 and 2000 the Christian Population increased nine times while the world population showed only six time higher increase during the same period of time. The number of Atheists was the highest in 1970 and after that their level is decreasing. Within the period of 1970 and 2000 the number of the believers in New-Religions increased by 56.4%.

These data represent the significance of the enormous power of the religious movements which leads to the conclusion that their effect on the tourism industry should not be ignored.

1.2 The definition of spirituality

“Spirituality is that which gives meaning to one's life and draws one to transcend oneself. Spirituality is a broader concept than religion, although that is one expression of spirituality. Other expressions include prayer, meditation, interactions with others or nature, and relationship with God or a higher power.” (Burkhardt, M. 1989:60-77)

“In modern times spirituality is often separated from Abrahamic religions, and connotes a blend of humanistic psychology with mystical and esoteric traditions and eastern religions aimed at personal well-being and personal development” (Houtman & Aupers, 2007)

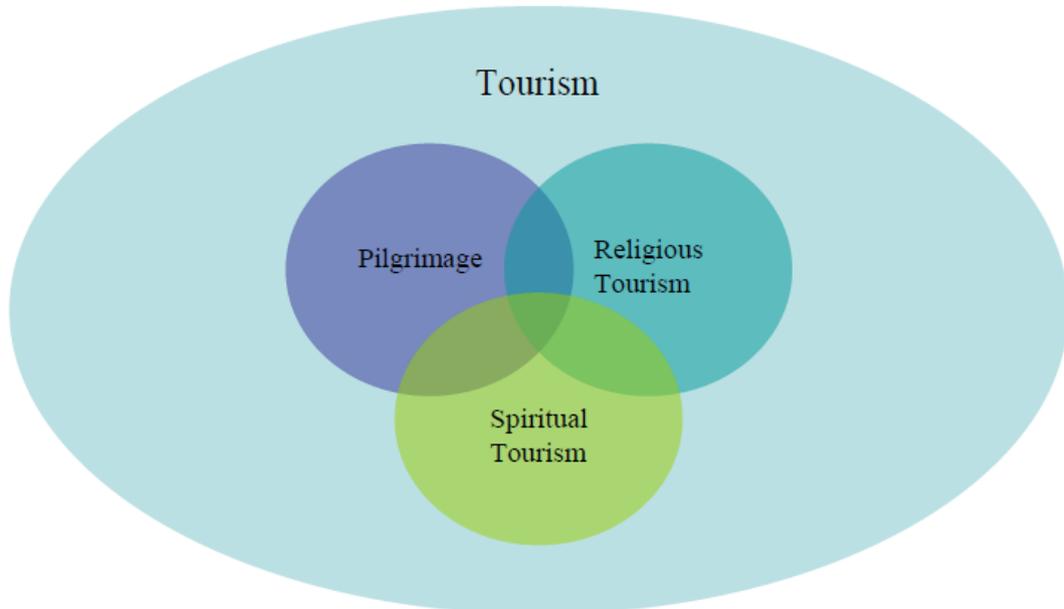
These two definitions could describe well the meaning of spirituality however it should be marked that there is no accepted definitive explanation of this term yet. The reason of the situation is that spirituality basically means something else to everyone. A significant part of the travelers is not conscious about their spiritual needs or interest. There are many people who claim that they are not interested about supernatural phenomena and esoteric issues however they feel the same excitement or state of relaxation when they are in the nature. For each and every people there is a place, topic or story which wakes up the inner interest and enthusiasm. It is a long process how this hidden feeling is turned into conscious tourist motivation. In most of the cases this process will never come into the end, but one of the aims of this dissertation is to sketch an outline about these hidden motifs and suggest some ways of realization.

Alex Norman, a professor at the University of Sydney investigated a lot on researching the main motivation of spiritual travelers. He examined in his book titled the *Travel and Religious Practice in Western Society* the secular spiritual practice of contemporary Westerners and the intersection of their travel. He observed that traveling gives people the sense of happiness, reassurance, learning and confidence. On the other hand the self branding is also a significant motif. They would like to show the world that their life is in harmony. The data show that the likelihood to take part on a spiritual trips is much higher among those people in whose cycle of friends and relatives a similar action happened. Their travel experience and inner self-development attracts their family members, friends, colleagues to join the group of spiritual travelers. (Norman, 2011)

Norman claimed that the spiritual tourism is based on the meaning-making projects and identity of individuals. It basically means that everything could be interpreted spiritual if it causes spiritual feelings in the individuals. The religious practices could be also interpreted on that way but we should not mix up the two

forms of travel because there are significant differences among the motivations and decision- making procedures.

Figure 3. Spiritual tourism in relation to religious tourism and pilgrimage traditions



Source: Norman, *Spiritual Tourism*, p. 200.

On the figure of Norman it is visible that all the forms of religion and spirituality related tourism have common intersection points which means that it is not possible to divide these categories clearly from one and other. (Norman, 2012)

The most common feature of the spiritual destinations is that the visitors have a basic knowledge about the history or the importance of the given place. Obviously the recent study do not want to cast doubt on the existence of real haunted houses or magical areas where supernatural happenings could occur but it is advisable to stay on the field of proved reality.

The fact is that many people are attracted by those places where a famous movie was shot or which was a scene of a well-known book. (Think about the Lord of the Rings which was used as the nation brand of New Zealand or the forest of the Blair witch project where still many tours are organized.) Thousands of fans are willing to visit the hometown of their favorite celebrities or hotels, restaurants and clubs where they were hosted. The places of wonders, sacred symbols or centers,

ruin cities, battlefields of bloody wars, geographical borders or astrological energy points are all destinations which attract masses of tourists through their intangible spiritual power. This research is designed to identify the nature of these destinations and how they are built into cultural trips.

Coming back to the officially accepted explanations of spirituality different interpretations can be found. According to Snyder spirituality is the way how people like to find the meaning of life and the practice to experience something divine and sacred without the help of organized religions. Spirituality could be realized through movements like green politics, liberalism and feminist theology. Spirituality is also now associated with parenting and coping, marital functioning, mental health, managing substance abuse and mental health. (Snyder & Lopez, 2007)

Waaajman said that while the traditional meaning of spirituality was the reformation of the image of God, in the modern world the meaning go it is the internal experience of the individual. (Waaajman, 2000) So while the concept in the past was closely related to religion, nowadays a more humanistic aspect is preferred.

The spirituality and the religion became disconnected after the Second World War. Together with the psychology, the esoteric traditions and the mystical practices the expression and founding of self-disclosure became the identical points of spirituality. As it was separated from the religion, free usage of the practices is allowed. It is free to explore your self-image through other cultures or you can perceive and reinterpret other religions. That is one reason why non-religious people are enjoying the view or atmosphere of a sacred place or why many non-believers are participating on pilgrimages.

Even though spirituality has more explanations, during this research the interpretation of the author will be used. According to that point view every activity has spiritual motif which is connected to an intangible and immaterial issue and causing excitement and emotional feeling in the peoples mind. It has physical evidences too like the increase in blood pressure or more rapid breathing.

Based on this definition the remaining atmosphere of outstanding historical events, sacred places or destinations which are connected to famous personalities could be identified as spiritual attraction.

II. UNDERSTANDING MORE THE TOURISM MARKET

2.1 Tourism tendencies of the last few years in general

The tendencies of world travelers changed together with the changes of the social, technological and political life. With the development of infrastructure and national relationships the mobility of people increased. As many of the European countries are members of the European Union or the Schengen Treaty, the flow of tourists became faster and easier. As there is only a limited control of personal identity at the borders the travelers do not need to wait so long which caused an increase in the likelihood of travel.

The offers of the low cost carriers also had effect on the traveling behavior of the Europeans. Many destinations became easily reachable on a relatively low price. The biggest cities of Europe became more popular. In the past the 1-2 week long sun-sea-sand holidays were in demand but in the last few years the number of 2-3 day long city trips increased. The age structure of the visitors also changed. Before, mainly the middle aged class or pensioners could afford to the cultural trips, but nowadays the number of students is significant too. The tendencies show that while the mass tourist products are still competitive, there is a bigger need for individualized trips. Many people like to experience something special or explore the local society better than before.

Taking into consideration this concept many people are choosing individualized trips instead of the organized package tours as they can enjoy bigger freedom by choosing the sights what they would like to visit. The language difficulties do not cause that much problem than before as the usage of English language became worldwide.

One of the main motivations of the individual travelers is that they would like to explore the destination by themselves which helps a lot to investigate time on the chosen attractions. They have the possibility to empathize the social culture and the thinking of the local people. Most of the time they have the need to learn and experience something new which means an added value to their holiday.

2.2 Tendencies of the religious tourism

Under the term religious tourism we mainly mean those people who travel with the purpose of pilgrimage, missionary or fellowship. They can travel in groups or individually and during their trip they are visiting sacred places and practicing religious rituals. At the end of their journey they feel more transparent and pure and the trip may help them to understand the world more and to bear the problems easier than before.

The biggest activity of believers can be seen in Mecca, Saudi Arabia and in North America there are also enormous numbers of pilgrims who cause the industry more than \$ 10 billion profit. (Washington Post.com)

The significant increase started after the Second World War and it became more intense in the last 10 years. From 2002 to 2005 a 30% increase could be measured among Americans traveling overseas with religious or pilgrimage motivation. That means 63 300 travelers in the year 2005. (US Office of Travel and Tourism Industries, 2005). According to the data of Premier Tourism Marketing there are about 450 000 churches in the USA and from these 50 000 are offering some kind of travel program. It shows approximately 20% increase from 2001 to 2006. A bit more than a third of the National Tour Association's 630 tour operator members are selling religious trips, up almost 10% since 2003 (Kevin Wright, 2004). According to the Israel Tourism Ministry more than 1.9 million tourists visited Israel and from this 460 000 were Americans. This means 21% increase from 2004 to 2005.

The increasing tendency is typical to the European market as well. For the European travelers the most popular pilgrimage destinations are the Holy Land, Lourdes, Fatima, Vatican City, Santiago de Compostela and the el Camino. The main motivation is to find out and understand more the roots of the Christian religion. They could make their faith stronger and they could see those places where the biblical scenes occurred. The everyday life of the saints are also very interesting and to visit the original monuments gives a special experience to the religious people.

In France the most famous places of pilgrimages are Chartres, Nevers, Lourdes, Lisieux, Rocamadour, Puy-enVelay, Paray-le-Monial, Sainte-Anne d'Auray and Mont-Saint-Michel. These settlements created an alliance and designed a common webpage where they provide tourist information to the visitors. Their statistics shows that about 12 million tourists are visiting the previously mentioned destinations yearly. Among these tourist approximately 10% are real religious tourists.

Fatima is the most important religious centre in Portugal. Here the number of visitors from 2.3 million (1933) increased to 7 million at 2004. In Italy the Vatican is the most significant religious destination. It is visited by 20 million tourists yearly.

The el Camino in Spain attracts thousands of pilgrims too. It was an important religious destination since the Middle Ages. 180 000 tourists arrived to the Cathedral where we can find the tomb of Santiago de Compostela at 2004. This number was 2500 at 1986.

We should also mention Czestochowa in Poland if we are talking about the religious tourism in Europe. Here the pilgrims are visiting the Madonna picture painted by Saint Luke Evangelist. It means about 4-5 million tourists yearly. The places connected to Pope John Paul II. are also more and more popular.

In Europe the religious places are highly visited not only by pilgrims and religious tourists but by those who are rather interested about the cultural and architectural values of the different religious establishments.

According to the Islam every Muslim should travel to Mecca at least once in their life. In 1930 the number of pilgrims visiting Mecca was about 30 000 however at 2005 approximately 2.56 million pilgrims were registered which means an incredible growth in the number of visitors. This issue raises some infrastructural difficulties and safety problems too what the settlement has to face.

There are also many Muslims attracted to Umrah for pilgrimage. In 2012 about 4.8 million foreign pilgrims performed in Umrah from the total of 6 million

according to Haj Minister Bandan Hajar. The government agencies in Mecca tries to prepare the settlement for the growing number of pilgrims and gives support for the development of the industry. (Arabnews.com) Other important destinations for the Islamic pilgrims are the Mosque of Muhammad in Medina, the Al-Aqsa Mosque in Jerusalem and the Mashad in Iran for the Shiite.

In India the pilgrimages has great importance too. Traveling is a regular action in the Hindu religious practices. The most significant pilgrimage is called Krumbh Mela which means the visit of four places. The pilgrims should participate on a ritual bathing in the saint rivers like the Ganga, Yamuna, Godavari and Shipra. According to their faith the water of these rivers are providing forgiveness and the blessing of Gods. While in 1954 about 4 million pilgrims participated on Kumbh Mela, this number increased to 70 million for 2004. According to the statistics about 10% of the visitors arriving to India are traveling to the country because of its religious places or with the motivation to experience the special spiritual atmosphere of these destination.

For the Buddhist believers the Kalchakra Puja Festival is the most important religious event. It takes place in every year at January and it lasts 8 days altogether. The Dalai Lama is also participating on the event which gives higher motivation to the pilgrims. The most popular pilgrim route includes the sacred places in connection with Buddha such as Lumbini , Sarnah, Kushinagart and Bodh Goya. (Mester, 2006)

According to the data of the World Tourism Organization published in 2011 the greatest number of pilgrims and religious tourists are traveling for religious events or holidays. This tendency is typical for the international and domestic market too. There were approximately 600 million international spiritual voyages in the world and 40% of these took place in Europe while over a half was realized in Asia. According to the survey of UNESCO, 60% of the world's population practices a religion and the main participants of religious tourism were formed by these believers. These figures gave a rush to the improvement of this market sector and the tourism professionals believe that this segment of the industry could compete with the sun, sea and sand holidays in the near future. (World Tourism Organization, 2011)

In another survey of WTO the market share of religious tourism is about 20-30% of the whole tourism industry and 1/3 of the tourists choosing religious destination based package tours. In Hungary this number is around 7-8% (Nyíri, 2004)

From the comparison of the data collected through secondary research it is visible that there is a worldwide growth in the religious interest of travelers as well as the number of trips and services organized on the supplier side. People are willing to travel to farer destinations to fulfill their spiritual needs and they are willing to pay more if they would like to participate on a special religious event.

In Hungary the growing tendency continues however the market share within the domestic tourism industry is smaller. The interest about the religious studies is increasing and one evidence for this is that the number of scholars choosing religious tourism faculty among the students of Apáczai Csere János University is growing year by year. (Varga, 2010)

The main pilgrimage sites of the country are in connection with the Mária cult. (Virgin Mary is the patron saint of Hungary) The most popular destinations are Máriapócs, Máriagyúd, Csalka, Vasvár-Szentkút, Osló, Bodajk, Csicsó, Mátraverebély-Szentkút. On the other hand other Hungarian saints have also well-known pilgrimage sites like the convent of Saint Margaret in the capital of Hungary.

Next to the Mária Route more religious routes exist within the country. The Szent Máton Rout, (Hungary, Slovenia, Croatia, Austria, Slovakia) the Route of Pearls, (connecting Mátraverebély-Szentkert and Mariazell including Buda, Esztergom, Veszprém, Celldömölk and Via Sacra) The Route of Szent Erzsébet (connecting Sárospatak and Kassa including Hollóháza, Füzér, Regéc, Telkibánya, Szkárás and Baksa) are the most popular routes among the Hungarian pilgrims and believers. Other religious places have also great importance such as the Abbey of Pannonhalma which is part of the UNESCO World Heritage Sites or the Abbey of Tihany attracting more than 200 000 visitors yearly.

2.3 Tendencies of the Spiritual Tourism

While the participants of the religious tourism are mainly religious people, the spiritual tourism is affecting a much wider segment. The main characteristic of the spiritual interest is curiosity. Those people who are curious about the atmosphere of an ancient village which used to have mystical society or even an unusual natural phenomenon (e.g. Nazca lines) could drift the visitor to the border of spiritual feelings and motifs.

The esoteric and astrological fashion of the last few years gave a stroke to the spiritual industry. Many best seller books were sold in this topic and more and more associations were established dealing with spiritual issues. It has quite wide offers from the meditational techniques, mandalas, pendulums, predictions, tarot cards, curing crystals, horoscopes, necromancy, feng shui to the self-recognition techniques.

More and more packages of hotels and other service providers are including “spiritual refillment” as an element of their tourism product. They mainly try to reach this goal with wellness and fitness facilities such as massage, sauna, relaxation or meditation cabins, yoga or thai chi lessons or outdoor programs which include the visit of spiritual places.

The analysis of the statistics referring to the spiritual trips and customer behaviors is much more difficult than the research of religious tourism. These two concepts are not the same but highly depend on each other that is why it is rarely separated from each other in the market researches. According to WTO the spiritual and religious tourism is the branch of the industry which is developing the fastest. Approximately 300 million people are starting a mysterious journey year by year to find something which is missing from their modern life.

From the touristic point of view it is a favorable situation that most of the people are looking for spiritual recreation out of his or her native country. This issue is influencing the length of stay and the expenditure at the destination.

It is also positive that the spiritual tourism is not concentrating to one particular market segment. The interest is not limited to any age groups and the tours have no financial boundaries. The majority of the people could easily find that kind of spiritual program which best fits into his or her expectations. There are luxurious trips with all-inclusive services and complex self-exploring trainings which could last for weeks or there are many possibilities for backpackers who could stay in very cheap or almost free common accommodations. (albergue- El Camino)

Spiritual tourism is not only important because it fulfills a huge worldwide demand, but it is a good source of revenue for the suppliers. The WTO has already recognized the importance of it and with the help and cooperation of the Church they like to improve this segment of the industry. It was Pope John Paul II. who emphasized the importance of the religious and spiritual tourism and he agreed that it is a relevant role of the Church to confirm the new raising interests of the people. Many old monasteries were turned into lodging places and one of the best accommodations of Italy are provided by nuns in many cases. Pope John Paul II. also called the attention of the people that through tourism the nations and cultures are getting closer to each other and it increases the mutual understanding and the peace on the world. (Message of John Paul II, 2004)

To see the economic side of this phenomenon we have to mark that the high quality services relating to spiritual tourism are not only one of the most demanded tourism product but one of the most expensive ones too. (It depend on the product itself and the location of it) Just in the United States the spiritual tourism owns a 21 million dollars income from the industry. In India we can also see enormous developments on the field of spiritual tourism. In 2011 India received 6.29 million foreign visitors which means a 140 % increase overall comparing to the data recorded in 2010. (Market Research Division, 2014) A significant segment of the foreign visitors are arriving to the country to fulfill their needs related to relaxation and meditation, practices yoga or other bodily practices or to learn more about Ayurvedic medicines. These interest factors mainly belong to the wellness tourism which is one of the most dynamically developing segments of the tourism industry of India. (Heather, 2013)

The reports of the European Commission show that the spiritual tourism has great importance on the European market too. In France Taizé attracts a few million visitors yearly and about 100 000 among them are young pilgrims who are highly demanding the products of spiritual tourism. (European Commission, 2014) In Poland there is a growing demand for tourism. Religious and spiritual tourism is a developing branch of the country's tourism industry. (Office of the Committee of European Integration, 2009)

There is a very popular spiritual tour in Sweden organized by Annica Frantz and Annalena Mellblom. They are life therapists, psychics and healers who would like to show people how they could reload their energy to reach the balance of spirit, mind and body. They are combining the magical landscape of Sweden with its mythical attractions, temples, Viking rune stones, historical places and the experience of supernatural phenomena. (portal said to be used for UFO observations) "The Light Comes from the North" tour lasts for one week and it is a perfect combination of visiting natural and man-made cultural heritages together with self-development and the experience of spiritual feelings.

The different travel sites have an outstanding effect on the decision making of the travelers with spiritual interest. According to the iexplore.com which is a very popular online travel guide the ten most interesting spiritual destinations are located in France, England, Portugal, Scotland, Greece, Italy, Spain and the Netherlands. The travel offers of this site show that the main spiritual spots are in many case connected to religious sacred places such as Lourdes where Virgin Mary appeared several times. The water of the spring at Lourdes has curative effect on the body, mind and spirit according to the believers. Fátima, Vatican City and Assisi are also highly visited by pilgrims. The greatest Ashtanga, Iyengar, and fusion yoga retreats can be found in Spain, especially in Ibiza. While the Greek island of Skyros also offers serious yoga and meditation sessions. The quaint cobblestone streets could be reached only by foot and a very well-developed spiritual resort complex is waiting for its visitors. Amsterdam is a new age hotspot and place of experimentation with spirituality. In England the most famous spiritual attraction is the Stonehenge while Scotland is highly visited because of its man-made spiritual offer. The Findhorn Foundation attracts thousands of people yearly who are willing to live a healthy

spiritual life on this eco-village and organic farm. The owners of the establishment are concentrating on the learning and the reflection retreat of their guests.

The conclusion could be drawn from this short overview of the spiritual offers of the actual market that it is a dynamically developing area where many new ideas and innovative improvements could take place. As a result of the secondary data collection we can assume that investigating on the product development and market research of the spiritual industry would be a useful field of research.

III. DESCRIPTION OF THE PRIMARY RESEARCH RESEARCH ON THE CULTURAL TRIPS PRESENTED IN HUNGARY

3.1 The main principles of the first research

Based on all the data collected through secondary sources an assumption was proposed that spirituality and religion based tours have great importance on the actual tourism market and in the near future its market share will increase. To react to these international tendencies there is a growing need for new tourism products which could satisfy the new raising needs of this market. Product development and the enlargement and modernization of infrastructure and service industry are keen issues nowadays.

With regard to the aspects of the international data the research of the actual situation of Hungary was designed. In order to study the market segments and to offer possibilities for the future developments an empirical research was carried out to address the following research questions:

Research question 1: How strongly the religious and spiritual destinations are present on the market of cultural tourism?

Research question 2: What are those characteristics of spiritual tours which best attract the visitors?

Research question 3: Do Hungary have similar attractions which could become interest points of spiritual travelers?

To receive an overall view about the problem, first some oral interviews were carried out with representatives of travel agents specialized on cultural trips as they have direct contact with the clients and they could help the study by sharing their personal experiences regarding the topic.

From different sources the answer was received that there is only a very small demand for religious tours and spiritual offers are totally unknown on the Hungarian market. The religion related tours are demanded mainly by elderly people. According to their information there are two travel companies specialized on religious tours MSE Tours and Makrovilág. On the other hand the target market is so

small that it is not even worth to issue a catalogue for these specialized trips. There are about 100-200 potential travelers yearly who are affected by these offers that is why these companies inform their partners through the internet or by providing leaflets about the new religious travel products. For the category “spiritual tourism” they could not offer any company dealing with the organization of specialized tours on this field.

Based on the answers of the travel agents some further investigations were made to control the validity of the information. MSE Tours has been creating package tours since 1986 and the organization of religious tours is just one branch of their activity. A significant number of their religious guests are consisting of return guests. The Makrovilág travel agency is specialized on pilgrimages. The participants of the tours could select the destination among fifteen different countries. In case of the tours organized by Makrovilág the group leaders are usually religious leaders too, bishops, chaplain fathers or vicars so they can help the participants to experience a fully religious sense. Regarding the number of guests or the age of the travelers there are no data available.

From the spiritual point of view there are no travel agencies yet which are strictly concentrating on this field of tourism. Among some travel offers we can find a few with spiritual content (Blaguss travel company is offering a spiritual roundtrip in Jordan, Jági travel agency has a spiritual trip to Israel...etc) and some individuals (Eszter Szépvölgyi-Hunti is organizing and leading special trips to the Bosnian pyramids) and different associations (Zen Camp is organized to Uszó by the Gate of Dharma Zen Community every year) are also dealing with the organization and realization of spiritual tours. However in most of the cases these travel products do not reach the quality standards of a qualified travel professional.

From this data collection the conclusion could be drawn that the Hungarian supply on the fields of religious and spiritual tourism do not follow the international tendencies.

The controversial outcome of the international statistics and the Hungarian practices was not a surprising issue. At the beginning of the research the assumption

was made that the demand for religion based destinations and for spiritual experiences is totally hidden in the majority of people. The phenomenon that potential customers are not addressing direct questions related to spiritual and religion based travel products means that their needs are still unconscious.

To go deeper in this research topic a mixed-method design was used to compare the qualitative information received with the numerical data collected from the catalogues of those travel agencies which are focusing on cultural trips.

After the short interviews the research was continued by collecting catalogues of the most recognized travel companies offering mainly cultural trips. In case of cultural holidays the target market is wider. There are no typical age groups or special characteristics of this market that is why a better generalization could be made on the received data from spiritual and religious aspects.

Content analysis was chosen as the main source of data collection. The frequency of words and expressions in connection with religion and spirituality was counted. Altogether 319 articles were analyzed with the content of international offers for Hungarian tourists. They were mainly package tours, FIT packages or round trips visiting cultural destinations.

First the offers of Unitravel were analyzed. (2013/2014 “From Winter to Summer”) This travel brochure is including 41 organized trips mainly to exotic places where the climate is much warmer than here in Hungary. The most popular destinations were Bali, Vietnam, Cambodia, Thailand, Nepal, Peru or Mexico.

The second source of the research was the catalogue of Chemol Travel. (2013 August- 2014 January Second Edition) This paper is made very demandingly containing eye-catching pictures and very precise descriptions of the trips. The harder paper and the printing technique used made this brochure very attractive. Every organized trip has its own page and possibly that is the reason why it is including only 17 package tours. In this brochure Israel is the main attraction but there are also Asian trips and from the European cultural places only Portugal is mentioned.

The third analyzed travel brochure was made by Proko Travel. (Cultural Roundtrips 2013-2014 Winter-Spring) This contains a very wide selection of different tours and it offers a very big diversity of the cultural possibilities. On the first 16 pages they are showing the cultural heritage of the European continent while in the second part of the brochure they are offering exotic trips to South America and Asia. Among the five researched papers this was the only one which is offering specialized FIT packages and not only package tours. Among the individual trips the farer and warmer destinations are preferred.

The next studied travel brochure was the one made by Haris Travel Club. (2013 If you wish to explore the World...) This is a very rich and sophisticatedly designed catalogue. They are offering such a great variety of trips and destinations that every segment of the market could find the tour fitting to his or her expectations. They are offering mainly roundtrips, in some cases within one particular country and in other cases through more destinations. Among the places offered we can find the typical mass tourism products and some very special unique ones too. The location of the trips is very diverse. There are European offers as well as farer places including North and South America, Africa or Asia. In the offers of Haris Travel Club the national values of the Hungarians are highly emphasized. They like to show the world from a Hungarian point of view focusing on the national treasures outside the borders.

The last examined travel paper was created by Fehérvár Travel (Cultural Roundtrips April-November 2014) This catalogue was attached to the research much later than the four previously mentioned ones as the new cultural travel brochure was not available at the time when the first data collection was carried out. (1st November 2013) Fehérvár Travel is one of the best travel companies on the Hungarian market so it was an important objective to include this source to the statistics to get more realistic overview. The offers of Fehérvár Travel are well-designed cultural tours including European, American, African, Asian and Australian destinations too.

Figure 4. The cover page of the catalogues which were used in the research



Source: Own source

3.2 The significance of religious attractions

Despite the fact that the interviewed travel agents claimed that the religious destinations are not highly demanded, one aim of the research was to find an evidence that the religious destinations have importance within the cultural tourism products. Through content analysis it was measurable how often religion related attractions are combined into cultural tourism offers.

Table 1. The number of trips offered by the researched travel companies and their religious content (2013/2014)

name of the company per unite	Unitravel	Chemol Travel	Proko Travel	Haris Travel Club	Fehérvár Travel	Sum of these travel companies
Number of Trips offered	41	17	41	106	114	319
Number of trips which do not include any religious activity	7	1	1	6	4	19
Number of religious places visited	121	55	149	424	678	1427

Source: Own source

It is visible from the data of this table that religion related destinations have great importance in case of cultural trips too. From all the analyzed trips there were only 19 offers which do not include any religious content. About 94.04 % of the examined tours contain religion based attractions.

This table is representing only those religious places which are visited by the tourist group from outside or inside. Those churches which could be found in a given destination, but do not included into the program organized by the travel company are not represented in this table. With this method it was possible to exclude the misleading information which could modify the validity of the research.

In this classification there was no difference made between the type of the religious institution based on which religion they belong to. Christian establishments could be Basilicas, Cathedrals, Parish Churches, Abbeys, Chapels or Monasteries while the churches belonging to eastern religions could be Pagodas, Mosques or Pyramids. In this table the focus was put on the religion related buildings so sacred fields or the surroundings of relics are not included in this dataset.

In case of cultural trips the visit of churches or religious destinations does not mean automatically that the main purpose of travel has religious drive. Most of the religious buildings have historical, cultural and artistic values too. On the other hand it could be a hidden wish to experience the sacred atmosphere in a church while enjoying the artistic beauty of the architecture. Probably for those who are able to feel the religious value inside an attractive cultural building the experience will be much more memorable.

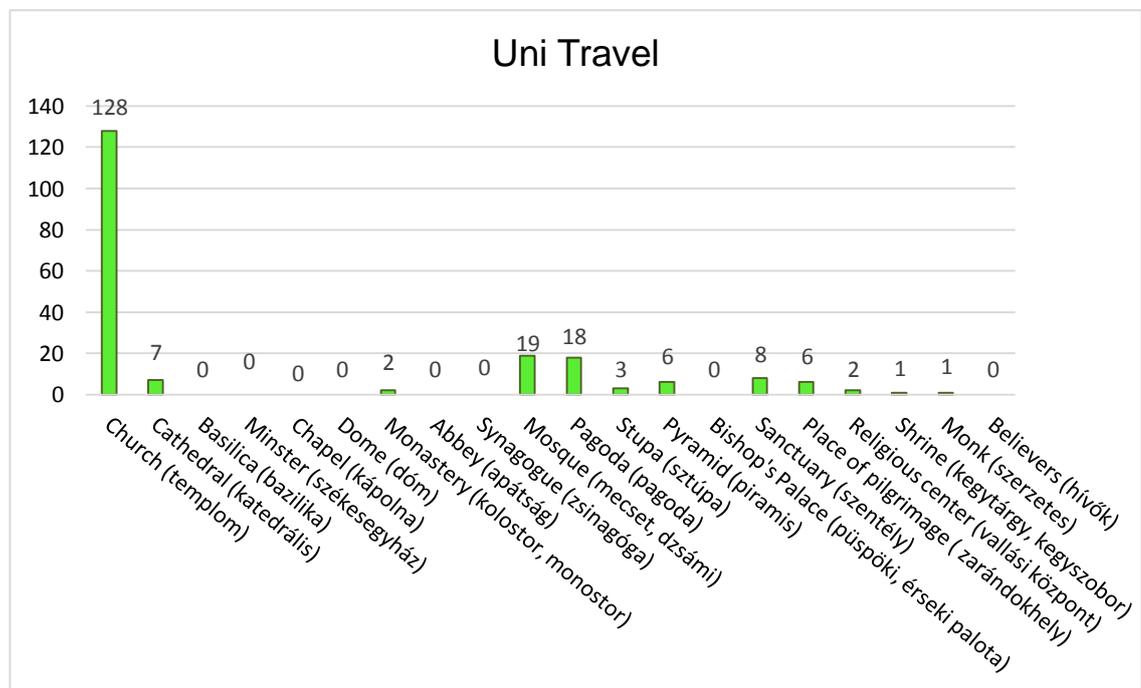
From the data researched only 5.96 % of the tourism products have no religious content. In case of these trips the main attractions were casinos, shopping centers and movie shooting places. The United States was the most frequently mentioned destination without religious attraction combined into the package. In this case the natural and man-made values are much more emphasized.

3.3 The analysis of phrasing

After the study made on the number of religious buildings visited by cultural tourists a research was carried out addressing the frequency of the religion based words and expressions which are mentioned in the catalogues of the examined companies. From this research we can make an estimation that what type of religious destinations are offered by travel companies and which religion they belong to.

In this set of data the type of the religious places were not separated by destination. Christian establishments can be found on the Asian continent while Islamic temples are in the centre of Europe too. In this table only the number of words is presented within the text. There are religious centers where 70 or even 140 churches can be found however in this study they were measured as one unit or two in case a plural form was used. In the following graphs the results of the content analysis can be seen distinguished by the different travel agencies.²

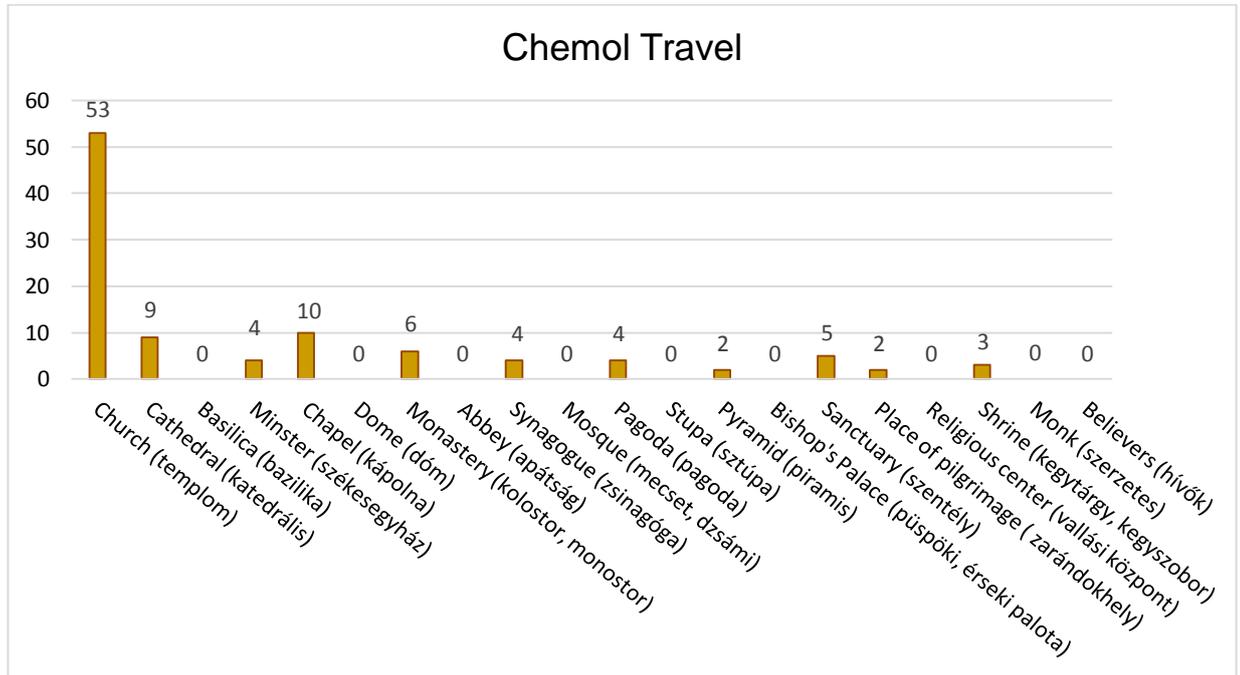
Figure 5. Frequency of religion related expressions in the catalogue of Unitravel (2013/2014 “From Winter to Summer”) travel company



Source: own source

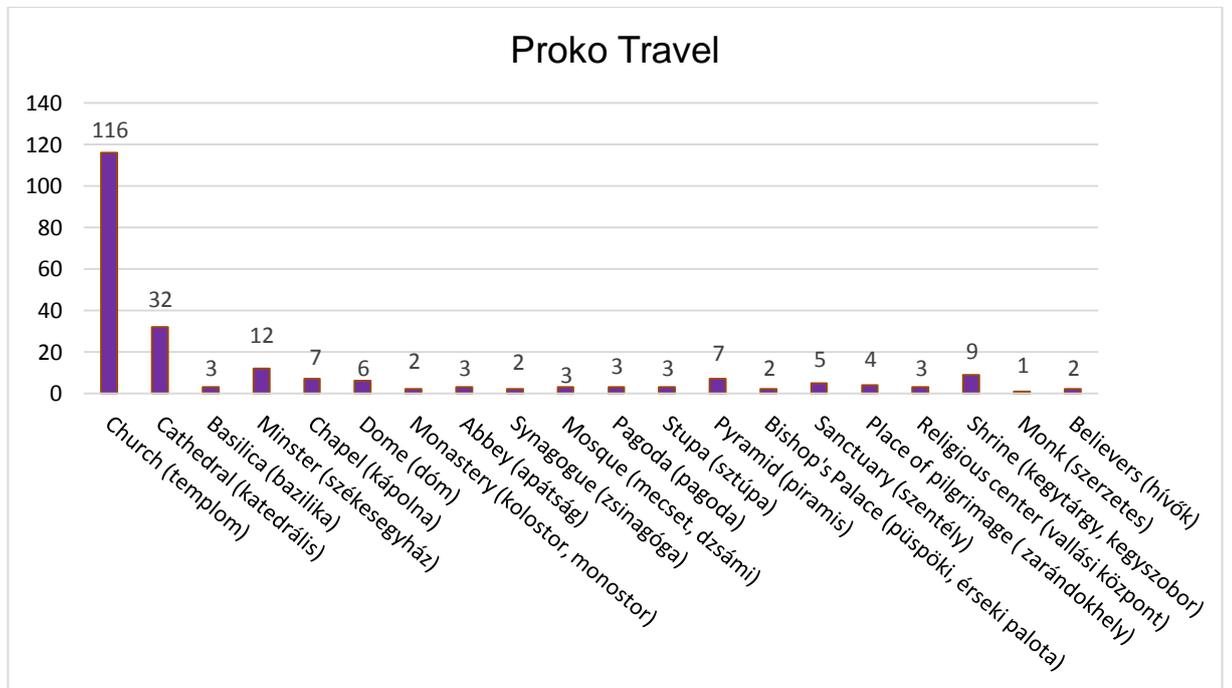
² Table representing the collection of data is attached to the Appendix

Figure 6. Frequency of religion related expressions in the catalogue of Chemol Travel (2013 August- 2014 January Second Edition) travel company



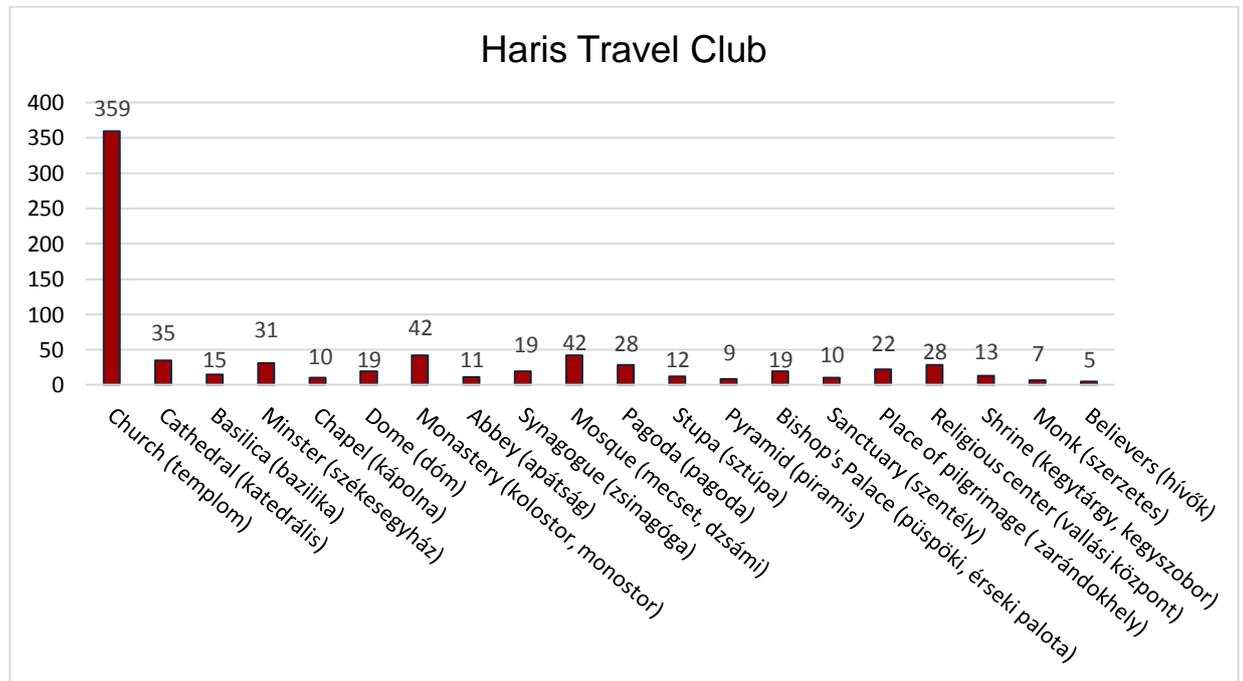
Source: own source

Figure 7. Frequency of religion related expressions in the catalogue of Proko Travel (Cultural Roundtrips 2013-2014 Winter-Spring) travel company



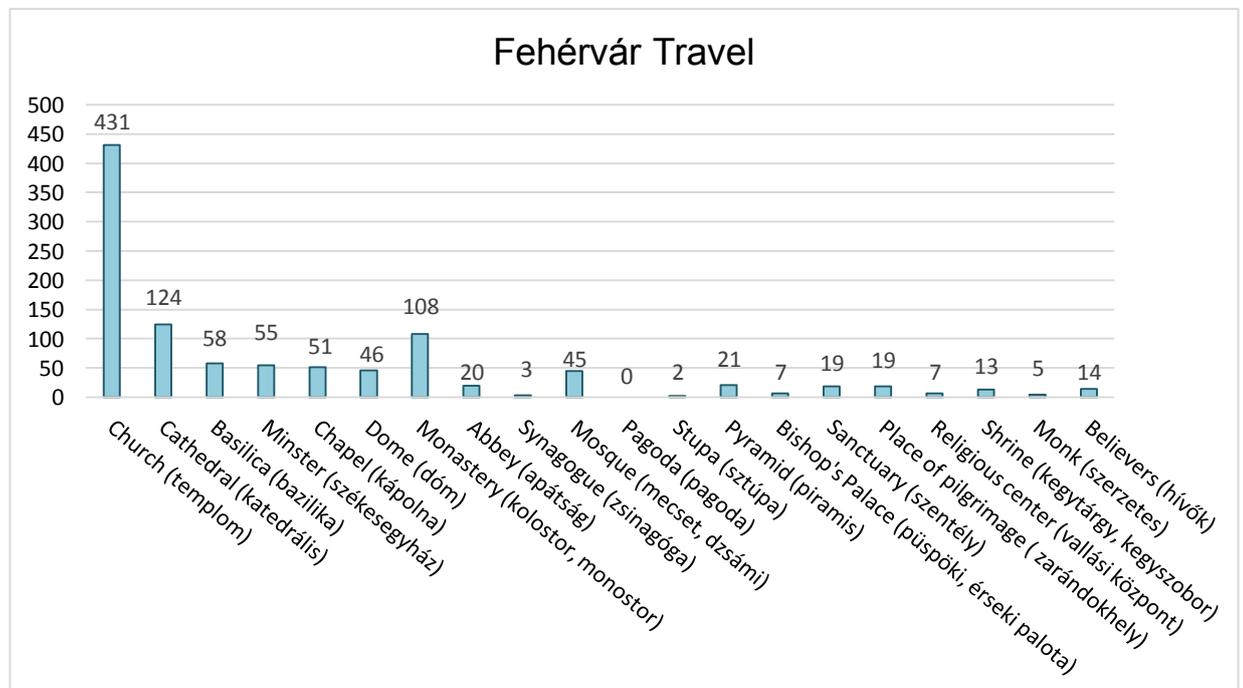
Source: own source

Figure 8. Frequency of religion related expressions in the catalogue of Haris Travel Club (2013 If you wish to explore the World...) travel company



Source: own source

Figure 9. Frequency of religion related expressions in the catalogue of Fehérvár Travel (Cultural Roundtrips April-November 2014) travel company



Source: own source

The most frequently used expression was the “Church” as the authors of the offers used it mainly as an umbrella term. If they did not want to emphasize the type of the building they used the word “church” regardless the religion what the building belonged to. The Christian establishments were marked according to their size or according to their function. That is why the Basilica, Cathedral, Minster, Chapel, Dome, Monastery and Abbey words were used. For the Islamic buildings they used the Mosque (meczset or dzsámi) or Minaret expressions. They were counted into the same category during the analysis. At the Far East and in some exotic places (Peru, Mexico, Egypt) we can find Pyramids, Pagodas and Stupas. In case of Jewish temples Synagogues was the most frequently used term. There were expressions which did not belong to any religion. Sanctuaries, shrines, places of pilgrimages and religious centers were mentioned as attractions anywhere on the world.

Altogether there were 2312 religion based attractions named in the researched texts which represent well the importance of these monuments. Among the cultural attractions the religion related buildings and places were the most commonly suggested sights. On the second place the castles and royal palaces, summer houses of huge emperors were standing while museums, exhibitions and other monuments were only on the third place.

This data presents well the significance of the religious destinations on the cultural market. On the other hand it is important to highlight that the religious places are highly visited by their architectural and artistic values next to their real religious content.

3.4 Categorization of the spiritual motifs

Throughout the research not only the religion related issues were counted but the expressions with spiritual content were also essential to the better understanding of the topic. According to the interpretation of the author every issue could be spiritual if it is raising the interest of the visitors by its immaterial meaning. In these cases usually there is a background knowledge about the place which makes it different. Without the information these destinations are not that attracting anymore.

By the analysis of the articles some common features were noticed regarding to the spiritual attractions. Based on the content of the spiritual

attractiveness it was possible to set up twelve categories which are the most commonly mentioned attractions with spiritual interest within the researched travel brochures. This classification is not a scientific grouping but it helps us to understand more the motivation of these travelers as well as the related tourism market. If we are aware of these common features we can identify the most successful destinations utilizing their spiritual charm and we can analyze their strategies. On behalf of the positive examples we may find the way of improvement on the Hungarian market how we could better take advantage of the country's unexplored spiritual sources.

Table 2. Classification of the spirituality related cultural attractions mentioned in the researched travel catalogues

Name of the Category	Example for spiritual attraction
I. Sacred place	Buddhist saint mountain and meditation center – Wat Khao Tam
	sacred path (Marble Mountain-the most important religious place of Vietnamese Buddhism)
	cliff carvings illustrating the Hindu mythology
	religious centre of Krisna God- Mathura
	Kumari- the house of the living Goddess (Nepal)
	Island of Gods (Bali)
	ancient sacral building
	sacred places of Lake Gilil
	Holy Land
	Mount Saint Paul
	sacred spring
	the most sacred volcano
II. Spirituality related to a scene of a movie	shooting place of Bridge on the River Kwai
	Tomb Raider was shot there
	shooting place of Gozilla
III. Supernatural phenomenon	curing power
	Nazca lines
	spring of the everlasting youngness
IV. Unusual ethnical experience	Padong hill tribe
	visit of a authentic hill tribe
	visit of Bidayuh tribe

	meeting with the nomadic Asli native tribe
	cave of the Indians – Kuba
	Li and Miao tribes
V. Uncommon program	visit of the Golden Triangle- home of opium production
	visitation of the old slave market
	visit of an old caravan center
	Terracotta Army
	Terrace of the Leper King
	Alcatraz Prison Island
VI. Attraction in connection with death	mummified body of a Buddhist monk – Loung Pol Daeng
	memorial place of the victims of the red Khmer’s terror dynasty (Cambodia)
	memorial place of the terrors of the near past- Tuol Sleng
	saint crematory
	famous cemetery of Sillustan
	memento place of the Taino Indians
	Wailing Wall
	memento park of the victims of Holocaust
	tomb of Henry the Navigator
	the wall is decorated with human bones
	tomb of IV.Charles
	mausoleum of Mao Cetung
	burial place of the Ming Emperors
	mausoleum of the inventor of Modern Vietnam
burial tower	
tomb of Tranisco Pizzaro	
	burial cave
VII. Outstanding historical value	ruin city, the ancient centre of the Kingdom of Champa
	Aztec ruin city
	Maya ruin city -Khincultic
	Copper mine established 6000 years ago
VIII. Real spiritual destination	mythical ruin city of Machu Picchu - Peru
	mysticism of India – Dzsaina Temple
	ritual bathing (India)
	Hause of Wonders
	Forbidden City
	Path of Spirits
	City of diviners
IX. Place connected to a famous personality	Lord Byron was inspired by the atmosphere
	Crazy Johanna lived there
	Báthory Erzsébet lived there
	birthplace of Padre Pio
	birthplace of Alfonso Herrique

	living place of Ady Endre
	Csinszka and Ady Endre met there
	birthplace of King Matthias
	birthplace of Kőrösi Csoma Sándor
	birthplace of John Paul II.
	coronation place of the kings
	Petőfi Sándor and Szendrey Júlia met there
X. Biblical importance	birthplace of Jesus
	Well of Virgin Mary
	the place of the Sermon on the Mount
	House of Saint Peter
	the place of the miracle of the multiplication of bread and fish
	Baptismal site on the Jordan River
	the place of the miracle of wine
	tomb of King David
	the hall of the last dinner
	birthplace of Virgin Mary
	Mount Nebo- Moses saw the Holy Land
	the house of inquisition
XI. Interesting geological location	the most western point of Europe
	Greenwich
	the Equator
XII. Extremes	the biggest Buddha statue
	the oldest Chinese cemetery

Source: own source

The data set presented on Table 2 describes how the spirituality related attractions of the examined cultural trips could fit into the listed categories according to their common features. The present table does not detail the distribution of the expressions within the texts however the weighting of them was also examined during the research.

The most supported destinations with spiritual content were the places connected to death or any bizarre, horrific procedures. Tombs, bone chapels, mummies and mausoleums are highly visited places by cultural travelers.

The second most popular spiritual destinations were in connection with religious places, saints and pilgrimage sites. The majority of cultural travelers are enthusiastic about receiving tangible proof of the Biblical scenes and they are likely experience the atmosphere and artistic value of the religious sights.

The third most exciting spiritual destinations were connected to famous personalities. Artists, poets, painters, actors, politicians, scientists, singers or even criminals who are well-known for any reason are the base of a significant segment of this industry. The tourism products are not only showing their birth and death places but all the aspects of their life, where they studied, where they lived, where they were fighting, working drinking, eating, sleeping and where they met with other people.

3.5 The most successful religious and spiritual destinations

After evaluating the received information those destinations will be presented where the existing attractions and tourism products are managed on the most profitable way. These destinations are attracting millions of people yearly and supporting the national GDP with significant income. These incomes could be invested into the development of the given destination. By improving the tourism branding of the country they can ensure a continuous and sustainable balance between demand and supply.

According to the data collected the most successful spiritual and religious destination is the South-East Asian region, especially Bali and Cambodia. During the evaluation procedure different approaches were examined such as the number of visitors attracted by the destination, the diversity of the spiritual programs, the number of the trips organized to the particular place and also the size of the target market. Bali is often called the Island of Gods and its spiritual offers are admittedly impressive.

Cambodia is especially rich in unique religious buildings such as Angkor Wat, Ta Prohm, Wat Phnom, Khmer, Temple of Bayon, Preah Khan, Mebon, Thammanon, Bakheng, Yea y Peau and the temple of Tonle Bati. (Category I: Sacred place) These outstanding church complexes ensure the spiritual feeling and amusement of the visitors because of their special atmosphere and enormous sizes.

Next to the religious institutions it also has the bizarre history with sacrifices (Category VI: Attraction in connection with death) and the mysterious life of the monks make this place more exciting. (Category VIII: Real spiritual destination) What is more, the legendary movie of Lara Croft, the Tomb Raider was

also shot at Ta Prohm Church (Category II: Spirituality related to a scene of a movie) which gives a motivation to the fans to visit this site. The main actress of this movie was Angelina Jolie who is not only a wonderful actress, but she was said to be the most beautiful women of the world. (Category IX: Place connected to a famous personality) Combining these elements we can see that this destination is really suitable for spirituality seekers, cultural tourists, adventure lovers and pilgrims too.

The second most outstanding destinations are Israel and Jerusalem because of their religious values. People are visiting these places to find inner calmness and to collect evidences for the reality of the Holy Book. These places are important for the Christian believers and for the Jewish pilgrims too. The intense of the religious faith of the visitors of these places could cause an unexpected experience to the non-religious travelers too.

Finally the importance of those trips should be emphasized which are giving added value for the Hungarian Nation. The patriotism of the travelers is one of the main motivations to participate on those trips which are mainly specialized on the Hungarian memories outside the country. To increase national pride and to gain a deeper understanding about the national heritage many people are ready to travel abroad to visit the monuments of those people who are famous and important in their native country. These trip are the more demanded among those Hungarians who are still sensitive about the historical losses of the country. These trips are suitable for educational purposes too and they are providing a broader perspective on the national values. The main destinations are Transylvania, Slovakia, Croatia and Slovenia.

IV. DESCRIPTION OF THE PRIMARY RESEARCH MOTIVATION RESEARCH OF THE HUNGARIAN TRAVELERS

4.1 The main principles of the second research

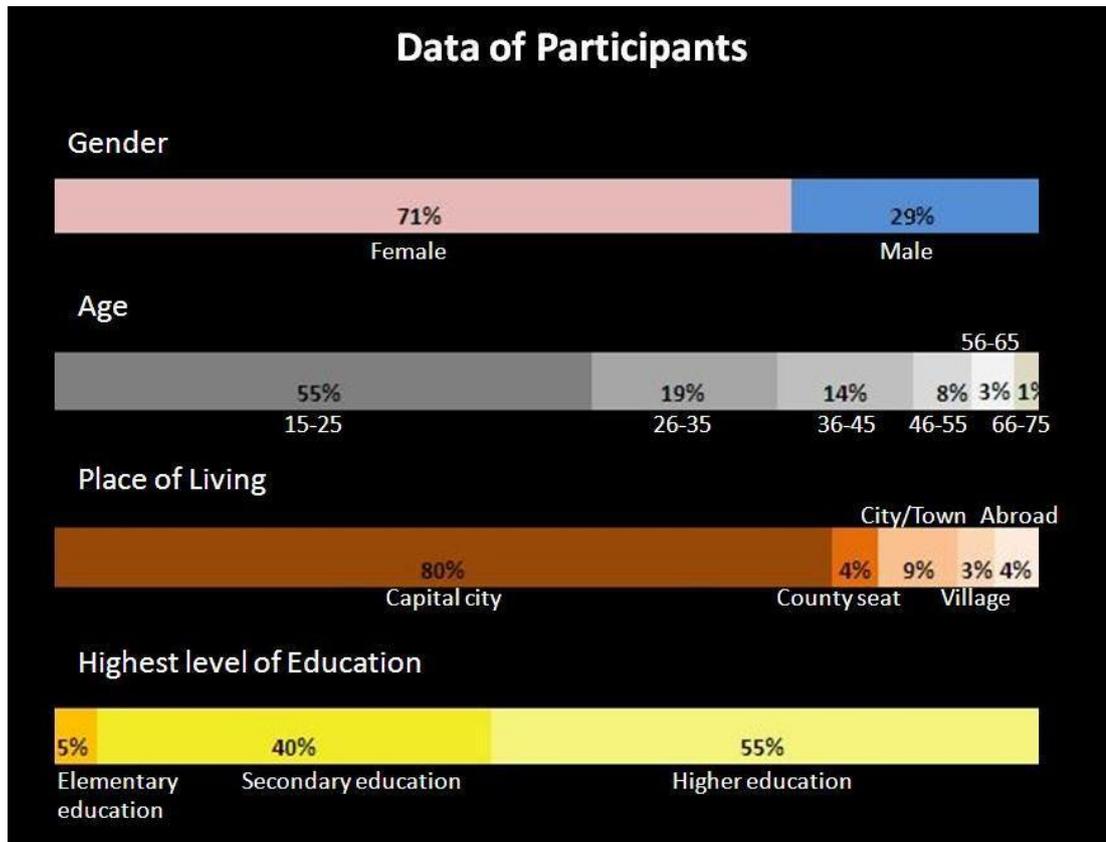
In the first part of the primary research the travel products of those companies were examined which are offering mainly cultural trips for Hungarians to a foreign destination. By analyzing the texts of these catalogues the frequency of spirituality and religion related expressions were counted to find out how these elements are combined into the cultural offers. As the outcome of the content analysis the importance of the religious attractions were highlighted as the majority of the cultural trips include at least one visit into a religious place. From the spiritual aspect twelve categories were set up according to the similarities of the spiritual elements appearing in the cultural travel products.

The content analysis was carried out based on the suppliers' offers which were presented in their printed catalogues. To understand more the motivation of the Hungarian visitors the study proposed the objective to examine the topic from the demand side too. For that reason an online survey was carried out including qualitative and quantitative strategies. With this mixed-method design the examination of the traveling attitudes, motivations and habits of the participants were possible as well as the data collection based on their religion, belief and practices. The aim of the second research was to compare the information received on the demand with the previously analyzed data of the supply.

4.2 Presenting the data of the participants

In the filling of the questionnaire 157 participants were involved. Only Hungarian citizens could be included into the group of the participants as the research is focusing on the demand of the Hungarian market. The survey was conducted between March 22 and April 22, 2015. The sample was based on random sampling process with regard to those age groups who are the most attached to the traveling target groups. In the following graph the data of the participants can be seen.

Figure 10. Data of the Hungarian citizens participating in the Motivation Research



Source: own source

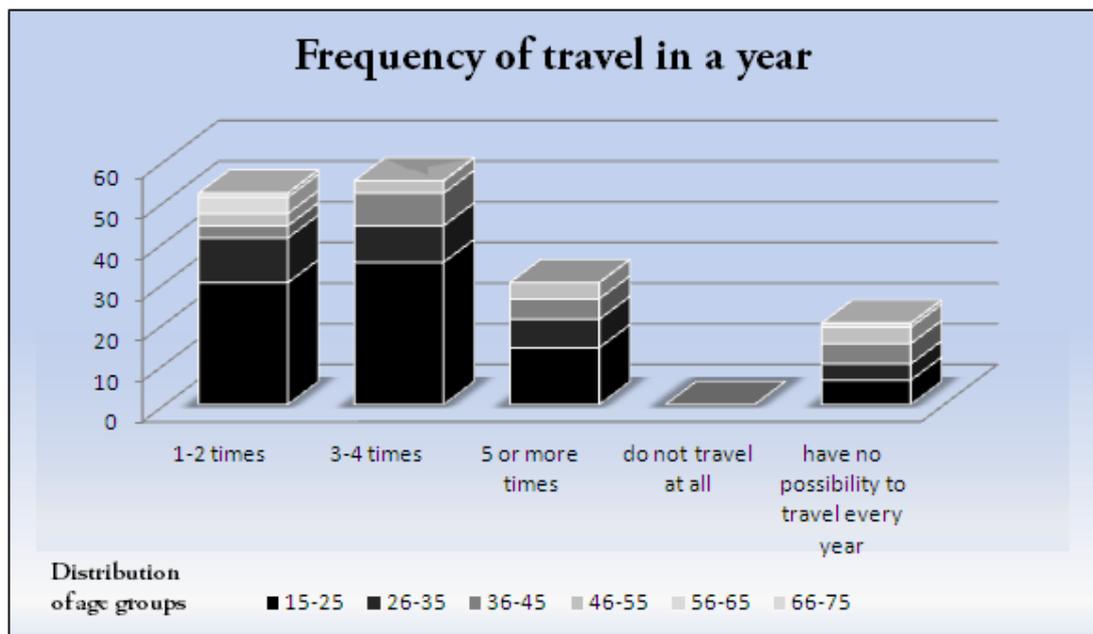
In accordance with the general practice a higher number of women were presented in the research comparing to the number of men. While 112 women filled out the questionnaire the volume of the men was 42% less. Regarding the age groups the young generation (15-25) was participated in the research on the highest level. Based on their marital status, disposable income and the volume of their free time they are the most suitable group for traveling. That is why more than half of the participants were selected from this age group. Concerning the place of living the majority of the participants are the citizens of Budapest and another 4% of the people filling out the survey were coming from the big cities of Hungary like Győr, Szeged, Kecskemét or Székesfehérvár. Among the participants only 4 people are living in the countryside in a small village while 6 women and 1 man with Hungarian nationality have already left the country. They were filling out the survey from Canada, Germany, Spain, Great Britain and Egypt. From the educational point of view 95% of the participants have at least high-school graduation but most of them are still studying in a Collage or University. Based on this set of data collection the level of education has no dramatic effect on the traveling habits and spiritual or religious

interest of the participants. No correlation could be experienced between the educational level and the tendency of their answer. On the other hand the presumption could be made that among participants with lower level of education the area of their interest would be fully different.

4.3 Analysis of the frequency of travel among the researched group

To gain a deeper understanding of how religious and spiritual elements are combined into the traveling habits of the people it is advisable to map up their general traveling behavior. First of all the frequency of their travel could be an important data as from this information it becomes possible to predict their willingness to travel.

Figure 11. The average frequency of travel of the participants on a yearly basis



Source: own source

Concerning the frequency of travelers the majority of the participants (55 people) are traveling three or four times a year. About 33% of the responders of the survey travel once or twice on a yearly basis while 19% have the possibility to travel five or even more than five times a year. 20 people answered that they cannot travel every year. It has usually financial reasons. From the 157 participants none of them marked that they are not interested about traveling which is a very positive data from the touristic point of view.

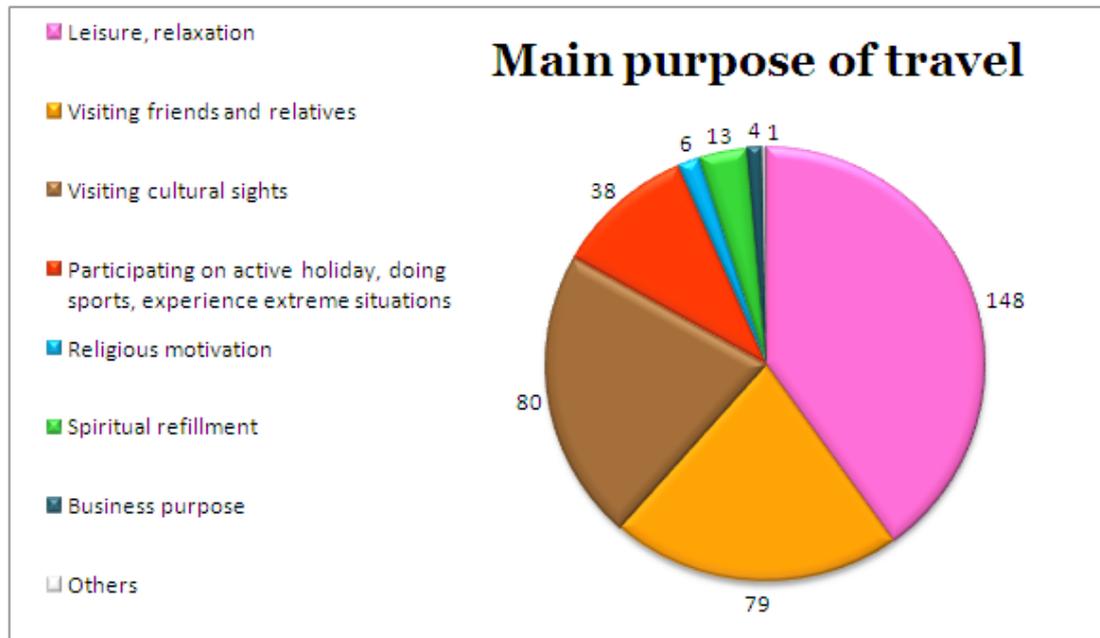
Altogether 87% of the researched group travel at least once a year. The age group of the 15-25 is the most active from the aspects of traveling in general however 35% of them could participate only on one trip per year. From the 46-55 years old participants 21% is traveling once a year while 29% of them is able to spend money and time five or even more times within the same period of time. The distribution of those who could not travel every year is well-balanced among the age groups. The highest percentage can be found among the age group of 46-55 with 29% but among the 36-45 year old responders the data is 24% and 20% between 56 and 65. Only 7 participants answered from the youngest age group that they are not able to take part on a tour every year.

From the received data the conclusion could be drawn that most of the people are willing to travel and a significant proportion of them is able to afford on it. Based on the data collected two trips could be realized as an average within a year. The recent information strengthens the thesis that the importance of traveling is increasing continuously.

4.4 Research made on the conscious motivations of the participants

After receiving information about the traveling habits of the participants a research question was posted to identify the main purpose of their travel. Participants have the possibility to mark more options from the listed data and they can also add any extra idea with the help of the others category.

Figure 12. The main purpose of travel of the researched group



Source: own source

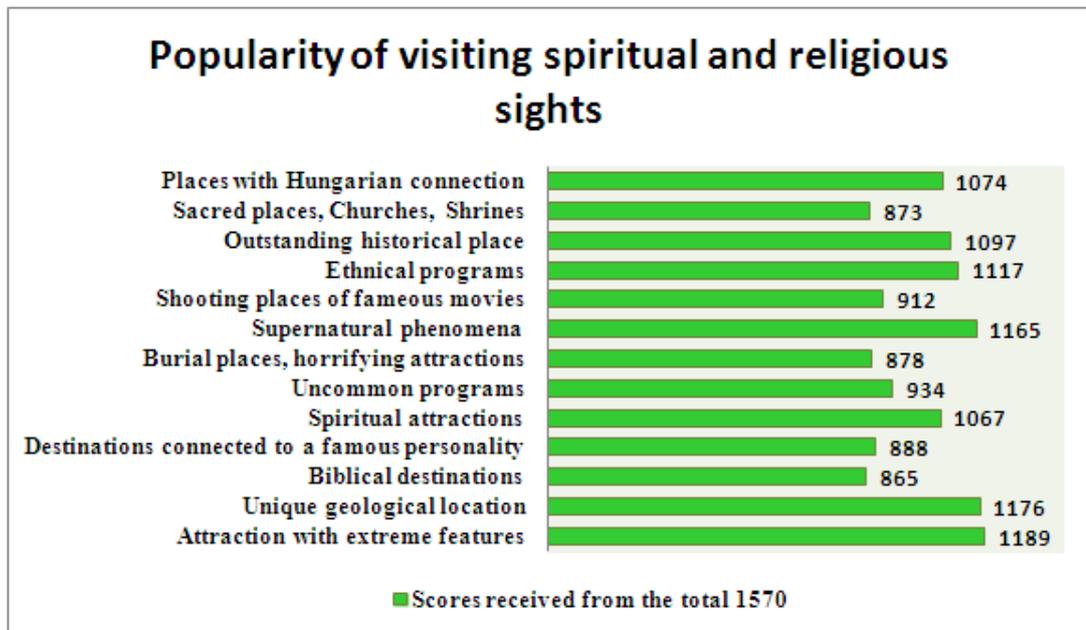
94.3% of the participants marked on the first place that they are traveling for leisure purposes. The motivation of visiting cultural sights and visiting friends and relatives were approximately equal. 79 people are interested about cultural tours while 80 are visiting their family and friends. The active lifestyle is getting more and more popular. 24% of the respondents would like to take part on an active holiday. This data is probably highly influenced by the large number of young participants. Spiritual refillment as the main motivation of travel attracts 13 people while the number of religious tourists is only 6. This result is matching to the idea that these fields of tourism are rarely part of the conscious range. Most of the people are not consciously interested about these specific areas while in the following study their unconscious willingness to visit spiritual and religious places will be tested. 2.5% of the participants have to travel with business reasons too while one person marked in the others category that carrying out scientific researches is also among the main drive of her travel. If we accept that one participant is traveling more times a year the recent data represents well the proportion of their conscious motivations.

4.5 Research analyzing the unconscious religious and spiritual motivation of the participants

In the recent study everything is marked as spiritual attraction which creates an inner excitement in the people through its intangible and immaterial source. In the following grouping the same logic was tested what came as a result of the content analysis. After overviewing the supply side the demand was researched according to the same categories. Next to the twelve categories (detailed in Chapter 3.4) an extra category was added to test the patriotic feelings of the travelers. Visiting those places which have connection with the national heritage does not belong strictly to the classification but from the touristic point of view it could represent interesting results.

A response matrix method was used to test the unconscious motivation of the representatives. Participants could mark on a 1 to 10 scale that how likely they are including the listed activities into their holiday. 10 meant that they will surely visit the given attraction while one meant that they are not interested about the sight at all. The activities were designed to cover the twelve plus one categories of the content analysis.

Figure 13. Inclination towards visiting religious and spiritual attractions



Source: own source

As the responders could mark the destinations with points in the above graph the points earned by the different spiritual and religious categories can be seen. The maximum reachable score was 1570 per category. On Figure 13 it is visible that what are those places which are attractive for the majority of the travelers and what are those which have smaller popularity. The attractions with extreme features became the most beloved group. Those sights which are the biggest, oldest or unique for any reason they are the most commonly involved parts of the holiday of the participants. From that point of view Fehérvár Travel is creating the most attractive tour descriptions as among their offers the enhancement of the unique features was a very frequently used technique.

On the second place the unique geological locations can be found with 75% of the total earnable points. This feature of the area cannot be modified by the tourism industry but if a destination has any interesting parameter from the geological point of view it should be emphasized more. Supernatural phenomena, ethnical programs and visiting outstanding historical places were similarly attractive followed by places connecting to the Hungarian treasures and the real spiritual attractions were the next concerning their popularity. Those destinations which gain less than 60% of the total score could be identified as moderately interesting places from the touristic point of view. Regarding the visit of shooting places of movies, places connected to famous personalities and visit of attractions connecting to death the answers were more diverse. These places have controversial reputation by the society that is why where some of the participants were fully enthusiastic for visiting a sight others were not interested at all.

Among the least popular destinations we can find the religious buildings and also the Biblical destinations. This data reflects to the opinion of the interviewed travel agency representatives. The lowest received score was 865 which represents 55% of the maximum points which means that more than half of the people are still interested about religious sights on an average level. From this set of data collection the interpretation could be made that the travelers are not too much interested about places with religious content not only on a conscious, but an unconscious level either. However if the demand is so low concerning the religious sites than the volume of the supply seems unnecessary and unbalanced. From this result the

conclusion could be drawn that why more than 94% of the cultural tours are including religious attractions only around half of the participants are really interested to visit these places.

On the other hand the attractiveness of the religious places represented in the study is highly depends on the rate of the religious conviction of the responders participating in the research. Some further research questions were addressed to measure the level of the religious faith among the participants as well as the frequency of their religious activities. Based on the limited size of the sample this tendency cannot be generalized for the whole society.

However the results of the religion related attractions were below the expected data based on the international tendencies the spiritual destinations were quite well performing. While among the conscious travel motivations the spiritual sights reached only 8%, from the listed activities with hidden spiritual interest most of them were likely included as an element of the participants' holiday. Historical legends and special ethnical experiences could raise the inner excitement of the travelers too so from this set of data the conclusion could be drawn that combining programs related to spirituality is worth as this segment appears as an added value at the end of the tour. Based on this analysis the suggestion could be made that why strictly specialized spiritual tours are still not highly demanded, cultural trips including spiritual elements could be a very profitable decision.

4.6 Experiment made on the existence of spiritual excitement among the researched group

The following part of the survey was addressed to find out the relation of the participants connecting to their spiritual excitement. As the aim was to identify an unconscious interest point the opportunity to answer the question was up to the responders own will. The question was focusing on the past experiences of the participants to understand which were those situations where they felt an inner excitement caused by an immaterial and intangible issue.

Table 3. The distribution of the received answers facing the spiritual experiences of the participants

„Have you ever experienced inner excitement in a place where not the material attraction was interesting but the legend or story surrounding the place?“		
Answer recieved	Distribution of the answers	Distribution of the answers in percentage
I have never experienced	40	25
I could not remember	3	2
I have not experienced yet	6	4
No answer received	64	41
Description of the situation received	44	28

Source: own source

A question based on the spiritual experiences of the participants was designed as an optional open question that is why the majority of the participants of the survey left the space of answer empty. The explanation of that could be the reduction of the time spent on filling out the questionnaire or the topic was inconvenient for the responders as it is addressing a more intimate personal information.

The five listed categories were designed according to the received answers. 25% of the participants claim that they have no memories about any spiritual excitement during their holiday while 3 people answered that they have experienced that issue but they could not remember where and how. Another 4% of the participants marked that they have no opportunity yet to experience such an inner excitement but they do not exclude the possibility that it could happen one day.

Among those who afford the time to share their experiences the description was concentrating in some cases only on the place itself while in other cases a whole story was written. The sketch of all the opinions will be presented in the following table by using the same categorization as before. In some cases the spiritual experience could belong to more categories at the same time.

Table 4. Examples of those destinations which created inner excitement in the participants

Name of the Category	Destination described by the participants
I. Sacred place	Ruins of a Dominican Church- because it has its past
	Augustinian Monastery in Erfurt- „I was walking on the same ground as Luther”
II. Spirituality related to a scene of a movie, or a location of a book	Budapest- “shooting place of the Underworld movie, it is interesting to see the city where my favorite actors were playing”
	Torockó- “The novel of Jókai takes place there, the Egy az Isten. I was visiting the place only because of this”
	Verona- the story of Romeo and Juliet
III. Supernatural phenomenon	Montana Roja, Lanzarote- ghost story
	Ruins of the Csabragh Castle, Felvidék- “I have the feeling that I have already been here in a previous era in the past”
	Zengő Mountain- interesting legend
	Stonhenge- legends about its construction
	Loch Ness- the legend of the monster
	Russia- the story of a stream in a small village Healing shrine of Kom ombo
IV. Unusual ethnical experience	Csíksomlyó
V. Uncommon program	Abandoned factories
VI. Attraction in connection with death	Pompeii- atmosphere of death
	Berlin- Bunker of Hitler
	Greece-“They showed us in a cemetery how the burial ceremonies were made”
	Tower, England- because of the interesting, horrifying stories
	Bridge of Sighs in Venice – the sighs of the convicted people going into their death
	New York- the unmarked pavement section where John Lennon was shot down
	Mask of Tuth Ank Amon
	Barcelona- urban legends tour
	New York- World Trade Center Memorial Kefalonia- there was an earthquake there in the 50’s but the ruins of the dead city can be still seen

VII. Outstanding historical value	Hoek van Holland- historical place in the World War II
	Historical places, castles, temples
	Jerusalem, Island of Malta- more than 1000 years history
	Bikal- medieval atmosphere
	Vernun- battle
	Ephesos
	Belgium- the place of the Waterloo battle
VIII. Real spiritual destination	Olympos-where the Greek Gods lived
	Germany- place of the Niebelung legend
	Sierra Nevada, Spain-location of different legends
	Israel, Masada- the legends of the Braves
	Bosnian Pyramids, Medjugorie, Egypt, Peru, Titicaca Lake, Huayna Picchu- the experience of a higher energy creates the inner excitement
	Pyramids of Giza
	Meteoras, Greece- "I was a little kid so I couldn't understand the meaning of the place, but I felt the spirituality"
	Tell El Amarna, Egypt- only a small piece remained from the temples but you can feel the power of the field
	Athens- Acropolis
	Dolmens of Ireland
	Crete- bull cult
IX. Place connected to a famous personality	Transilvania- "where Petőfi ate his last dinner. It was amazing that we can see the same pear tree which was standing there when Petőfi was on the same place"
	Corte- a house of the national hero of Corsica
	Nijo Castle, Japan- "The last sógun lost his power there. I was totally moved to be on a place of such a huge event"
	Tihany- "It is a special feeling that one of our kings from the Árpád House was buried there (I. András)"
	Nashville Country Music Hall of Fame and Museum, Tennessee- the legends of Elvis Presley are surrounding that place
	Fonyód, kriptá villa- the love carved in the marble
	Tintagel, Great Britain- the legendary place where king Artur and the Knights of the Round Table met
	Transylvania- Castle of Dracula
	Hampton Court, London- because Queen Elisabeth I. was growing up there
X. Biblical importance	Jerusalem
	Israel- the tomb of Jesus
XI. Interesting geological location	Madeira- the atmosphere was just breathtaking

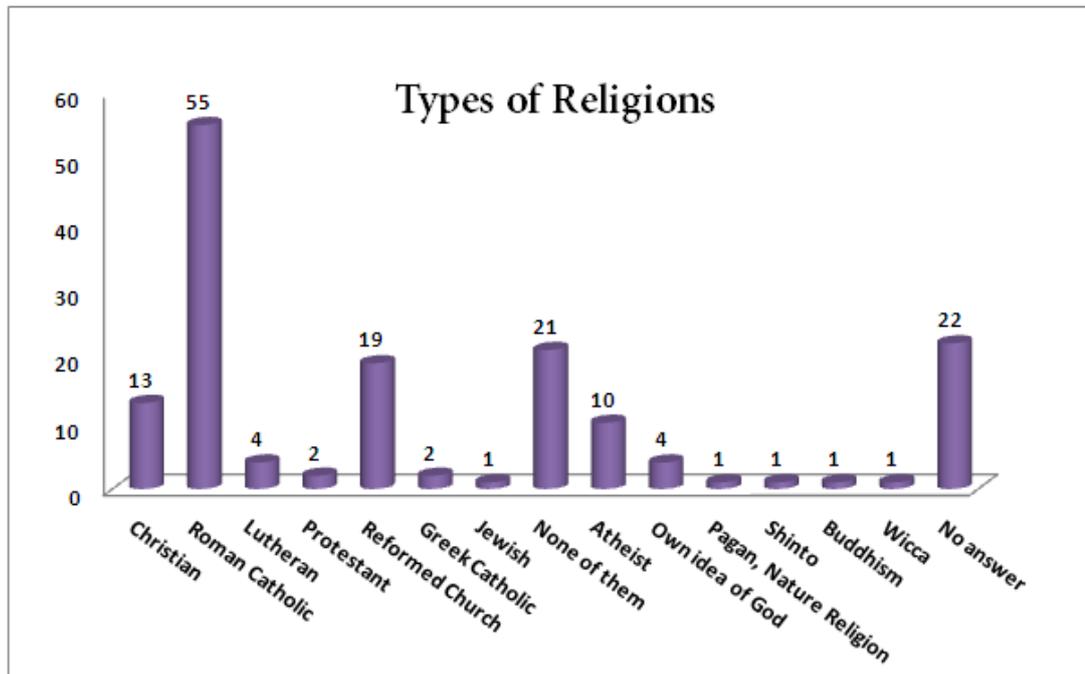
XII. Extremes	Salzburg, the smallest house of the world- it has a cute story
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Source: own source

In the above table all the answers are presented which were given by the responders. Even though there were no instructions left on what should they mean by inner excitement they were proposing spiritual issues automatically. All of the answering participants were listing places and activities which could fit into the previous classification. This data acts as a very positive feedback left on the previous researches of the study as it justifies the validity of the categories. Moreover it strengthens the issue that the supply is using correctly its spiritual touristic elements inside the cultural packages. From this point of view the demand and supply is well-balanced.

4.7 Research made on the religion of the participants

To research the religious attitudes of the participants an open question was designed because by using this type we can reduce the influence left on the responders. In some cases specific subgroups were mentioned while in other cases only the wider category of a religion was marked. The result may come from that some of the participants do not feel that they would strictly belong to any specific subgroup of they are simply not interested about the differences among religious branches. In the following graph all the answers are presented in their original form.

Figure 14. Representation of the religions of the participants

Source: own source

As the research was carried out among Hungarian citizens the majority of the people belonged to the Roman Catholic Church. If we add the Lutheran and Reformed subcategories than the number of Protestants are 25 which represent the second biggest ratio. On the third place the number of those people stands who did not mark any of the religions. However the exact reason is unknown the assumption could be made that religion is not an important issue in their life or they do not want to group themselves in any of the categories. If they would be deeply religious they would probably share the source of their faith in the survey. 13% of the participants claim that they do not belong to any of the religions while another 6% answered that they are Atheists so they deny the existence of God. Four of the participants explained that they do not believe in any of the existing Churches but they can adapt some elements of their theories. They believe in a God accordingly to their own imaginations but it is a kind of indescribable and indefinable faith. From the recent data set more than one third of the participants are not religious which explains well why the visit of religious buildings and Biblical places are the least attractive from the motivation point of view.

Next to the Christian, Jewish and Buddhist participants some other beliefs were marked which are unusual in an European atmosphere. Among the responders

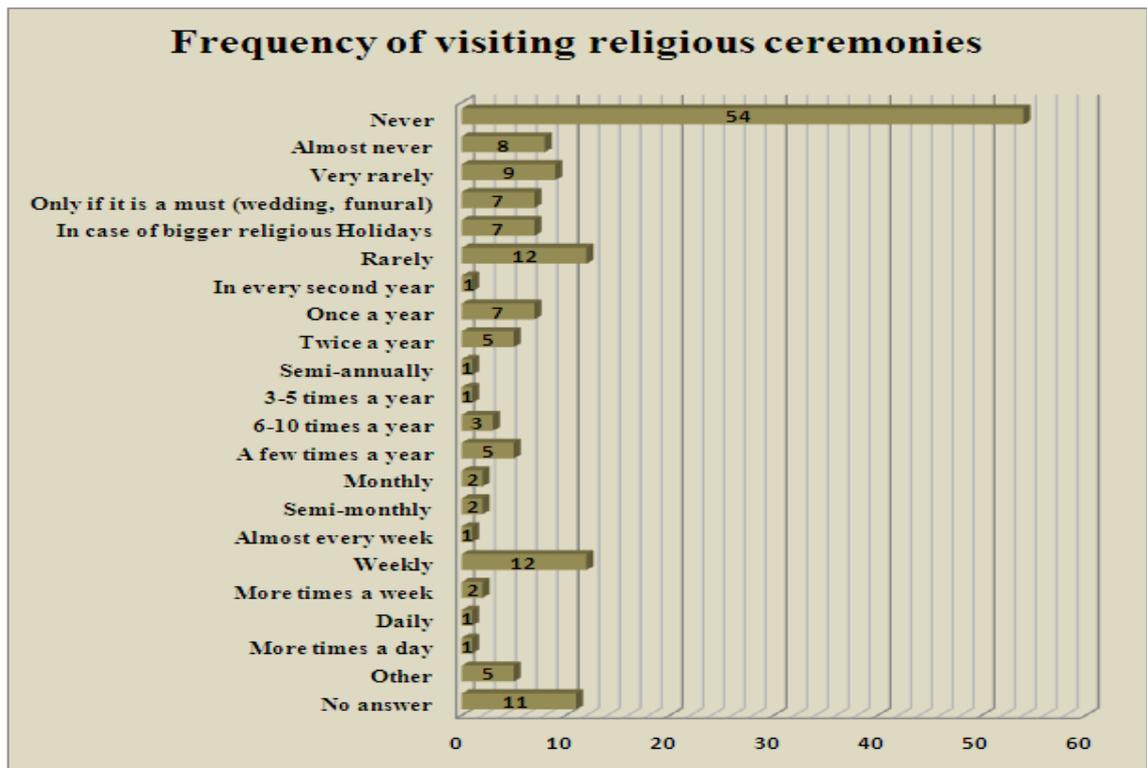
we can find Shintoic and Pagan believers while one of the participants belongs to the Wiccans.

4.8 Research made on the frequency of visiting religious ceremonies

After analyzing the proportion of religious people within the researched group with some investigations made on the frequency of taking parts on religious events we could map up how deeply religion is involved to the participants' everyday life. It is hardly possible to measure the level of faith as in most of the cases the individuals are not conscious about it but if we know how often they are participating on religious ceremonies we can estimate the level of their interest towards religious atmosphere.

To collect data an optional open question was used to avoid any influential effect on the results. Among the received answers twenty different options were mentioned regarding the frequency of visiting religious worships while in five cases an individual opinion was explained. 7% of the participants do not answer to the question.

Figure 15. The frequency of visiting religious ceremonies



Source: own source

On the Figure 15 the answers received from the respondents can be seen according to the frequency of their participation. In the top categories the rarest occasions are listed while the frequency is increasing on the graph downwards.

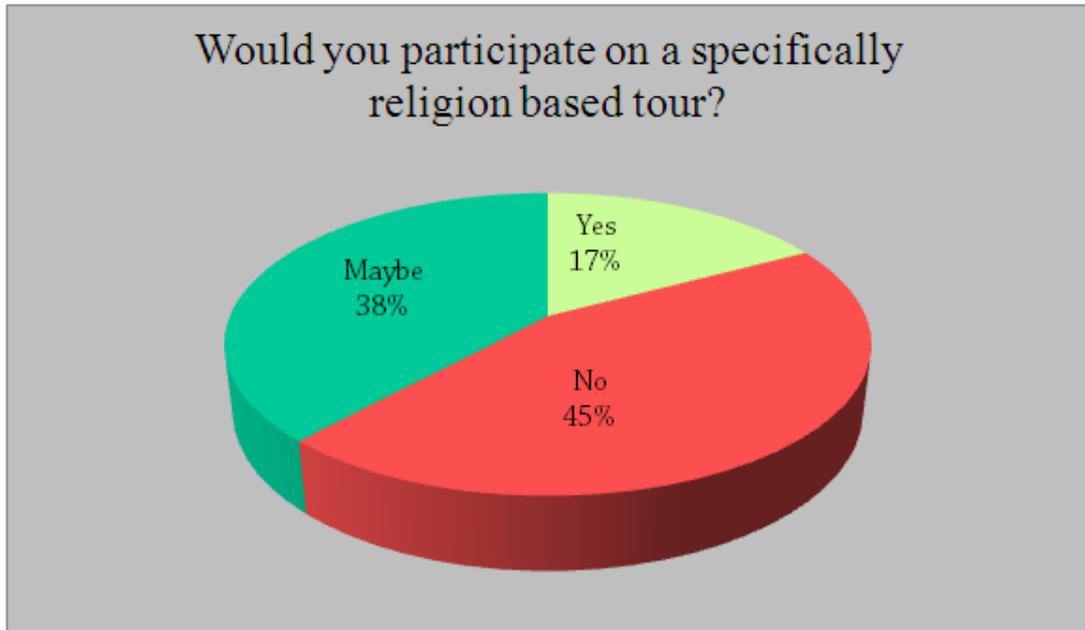
More than one third of the participants answered that they never take part on any religious event which data reflects well the received results of the study made on the religion of the researched group. The volume of the Atheist people, those who do not belong to any of the religions and those who refused to answer the question were roughly the same as the number of those participants who never visit religious worships. Another 24% of the responders are taking part on religious ceremonies probably less than one time a year. The number of participants visiting 1-2 times yearly the religious events is 13 while people participating 3-10 times a year takes 5.7% of the total. On a monthly level 2.5% are interested about worships while 8.3% are participating on them in almost every week. The proportion of those who are really combining the religious practices to their every day program is 2.5%. Among those 5 answers which were marked in the other category usually the process was described that while in the past they were deeply religious and participating on religious gatherings on a daily bases something happened which change their total way of thinking. A negative experience or any religious disappointment forced them to leave their religion. One of the participants mentioned that she is only interested about the religious ceremonies if they belong to a culture which is unexplored for her. Another lady answered that while she is not enthusiastic about religious events she is likely participating on spiritual gatherings.

4.9 Analysis of the willingness of participants to take part on a specifically religious tour

Referring to the result of the interviews the presumption was made that the number of those people who would like to participate on a strictly religious tour will be low. However with the measurement of those who have the potential inside to visit such tours we can examine their attitude towards religious sights. If responders marked that they may participate on a religious travel it means that they do not deny the religion related destinations and they are not willing to exclude this topic from their journeys. Inside this category we can find a significant number of religious travelers who are interested about religious issues but their faith is not strong enough

to drive them to select specially religion based tours. Religion is not the strongest motivation of their travel.

Figure 16. The willingness to take part on specifically religion related tours



Source: own source

Participants could chose from three answers referring to the question that would they participate on a specifically religion based tour. They could select among “Yes”, “No” or “Maybe”. Besides the fact that the proportion of non-believers was very high in the researched group, only 45% answered that they are not interested about specifically religion based tours. 60 of the participants marked that they may take part on such a trip. Among the motivations we can find curiosity, the wish of purgation, the interest about religious life or the wish to experience something new. 17% of the responders would likely take part on a religious tour and some of them have already participated on pilgrimages. If twenty-seven people from a sample of 157 is willing to experience a religion based tour than the 100-200 religious travelers from the whole population of Hungary do not look a realistic data. (this number was mentioned in the interview of the travel agents) From this research the conclusion could be drown that much more people have the potential to participate on a religion based journey than the number of those who are really looking for these specialized tours in travel agencies. The reason could be the disadvantageous marketing strategy of the religious travel packages or the reputation of such tours. Due to the diverse religious stratification of the society many people feels it inconvenient to

conspicuously represent his or her belief. The solution could be to change the attitude of society or from the touristic point of view it is possible to optimize this issue by hiding the religious elements to another touristic category. That is what basically the tour operators do in case of cultural packages.

4.10 Summary of the results of the motivation research

The motivation research was carried out to test the results of the content analysis on the demand side. Among the offers of travel agencies specialized on cultural trips 94.04% were including at least once religious attraction in their program. From the spiritual point of view twelve categories could be made according to the attractions including spiritual elements mentioned in the researched papers.

In the survey of the motivation research the focus was put on these fields of tourism so it was addressed to research how attractive the participants find the spiritual categories and how deeply are they religious. It was also examined if there is any potential traveler toward religious tours among those who are not practicing their religion strictly.

The research was carried out with 157 participants and the majority of the responders were between the age 15 and 25. There were a high proportion of non-believers inside the group which were presented in the attractiveness of religion based destinations and Biblical places. The same data was reflected in the question based on their religiousness and on that part of the questionnaire which was pointed the willingness of taking part on a specifically religious tour.

While in case of the question relating to the main motivation of travel of the participants the interest towards spiritual tours was 3.5% in the matrix researches their hidden point of interests the attractions with spiritual content were quite popular. In the question where participants could describe their own spiritual experiences very similar issues were mentioned as in the offers of the travel catalogues. It means that the travel agencies offering foreign cultural trips are combining these elements into their offers on a very smart way.

According to the motivation research the proportion of the religious sights presented in the cultural trips are much higher than the interest towards them on the demand side. On the other hand we have to mark that many people are visiting these places not because of their religious content but because of their artistic and architectural beauties.

V. DESCRIPTION OF THE PRIMARY RESEARCH RESEARCH ON THE HUNGARIAN TOURISM PRODUCTS ABROAD

5.1 Investigation in the touristic offers of Hungary

After overlooking the foreign destinations introduced on the Hungarian market and after the analysis made on how the travel agencies focusing on cultural trips are combining the religious and spiritual elements into their touristic offers a research was carried out facing the Hungarian touristic products presented abroad. The data were collected from the catalogues published in the United Kingdom, Germany and Spain. Due to the fact that these documents are written on the official language of the country, the set of data collection was limited to the language knowledge of the author.

In this phase the focus was still on the spirituality and religion related phenomena of the cultural market to draw parallels between the data received on the foreign destinations. The frequency of religious expressions was counted within the texts and the analysis was made on the number and nature of the spirituality based attractions. The same research technique was repeated as in the first part of the study in the form of content analysis.

First of all the clarification should be made that in the researched countries Hungary is rarely presented as an individual destination. In most of the cases the Hungarian visit is only an element of a package tour. Budapest is most likely offered together with a city break in Vienna or Prague. In that case the elements of the package were not separated by countries. It leads to the result that not all of the religious and spiritual attractions mentioned at the tables are situating on the territory of Hungary but they are appearing in the same touristic offer.

Table 5. The number of trips including Hungary as a destination presented in the researched foreign travel brochures by countries³

Name of the country where the catalogue was published	Name of the catalogues	Number of trips including Hungary as a destination	Total number of trips including Hungary as a destination by countries
Spain	Special Tours- Europa Grandes Circuitos Abril 2014.Marzo 2015	7	50
	Barceló Viajes-Europa Mayo/ Octubre 2014	4	
	Barceló Viajes- Europa, Mediterránea,Atlántica, Central, Norte 2014	7	
	Barceló Viajes- Grandes Circuitos Abril 2014/ Marzo 2015	7	
	Mapa Tours- Europa Mayo-Octubre 2014	6	
	CIRCUITOS- Europa y Oriente Medio 2014 2a edición	19	
Germany	Deutschland & Österreich Sommer 2014	1	2
	Jahn Reisen Sommer 2014	1	
United Kingdom	Infinity Holidays- Europe 2013-14	1	1

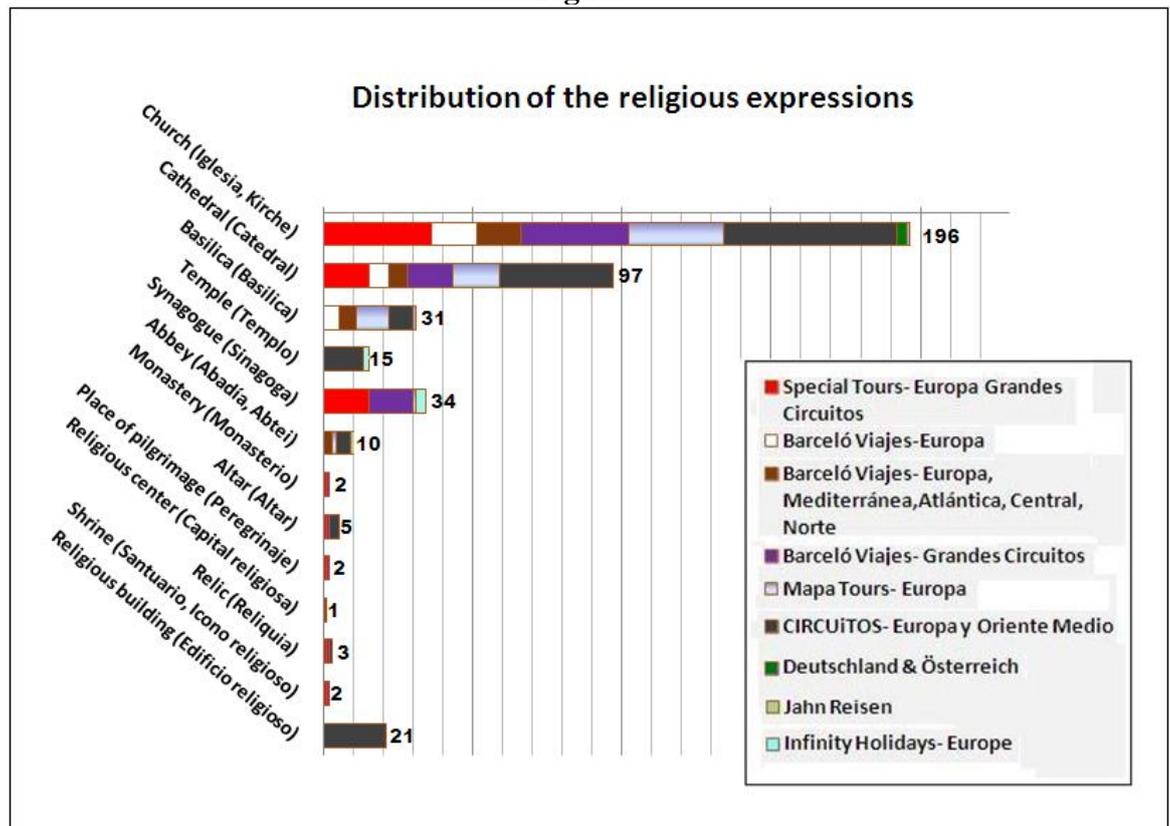
Source: own source

³ The cover page of the catalogues are attached to the Appendix

5.2 Religious content in the cultural trips including Hungary as a destination

In the following figure the most frequently used religion related expressions are presented which were used within the texts of the analyzed travel brochures. The graph is showing the distribution of these expressions by source.

Figure 17. Frequency of religion related expressions in the researched foreign catalogues



Source: own source

From the analysis of the foreign travel brochures it can be seen that in case of Hungary the religion related attractions are also elements of the cultural trips. The tendencies showed some similarities to the international market as “Church” was the most frequently repeated word. The terms “Cathedral”, “Basilica” and “Synagogue” appeared in the texts quite often and in the catalogue of CIRCUITOS the expression “Religious building” was used many times as an umbrella term.

A difference regarding to the international cultural market is that in this case only Christian and Jewish religious buildings were mentioned as parts of a cultural program. This could be interesting from the point of view of tourism development. If we think about how successful are those programs in Hungary which are dealing

with the national history and pride, the assumption could be made that other nations are also interested about this topic.

It could be an advantageous decision to put more emphasis on the marketing of Mosques as Hungary is very rich in Turkish heritage. It could attract people from Turkey but this nation is highly represented in other countries of Europe like Germany and the United Kingdom.

In the researched touristic offers published in Spain and in Great Britain only the capital city of Hungary was selected as a cultural destination. In Budapest the most popular religious buildings were the St. Stephen Basilica and the Matthias Church. The synagogue was also often mentioned due to its extreme sizes. (Biggest Synagogue in Europe and the second biggest on the World)

On the other hand in the German brochures Budapest did not received particular attention. In the researched catalogues the Balaton region and other settlements on the countryside were promoted. (Bükfürdő, Siófok, Zámárdi, Hévíz) These destinations are not especially famous for their cultural values rather because of their great bathing facilities. In case of these offers the Abbey of Pannonhalma and Tihany were mentioned as favorable religious destinations.

5.3 Spiritual attractiveness of Hungary on the actual foreign market

According to the analysis Hungary is rarely associated with spiritual attractiveness. In the researched articles spirituality has great importance however these spiritual attractions are situating in other countries which are also elements of the cultural round trip.

Austria is utilizing the best the IX. category which is tourism related to famous personalities. Strauss, Beethoven, Maria Teresa, Franz Josef and Mozart are the biggest names in connection with the country. In Poland the VI. and VII. category are the most presented ones. Attractions in connection with death and outstanding historical importance are attracting many tourists. The heartbreaking exhibition of Auschwitz is a must to see sight of the region.

5.4 Benefits of the research, improvement possibilities in Hungary

From the recent study an overview could be received about the actual situation of the religion and spirituality related sights. This field of tourism is getting more and more popular on an international level. Slowly the market is customizing their tourism products to the new expectations of the travelers and they are focusing more on the new raising needs.

Until that time the Hungarian market is not reacting to the increasing spiritual interest of the travelers which could cause an unnecessary loss on the target market. To find out the reason why these elements are not used as a tourist attraction we should analyze first how strongly these sources are present in the country.

In the following list some already existing tourist attractions can be seen which could fit into the twelve spiritual categories which were constructed according to the offers of the international market. These places are may included in the touristic packages but their spiritual content is not supported by any marketing activity. If the background knowledge is missing about a particular spiritual place the inner excitement and the added value could not appear in the travelers.

Category I. Sacred Place

- Convent of Margaret (Margaret Island, Budapest)
- Benedictine Abbey (Pannonhalma)
- Cave Chapel (Gellért Hill, Budapest)
- Relic of Saint Stephen (Saint Stephen Basilica, Budapest)
- Matthias Church (Buda Castle, Budapest)

Category II. Spirituality related to a scene of a movie

- Evita with Madonna 1995 (Budapest)
- Underworld with Kate Beckinsale 2003 (Budapest)
- Videoclip of Katty Perry: Fireworks 2010 (Budapest)
- Mission Impossible- Ghost Protocol with Tom Cruise 2011 (Budapest)
- A Good Day to Die Hard with Bruce Willis 2012 (Budapest)

Category III. Supernatural Phenomenon

- Healing power of Attila Hill (Tápiószentmárton)
- Curing water (Hévíz, Bük, Sárvár)

Category IV. Unusual Ethnical Experience

- Authentic cultural experience (Hollókő, Szentendre)

Category V. Uncommon Program

- Visit of the Hospital in the Rock in original clothes (Budapest)
- Concert in the Quarry of Fertőrákos (Fertőrákos)
- Mithras shrine (Fertőrákos)
- Invisible exhibition (Budapest)
- Visit of the water reservoir inside the Gellért Hill (Budapest)

Category VI. Attractions in connection with death

- Legend of Bishop Gellért (Budapest)
- Visit of the Kerepesi Cemetery (Budapest)
- Tomb of Gül Baba (Budapest)
- House of Terror (Budapest)
- Memorial Park of the Battle of Mohács (Mohács)
- Shoes at the Danube Bend (Budapest)
- Jewish Cemetery (Budapest)
- Legend of *Gloomy Sunday* composed by Rezső Seres, the Hungarian song which made more than hundred people to commit suicide worldwide according to New York Times 1936

Category VII. Outstanding historical value

- Memento Park (Budapest)
- Residence of the Kings (Budapest, Visegrád, Esztergom)
- Roman Ruins (Budapest, Szombathely)
- Early Christian Burial Sites (Pécs)
- Rákosi Nuclear Bunker (Budapest)

Category VIII. Real Spiritual Destination

- Heart Chakra of the Earth (Dobogókő)
- Holdvilág Trench- possible burial place of Árpád (Pilis Mountains)
- Witch Island (Szeged)

Category IX. Place connected to a famous personality

- House where Casanova slept (Budapest)
- Beethoven gave a concert (Budapest)
- Coronation place of the kings (Matthias Church, Budapest)
- Sisi cult (Gödöllő)

Category X. Biblical importance***Category XI. Interesting geological location***

- Middle of Europe

Category XII. Extremes

- Biggest synagogue of Europe, second biggest synagogue of the world (Budapest)
- Biggest biologically active curing thermal water on the world (Hévíz)
- Biggest lake in Central Europe (Balaton)
- Richest capital in thermal springs (Budapest)
- Oldest metro line on the European continent (Budapest)

Answering to the last research question it can be seen that Hungary can offer a diverse set of spiritual destinations on the tourism market. With this list only some of the most promising spiritual attractions were highlighted which could raise the attention of the tourists visiting Hungary. With deeper investigations probably a more diverse set of attractions could be identified.

Nowadays most of the people have no information about the existence or importance of these places that is why there is no added value provided by these

destinations due to the lack of background knowledge. With some improvements on the Hungarian tourism branding and marketing strategies they could create a more colorful touristic offer for foreign and domestic visitors.

Based on the received information the conclusion could be drawn that more emphasis would be needed on these points of interest because if these destinations are well-managed they could generate a significant amount of revenue. According to data collected on the international practices the key of the success would be the enlargement of marketing activities as well as the improvement on the distribution channel. The maintenance of these sights has outstanding importance too for the fulfillment of the expectations of the travelers. Investments on the infrastructure and on related facilities (hygienic requirements, shopping facilities, provision of information, safety and security) are also needed.

SUMMARY

I started my research based on the assumption that religion and spirituality based destinations are competitive and they are attracting an increasing number of people. Due to the radical changes in the social and technological world there is a new unconscious raising need to experience the existence of a higher sense.

First of all I collected information from travel agency representatives through interviews. According to their personal experiences the need for religious and spiritual trips are concentrating on a very small target market. Until that time it was not profitable to put more emphasis on the product development. This data fits into my theory that the majority of travelers are not conscious about their spiritual interest that is why they are not turning to tourist offices for fulfillment of their religious and spiritual needs.

I continued with the analysis of the literature related to the topic. After overlooking the professional studies and statistical data I could assess that on the international market there is an increasing demand for religious and spiritual tourism products.

To identify the importance of these issues I analyzed the articles of five travel brochures which are representing mainly cultural trips. Through content analysis I counted the frequency of religion based terms within the texts and I also examined the nature of spirituality related expressions. In the data set of spiritual attractions I could identify some common features and I could set up twelve categories. This classification helps to understand more the motivation of the visitors and the source of attractiveness. I introduced the most successful tourist destinations which are utilizing their spiritual sources the most effectively.

After receiving information on how spiritual and religion based attractions are used as elements of cultural tours I wanted to examine the situation on the demand side. An online survey was carried out to research the motivation of Hungarian citizens. 157 participants were present in the researched group. The questionnaire was designed according to the results of the content analysis to see how much the spiritual elements used by the travel agencies are appearing among motivations of

travelers. The questions were addressed to research the traveling habits of the participants as well as their main purpose of travel, their interest towards spiritual sights and their religious behavior. As the result of the motivation research another impulse was gained supporting the development of spirituality based attractions.

After the evaluation of the motivation research compared to the cultural offers presented in the Hungarian travel brochures a research was carried out to examine how the Hungarian touristic attractions are performing in the foreign catalogues from the spiritual and religious point of view. I analyzed the cultural offers of Spanish, German and English travel brochures where Hungary appears as a destination. At the end of the research I get the result that from the spiritual point of view the values of the country are not utilized efficiently. However the religious attractions are combined into the cultural trips, the spiritual offers do not receive any emphasis on the international market.

To determine the roots of this deficiency I investigated on the research of those already existing tourism attractions which have spiritual content. I used the same classification system as in case of the international product analysis. The outcome was that Hungary is very rich in spiritual attractions but due to the low level of marketing communication the travelers do not receive information on these places. Finally they could not experience the added value coming from the spiritual content of a place which reduces the state of satisfaction.

In my dissertation I would like to highlight the importance of the religion and spirituality related attraction on the cultural market. Hungary has very favorable spiritual opportunities which could be exploited more adequately. Due to minor investments on these services Hungary could attract a wider target market and it could offer a more diverse and long-lasting experience to its visitors.

The improvements on the tourism strategies and marketing communication will lead to a higher range of guest satisfaction which means profit for the country on a long-run.

The identification of the right marketing strategies and development procedures gives a new field for research investigation. If we would like to take advantage of the religious and spiritual values of the country we should put more emphasis on the development of these fields of tourism.

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APPENDIX

The frequency of religious phrases used in the researched travel brochures (2013)

name of the company per unite	Unitravel	Chemol Travel	Proko Travel	Haris Travel Club	Fehérvár Travel	Sum of these travel companies
Church (templom)	128	53	116	359	431	1087
Cathedral (Katedrális)	7	9	32	35	124	207
Basilica (Bazilika)	0	0	3	15	58	76
Minster (Székesegyház)	0	4	12	31	55	102
Chapel (Kápolna)	0	10	7	10	51	78
Dome (Dóm)	0	0	6	19	46	71
Monastery (Kolostor, Monostor)	2	6	2	42	108	160
Abbey (Apátság)	0	0	3	11	20	34
Synagogue (Zsinagóga)	0	4	2	19	3	28
Mosque (Mecset, Dzsámi)	19	0	3	42	45	109
Pagoda (Pagoda)	18	4	3	28	0	53
Stupa (Sztúpa)	3	0	3	12	2	20
Pyramid (Piramis)	6	2	7	9	21	45
Bishop's Palace (Püspöki, Érseki Palota)	0	0	2	19	7	28
Sanctuary (Szentély)	8	5	5	10	19	47
Place of Pilgrimage (Zarándokhely, Búcsújáráshely)	6	2	4	22	19	53

Religious center (Vallási központ)	2	0	3	28	7	40
Shrine (Kegytárgy, kegyeszobor)	1	3	9	13	13	39
Monk (Szerzetes)	1	0	1	7	5	14
Believers (Hívők)	0	0	2	5	14	21

Own Source

The cover page of the foreign catalogues which were used in the research



Interviews made with travel agency representatives

Interview with the representative of Phónix Tour (20. November 2013)

AT: Tudna nekem olyan katalógust ajánlani, amiben főként vallási vagy spirituális témájú utak találhatóak?

TA: Sajnos nem tudok Önnek ilyet adni, ezekre az utakra annyira kicsi a kereslet, hogy nem éri meg miatta saját katalógust nyomtatni. Ha valamilyen újdonságot szerveznek, arról általában emailben kapunk értesítést, vagy ilyen egy oldalas szórólapokon.

AT: Melyik irodák szerveznek főként ilyen utakat?

TA: Mi a Makrovilággal vagyunk kapcsolatban, de úgy tudom, hogy az MSE Tours-nál is szerveznek utakat vallási témában.

AT: Esetleg spirituális utakkal kapcsolatban tud olyan szolgáltatót ajánlani, akihez fordulhatok?

TA: Sajnos nem.

AT: Köszönöm.

Interview with the representative of 1000 Út Travel Agency (20. November 2013)

AT: Mekkora az érdeklődés a vallási és spirituális utak iránt az Önök irodájánál?

TA: Elég kevesen érdeklődnek ilyen specifikus utak iránt. Ez inkább az idősebb korosztályt érinti, de ennek elég kicsi a piaca Magyarországon. Körülbelül éves szinten 100-200 fő utazhat ilyen céllal, ezért mi nem foglalkozunk kifejezetten ilyen túrák értékesítésével.

AT: Köszönöm.

AT: Author

TA: Travel Agent

Some more detailed data of the Motivation Research

Presenting the data of the participants

Gender of participants	Total number	Percentage
Female	112	71
Male	45	29

Age of participants	Total number	Percentage
15-25	86	55
26-35	30	19
36-45	22	14
46-55	13	8
56-65	5	3
66-75	1	1

Place of living	Total number	Percentage
Capital city	125	80
County seat	7	4
City/Town	14	9
Village	4	3
Abroad	7	4

Level of education	Total number	Percentage
Elementary education	8	5
Secondary education	63	40
Higher education	86	55

Analysis of the frequency of travel among the researched group

Frequency of travel in a year	Total number	Percentage
1-2 times	51	32
3-4 times	56	36
5 or more times	30	19
do not travel at all	0	0
have no possibility to travel every year	20	13

Research made on the religion of the participants

Religion	Total number	Percentage
Christian	13	8
Roman Catholic	55	35
Lutheran	4	3
Protestant	2	1
Reformed Church	19	12
Greek Catholic	2	1
Jewish	1	1
None of them	21	13
Atheist	10	6
Own idea of God	4	2
Pagan, Nature Religion	1	1
Shinto	1	1
Buddhism	1	1
Wicca	1	1
No answer	22	14

Research made on the frequency of visiting religious ceremonies

Frequency of visiting religious ceremonies	Total number	Percentage
Never	54	34
Almost never	8	5
Very rarely	9	6
Only if it is a must (wedding, funeral)	7	4
In case of bigger religious Holidays	7	4
Rarely	12	8
In every second year	1	1
Once a year	7	4
Twice a year	5	3
Semi-annually	1	1
3-5 times a year	1	1
6-10 times a year	3	2
A few times a year	5	3
Monthly	2	1
Semi-monthly	2	1
Almost every week	1	1
Weekly	12	8
More times a week	2	1
Daily	1	1
More times a day	1	1
Other	5	3
No answer	11	7

