

Issues Facing Faith-Motivated Tourism Expenditure

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Religious tourism is becoming a significant part of general tourist fluctuations. It is expected that this type of tourism will only grow due to developing trends in tourist motivation. In contrast to the increase of tourist flow in faith-motivated tourism is the fact that expenditure in this sector is very low. Considering the importance of religious tourism, the aim of this paper is to detect problems and questions related to faith-motivated tourism expenditure. By analysing these problems and questions, potential solutions and responses can be provided. This paper will use the example of the City of Rijeka to investigate faith-motivated tourism expenditure as well as tourist expenditures not primarily motivated by faith; as well as attempt to find the weakest link in tourism expenditure by means of statistical analysis. The results will clearly show that tourism expenditure is fairly low, especially with regards to faith-motivated tourist expenses; these findings will be used to create a model for a positive increase in faith-motivated tourism expenditure.

Key words: religious tourism, tourism expenditure, issues, Rijeka

Introduction

The paper will delve into the concept of religion-based tourism expenditure, in particular by emphasizing the problems faced by this particular type of tourism expenditure. Tourist expenditure is of great interest to researchers because it is one of the most important elements of tourism since the role and significance of tourism in the economy is measured precisely by tourism expenditure. Tourist expenditure, as such, is very complex, especially related to religious tourism. The question of the significance of faith-motivated tourism expenditure of a certain destination is raised, especially when it concerns a destination where the primary reason for visiting is not religion. Understanding the scope of faith-motivated expenditure and its significance for a tourist destination will enable researchers to define models of religious resources and features that encourage expenditure, and define in which direction a destination should

develop its religious facilities and services. This paper will define the elements of tourist demand and religious tourism by using a wide array of literature and also, using the example of the City of Rijeka, present results of research corroborating the thesis that religious motivation does not result in high expenditure in destinations that are not primarily religious centres; such as Lourdes, Fatima, Rome (Liutikas, 2015, p. 197), Međugorje (Vukonić, 2002), Santiago de Compostela, Czestochowa, Mariazell, Mecca, Medina, (Geić, 2011, p. 325), Jerusalem, Mount Athos, Haifa's Bahá'í Gardens (Simone-Charteris & Boyd, 2010, p. 230).

Literature Review

Tourism expenditure is a complex matter and can be defined in several ways; all definitions depend on which aspect the research is focused. According to the World Tourism Organization (UNWTO, 2008,

p. 12), tourism expenditure is the amount paid for the acquisition of consumption goods and services, as well as valuables, for personal use or gifts, for and during tourism trips. Tourism expenditure can be perceived from an economic point of view (Kesar, 2006, p. 121) or as a statistical occurrence (Medik, 2003, p. 165); nevertheless, one fact remains: tourism expenditure is the result of satisfying tourists' needs. For tourism expenditure to be realized, a certain tourism good or service must be consumed, and above all, it is necessary for tourists to allot a certain amount of their funds to purchase a service or good that will satisfy their needs. Antunac (2001, p. 93) points out that this very act of a tourist's expenditure is the basis of all economic aspects and functions of tourism and its influence on the economy; the act of a tourist's expenditure as well as the amount spent is the primary and only link between tourism and the economy. This act of a tourist's expenditure can provide a basis for isolating those goods and services that are of great importance for tourism demands and create a successful offer that will realize the goals of the tourists, as well as the goals of the tourist destination. Tourism expenditure within the framework of religious tourism is highly complex; we can pinpoint the reason for this in the fundamental aspects of religious tourism.

Religious tourism is defined as a selective type of tourism (Luković, 2008, p. 53; Geić, 2011, p. 210); more precisely, it is categorized as a subtype of cultural tourism (Geić, 2011, p. 322) since spiritual components are an integral part of culture and tradition, and represent an exchange point at which religion, the economy of tourism, and culture come together; all these aspects make religious tourism a highly complex phenomenon. The foundation of religious tourism is visiting religious destinations with the goal of deepening one's faith, as well as deepening one's sense of belonging to a particular religion or church (Kartal et. al., 2015, p. 214; Cerović & Zanketić, 2014; Vukonić, 1998). It can be discerned that the main reason for such travel is to satisfy the spiritual, i.e. religious, needs of the person deciding to take such a trip (Rinschede, 1992; Shinde, 2007). Kartal et al. (2015, p. 215) claim that religious tourism is a selective type of tourism that is the least researched within the contemporary tourism framework; researchers have only started to tackle this issue in recent

years, despite the fact that religious tourism is one of the earliest types of tourism (Rinschede, 1992; Rundquist, 2010; Kaelber, 2006).

Religious tourism, understood in modern terms, started developing after World War II; it became a part of global tourism growth, supported by stimuli from both material and spiritual sources. Today, religious tourism is one of the most dynamic segments of the tourism market (Geić, 2011, p.324) and, since it can be heavily influenced by, for example, keepers of religious heritage who can be quite small-minded in their beliefs (Simone-Charteris & Boyd, 2010, p. 269), this segment of tourism can be described as very specific. One type of religious tourism is the pilgrimage (Scaffidi Abbate & Di Nuovo, 2013, p. 501.). Pilgrimage, as an organized visit or form of travel most frequently encouraged by the religious community, has tourist elements in addition to religious ones (Osmanković et al., 2007, p. 184). Kartal and others (2015, p. 216) state that the motivations of religious tourists are visiting sacred places and participating in religious ceremonies while the motivation of pilgrimage tourist is visits and activities to fulfil religious duties. Shinde (2015, p. 181) indicates that the pilgrim motivation can be considered spiritual or religious fulfilment, and the religious motivation is to experience "spectacle" aspects and practice forms of consumption that are absent from the typical images of the pilgrim. When considering religious tourism, one can conclude that it is a very lucrative form of tourism that allowed many religious destinations to become centres of religious, commercial and cultural events; important not only for the destination itself but also for the particular religion and country. Travelers to these destinations are offered infrastructural, cultural, gastronomic and other contents that, in turn, increase investments in these locations. Many researchers claim that religious tourism is of great public and social interest and has great economic potential due to the increase of religion-motivated travel (Nolan & Nolan, 1992; Oslen & Timothy, 2006; Razaq & Nigel, 2007).

In contrast, Smith and Krannich (1998) claim that the potential financial benefits from trade at sacred tourist locations can be overestimated. In his research on Palmyra, Brayley (2010, p. 329) points out that most businesses do not earn more during important religious events when the number of visit-

ing tourists increases. One question arises: do all tourist destinations have this financial potential or only those destinations where the primary reason for the visit is of a religious nature? Wright (2014) claims that a type of study that could correctly define the validity of data on tourism flow motivated by religion has yet to be determined. This compels us to question the validity of data on tourism expenditure of tourists that are motivated by religion; due to direct involvement of primary reasons for traveling (faith, emotions, spiritual fulfilment), which cannot be measured using financial indicators.

Religious Tourism Indicators

Religious tourism has become an important source of tourism expenditure and cannot be neglected when analysing travel motivated by tourism. The World Tourism Organization (UNWTO) estimates that religious tourism generates as many as 600 million national and international religious and spiritual trips in the world. In Europe, 240 million religion-motivated trips are organized on an annual basis; 300 mil-

lion in Asia and 60 million in the rest of the world. Out of the total number of religion-motivated tourists (the UNWTO estimates this number to be 600 million), there are 280 million pilgrims; 112 million in Europe, 140 million in Asia and 28 million in the rest of the world. Essentially, out of two tourists traveling together, one is an actual pilgrim because each pilgrim usually travels in a pair. According to available data on the most visited destinations of religious tourism, the largest, in India, gets as many as 30 million pilgrims a year. The most famous European religious destinations are Lourdes (8 million pilgrims) and Fatima (up to 5 million pilgrims a year). When analysing the data of the UNWTO, 20% of tourists in the world are motivated by religion. If we analyse data related to income generated by the world's tourism (3.2 trillion USD) and divide income shares into categories based on selective types of tourism, we can conclude that the actual income generated by religious tourism is fairly low and amounts to somewhere between 37 and 47 billion USD.

Table 1 Shares of selective types of tourism within the total revenue from tourism in 2015

Rank	Selective types of tourism	Value (USD)
1	Cultural tourism	800 billion–1.1 trillion
2	Wellness tourism	439–494 billion
3	Gastro truism	350–550 billion
4	Eco/sustainable tourism	324–480 billion
5	Sports tourism	250–375 billion
6	Adventure tourism	115–150 billion
7	Agrotourism	60–160 billion
8	Health tourism	50–60 billion
9	Religious tourism	37–47 billion
10	Volunteer tourism	10–20 billion

Notes Adopted from www.reports.mintel.com (08/09/2015)

The reasons for such low shares of religious tourism in global tourism flows can be found in the lack of statistical measurements of tourism flows within the framework of religious tourism, as well as in the fact that all data related to religious tourism is based on estimates. According to research by the Croatian

Bureau of Statistics that included data from 2012, figures on tourism expenditure during longer trips motivated by different reasons clearly show that religious tourism is defined by fairly low expenditure in both Croatia and abroad (Table 2).

Table 2 Total of all expenditures during longer trips in 2012, according to travel motivation (expressed in millions of Croatian kunas)

	Abroad	In Croatia
Seaside vacation	549	2550
Sport activities	354	103
Recreational activities	345	143
Wellness and healthcare programs	80	195
Visiting friends or relatives	1366	1249
City vacation, field trip, culture, leisure time	1359	517
Visiting events, manifestations, festivals	258	94
Enjoying food and drink, gastronomy, wine connoisseurship	27	15
Shopping	132	45
Education, seminars	108	73
Religious reasons	83	27
Other	796	381

Notes author's analysis of data provided by the Croatian Bureau of Statistics, www.dzs.hr, 01/09/2015

Tourist Features of the City of Rijeka

The City of Rijeka is situated in the north-western part of Croatia, in Primorje-Gorski Kotar County and is defined by the following features: multiculturalism, rich history, and cultural heritage. In recent years, Rijeka has been transformed from an industrial city to a recognizable tourist destination, developing selective types of tourism, including religious tourism. Foundations for the development of religious tourism in Rijeka can be found in the fact that Trsat, a well-known religious center recognized by many pilgrims in Croatia, is in Rijeka's vicinity. In addition to Trsat, there are several other religious destinations that have great potential for developing religious tourism in Rijeka, some of which are St. Vitus Cathedral, the Church of Assumption, the church of St. Jerome and the Dominican monastery, the church of the Madonna of Lourdes and the Capuchin monastery, the church of Saints Fabian and Sebastian, the church of St. Nicholas, a mosque, a Baptist church, as well as a synagogue. All available resources for developing religious tourism in Rijeka are highly advantageous since Rijeka is a city with a complex heritage, multiculturalism and religious tolerance; the existence of sacral centres, temples and

religious groups, and accompanying activities can only be perceived as an encouraging element. Apart from sacral centres, temples and religious contents, accommodations within the city of Rijeka are an important resource that must be taken into account. An overview of available accommodations in Rijeka is provided in the following table.

There has been an evident increase in available accommodations in Rijeka in the last ten years (as much as 38.72%). During the analysed period, there have been apparent changes in the type of accommodations, and two new types have been introduced: hostels, which started developing in 2006, and student accommodations that grew when a new dorm opened in 2014. During the same period, private accommodations have grown in number while the number of lodgings decreased by 57.14%.

There were 90,177 registered arrivals as well as 173,549 overnight stays in 2014. The dominant role of international demand is evident from the fact that foreign tourists make up more than two thirds of all tourism flow (3.80% of all arrivals, which 1.40% of all overnight stays) in the PGK County.

Between 2004 and 2014, the number of arrivals increased by 68.00%, while overnight stays increased

Table 3 Accommodation capacities in Rijeka from 2004 to 2014 (available beds)

CATEGORY	2004	2005	2006	2007	2008	2009	2010	2011	2012	2013	2014
Hotels	456	387	502	515	515	554	554	554	554	554	554
Hostels			61	61	61	61	61	91	120	448	429
Private accommodations	42	63	92	105	126	173	189	213	272	411	573
Camp	350	350	350	350	350	350	350	350	350	350	350
Lodgings	882	882	882	882	378	378	378	378	378	378	378
Student accommodations											116
TOTAL	1730	1682	1887	1913	1430	1516	1532	1586	1674	2141	2400

Notes author's analysis of data provided by the Tourist Office in Rijeka (www.visitrijeka.hr)

Table 4 Arrivals and overnight stays of tourists in Rijeka in 2014

2014	ARRIVALS	Percentage (%)	OVERNIGHT STAYS	Percentage (%)
Native	21.176	23,00	41.311	24,00
Foreign	69.541	77,00	132.238	76,00
TOTAL	90.717	100,00	173.549	100,00

Notes author's analysis of data provided by the Tourist Office in Rijeka (www.visitrijeka.hr)

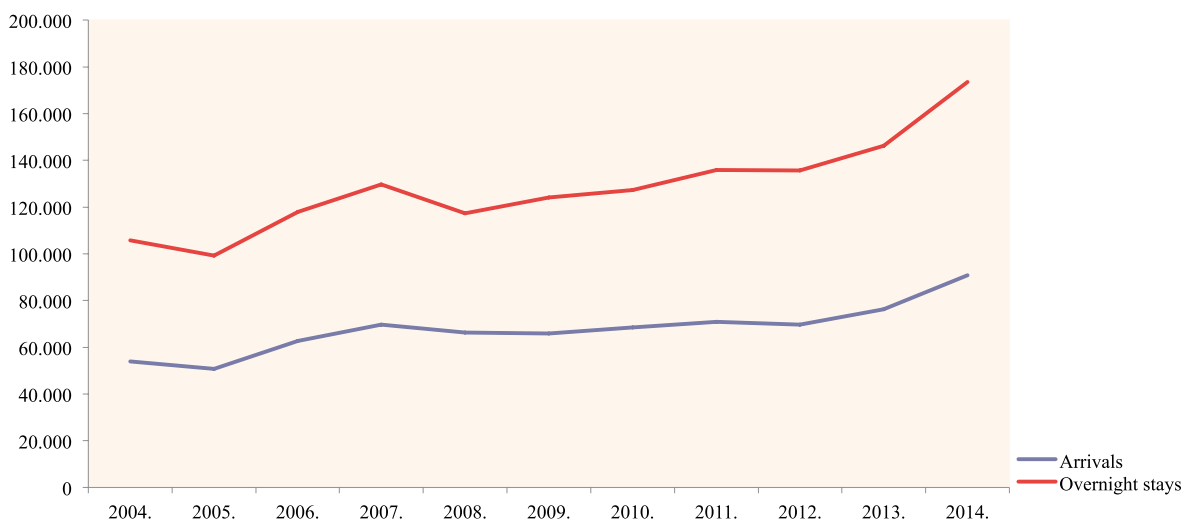


Figure 1 Growth of number of arrivals and overnight stays in Rijeka from 2004 to 2014
Adopted from Tourist Office in Rijeka (www.visitrijeka.hr) 2015.

by 64.00%. When analysing data from 2014, it can be seen that the number of arrivals and overnight stays increased by 19.00%. The positive growth over a pe-

riod of several years, as presented in the following graph, is a result of the positive increase of arrivals and overnight stays of international guests.

A characteristic common to many destinations related to religious tourism is the fact that it is very difficult to gather precise statistics on the number of visitors, pilgrims, and tourists that arrive at a destination and visit a sacral center. It is only possible to make estimates and attempt to precisely distinguish two separate occurrences; visitors who arrive during religious gatherings and visitors who come to religious centres while sightseeing at other highlights of the city. Regarding estimates, the best preliminary point could be the research results of the Institute for Tourism (2014, p. 45), stating that only 0.2% of all travels in Croatia were religion-motivated. In the PGK County, the percentage of religion-motivated travel was also 0.2%, which is about 4,800 arrivals. To obtain a more precise overview on the arrivals of tourists, pilgrims, and religion-motivated visitors to Rijeka as well as to gather data on their expenditure, research has been conducted; the main characteristics and results of the aforementioned research are presented here.

Research Characteristics

With the aim of analysing tourism expenditure motivated by religion in Rijeka, research on tourism expenditure by tourists motivated by religion as well as those not motivated by religion was conducted. The research was conducted using a questionnaire taken by tourists that stayed in Rijeka in June 2015 and pilgrims that visited the Shrine of Our Lady of Trsat (the answers were gathered by personally interviewing the aforementioned participants). A questionnaire containing 11 questions was created; the research results are presented in the following chapters.

Tourism Expenditures of Pilgrims Visiting the Shrine of Our Lady of Trsat

A total of 502 tourists participated in the questionnaire; 12.5% were 20 years of age and younger, 48.9% were between 21 and 50 years of age, and 38.5% were 51 years of age and older. Local inhabitants were the least represented in the questionnaire: 15.5% of participants came to Trsat from Rijeka, 9% came from its outskirts, and 6.2% came from other parts of the Primorje-Gorski Kotar County. The largest number of participants came from other regions of Croatia (57.9%), 11% of participants came from Germany,

and 0.4% came from Bosnia and Herzegovina. Out of all the participants that visited Trsat, 45.6% visited for the first time, 12.4% stated they come every year, 21.7% visit Trsat several times a year, and 20.3% have been coming to Trsat for years. Most visitors came as part of an organized group (50.4%), 40.8% came with family, 8.4% came alone, and 0.4% of participants declined to answer this question. A total of 57.6% participants arrived using organized transport, 27.7% came by car, 10.2% came on foot, while 4.6% used public transport. The primary reasons for visiting the sacral centre were religion and worship of the Madonna of Trsat (78.8%), tradition and culture (13%) and taking a vow and great reverence for the Madonna's Mercy (8.2%). Most visitors were there on a one-day trip (85.8%). A total of 12.7% stayed in Rijeka, but only 1.5% stayed in Opatija, on Krk or in Rabac. A detailed analysis of tourism expenditures of visitors at Trsat is provided in the following graph.

It is evident that the largest share of funds is spent on beverages (69.5%) while souvenir shopping comes second. To analyse specific expenditure motivated by religion, pilgrims were asked to estimate how much they spend on souvenirs. An analysis of the results is provided in the following table.

Table 5 Financial expenses of pilgrims allocated for souvenir purchase

Expenses in HRK	% of pilgrims
10.00	9.1
10.00–20.00	18.6
21.00–50.00	19.0
51.00–100.00	13.1
More than 100.00	7.5
I do not buy souvenirs	32.7
TOTAL	100

One third of all pilgrims stated that they do not buy souvenirs, while those who stated that they do purchase souvenirs opt to spend smaller amounts of money (between 10 and 20 HRK).

Gathered data has shown that the total amount of expenditure per person while visiting Trsat is less than 100 HRK (69.6%); 31.8% spend under 200 HRK. 13.3% of participants spend between 200 and 300

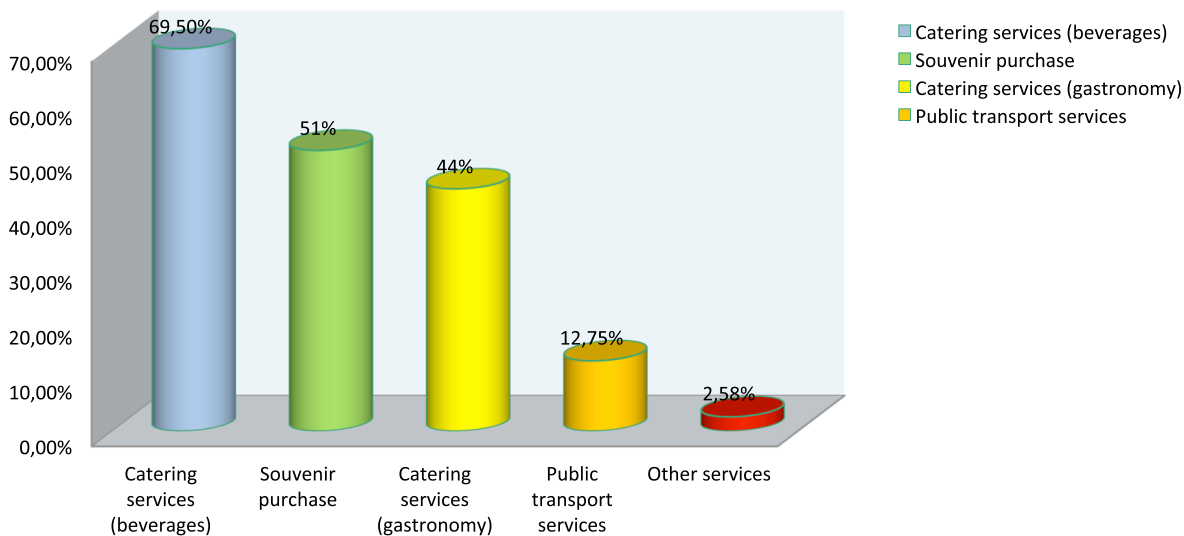


Figure 2 Tourism expenditure of religious visitors while staying at Trsat

HRK, 3.8% spend between 300 and 500 HRK while as little as 3.6% of participants spend more than 500 HRK.

Tourism Expenditures of Visitors not Primarily Motivated by Religion

The analysis of attitudes of tourist that visited Rijeka is based on 97 correctly filled questionnaires; 58.9% if respondents were women and 41.1% men. The majority of tourists were 51 years of age or older (35.4%); there were 27.1% of participants between the ages of 31 and 40, as well as those between the ages of 41 and 50; 10.4% of participants were between the ages of 21 and 30. The majority of participants (77.1%) came to Rijeka by way of organized groups, while there were considerably fewer individual visitors. The aforementioned tourists were of different nationalities although most of them declined to answer where they were from (52.6%). The tourist originated from, as follows: 15.5% from Hungary, 14.4% from the USA, 6.2% from Japan, 5.2% from Spain, 3.1% from Germany, 2.1% from Bulgaria and 1% from Ireland. During their stay in Croatia, the participants visited several religious centres. The majority visited the St. Vitus Cathedral (83.4%) and the pilgrimage at Trsat (60.6%). Both places were visited by 79.3% of participants; 40.2% of participants visited only these two places, while the rest visited other sacral hubs in Rijeka: the church of St. Jerome was visited by 34% of

participants, the Church of Assumption was visited by 32.9%, the Capuchin church of the Madonna of Lourdes was seen by 6.1%, the Orthodox Church of St. Nicholas was seen by 1%, which is the same share of tourists that visited the synagogue. A total of 13.4% of participants only went to visit the pilgrimage on Trsat, without visiting other sacral hubs. In conclusion, tourists in Rijeka mostly visit a great number of religious centres, most prominently the cathedral of St. Vitus and the pilgrimage at Trsat.

Reasons for visiting this religious destination are provided in Table 6. Participants were offered multiple-choice questions. The majority of tourists that visited a religious hub did so to learn about the local culture (67%) in contrast to the minority of tourists who visited the centre because it is a popular destination (16.5%). A significant number of participants visited the site out of a need for prayer at a holy place (42.3%), out of a wish for participating in a religious ceremony (35.1%) as well as the fact that the place holds a symbolic meaning (34%). In conclusion, tourists who visit religious destinations in Rijeka do so to learn about the local culture, and less because of religious motivation and spiritual sentiment.

The aim of this research was to establish the habits of tourists and their expenses while visiting Rijeka. A total of 27.8% answered in the negative when asked if they were visiting for more than a day and whether they were staying overnight. A third (33%)

Table 6 Reasons for visiting a religious destination

REASONS FOR VISITING A RELIGIOUS DESTINATION	OCCURRENCE	%
Need for prayer at a holy place	41	42.3
Wish for participating in a religious ceremony	34	35.1
Feeling a connection on a national level	28	28.9
Enjoying a unique atmosphere	31	32.0
Place with a symbolic meaning	33	34.0
The destination is a popular tourist attraction	16	16.5
Seeing works of art and cultural heritage	20	20.6
Getting to know the local culture	65	67.0
Learning about history and legacy	17	17.5
Having new experiences	30	30.9

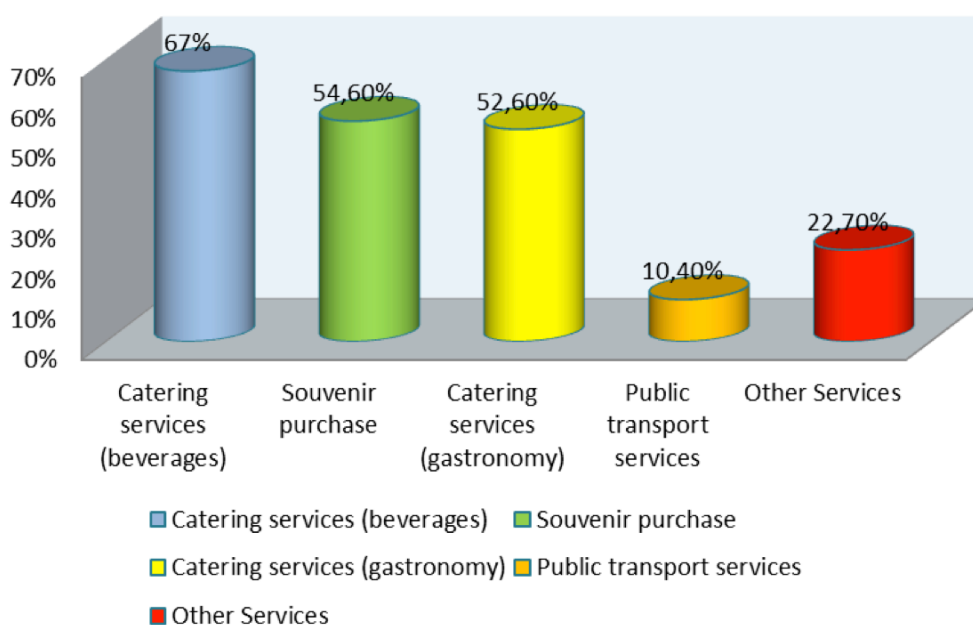


Figure 3 Expenditure of tourists while visiting Trsat

of participants stayed in Opatija, 29.9% stayed on the island of Krk; 7.3% of participants declined to answer.

As is the case with pilgrims visiting Trsat, tourists also spend the largest amount of funds on beverages, followed by souvenir purchase and food. In short, tourism expenditure in these cases is aimed at satisfying primary physiological needs with everything else coming second. It is interesting to point out that,

as was the case with pilgrims, a large number of participants (20.7%) do not buy souvenirs; the analysis of data gathered from tourists shows that the highest percentage of participants (31%) do eventually choose to buy religious souvenirs.

Most tourists spend between 100 and 300 HRK per person when visiting Rijeka. To be more precise, 31.9% of tourists spend up to 100 HRK, 42.9% spend

between 101 and 200 HRK, 17.6% spend from 201 to 300 HRK, 3.3% spend from 301 to 500 HRK, 1.1% spend more than 500 HRK while 3.3% spend nothing.

Table 7 Financial expenses of pilgrims allocated for purchase of religious souvenirs

Expenses in HRK	% of pilgrims
10.00	15.0
10.00–20.00	17.2
21.00–50.00	31.0
51.00–100.00	16.1
I do not buy souvenirs	20.7
TOTAL	100

Source research results, author's analysis

It can be concluded that most visitors (whether they are motivated to visit these sites by religious reasons or as tourists who tour destinations to meet new cultures) spend an average of 100 HRK per day. Discrepancies in data related to the expenditure of pilgrims visiting Trsat and tourists whose primary reason is not religion can be explained by the very nature of the visit; pilgrims visit holy places because of faith, peace and spiritual fulfilment, and find no need for material things. In contrast, tourists not motivated by religion have different needs and wish to buy souvenirs, gifts, and goods to remember their traveling experience.

Conclusions

Religious tourism enriches a destination's tourist offer and is an important part of general tourist fluctuations. There has been a significant increase in travel motivated by religion, but it is difficult to define exact numbers of visitors, pilgrims, tourists as well as tourism expenditure motivated by religion. As mentioned previously, this kind of travel most frequently is organized by religious communities and this is same in the case of Croatia, where the Roman Catholic Church organizes pilgrimage travels; therefore, there is no evidence on the exact number of visitors and travellers. This is why there are still no precise statistics on the number of visitors to religious destinations which, in turn, makes it difficult to provide

accurate data; all data on the aforementioned issues is purely an estimate.

It must be emphasized that these estimates on tourism expenditure by pilgrims at religious centres are inaccurate, because it includes personal expenses such as alms and fees for ceremonies that are all exchanged within the religious centres. These expenditures are not registered by regular economic indicators but are still funded by tourists themselves during their travels. Herein lies the controversy of tourism expenditure for it is nearly impossible to estimate or confirm.

The second problem related to tourism expenditure motivated by religion is the fact that expenses within the framework of religious tourism do not have specific indicators and is by far the lowest type of expenditure among all types of selective tourism; this is probably due to pilgrims' intrinsic motivation. Tourists who travel because of religious reasons seek spiritual riches, faith, peace, and serenity; financial motivations are not their primary focus. It is possible to influence tourism expenditure using various tools and methods.

By broadening the offer and by enhancing the quality of such contents, the growth of tourism expenditure motivated by faith can be achieved. Tourism offers at holy places have a positive economic impact on the local community. These contents increase the attractiveness of a tourist location and, by mixing religious and secular attractions, make the location more competitive in comparison to other religious destinations. Forming partnerships is one of the most important means of increasing tourism expenditure and introducing positive financial elements. Travel that includes visiting a holy place usually includes visiting other attractions and *vice versa*. In order to secure a positive corroboration between secular and spiritual locations, all stakeholders (both religious leaders and location management) must participate in activities that ensure the creation of a development strategy, the increase of tourism expenditure and allow for the expansion of existing attractions in religious locations.

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