

Revitalisation of the pilgrimage routes as a chance of development of new tourism space based on the example of West Pomerania region (West-North of Poland).

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Identification of the tourism space, despite of the region, is followed on the basis of different functions realised in certain geographical space, widely understood as touristic activity. It is also one of the most important stages of the tourism movement development. Mainly it concerns the areas, which due to its saturation caused by long term existence of already existing areas, seek for new opportunities and ways to promote with coincidental enlarging its touristic attractiveness.

Tourism space – typology and the defining problems

Tourism as a special phenomenon is created by certain and individual person or by a defined group of people who participate freely in the process of moving. Despite of the common phenomenon and the great number of scientific publications in this area. Even today the concept of tourism space causes many discussions on the matter of terminology (Włodarczyk, 2007, Liszewski, 2006). This situation mainly arises from the fact, that the tourism space is not the homogeneous dimension, but on its definitions of the term and affects a number of subjective elements related to its perception in different cultural groups.

German scientists see as functional-economical approach (Oppermann, 1993). They highlight the formal space (including institutionalized elements of tourism infrastructure) and informal (non-institutional activities and forms of development). The issue is seen slightly differently by the English speaking scientists, who identify the space development with the cycle of touristic towns or regions development (Butler, 1980; Prideaux, 200). One of the most comprehensive concepts of the tourism space was proposed by the French geographers (Miossec, 1976), who made the differentiation and perception from the kind and intensity of tourism activity on the area. Such a concept is very important when it comes to the identification of few (or more than few) touristic centers of the characterised space between which many different relationship arise (accessibility to communication, tourists behaviour, activity of the local authorities, etc.) (Włodarczyk, 2007).

Taking into consideration both objective and subjective concept of tourism space elements it is worth to attempt to define the tourism space in universal definition. All of the above mentioned ways of understanding the tourism space sees the dynamic which characterises itself by touristic activeness in the characterised space. Due to commonly accepted definition in European literature, the tourism space is the part of the geographical space where tourism activities occurs regardless of its kind and intensiveness (Liszewski,

1995). The existence of the movement itself is a necessary condition (and the only one) to identify the certain space as a touristic one. The tourism infrastructure, its size and character makes it possible to delimitate the space and it allows to define its different types (Włodarczyk, 2007).

Widely discussed, in literature, typology of the tourism space (Liszewski, 1995, 2006; Golembki, 2009, Włodarczyk, 2007) tell us to highlight three basic types of space: perceptual (commonly preceded by different external and internal stimuli, such as reading guides, visual transfers, stories, etc.), spaces with limited availability (environmental limitations, political, economical or cultural ones) and realistic spaces in which the realisations of the next touristic events. This is the real space in the *senso largo* understanding is the subject of interest by the author in this paper. The space, which consists of both natural elements and human economical in this environment, fulfils the needs of rest, the need to know, and also experiences (including spiritual one) conditioning the development of the touristic move.

Religious tourism as an element which creates the cultural tourism space

Among many forms in recent years cultural tourism is gaining its high meaning. The statistics show that nearly 40% of all touristic trips are connected with widely understood culture (Oldytowski, 2010).

Culture is defined in various ways and mainly it is defined as a mankind heritage, made in general historical or religious development. It consists of both human material (architecture, painting, sculpture, etc.) and spiritual (the behavioural code, traditions, ways of living and faith). Such a distinguish determines the typological differences of tourism typologies using cultural phenomena as the basis for its practice. The division into different types is therefore often determined by the motive which guided the selection of a tourist route or destination of travel.

Due to the motivation of the World Tourism Organisation (WTO) distinguishes the following types of tourism: educational tourism, leisure tourism, adventure tourism, health tourism, business tourism and religious tourism (with the pilgrimage, which, despite differences in terminology in recent years increasingly taking the form of tourism) . It should be noted, however, the term "religious tourism" is not the end yet been clarified and raises a lot of controversy. The work of Jackowski (1991, 2010) indicate that the use of the term distorts a little motivational side, moving the focus from solely religious purposes in the direction of travel strictly tourism. However, the modern pilgrimage to a large extent uses all of the technical infrastructure, transport and accompanying base typical of tourist traffic. Increasingly, we see also called. motivational dualism, in which apart from the typical tourist religious motives are accompanied by cognitive motives, cultural and even recreation. It is worth mentioning that in the case of Pilgrim essential objective is to meet the spiritual needs will always be paramount, while in the case of a tourist destination dominates the rest, but only under favorable circumstances, the spiritual knowledge.

Religious tourism is one of the oldest forms of tourism in the world. Many authors as the beginning of a journey that shows half of the tenth century, when the documents were first pilgrimage to the tomb of St James the Apostle in Santiago de Compostela, Spain. The fact is

that this type of pilgrimage took place much earlier, first to the Holy Land, and then to Rome and Santiago already mentioned.

Religious tourism is also one of the fastest growing forms of tourism. WTO statistics show that one in five tourists in the world in his travels is guided by the religious motive (as the sole, or coexisted with other, eg, cognitive). Interestingly, this form of tourism occur in all the great religions of the world, and include almost all social and age groups within them (Jackowski, 1991; Jędrysiak, 2008).

The cultural tourism space consists of facilities, which because of their destiny are broader culture (cultural heritage sites, temples, museums, theaters and outdoor exhibitions). In the vast majority of these are sacred objects, which in addition to its historical assets, architectural or cultural primary function religion. Throughout the world there are about a million objects with religious significance supra, that while in many ways became the subject of tourism (Jackowski, 1991). Migration of a tourist nature to those objects created over the centuries an extensive network of pilgrimage routes, which housed extensive infrastructure are among the most popular cultural tourism routes in the world. They are a peculiar combination of sacred and profane, through which perfectly fit into the global trend to combine motivation tourist destination, contributing to the development of specific, but very clear in the world of space tourism.

Tourism space in West Pomerania (north-west Poland)

West Pomerania (now identified with the area of the Westpomeranian Voievodship region in Poland) is part of the historical Duchy of Pomerania, which is in the twelfth and seventeenth centuries, an autonomous unit of a state ruled by the dukes of Pomerania. Turbulent history and geopolitical location made the area during its history, passed from hand to hand, being in the possession of the Danes, Brandenburg, French, Swedish, Prussian, and Polish. Each period has left an indelible mark on the cultural landscape of the region and had a great influence on the local community.

The development of tourism in the region dates back to the mid nineteenth century, mainly due to the location of Pomerania on the Baltic Sea region and pojeziernego nature, conducive to relaxation and recreation. This type of condition to determine today the tourist traffic, but which throughout history has changed the structural changes arising from the inhabitants of the region (change of nationality and the development of industrial and technological society).

Tourism space of Western Pomerania is delimited to the greatest extent by the natural beauty of the region. According to the division of the country on tourist regions made such by Mileską (1963), Lijewskiego and Wyrzykowski (1995) in Western Pomerania area includes two large macro-regions with distinctive features highlighting their individuality and originality. They are: Coastland Region and the Pomeranian Lake District Region (Gotembski, 2009).

Coastland Region covers a narrow strip (width up to several kilometers) of land directly adjacent to the coast of the Baltic Sea. Nature of the band and has developed over the last hundred years, with several major village nodes (Świnoujście, Niechorze, Kolobrzeg, Mielno, Darłowo). The main advantage of the region is wide, sandy beaches with clear dune ramparts, which are mainly forested length. A characteristic feature of the coast is, however,

considerable variety in its relatively short length. We meet, among others, high near the 100-meter cliffs and sandy spits that separate from the sea, shallow lakes. The uniqueness of the region highlights the large number of legally protected areas, including the Wolin National Park, and several valuable natural reserves. It is worth mentioning also a multitude of extremely scenic lookout points, which are spread out wide panorama of the countryside. Their rank is a remarkable popularity among tourists not only in Polish, but also from neighboring Germany and Scandinavia. Significant reduction in tourist region is, however, climatic conditions that make the bathing season in the Baltic Sea is very short and lasts only 50-70 days (Kozminski, 2012). Microclimate conducive to health in connection with the presence of natural waters *przesączonych* compounds used in medicine resulted, however, that several of the coastal village obtained the status of the spa (Swinoujście, Kołobrzeg, Dąbki).

Coastland region has the greatest number of beds. Accommodation is out of this very diverse and includes both of the fields for tents (27% of the total number of this type in Poland) as well as hotel rooms and even in the highest global standards (about 15% of the total number of hotel rooms in the country). Every year at the seaside lounging around 8-10 million tourists, mostly of Polish and neighboring Germany. The region is dominated by the type of leisure travel (89%) and recreation (95%) combined with active recreation, such as equestrian (2%), cycling (15%) and partly on foot (10%). The typological classification of the tourist area because of the degree of development of the region by Liszewski (1995), the vast majority of the area can be classified as a space tourist colonization. It is defined as the area of geographical space, which in a sustainable manner has been utilized for tourism by addressing new areas or in a change of use of earlier, smaller towns or regions (Liszewski, 1995; Gotembski, 2009). This space has now considerable size, especially in the attractive nature, which include most of the coast.

Pomeranian Lake District region extends south of the region's coast and covers an area strongly shaped by glaciation, which took place in Northern Europe about 20 thousand years ago. The largest values of the region are highly varied landscape of gentle hills of the moraine, whose height exceeds 200 meters in places and much, much higher than the national average of lake area land and forest cover (over 36%). Much less is there of anthropogenic assets, as well as the industrialization of the region is low, which makes the Pomeranian Lake District is one of the most important Polish recreational areas.

A shortcoming of the region is relatively peripheral location and its poor accessibility, particularly in the central Polish regions and from abroad. Is Uneven development and the tourist traffic, which is mainly focused around major urban centers and resorts. The vast majority of these sites are potential rather than real spaces of leisure tourism. Due to insufficient or often the lack of sustained and adequate tourism infrastructure, this region is one of the tourist areas of penetration, which on the one hand makes it a bit lower in the hierarchy of stages of development of tourism, on the other hand opens up many new opportunities for development and the formation of space tourism.

Region of West Pomerania is therefore an area where the vast majority of space is dominated by leisure tourism and recreation. Conducive to this rich natural values of land and appropriate tourist development in the form of accommodation and restaurants, especially in the coastal area of the Baltic Sea. I still remain untapped historical and cultural values of the

region, linked to an interesting and rich past. Many of the village, located slightly away from the coastal strip, despite the numerous historic buildings and interesting museums are still in the exploration phase of the tour. Area of coastal tourism in the highest degree determines the tourist traffic in Western Pomerania, making the remaining seats are waiting to be discovered for tourism. For several years, however, are working on the activation much of the region by restoring its attractiveness and the introduction of tourism, which is a great alternative to being no longer able to almost complete saturation of leisure tourism.

Revitalization of the pilgrimage routes as a chance to develop new tourism spaces in West Pomerania

Response to the growing demand of tourists on active leisure activities throughout the year, not limited short bath season on southern shores of the Baltic Sea, is the emergence of entirely new space-related in large part to cultural tourism. This phenomenon is observed throughout the Polish and in many areas of concerns have been very successful. The complicated history of Western Pomerania developed by the age of characteristic elements, which are often unique in not only current Polish, but also that part of Europe. The rich cultural heritage of the region includes not only the characteristic architecture of Pomerania (sacred and secular), but also interesting spiritual experiences, which will be the tradition of pilgrimage, educated in that place after the Christianization in the twelfth century.

The area of Western Pomerania, despite its peripheral location in relation to the main pilgrimage routes in Europe, actively involved in this trend. Until the Reformation, was quoted pilgrimages not only to local shrines, but also to Rome, Jerusalem and the tomb of St James in Santiago de Compostela (Duda, 2011). The tradition of pilgrimage in the region date back to the twelfth century, when Otto of Bamberg's mission in Pomerania introduced Christianity. The famous pilgrimage to the Holy Land was in the late fifteenth century, Boguslaw X, one of the dukes of Pomerania, who later was known for his religiosity. Earlier, in the thirteenth century, their attachment to Christianity manifested Prince Barnim I called the good, the times of which was the largest in the history of the Duchy of location of new towns.

It should also be noted that in the neighboring Duchy of Pomerania and Neumark operated from the early Middle Ages, many monasteries were brought here by the princes of the territories of Denmark and Germany and France. Their Commander had here the Templars and Hospitallers, functioned great monasteries such as Cistercian (Kolbacz, Bierzwnik, Chorin), Augustine (Jasienica Chojna), Premonstratensian (Grąbczów [Gramzow] Trzebiatów), Dominicans (Myślibórz, Pozdawilk [Pasewalk] Przeclaw [Prenzlau]) and Franciscans (Angermünde, Przeclaw [Prenzlau]) . Such a large concentration of places of worship, of course, favored the pilgrimage. Although we have no written evidence of the presence in these monasteries pilgrims going to Santiago, it chronicles the former convent (for example Kolbacz chronicles) mention general welfare over pilgrims to the Holy Land and the tomb of St James made by monks.

Major destruction of objects they have made the Thirty Years War (seventeenth century) and the Second World War, did not encourage the behavior of even a trace of shell motifs, indicative of the position of the monasteries on the route to Compostela. However, there existed for centuries trade routes that have been used successfully by going to the

southern and western Europe knight or religious. Certain information on routes, which the pilgrims headed to the famous shrines of Europe, provides a fourteenth-century text known as *Itinerarium de Brugis*, which are also mentioned routes leading through the territory of Pomerania (Mruk, 2008). It seems that the most important role in this area two routes leading from the eastern reaches of the continent (most likely with today's Tallinn in Estonia) and running in most of the northern and eastern regions of West Pomerania. The first is known since the Middle Ages Pomeranian Way of St. James, who led from Königsberg by Elbląg, Gdańsk, Calendar, Słupsk, Koszalin, Kołobrzeg, Trzebiatów, Swinoujście, Wolgast (Wolgast), Griffin (Greifswald) to Rostock, where he was connected with the North German branch of the route to Santiago. Irrefutable evidence that the use of this pathway by pilgrims to the tomb of St James is a clam shell find the species *Pecten maximus* L., often called "shell pilgrim" or "Jacob's shell," which was made in 1988 in the old part of Kołobrzeg. Shell has been dated to the first half of the fourteenth century (Rębkowski, 2002; gap, 2008).

A significant development pilgrimage routes (mostly local, although not exclusively) in Pomerania meant that for centuries there developed a movement that today we would call a successful religious tourism. Formed the local centres of worship, attracted thousands of pilgrims from the surrounding area, and often from further reaches of Pomerania. With time, many of them turned into a region known outside shrines or pilgrimage centres such as Chełmska Mount or Brzesko. The development of such facilities and migration of religious themes, religious and cultural lasted until the sixteenth century, when it was introduced in the whole Duchy of Pomerania Protestantism. Dogmatic reasons, he almost completely stopped the pilgrimage movement, and then centres of religious tourism in the majority became a princely domain.

Large-scale revitalization of its work on the medieval route to Santiago is now being conducted throughout the Polish. Since the Foundation, "Szczecin", in cooperation with many partners, including the province of West (West Pomeranian Voivodship Marshal's Office) and the academic and ecclesiastical (faculties: Theology and Earth Sciences at the University of Szczecin), carrying out intensive work on the reconstruction of the pilgrimage routes in the West Pomerania.

Now a **Pomeranian Way of St. James** becomes reality on the way from Sławno to Świnoujście, which runs through the old medieval routes through Darłowo, Bukowo Morskie, Chełmska Mount, Kołobrzeg, Kamień Pomorski and Wolin. Addition, the branch has been routed from Wolin Szczecin, to the Basilica Cathedral Church. St. James the Apostle, which is the most important religious building in St James routes in West Pomerania. Status of the revitalization of the Pomeranian Way of St. James the is very advanced and next year the first pilgrims go first marked trails. Contrary to appearances, opportunities to develop new tourist space associated with the launch of the route of Saint James Way Pomeranian is believed to be in the immediate vicinity of the supersaturated tourists Baltic coast. Short bathing season, and uncertain weather during the summer months make it more and more tourists coming over the Polish part of the coast are looking for other forms of recreation or even resign from arrival in the area. Exposure of West as a cultural heritage preserved medieval city teams (including Trzebiatów, Kołobrzeg, Kamień Pomorski, Darłowo) and the skillful creation on the basis of their tourism product to increase the interest in other than the types of tourism resort. Revitalisation of a medieval pilgrimage route also allows you to pay attention to the

functioning once famous centres of pilgrimage, as well as promote a contemporary of enjoying so far only local significance for religious tourism (Rakowski, 2011).

Somewhat less known, but probably functioning of the early Middle Ages, is **Wkrzańska Way of St. James** on the section Szczecin - Krzekowo - Łęknica (Löcknitz) - Pasewalk (Okon, 2008). Together with the **West Pomeranian Way of St. James** are the next steps revitalizing the pilgrimage routes of the region. It is planned to conduct and marking of the route runs along the Oder valley to the south in the direction of Slubice and Frankfurt on the Oder, where it will connect with the Way Lubuska and routes in Germany. Despite the scant historical evidence suggests that the road will cause a large number of monasteries and shrines buildings that were built from the twelfth and thirteenth centuries along the valley of the Oder. First, the Templars and Hospitallers, Cistercians and Franciscans, then takes care of the pilgrims of Pomerania in the direction to Rome or Santiago. The active life of a religious and pilgrimage to the sites in the preserved until today many sacred objects, whose origin dates from the thirteenth and fourteenth century. Even at that time the number of these objects has been and still is impressive. Only in the Wkrzańska Land survived more than 120 of them, among which we note the four objects monastic male and three female. In these sections the pilgrims began their journey mostly in Szczecin in the church. St. James the Apostle (now cathedral). Today, at the planned revitalization of the trail, the image is shaped bristles, as a place of pilgrimage routes of ancient node.

Wkrzańska and The West Pomeranian Way of St. James could be the perfect complement to continuously expanding cross-border tourism in the area of Polish-German borderland. It is estimated that largely contribute to the vitality of this part of the region, mainly through infrastructure development and community involvement in the construction of a European cultural route. The advent of the new space tourism to some extent it will also revitalize existing in this region of space tourism-related recreational area of outstanding natural beauty of the Lower Oder. Already today, a greater interest in the area of the valley among the more frequently occurring in the vicinity of the tourist-pilgrims. The importance of gaining the Oder town, as Moryń, Chojna, Cedynia or Mieszkowice (Duda 2010a, 2010b).

The emerging network of St James roads in West Pomerania is the result of a series of consultations substantive (historical, theological, geographical and social) and compiled an inventory of tourism and sightseeing covering objects on a potential route of pilgrimage. When regeneration was taken into consideration so many conditions that eventually contributed to the proposed course of routes in the region. You can not of course ignore the contemporary movement of pilgrims, who in Pomerania is very much alive and well organized. If we strive for complete regeneration of pilgrimage routes, which will work over the years not only as purely a tourist, but above all spiritual, religious and cultural, in many cases, a compromise between the historical course of the route and operating modern facilities and special religious pilgrimage routes.

Specific objects on religious tourism map of Western Pomerania are local and regional **sanctuaries**, which every year are becoming more popular not only pilgrims but also tourists interested in the religious culture of the region (Rakowski, 2011). Throughout the region there are relatively few in comparison to the rest of the Polish, which undoubtedly influenced the stormy history of the region and a long period of dominance of Protestantism. However, contemporary works are eight buildings on the status of the sanctuary, which in total each

year, the pilgrimage of about three hundred thousand pilgrims. In addition to the dominant religious functions, some of these objects also serves as tourist facilities with complete infrastructure, such as accommodation, catering and gift shops.

For example, the Shrine of Our Lady Thrice Marvelous of Mount Chelmska near Koszalin presents changes in the tourist traffic of pilgrims in five years (2001-2006) (Table 1). According to annual reports for the first 12 years of building this place was visited by almost 500 thousand pilgrims, and last year of the period the sanctuary suffered over 90 000 pilgrims (Parzych, Gotowski, 2010). In the past it was a Marian shrine, which took care of Cistercian nuns, who had a monastery here. The importance of this place is the fact of command it to a penitent on the occasion of his journey to ... Santiago de Compostela. Currently, the sanctuary is located on the proposed Pomeranian Way of St. James, which certainly will be reflected in the volume of tourist and pilgrim traffic, especially that in the structure of tourism to the object in question is dominated by individual pilgrims.

In the space of religious tourism in the West Pomerania a special role play themed **cultural routes**, the nature of which largely associated with religious traditions in the region. More and more it becomes recognizable Cistercian Route, which includes the old monastic abbey (both male and female). They represent today one of the most valuable historical objects of Pomerania (Kolbacz, Bierzwnik, Bukowo Ocean, Cedynia). With proper promotion policy and clear labeling of objects this route with success would be the driving force of tourism, especially in the southern part of the region. Great hopes for the development of cultural tourism in Western Pomerania is associated with the trail restoration plans Footsteps of St. Otto of Bamberg, who in the twelfth century, travelled through the region with the mission christianising. The first churches were erected in places where the holy Bishop baptized Pomeranians, today there are commemorative wells. For several years, carried out intensive work on the adaptation of the trail and located in the facilities for tourists.

Summary

Western Pomerania region because of its location and unquestionable natural beauty is associated with space tourism, leisure and recreation. In large part this is due to the location in the coastal zone of the Baltic Sea, which, despite the very favorable climatic conditions and the short period of bathing is the best the developed tourist region in Poland. The development of recreational tourism is influenced by the wealth of natural assets pojeziernego area. Vast areas of forests, lakes and a large number of extremely varied post-glacial landscape created one of the most beautiful tourist regions in the country.

The tourist development of the region can not rely on only one or two types of tourism, especially that in many places around the world, such solutions have not worked. Those parts of the region where saturation occurs slowly tourist traffic should begin an intensive use of their other qualities.

An excellent alternative to holiday travel in many parts of the world has become a wide ranging cultural tourism. The wealth of history and a multitude of interesting, often unique objects while being largely promotion may contribute to the tourist places of interest that have been overlooked.

In recent years throughout Europe, work is underway revitalizing the old, often early medieval pilgrim routes to the realities of the modern world are also adapted for the needs of

tourists. Their playing is not only occupied the church organizations, but also large local governments, associations and local tourist organizations. Religious tourism and pilgrimages have become the fastest growing forms of tourism on the Continent. The importance of gaining a single religious buildings, shrines and monasteries, and the whole theme of pilgrimage routes. The area of Western Pomerania, although situated on the outskirts of European pilgrimage routes, was never completely detached from them. Existed here in the past trade routes, which have successfully moved to the pilgrims going to Rome or mainly Santiago de Compostela. On the basis of too many messages and historical documents, however, are the work of regeneration leading to restoration of old pilgrimage routes, now fully adapted to tourism. Due to the various EU programs, there are possibilities of obtaining finance for this type of work contributing to the development of new in the area of tourism space, which is certainly a religious tourism. By the way, are gaining in importance and current and former pilgrimage centers indicating a significant increase in the number of tourists visiting them. Their location in the immediate vicinity of the well-known and active recreation centers for years also contributes to a more competitive and increase the attractiveness of the region.