

Milena Nedeljković Knežević*, **Maja Mijatov¹***, **Tatjana Pivac***,
Sladana Nedeljković**

* *University of Novi Sad, Faculty of Sciences, Department of Geography, Tourism and Hotel Management, Novi Sad, Serbia*

** *JP EPS, RB "Kolubara"*

MOTIVES OF PILGRIMS FOR VISITING MONASTERIES VISOKI DEČANI AND PEĆKA PATRIJARŠIJA

Abstract: The period of returning the people to religion, that is evident in the last two decades, increased the number of the pilgrimage tours all over the world, including the Republic of Serbia. This research is oriented towards determination of different motives of Orthodox Christian Church Pilgrims from Serbia for visiting two monasteries important for Serbian medieval cultural heritage, catalogued on the UNESCO World Heritage List, the Monastery Visoki Dečani and the Monastery Pećka Patrijaršija, as monasteries of high cultural and historical importance, with rich traditional spirituality, authentic architecture and fresco painting heritage. Both monasteries have significant role in the religious life of Serbians, but they also represent important symbols of the national identity among the Serbian people. Nowadays, the pilgrimage tours for visiting these monasteries are occurring in difficult conditions for Serbian citizens, due to the problem related to the safety and security situation and political conditions. This research was conducted in order to identify are there differences in pilgrims' motivation for travelling, according to their socio-demographic characteristics. Thus, the focus on researching the motives of Serbian citizens for conducting the pilgrimage tours to these monasteries is significantly enhanced by the fact that visits to these monasteries involve even a risk for the life safety among the Serbian pilgrims. For conducting the research, we used the questionnaire with the identified 6 factors as possible motives for the pilgrimage.

Key words: pilgrims, motives, pilgrimage tours, monasteries, Serbia, Visoki Dečani, Pećka Patrijaršija

¹ majam@dgt.uns.ac.rs (corresponding author)

Introduction

Travelling based on religious motives is represented in humanity since the ancient times. Nowadays, numerous studies pointed that religious tourism is a "rapidly growing segment" of this sector (Griffin & Raj, 2017). According to the numerous definitions of religious tourism, this term is related to "all travels outside the usual environment for religious purposes", which includes the pilgrimage tours as well (UNWTO, 1995; Di Giovine & Elsner, 2015; Rifai, 2015). In general, religious tourism is a form of tourism, including the people of faith that are traveling individually or in groups, for reasons related to religion or spirituality (Griffin, 2007; Griffin and Raj, 2017). In addition, as part of religious tourism, pilgrimage refers to the act of moving from one place to another, often traveling through foreign lands; an ordered march of a group of people, usually with religious connotation (Estrada-Gonzalez, 2005; Duran-Sanchez et al., 2018). Religious tourists, including the pilgrims, are often focused on travelling together with the people who share the same beliefs. Therefore, religious tourism could also be considered as a set of social and economic relationships, due to the fact that such travels could enable establishing the contact with people that have the same interests, which could provide the sense of community, on one hand, together with enriching their lives and spirituality, on the other (Kurnaz, 2013).

Numerous researchers examined religious tourism, in order to identify the main reasons of tourists' increased interest related to this type of tourism during the recent years, followed by a global trend towards returning the people to religion. Another important issue related to researching this type of tourism is a risk, often represented when visiting religious places that are located within the territory with unstable political conditions. The level of risk assessment is recognized by the international authorities as possible problems that could cause appearance of hate, crime, international terrorism and similar examples of intolerance between the people (Korstanje et al., 2018).

Political situation is another aspect that could jeopardize the safety of religious tourists during their pilgrimage tours (Korstanje et al., 2018). Unstable political situation in Serbia, related to the status of Kosovo and Metohija, is the root for the unsafety of Serbian pilgrims during their visits to two monasteries important for Serbian medieval cultural heritage, catalogued on the UNESCO World Heritage List, the Monastery Visoki Dečani and the Monastery Pečka Patrijaršija. Both monasteries have significant role in religious life of Serbian people, and they represent important symbols of the national identity. Nowadays, both monasteries are guarded by the KFOR military forces at Kosovo and Metohija, which makes the conditions difficult for Serbian pilgrims when visiting these monasteries (Herscher & Riedlmayer, 2000).

In respect to that, this research was based on the following hypotheses:

- Hypothesis 1 (H₁): There are differences in motives of Serbian citizens for conducting the pilgrimage tours to these monasteries, despite the risk for their safety.
- Hypothesis 2 (H₂): There are differences in motives of Serbian citizens for conducting the pilgrimage tours to these monasteries, according to the respondents' socio-demographic characteristics.

Besides relations that are represented within hypotheses, the research will also be oriented towards identifying the factors that have the most effects on motivation.

Literature Review

Religious and Pilgrimage Tourism

The United Nations World Tourism Organization (UNWTO) claims that religious tourism could be one of the most effective tools for providing wide and sustainable development (UNWTO, 1995). In general, religious tourism represents the set of travels conducted by the people from different cultures and beliefs. These travels include the visits of the places that are considered as religiously important and they are mainly conducted in order to satisfy the tourists' spiritual needs (Kurnaz, 2013).

However, religious tourism encompasses wide range of different types of tourist movements, including the pilgrimage tours. It is important to note that better understanding of religious tourism requires wider consideration of the interaction between tourists and sites. According to that, the pilgrimage tours are oriented towards visiting the sites such as tombs, historical sites, or even the places of apparition, but also the environmental formations or built structures of religious and spiritual importance (Di Giovine & Elsner, 2015).

Importantly, religious tourism and pilgrimage tours raise the awareness of the public on the importance of preserving and adequate management of the sacred heritage. Besides that, these activities also contribute to the local development and better understanding between the people (within the same or even different cultures) (Rifai, 2015).

Pilgrims

Tourists travelling to different sites, routes, or even festivals with religious motivation are classified as religious tourists, which also includes the pilgrims (Digance, 2003; Mintel, 2012). According to the previous findings (Antunes et al., 2017; Apleni & Vallabh, 2017), majority of the pilgrims have higher education, higher monthly incomes and they are mainly married. It is also important to note that the amount of money spent by the pilgrims per travel is often higher than for the average tourists. This could be explained by their strong desire for visiting the places with high religious value, regardless of the price for such a travel. UNWTO estimates that between 300 to 330 million tourists visit the world's most important religious sites throughout the year, while around six hundred million of them are essential national and international religious tourists, spending about 18 billion dollars (on the global level) (UNWTO, 2014). Another important characteristic of the pilgrims is that they are among the most loyal and resilient travelers (McCarthy, 2012; Wright, 2012).

Tourists' motives for participating in the pilgrimage tours

The study of tourist motivation is an unavoidable subject for those who want to understand behavior of tourists. Understanding and classifying the motivation of pilgrims and religious tourists could inform tourism management and marketing sectors in developing the ways to meet their needs during their journeys to religious destinations (Pereiro & Fernandes, 2018). Motivation for religious tourism and pilgrimage tourism is complex, multifaceted and multilayered. It could be anticipated that, given the intensity of motivation needed for pilgrimage, their expectations will be higher than for the religious tourist. Besides that, religious tourists have wider interests for visiting the sacral places, in

order to get new knowledge about different religions, while pilgrims are motivated by reaching their personal spiritual growth (Poria et al., 2003). Thus, motivation of religious tourist is usually related to deep soul-searching, intimacy with deity, admiration of architectural or natural wonders, educational interest in the history of the site, motive to observe and search understanding of other cultures, different ways of life, traditions, values and belief systems, nostalgic and patriotic reasons, desire for authentic experiences or curiosity (Simone-Charteris & Boyd, 2011; Kasim, 2011). Also, Fernandes et al. (2003) are indicating that opposite to pilgrims, religious tourists are tourists who are motivated not only by pure religious motives but who also incorporate the elements of classical tourism in their pilgrimage journey. Religious issues are not the only motives that encourage the tourists to participate in travels such as pilgrimage tours (Kaufman, 2005; Oviedo et al., 2014). Their motivation is composed of different aspects, including the cultural, traditional, spiritual motives, as well as their needs for religious growth, sense of community with other members of the travel group with similar interests, besides the primary religious one (Wang et al., 2016; Amaro et al., 2018; Terzidou et al., 2018). Motives of religious tourists are often related to their need for religious growth, as well as for religious devotion (Graham & Murray, 1997; Coleman, 2002; Oviedo et al., 2014). This means that, religious tourists, even within the single pilgrimage travel, could be divided into different groups, on those with essential religious beliefs, on one hand, and those interested in religious growth and visiting the sacral sites in order to gain new religious experience (Ramírez & Fernández, 2018; Geary, 2018). However, it is also important to bear in mind that religious tourists might have multiple motives, such as spiritual, nationalistic and friendship (Hyde & Harman, 2011) for travelling, which makes them an interesting category for researching their perception and needs (Bowen & Clarke, 2009).

Monasteries Visoki Dečani and Pećka Patrijaršija

Serbian medieval monuments, such as monasteries Visoki Dečani and Pećka Patrijaršija, located in Kosovo and Metohija, represent important symbols of Serbian identity. Both monasteries are catalogued on the UNESCO World Heritage List, which is reflecting their cultural and historical values, not only for Serbia, but also in broader terms. Despite that, due to already mentioned unstable political situation, there is a unique challenge in their protection, due to the fact that declared independence of Kosovo caused considerable implications for these monasteries and tourists from Serbia, interested in the pilgrimage tours to Visoki Dečani and Pećka Patrijaršija (Defreese, 2013; Radović et al., 2018).

The Monastery Visoki Dečani, dedicated to the Christ the Savior, was founded by the King Stefan Dečanski in the 14th century, on the western part of the Bistrica River and cliffs of the Prokletije Mountains. This Monastery represents part of the rich heritage left behind the Nemanjić dynasty. Visoki Dečani monastery was painted during the ascent of the Serbian empire and it represents the synergy of Serbian, Byzantine and Hellenistic cultures. The Monastery is characterized by the marble walls, magnificent frescoes and numerous sculptures and it is an important place of spiritual identity and historical memory for the Serbian people (Kuburić, 2014; Pavličić, 2016).

The Monastery Pećka Patrijaršija was the centre of Serbian Orthodox Church for centuries since its foundation in the 14th century, during the reign of the Emperor Stefan Dušan "the Mighty". The foundation of the national Serbian Patriarchate of Peć was the consequence of political situation within the Balkan Peninsula, characterized by the

emergence of Serbia as the powerful country positioned to replace the Byzantine Empire. Under the influence of the patriarchate, Orthodox religion became an important aspect of Serbian national identity, which continues to the present day (Sotirović, 2011; Kuburić, 2014; Marić-Stojanović et al., 2018).

According to the testimony of the monks responsible for visitors, tourist arrivals are the most intensive in the period from May to October. In average, about 150 tourists visit these monasteries every day. Tourists are mainly from the territory of Western Europe, or more precisely from Italy, France, Germany, Switzerland, but there are also tourists from the East, such as Japanese and Chinese from Hong Kong, mainly on the basis of the fact that their visits to these monasteries do not require gaining the visa. In the case of domestic tourists, majority of them are from Belgrade.

Methodology

Procedure

The survey research started in March and it was continued until May of 2019. Respondents were informed that participation in the research is anonymous and on the voluntarily basis, as well that their responses will be used only for the purpose of this scientific research. Data were collected through standard pen-and-paper procedure and they were analysed by using the Statistical Program for Social Sciences (SPSS).

Instrument

The survey research was conducted based on a questionnaire, divided into two segments. The first segment contained the questions related to the respondents' socio-demographic characteristics, such as gender, age and education degree. Besides these socio-demographic characteristics, the questionnaire also contained 35 items related to the respondents' motives for conducting the pilgrimage tours. All 35 items from standardized questionnaire, developed by Oviedo et al. (2014), could be grouped into the motives related to the religious growth, spiritual growth, sensation seeking, seeking the life direction, community and religious devotion. Respondents expressed their attitudes on these motives by using the Likert scale, from 1 (I do not agree at all) to 5 (I completely agree). Beside the survey, this research also included several open-ended general questions regarding the respondents' attitudes towards their safety when traveling to the monasteries Visoki Dečani and Pećka Patrijaršija. These questions were added to the standardized questionnaire, bearing in mind that it is a nonstandard pilgrimage tour, considering the intolerance between the Serbian pilgrims and local Albanian population, because of the already mentioned unstable political situation. Standardized open-ended interview was conducted, where the same questions were asked in the same order to all respondents, and they themselves wrote the answers.

Sample

The survey research involved a convenience sample of 91 pilgrims from Serbia throughout their pilgrimage tours to monasteries Visoki Dečani and Pećka Patrijaršija. Visits to these monasteries are organized only several times per year and these visits are mainly organized by one pilgrimage travel agency "Dobročinstvo" from Belgrade and "Magelan"

and "PanaComp" from Novi Sad. The sample contained 54.5% of female and 45.5% of male pilgrims. According to their age structure, majority of the respondents belongs to the age group between 41 and 50 years (28.6%), while the similar percentage (26.4%) was recorded for the age group between 31 and 40 years. Percentage of the oldest pilgrims, those who are 51 and above is slightly lower (23.1%), while the youngest groups of the respondents, those of the age between 21 and 30, and those up to 20 years, represent only 14.2 and 7.7% of the total sample, respectively.

Tab. 1. Factors of pilgrims' motivation for travelling

Religious growth (M = 3.94; α = 0.860)		
<i>Items</i>	<i>Mean Value</i>	<i>Standard deviation</i>
Being closer to God	3.71	1.27
Strengthening my religious/spiritual beliefs	4.10	1.13
Learning about God by being with other people	3.68	1.27
Having more time for prayer	3.76	1.14
Growing in faith	4.16	1.06
Finding out more about my religion/spirituality	4.32	0.93
Drawing strength from a sacred place	3.89	1.15
Praying for the healing of others	3.33	1.37
Paying reverence to a saint or sacred space	4.28	1.03
Spiritual growth (M = 3.64; α = 0.870)		
Finding myself	3.34	1.34
Expanding my consciousness	3.76	1.24
Finding my deeper self	3.31	1.41
Being close to nature	3.40	1.29
Finding peace	3.52	1.33
Purifying my spirit	3.98	1.05
Yearning for a simple life	3.53	1.27
Seeking unity with the universe	4.10	1.16
Sensation seeking (M = 2.90; α = 0.780)		
Curiosity	2.79	1.47
Testing my limits	3.11	1.37
Doing something different	2.86	1.39
Proving myself	1.68	1.12
Searching for adventure	3.33	1.34
Seeing interesting sights	3.30	1.40
Getting to know people	3.50	1.40
Seeking life direction (M = 2.86; α = 0.734)		
Trying to know the future	2.01	1.23
Coming to terms with a decision	3.17	1.47
Seeking guidance for the future	3.76	5.47
Looking for a sign or direction in my life	2.64	1.45
Community (M = 3.12; α = 0.538)		
Doing something on behalf of someone	2.56	1.31
Helping sick people	3.28	1.26
Being with my community	3.60	1.22
Religious devotion (M = 2.64; α = 0.623)		
Fulfilling a promise	2.16	1.31
Fulfilling a religious duty	2.37	1.39
Repentance	3.39	1.20

Source: Research Results

Results

Items related to the motivation for traveling among the pilgrims were grouped into six factors, termed as: Religious growth, Spiritual growth, Sensation seeking, Seeking life direction, Community and Religious devotion. Representation of each factor is provided within the Tab. 1. According to the research results, the highest mean values are evident within the factors Religious (M = 3.94) and Spiritual growth (M = 3.64), while slightly lower mean values are represented within the factors Community (M = 3.12), Sensation seeking (M = 2.90), Seeking life direction (M = 2.86) and Religious devotion (M = 2.64). By considering all of the items separately, it could be noticed that the highest mean value is recorded for the item "Finding out more about my religion/spirituality" (M = 4.32, as part of the Religious growth), while the lowest mean value is recorded for the item "Proving myself" (M = 1.68, as part of the Sensation seeking).

ANOVA test was conducted in order to determine if there are differences in motivation for travelling among the pilgrims, according to their gender, age and education degree. The research results represented within the Tab. 2 are indicating that differences in motivation according to the pilgrims' gender are identified only for the factor Spiritual growth (F = 5.834; p = .018), with the factor higher among the female respondents.

Tab. 2. Pilgrims' motivation according to their gender

Factors	Male (M)	Female (M)	F	p
Religious growth	3.84	4.10	2.451	.122
Spiritual growth	3.41	3.87	5.834	.018
Sensation seeking	2.84	3.00	.670	.415
Seeking life direction	2.54	3.22	3.090	.083
Community	3.00	3.33	2.728	.103
Religious devotion	2.75	2.59	.496	.483

ANOVA test

Source: Research Results

Furthermore, according to the research results represented in the Tab. 3, it could be noticed that differences in pilgrims' motivation for travelling according to their age are represented only for the factor "Sensation seeking" (F = 3.650; p = .005).

Tab. 3. Pilgrims' motivation according to their age

Factors	F	p
Religious growth	1.252	.294
Spiritual growth	1.788	.127
Sensation seeking	3.650	.005
Seeking life direction	1.095	.370
Community	2.256	.057
Religious devotion	1.766	.130

ANOVA test

Source: Research Results

The results of multiple comparisons of the factor "Sensation seeking" among the pilgrims of different age groups are provided within the Tab. 4. According to the research results, significant differences for this factor are represented within the group of pilgrims aged up to 20 years, on one hand, and those aged between 41 and 50, as well as 51 and above, on the other. Besides that, significant differences for the "Sensation seeking" factor

are also evident between the respondents aged between 31 and 40 years and those with 51 years and above. Motivation represented in the form of Sensation seeking is generally higher among the younger respondents.

Tab. 4. Differences in Sensation seeking according to the respondents' age

(I) D2	(J) D2	Mean Differ. (I-J)	Std. Error	Sig.	95% Confidence Interval	
					Lower Bound	Upper Bound
Up to 20	21-30	.43485	.32811	.770	-.5235	1.3932
	31-40	.33395	.30371	.880	-.5531	1.2210
	41-50	.87837*	.29928	.048	.0042	1.7525
	51 and more	1.18027*	.33286	.008	.2080	2.1525
21-30	Up to 20	-.43485	.32811	.770	-1.3932	.5235
	31-40	-.10090	.24484	.998	-.8160	.6142
	41-50	.44352	.23932	.438	-.2555	1.1425
	51 and more	.74542	.28018	.095	-.0729	1.5638
31-40	Up to 20	-.33395	.30371	.880	-1.2210	.5531
	21-30	.10090	.24484	.998	-.6142	.8160
	41-50	.54442	.20459	.095	-.0532	1.1420
	51 and more	.84632*	.25117	.014	.1127	1.5799
41-50	Up to 20	-.87837*	.29928	.048	-1.7525	-.0042
	21-30	-.44352	.23932	.438	-1.1425	.2555
	31-40	-.54442	.20459	.095	-1.1420	.0532
	51 and more	.30190	.24579	.822	-.4160	1.0198
51 and above	Up to 20	-1.18027*	.33286	.008	-2.1525	-.2080
	21-30	-.74542	.28018	.095	-1.5638	.0729
	31-40	-.84632*	.25117	.014	-1.5799	-.1127
	41-50	-.30190	.24579	.822	-1.0198	.4160

Finally, the research results did not point to any significant differences in the pilgrims' motivation according to their education degree. These differences are not significant for neither of the researched factors (Religious growth ($F = .184$; $p = .907$), Spiritual growth ($F = .334$; $p = .854$), Sensation seeking ($F = 1.743$; $p = .149$), Seeking life direction ($F = .474$; $p = .755$), Community ($F = .357$; $p = .839$) and Religious devotion ($F = .513$; $p = .726$)).

Discussion

Spiritual Growth and Gender. The research results reveal that there are significant differences in the factor "Spiritual growth" according to the respondents' gender. Female respondents gave higher grades for this factor compared to the males ($F = 5.83$; $p = 0.02$).

One of the items used for measuring the Spiritual growth is the item "Finding peace". Finding inner peace is important for pilgrims of both genders, but it is slightly more expressed among the female respondents. Bearing in mind that females are typically highly occupied by taking care of their families and developing their careers in everyday life, conducting the pilgrimage tour could be especially valued in their attempt for establishing their spiritual balance and to restoring their inner peace. It could be said that females may see the pilgrimage tours as an opportunity to devote themselves to their spiritual development, due to the fact that managing their households and careers could be highly demanding and time consuming, distracting them from devoting to prayers and spiritual growth in everyday life.

Sensation seeking and Age. According to the research results, there are significant differences within the factor "Sensation seeking", in respect to the respondents' age ($F = 3.65$; $p = 0.01$). Thus, research results showed significant differences between the group of the respondents aged up to 20 years, compared to those aged between 41 and 50 ($p = 0.05$; $I-J = 0.89$), as well as 51 and above ($p = 0.01$; $I-J = 1.18$). Another significant difference was identified between the respondents aged between 31 and 40 years and those with 51 years or above ($p = 0.01$; $I-J = 0.85$). In each of the recorded cases, younger respondents showcased higher values for "Sensation seeking" in comparison to the older respondents.

Some of the items for measuring the "Sensation seeking" are: Testing my limits, Doing something different, Proving myself, Searching for adventure, Curiosity. Therefore, it could be said that testing the boundaries and seeking for the adventure is more characteristic for younger people. They are also prone to proving themselves, in order to be authentic, but they are also prone to try something different and to search for meanings and self-knowledge, in opposite to the older respondents who already examined their borders well. They usually have had satisfied their curiosity for searching new experiences. In respect to that, they could be more focused on the other motives for conducting the pilgrimage tours, such as finding the inner peace, spiritual and religious growth.

Safety and Motives for travelling. All the respondents indicated that their desire for visiting the monasteries Pečka Patrijaršija and Visoki Dečani was very intense. Most of the respondents are aware of the possible risk for their safety. Though, they also indicated that they are not constantly thinking about the possibility that something bad might happen to them throughout their pilgrimage tour. Respondents further pointed out that their motive for visiting the monasteries Visoki Dečani and Pečka Patrijaršija is highly related to the special importance that these monasteries have for the Serbian national identity and spirituality. In addition to this motive, respondents also indicated that another important motive for conducting such pilgrimage tour is related to providing support and gratitude to the monks living in these monasteries in difficult conditions, who are considered as rare guardians of these pearls of the Serbian cultural, historical and spiritual heritage. This motive could be related to the respondents' needs for belonging to community, as well as with their empathy. Some of the younger pilgrims expressed certain degree of fear, which is also present among their parents. Nevertheless, their strong desire to see these monasteries, of great importance for the Serbian identity, is still prevailing. All the respondents indicated that they would visit these monasteries again, given the opportunity.

Conclusion

According to the research results, it could be said that the opportunity to find inner peace is one of the most frequent motivators for conducting the pilgrimage tours. This is particularly accentuated for female pilgrims who might view the pilgrimage tours as a special opportunity to devote themselves to their spiritual development. Due to their constant involvement in balancing and making decisions in their family lives and their careers, conducting the pilgrimage tour could be viewed by females as particularly valuable for establishing their spiritual balance and restoring their inner peace.

The research results also pointed that seeking adventure is more characteristic for the younger people. They are prone to proving themselves, in order to be authentic, but they are also prone to try something different and to search for meaning and self-knowledge, in contrary to the older respondents who already examined their borders well. The older respondents might have had satisfied their curiosity in younger days, which allows them to focus on more spiritual motives.

Finally, the open interview revealed that the pilgrims are interested to visit the monasteries, such as Pečka Patrijaršija and Visoki Dečani, because of their cultural and historical importance, regardless of possible risks for their safety.

Both hypotheses were confirmed. There are differences in motives of Serbian citizens for conducting the pilgrimage tours to these monasteries. According to the research results, the highest mean values are evident within the factors Religious and Spiritual growth, while slightly lower mean values are represented within the factors Community, Sensation seeking, Seeking life direction and Religious devotion. Also, there are differences in motives of Serbian citizens for conducting the pilgrimage, according to the respondents' socio-demographic characteristics. The research results were indicating that differences in motivation according to the pilgrims' gender are identified only for the factor Spiritual growth, with the factor higher among the female respondents. Differences in pilgrims' motivation for travelling according to their age are represented only for the factor "Sensation seeking". Motivation represented in the form of Sensation seeking is generally higher among the younger respondents. The research results did not point to any significant differences in the pilgrims' motivation according to their education degree.

These results further demonstrate the importance of these monasteries for the Serbian people and the importance of organizing pilgrimage tours, despite the unstable political situation regarding the question of the status of Kosovo and Metohija. Therefore, according to the research results, religious and spiritual growth, together with the sense of community, are the most pronounced motivators for visiting the monasteries Visoki Dečani and Pečka Patrijaršija. In respect to that, it could be expected that number of pilgrims will stay at high level, due to the fact that both monasteries might fulfill their spiritual and religious needs. However, these pilgrimage tours are mainly organized without intensive involvement of travel agencies. In most of the cases, such a pilgrimage tours are initiated by the Orthodox Church community. The research results are pointing to the fact that these pilgrims are interested to visit the monasteries Visoki Dečani and Pečka Patrijaršija, which could be considered as important indicator for travel agencies when planning the offer oriented towards the pilgrims.

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Милена Недељковић Кнежевић*, Маја Мијатов*, Татјана Пивац*, Слађана Недељковић**

** Универзитет у Новом Саду, Природно-математички факултет, Департман за географију, туризам и хотелијерство, Србија*

*** ЈП ЕПС огранак РБ "Колубара"*

МОТИВИ ХОДОЧАСНИКА ЗА ПОСЕТУ МАНАСТИРИМА ВИСОКИ ДЕЧАНИ И ПЕЋКА ПАТРИЈАРШИЈА

Резиме: Период десекуларизације (повратак људи вери), забележен у протекле две деценије, довео је до повећаног броја ходочасничких путовања широм света, па тако и у Србији. Ово истраживање је оријентисано ка утврђивању мотива верника за посету два значајна средњовековна манастира у српској културној баштини, која се налазе на УНЕСКО-вој листи Светске природне и културне баштине, манастир Високи Дечани и манастир Пећка Патријаршија, као манастири од великог културно-историјског значаја, са дугом традицијом, аутентичном архитектуром и богатим наслеђем фреско-сликарства. Оба манастира имају важну улогу у верском животу Срба, а истовремено представљају и својеврсне симболе националног идентитета српског народа. Данас се посете српских ходочасника овим манастирима одвијају у отежаним условима, услед проблема, насталих као последица политичке нестабилности. Ово истраживање је спроведено са циљем идентификовања мотива ходочасника за посету манастирима Високи Дечани и Пећка Патријаршија, као и тога да ли се мотиви ходочасника разликују на основу социо-демографских карактеристика испитаника. Додатну пажњу за истраживање мотива српских ходочасника за посете овим манастирима привукла је и чињеница да обилазак Високих Дечана и Пећке Патријаршије, од стране српских ходочасника, укључује чак и ризик по њихову безбедност. За спровођење истраживања, употребљен је упитник, који мотиве предузимања ходочасничких путовања групише у шест фактора.