
MANAGEMENT OF PILGRIMAGE MOVEMENT AND PILGRIMAGES ON THE EXAMPLE OF TWO SELECTED CITIES IN POLAND AND SLOVAKIA

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Abstract

Czestochowa and Levoca are cities with sanctuaries that are a destination of modern pilgrimage. People visit these places yearly to strengthen their relationship with God or express gratitude for positive life changes. Bearing in mind that a pilgrimage is an organized event involving not only the participants themselves but also the authorities of the cities constituting the destination of pilgrimages, the article analyses and evaluates the management of pilgrimage traffic, adopting two points of view: the first one assesses the management of pilgrimage traffic from the point of view of preparing cities for the pilgrimage, and in the second - an assessment of the organization of the pilgrimage, taking into account ten different criteria that constitute the management of the pilgrimage itself. For this purpose, a survey was conducted among participants of pilgrimages to Czestochowa and Levoca from July to November 2023. The research results indicate that Czestochowa was the city better prepared for the preparation of cities to manage pilgrimages. However, in terms of managing the pilgrimages themselves, the pilgrimages to Levoca proved to be better managed.

Keywords: pilgrimages, management, sanctuary, Czestochowa, Levoca

1. Introduction

A pilgrimage is a journey undertaken for religious reasons to holy places. The motive for undertaking the pilgrimage may be the desire to make amends for committed offenses or the desire to express a request, e.g. for health or prosperity. Pilgrims also go on pilgrimages to express gratitude, e.g. for giving birth to a child or regaining physical fitness. The pilgrimage movement is a global phenomenon in which an increasing number of pilgrims participate yearly. Nowadays, characterized by high uncertainty, violent events and a turbulent environment, people increasingly want to experience spiritual support that will make their lives easier in today's world. Participating in pilgrimages

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allows people to seek all forms coming from God and find a sense of happiness and belonging to a religious community, i.e. people who share similar spiritual and religious values.

Pilgrimages can be collective or individual. Religious institutions or personal organizers organize collective pilgrimages. Individual pilgrims can also join larger groups of pilgrims. Collective pilgrimages are the subject of research carried out for this article. The organized nature of collective pilgrimages requires the involvement of the organizers of these events and appropriate preparation on the part of the municipal authorities of the cities where the sanctuaries are the pilgrimages' destination. Therefore, this article presents the pilgrimage movement on the example of sanctuaries in Czestochowa (Poland) and Levoča (Slovakia). In this aspect, not only were the groups of people participating in pilgrimages examined, but also a given place was assessed in terms of managing the pilgrimage traffic and the management of the pilgrimage itself.

2. About the pilgrimage movement

Pilgrimages are religious phenomena that are beyond confessional and timeless. Being a religious and social phenomenon, they were subject to constant evolution. Their forms were influenced by political, historical, cultural and religious conditions. However, the essence of these migrations has always been contact with the sacred [1]. According to P. Roszak, a pilgrimage is a "journey undertaken for religious reasons to a place considered holy due to the special action of God or a deity there, to perform specific acts of religion, piety and penance there" [2]. The *Cambridge Dictionary* defines pilgrimages as "a special journey made by a pilgrim" and as "a visit a place that is considered special" [3]. Pilgrimages to holy and miraculous places occur in Judaism, Islam, Christianity, Hinduism and Buddhism [4]. A pilgrim is a person who consciously decides to wander individually or collectively to externally manifest his piety or to merit supernatural grace through traveling [5]. In addition to the concept of pilgrimage, there is the concept of 'religious tourism' as a form of traveling whose primary purpose is related to faith or spirituality. In religious tourism, people visit holy sites, sanctuaries, cathedrals, places of worship and other sites linked to their faith or religious tradition [6]. This form of tourism combines spiritual, cultural and historical aspects. Religious tourism contributes to the economies of many regions while promoting cultural understanding and dialogue between different religious communities. For many travellers, it is also a way to combine relaxation with a spiritual experience.

The pilgrimage movement is organized group religious journeys to places considered holy, sacred, or essential from the point of view of a given religious tradition [7]. Pilgrimages are common in many religions and their purpose is usually to visit places related to religious history, saints, miracles, or places of worship. The main features and aspects of the pilgrimage movement include [8]:

1. Spiritual purpose - pilgrimages have mainly a spiritual purpose, related to deepening faith, prayer and penance, as well as seeking spiritual growth and closeness to God or another deity.
2. Pilgrimage sites - pilgrimages focus on visiting places considered sacred or with special religious significance. These may be sanctuaries, cathedrals, graves of saints, places associated with miracles, or other places important to a given tradition.
3. Traditions and rituals - specific traditions and rituals are often observed during pilgrimages, such as prayers, services, celebration of masses, or reciting special pilgrimage prayers.
4. Pilgrimage community - pilgrimages are often an opportunity to meet and travel with other believers. Pilgrimage communities are created to share experiences and support each other spiritually and practically.
5. Cultural aspect - the pilgrimage movement also has cultural elements. Many pilgrimage places have a rich history and monuments, and their culture is essential for the faithful and the wider society.
6. Ecumenical pilgrimages - in some cases, pilgrimages are organized that are ecumenical, connecting believers of different Christian denominations or even other religions.
7. Tourist traffic - pilgrimages often generate tourist traffic, contributing to the development of local communities economically and culturally.

Pilgrimage goals are often defined as objective and subjective [9]. The objective objectives are related to raising awareness of the religious value and role of the pilgrimage centre. On the other hand, subjective goals may be simple if they concern one intention or complex if they concern many intentions. Both contain the primary purpose, e.g. supplication, praise, propitiation and thanksgiving. It is accompanied by secondary goals, e.g. a prayer for the homeland or a request for help in a meaningful life matter. The subjective goals, primary and secondary, are related to pilgrims' religious needs (renewing the relationship with God by deepening faith and opening to God's will). However, the main goal may be non-religious, e.g. cognitive or social.

Modern pilgrimage is a religious, cultural and socio-economic phenomenon. Pilgrimages, like tourism, are considered one of the oldest forms of migration resulting from non-economic motives. Currently, it has become a global phenomenon. Pilgrimages have become so popular that the phenomenon has become global. People have more free time and want to use it to satisfy their spiritual needs. Statistical data recording these crowds of pilgrims show that around 240 million pilgrims visit centres of supra-regional religious cults worldwide, 150 million of whom are Christians each year. There are over 6,000 sanctuaries in Western Europe, most of them Marian, attracting almost 25 million pilgrims and 15% of Christians [10].

However, the beginnings of this process date back to the post-war years, when a rapid increase in pilgrimage traffic was recorded after the end of World War II. In 1948-1965, there was an inevitable regression in pilgrimages, especially concerning Czestochowa and Levoca (the communist system in force

at that time was not conducive to organizing pilgrimages). However, since the second half of the 1960s, there has been a slow but systematic development of the pilgrimage movement. In Poland, before the outbreak of the covid-19 pandemic, over 7 million Poles declared participation in pilgrimages annually, constituting 5% of all pilgrims in the world and over 20% in Europe [M. Przeciszewski, *Łaski, prośby, pokuty. Polski ruch pielgrzymkowy odradza się po pandemii!*, <https://pl.aleteia.org/2022/07/28/laski-prosby-pokuty-polski-ruch-pielgrzymkowy-odradza-sie-po-pandemii/>, accessed on 10.01.2024].

Pilgrimages play an essential role in the religious lives of many people worldwide. For many, they are an expression of faith and a way to experience strong emotions and experience unity with other believers. According to sociologists of religion, pilgrimages influence the religious life of pilgrims in three spheres: spiritual awareness, religious practices, and moral life. However, the influence of pilgrimage is most visible in practices that become more systematic and experienced more intensely.

3. Characteristics of selected cities and sanctuaries

Częstochowa is a city with county rights in southern Poland, in the Silesian Voivodeship, the seat of Częstochowa County. In the years 1975-1998, was the capital and seat of the Częstochowa Voivodeship. Despite its administrative affiliation to the Silesian Voivodeship, historically and culturally, it is part of Lesser Poland. It is located on the Warta River, at the junction of the Krakow-Częstochowa Upland and the Woznicko-Wielunska Upland. The city is home to one of the most important centres of pilgrimage tourism - Jasna Góra. It is the embodiment of Poland's independence. The holy image of the Black Madonna, probably from the 14th or 15th century, is kept by the Pauline Fathers in the monastery. After the partitions of Poland, Częstochowa became a spiritual centre connecting all parts of divided Poland. After regaining independence in 1918 and 1945, it again became the most important Marian centre in the country. About 5 million pilgrims come to Jasna Góra every year. There are pilgrims from various parts of the world, mainly from the United States, Central and Latin America, Asia, Australia and Africa. However, most pilgrims come to this place from Europe. Among the representatives of European countries, we can distinguish primarily Germans and Italians. We should also not forget domestic pilgrims who come to Częstochowa primarily on foot but by various means of transport. Near Jasna Góra is Blonia Jasna Góra, where the main celebrations occur.

Levoca is a district town in eastern Slovakia, the Presov Region, and the historical Spis region. The city is 570 m above sea level in the Hornadska Valley, at the southern foot of the Levoce Mountains, on the Levočský Stream. In Levoca is the Sanctuary of Our Lady on Mariánska Gorka, one of Slovakia's most essential and oldest Marian sanctuaries. 'Slovak Częstochowa' - as this holy place is often called - has gathered thousands of pilgrims from Spis and many regions of Slovakia, as well as from Poland and Hungary, since the 13th

century. John Paul II's pilgrimage on July 3, 1995, was the most crucial event in the sanctuary's centuries-old history. On the southern slope of Marianska Gorka, among vast meadows, the Pope celebrated Holy Mass., in which 650,000 people participated as pilgrims. The Holy Father then crowned the miraculous statue of the Blessed Virgin Mary and entrusted Slovakia to protect Our Lady. In his homily, the Polish Pope emphasized the importance of the sanctuary on Marianska Gorka for the Slovak nation: "Many sons and daughters of the Slovak land owe it to this sanctuary in Levoca that the truth about God and faith in God has remained in their souls" [S. Babuchowski, *Matka upartych w wierze*, <https://kosciol.wiara.pl/doc/5734526.Matka-upartych-w-wierze>]. John Paul II's pilgrimage to the sanctuary in Levoca is commemorated by a cross erected where the papal altar stood and by a plaque placed on the wall of the sanctuary church. Nowadays, just like centuries ago, tens of thousands of Slovaks, as well as Hungarians and Poles, make a pilgrimage to the Madonna on Marianska Gorka in Levoca - seeking consolation and comfort and asking the Holy Mary for the necessary graces in this holy place.

4. Research results and discussion

4.1. The methodology

The results of the analyses presented in this article are the result of surveys conducted in 2023 among pilgrims visiting selected sanctuaries. The research aimed to analyse and manage pilgrimage traffic in selected cities and organize and manage pilgrimages as organized events. The main feature of these cities is that they have a place that is the leading pilgrimage destination. The research was conducted in Czestochowa (Poland) and Levoca (Slovakia) between July and October 2023.

People finishing their stay at a given place of worship were asked to complete questionnaires. Surveys were provided to 900 people (450 people from each group). After collecting and verifying the correctness of the completed questionnaires, 351 questionnaires were completed by people visiting Czestochowa (78%), and 378 questionnaires completed by people visiting Levoca (84%) were qualified for further research and analysis.

The questions included in the survey were intended not only to characterize the group of pilgrims visiting a given place of worship but also to assess a given place in terms of managing pilgrimage traffic and the management of the pilgrimage itself. The survey questionnaire consisted of four parts:

- details containing basic information about the respondents, such as gender, age, professional status, education and place of residence;
- questions about the visit to the sanctuary itself, such as number of visits, length of stay, organization of the pilgrimage, information about the pilgrimage, place of accommodation and food, and willingness to return;

- questions regarding the assessment of the stay and the preparation of the city to handle pilgrimage traffic, such as assessment of accommodation, meals, sightseeing, other attractions and the overall impression of the visit, and evaluation of the following issues: traffic organization, markings and determination of pilgrimage routes, access to health care, ambulance duties near the sanctuary, water collection point, toilets, access to food, the Internet, city cleansing, level of security, lighting.

The last part of the questionnaire concerned pilgrimage management because management is essential to organizing such an event, especially when many people participate. In this case, the management of the pilgrimage included issues such as:

- Planning the route - The choice of the pilgrimage route should be well thought out, taking into account the safety of participants, the availability of accommodation, food and medical points.
- Communication - Effective communication is critical. Organizers should provide participants with clear information about the route, meeting points, rest areas and safety procedures.
- Medical protection - Ensuring access to medical assistance along the road and in accommodation places. It is also essential to prepare for health emergencies.
- Logistics and infrastructure - Checking the availability of routes, securing accommodation, food points, toilets, etc. In the case of significant pilgrimages, this requires cooperation with local communities and authorities.
- Safety - The organizers must ensure the safety of participants, both during the march and in accommodation. To this end, it is worth cooperating with the police and emergency services.
- Punctuality - Ensuring punctuality is crucial to avoid problems related to organization, such as traffic disruptions or problems with accommodation.
- Crowd management - Taking crowd management measures for large gatherings. Crowd management includes controlling access to specific areas, ensuring order, and monitoring potential conflict situations.
- Spiritual support - Enabling participants to benefit from spiritual support through the presence of priests, organization of services and prayers along the pilgrimage route.
- Education of participants - The organizers should provide participants with information on safety rules, proper behavior during the pilgrimage, and ecology.
- Environmental protection - Pilgrimages generate a large amount of waste. Therefore, the organizers should take measures to minimize the impact of the pilgrimage on the natural environment.

It was these aspects that the participants of the pilgrimages to Czestochowa and Levocza were asked about. The answers to the questions included in the survey took the form of single answers on a five- and ten-point

interval scale. The following section presents the results of the conducted research.

4.2. The profiles of the pilgrims

This part presents research results enabling the characterization of pilgrims visiting selected places of worship regarding their gender, age, professional status, education and place of residence.

In both cases, women made up the majority of pilgrims. Among the pilgrims visiting the sanctuary at Jasna Gora in Czestochowa, women constituted 68% and men the remaining 32%. However, the percentage of women among people visiting Marianska Gorka in Levoca was 57% and men - 42%.

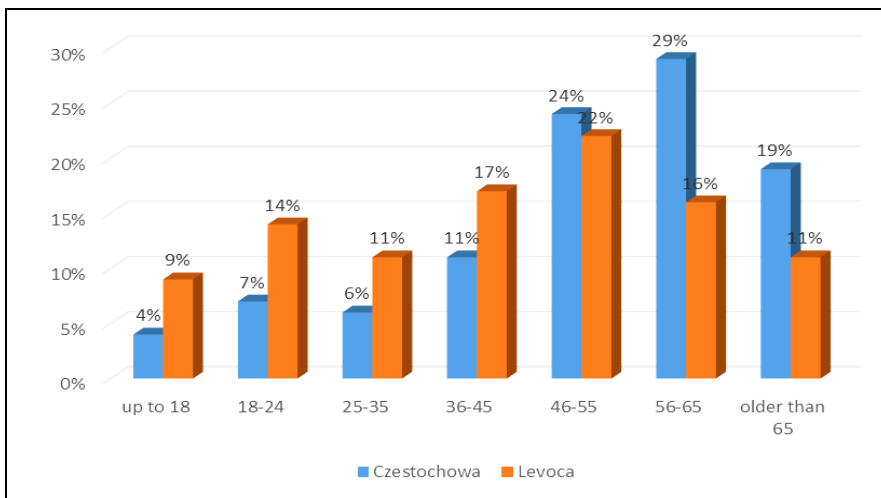


Figure 1. Age of the respondents.

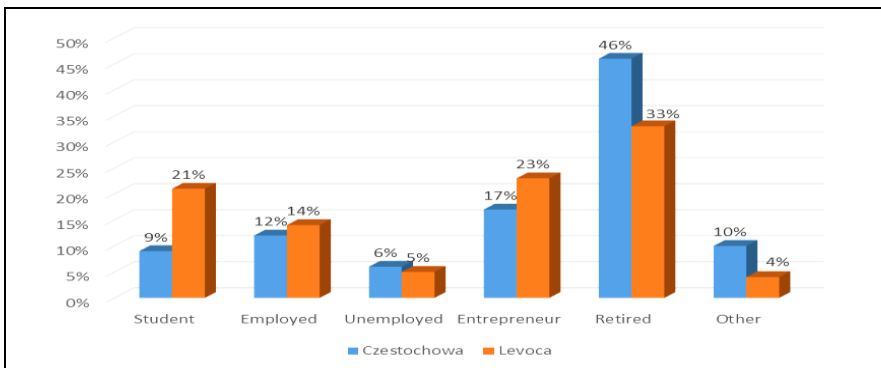


Figure 2. Work status of the respondents.

In both groups, most visitors were people in the so-called middle-aged. The Sanctuary at Jasna Gora was visited by the most people over the age of 46 - they accounted for 72% of all visitors. The remaining 28% were young people

under 46 years of age. The situation is different in the case of Levoca - the percentage of people over 46 was 49%, and the remaining 51% were young people, at most 46 years. This indicates that while older people primarily visit the sanctuary at Jasna Gora, the sanctuary in Levoca tends to attract young people (Figure 1).

The majority of the people visiting both sanctuaries were pensioners - 46% (Czestochowa) and 33% (Levoca), respectively. The group of entrepreneurs took second place, i.e., people running their own business - 17% (Czestochowa) and 23% (Levoca), respectively. The remaining places were occupied by students and people employed under an employment contract. The smallest percentage were unemployed - 6% (Czestochowa) and 5% (Levoca), respectively (Figure 2).

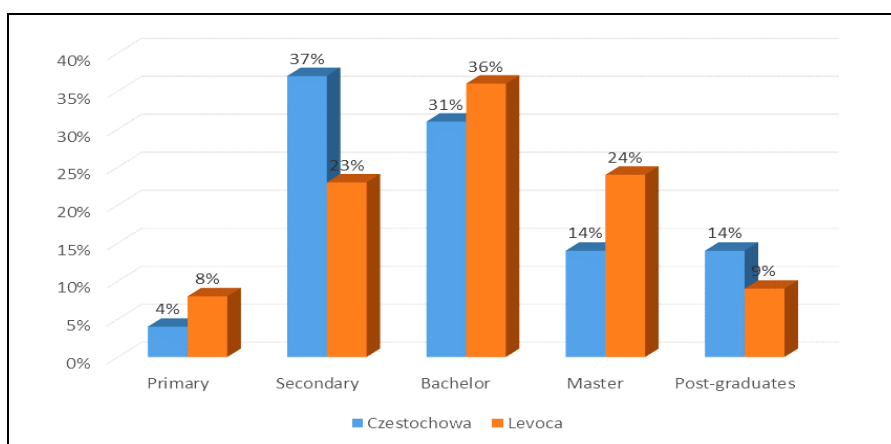


Figure 3. The education level of the respondents.

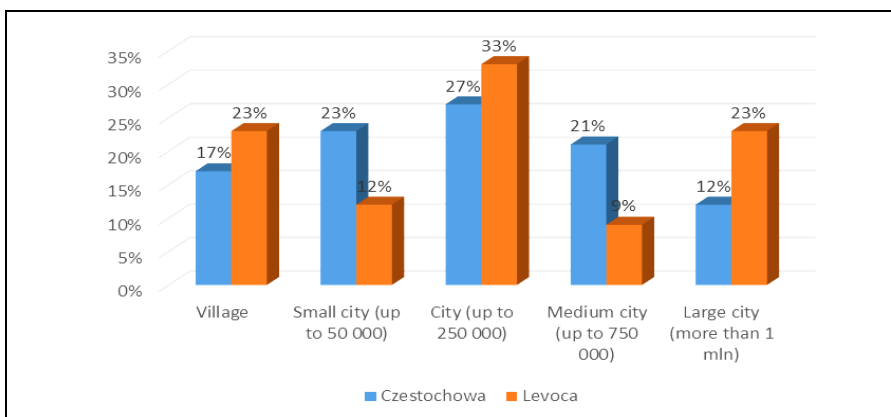


Figure 4. Place of origin of the respondents.

Among the pilgrims visiting the sanctuary at Jasna Gora, the most significant number were people with secondary education (37%) and bachelor's degrees (31%). People took the next place with master's degrees (14%) and

postgraduate degrees (14%). However, the smallest percentage of pilgrims were people with only vocational education (4%). However, among pilgrims visiting the sanctuary on Marianska Gorka, the most significant number were people with bachelor's degrees (36%). People took the next place with a master's degree (24%) and secondary education (23%). However, the smallest percentage of pilgrims were people with postgraduate education (9%) and vocational education (8%) (Figure 3).

Both places of worship were most often visited by people from cities with up to 250,000 inhabitants - 27% (Czestochowa) and 33% (Levoca), respectively. Among Polish pilgrims, a large share were people from small towns (up to 50,000 inhabitants) and medium cities (up to 750,000 citizens) (Figure 4). Quite a lot; 23% of pilgrims came from rural areas and 12% from large cities (more than 1 million citizens). Almost half of the Slovak pilgrims came from villages (23%) and large cities (23%). A small share were people from small towns (12%) and medium cities (9%).

4.3. Characteristics of the pilgrimages

This part presents the research results enabling a characterization of the pilgrimage by visitors to selected places of worship in terms of the visit, duration, organization, accommodation and food.

For most pilgrims, these were their first visits to both places of worship. In the case of Czestochowa, more than half of the respondents (53%) indicated this, and in the case of Levoca, almost $\frac{3}{4}$ of them (74%).

Almost $\frac{3}{4}$ of people making pilgrimages to Czestochowa indicated that the sanctuary at Jasna Gora was the only place they visited. However, the remaining 27% of people said that in addition to the sanctuary at Jasna Gora, they also saw other places in Czestochowa, such as the John Paul II Museum, the Church of Saint James, the Archicathedral Basilica or the castle in Olsztyn near Czestochowa. In the case of Levoca, the percentage of people visiting the sanctuary on Marianska Gorka (82%) indicated that they only saw this place. However, the remaining 18% said that, apart from the sanctuary, they also visited Spis Castle, the new and old Minorite church and monastery, and the Church of Saint Jacob.

In both cases, the most frequent visit to a place of worship was two days, respectively, for 34% of pilgrims from Jasna Gora and 44% from Marianska Gorka. Almost $\frac{1}{4}$ of the people making pilgrimages to the sanctuary at Jasna Gora spent only one day in Czestochowa. In the case of people making pilgrimages to the sanctuary on Marianska Gorka, this percentage was 13%. The fewest people spent more than a week in a given city; in both groups, these people constituted less than 10% (Figure 5).

Most people making pilgrimages to the sanctuary at Jasna Gora indicated that the source of information about the pilgrimage was the local church (33%). In comparison, the second largest group told family and friends as the source of information (27%). Most of the people making pilgrimages to the sanctuary on

Marianska Gorka indicated family and friends as a source of information (22%), followed by the local church (17%). Tourist Offices, Internet, and TV took the following places. However, the press and radio were the least frequently mentioned sources of information about the pilgrimage (Figure 6).

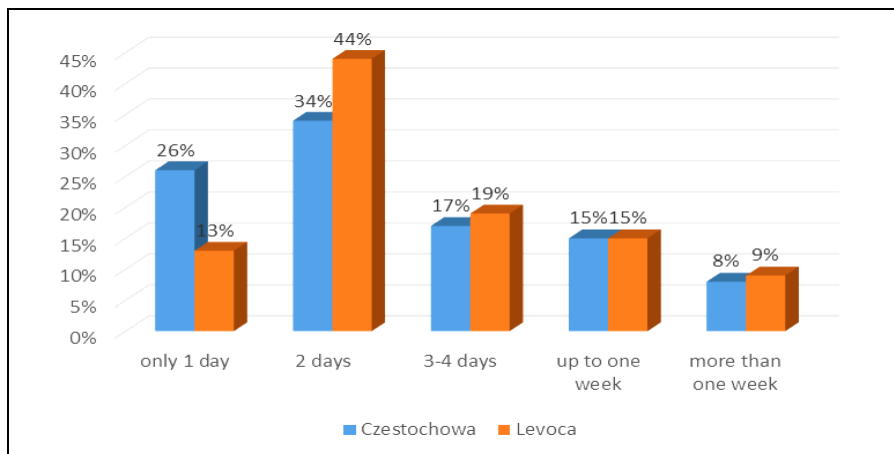


Figure 5. The length of the visit.

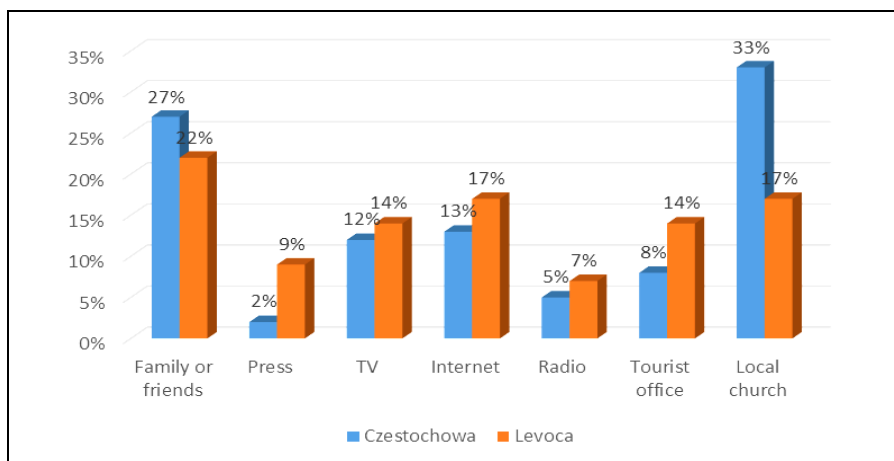


Figure 6. Information about the visit.

In the case of people making pilgrimages to the sanctuary at Jasna Gora, over half of them (51%) chose to organize the trip themselves, followed by the local church as the organizer of the trip (37%) and the third place by a travel agency (12%). The situation is slightly different in the case of people making pilgrimages to the sanctuary on Marianska Gorka. Most of them indicated the local church as the organizer of the trip (43%), in second place, was organizing the trip themselves (34%), and in third place - a travel agency (23%) (Figure 7).

In the case of both groups, people making pilgrimages to the sanctuary at Jasna Gora and Marianska Gorka, the majority indicated a guesthouse as a place to stay overnight.

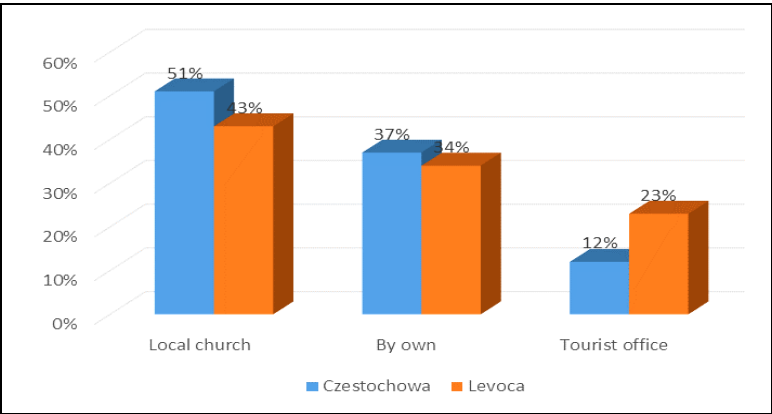


Figure 7. Organization of the visit.

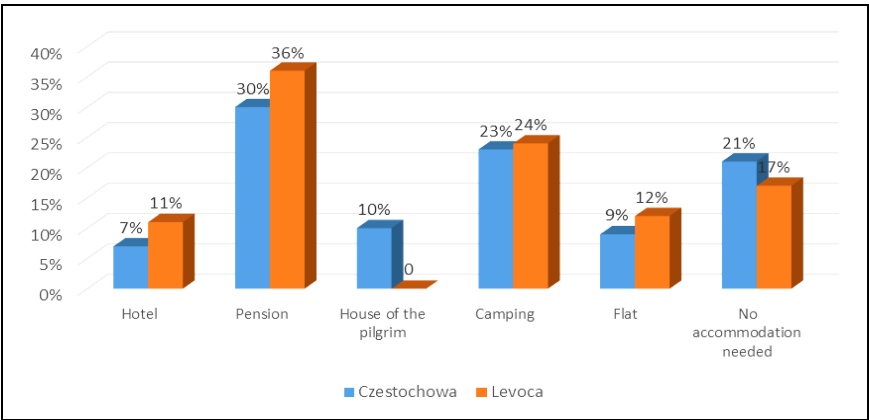


Figure 8. Accommodation place.

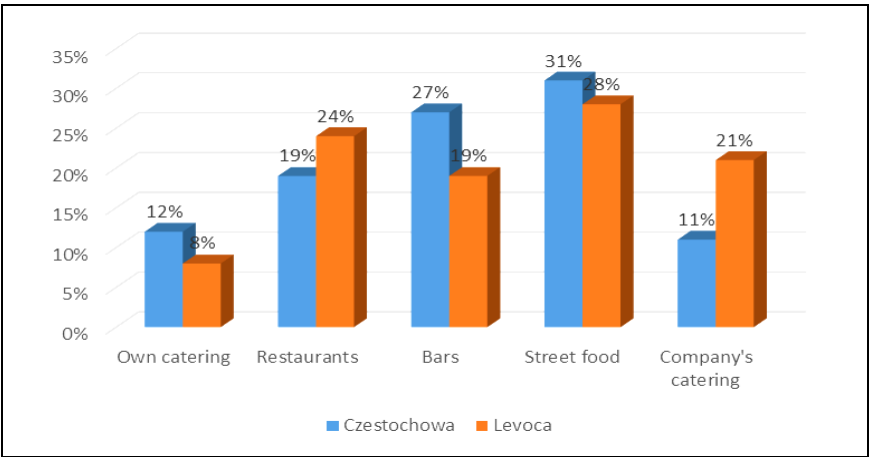


Figure 9. Types of catering.

The second most frequently stated accommodation was a camping site; the least commonly told was a hotel or apartment. A large percentage of people in both groups indicated that there was no need for an overnight stay, which corresponds to the percentage of people who suggested that the duration of the visit did not exceed one day (Figure 8). Additionally, in the case of people making pilgrimages to the sanctuary at Jasna Gora, 10% of them indicated the Pilgrim's House (a hotel located near Jasna Gora) as a place to stay. However, in Levoca, there is no such possibility of an overnight stay.

People who visited during an organized trip benefited from the meals included. The smallest percentage indicated their own food as a form of nutrition. In the case of other forms of food, among people making pilgrimages to the sanctuary at Jasna Gora, 31% chose street food, 27% chose bars, and 19% chose restaurants (Figure 9). Among people making pilgrimages to the sanctuary on Marianska Gorka, 28% mentioned street food, 24% mentioned restaurants, and 19% mentioned bars.

4.4. Overall rating of the cities and pilgrimages

This part presents the research results enabling the assessment of the pilgrimage and managing pilgrimage traffic in selected cities - Czestochowa and Levoca.

In order to perform the assessment, the answers to the questions took the form of a 5-point Likert scale, in which 5 corresponded to a very good assessment, 4 - a good assessment, 3 - a satisfactory assessment, 2 - a poor assessment and 1 - a very poor assessment.

In the case of Czestochowa, the visit to Jasna Gora and other attractions (apart from the place of worship) was rated higher than in the case of Levoca. In turn, Levoca received higher ratings for accommodation and food. However, regarding the overall impression of a pilgrimage to a given place of worship, Levoca was rated better than Czestochowa (Figure 10).

The next issue concerned assessing the city's management of pilgrimage traffic. In this aspect, traffic organization, pilgrimage routes marks, healthcare and emergency access, drinking water, toilets, restaurants, bars and street food, Internet, city cleaning, safety, city lighting, and overall impression were assessed (Figure 11).

Management of pilgrimage traffic was rated higher in Czestochowa than in Levoca. Czestochowa received better scores regarding pilgrimage route marks, access to drinking water, restaurants, bars, street food, Internet, city cleaning, and city lighting. However, concerning Levoca, aspects such as traffic organization, toilets, and safety were rated higher. The results indicate which areas of pilgrimage traffic management should be further improved.

The next question in the survey concerned the willingness to come to Czestochowa and Levoca again. The answers indicated that 63% of respondents would go to Czestochowa again and 54% to Levoca.

Management of pilgrimage movement and pilgrimages

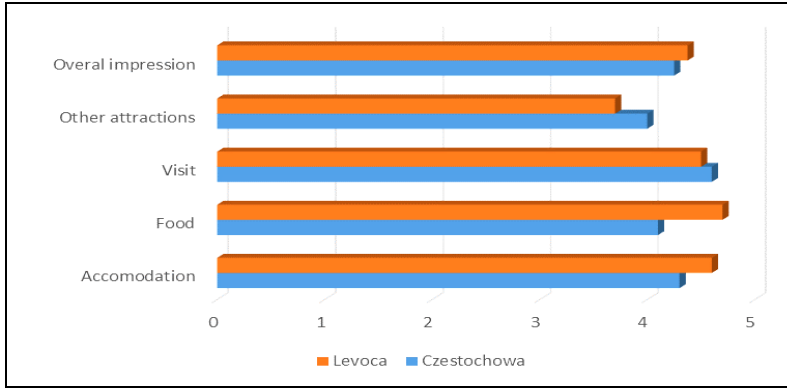


Figure 10. Pilgrimage rating.

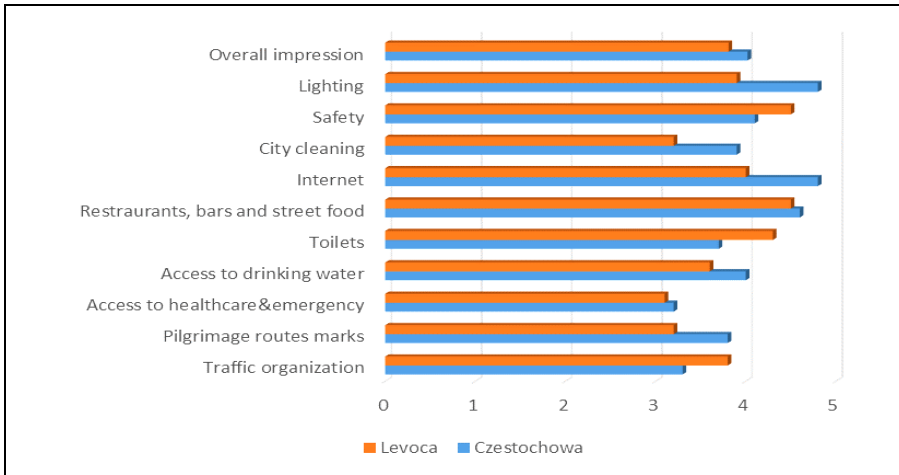


Figure 11. Pilgrimage traffic management rating.

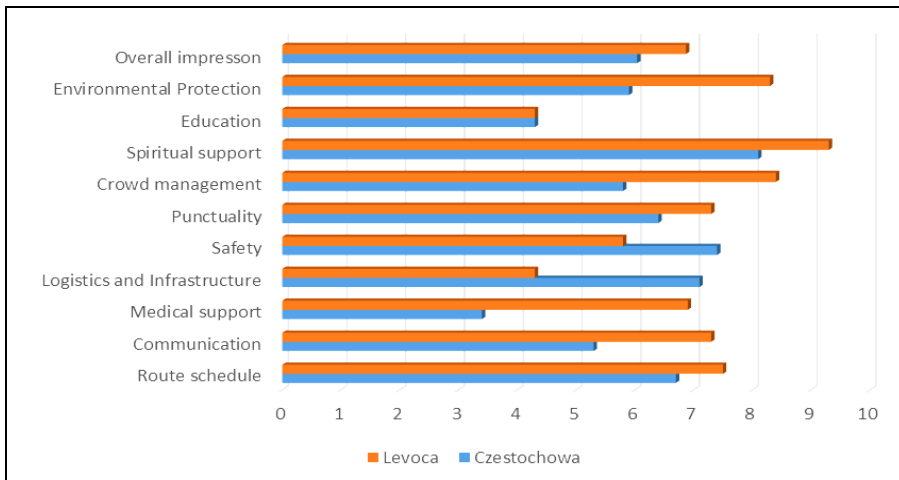


Figure 12. Pilgrimage management.

The following question raised issues related to the management of the pilgrimage itself as an organized event. In this question, respondents were asked to rate, on a scale from 1 to 10, ten criteria that, as a whole, make up the management of the pilgrimage itself (Figure 12).

At this question, pilgrimages to Levoca were rated higher (6.87) than pilgrimages to Czestochowa (6.04). Participants of pilgrimages to Levoča rated spiritual support, crowd management, and environmental protection the highest. This means that the organizers of these pilgrimages ensure that pilgrimage participants can participate in services and prayers and talk to the priest at any time. Participants also indicated that the organizers have good control over access to individual places and constantly monitor the situation to react quickly in conflict situations. Additionally, the organizers have taken the necessary steps to minimize the impact of the pilgrimage on the environment, for example, by ensuring constant access to toilets and garbage bins. However, participants of pilgrimages to Czestochowa also rated spiritual support, safety, logistics and infrastructure as the highest. They found that the organizers adequately ensured safety both during the hike and at rest areas, and close cooperation with the local police and emergency services was established at each stage of the route. Moreover, the organizers took great care to secure accommodation and food points, and in this field, they also cooperated closely with the local community and authorities.

In turn, participants of pilgrimages to Levoca identified the lowest rated criteria as security, logistics, infrastructure, and education. Participants of pilgrimages to Czestochowa rated medical support, education and communication the lowest. It is concluded that pilgrimage organizers should emphasize the issue of ensuring safety (Levoca) and securing accommodation and food points (Levoca). The organizers of both pilgrimages should also improve problems related to providing information on safety rules, the organization of pilgrims, and proper behaviour during the pilgrimage. Additionally, organizers of pilgrimages to Czestochowa should improve the communication process with pilgrimage participants and make more significant efforts to ensure that pilgrimage participants have access to medical assistance and can receive medical assistance at any time and place.

5. Conclusions

This article presented the pilgrimage movement, using the example of sanctuaries in Czestochowa (Poland) and Levoca (Slovakia). In this aspect, not only were the groups of people participating in pilgrimages examined, but also a given place was assessed in terms of managing the pilgrimage traffic and the management of the pilgrimage itself. Based on the research and analysis conducted, the following conclusions can be drawn:

- The pilgrimages are mainly attended by women aged 46 to 65, mostly retired. Most of the pilgrimage participants have secondary and bachelor's degrees and come from medium-sized cities (up to 250,000 inhabitants).

- For most respondents, it was the first pilgrimage, the primary purpose of which was a visit to the sanctuary, to which the pilgrimage participants devoted no more than two days.
- The most frequently indicated source of information about the pilgrimage was the church in the place of residence, which was also most often the organizer of the pilgrimage.
- Pilgrimage participants were mainly accommodated in guesthouses but provided their own meals.
- The visit to the sanctuary and accommodation were rated the highest by both groups of respondents.
- In assessing the management of pilgrimage traffic by the city, Czestochowa received a higher overall score. Czestochowa received better scores regarding pilgrimage route marks, access to drinking water, restaurants, bars, street food, Internet, city cleaning and city lighting. However, concerning Levoca, aspects such as traffic organization, toilets and safety were rated higher.
- In the issue of managing the pilgrimage itself, pilgrimages to Levoca received a higher rating. Participants of pilgrimages to Levoca rated spiritual support, crowd management, and environmental protection the highest. At the same time, participants of pilgrimages to Czestochowa also rated spiritual support, safety, logistics, and infrastructure the highest.

The obtained results not only made it possible to characterize the pilgrimage participants and their feelings towards the pilgrimage movement but also allowed for the assessment of the management of the pilgrimage movement in two aspects - the preparation of cities for the pilgrimage movement and the pilgrimage itself, which, as an organized event, must also be managed appropriately. The management assessments made it possible to identify areas that require further improvement in managing pilgrimage traffic and pilgrimages themselves. Areas related to traffic organization, access to health and emergency, pilgrimages' routes marks, access to drinking water, city cleaning and medical support, logistics, infrastructure, education and communication certainly deserve the attention of the city authorities and the pilgrimage organizers.

In subsequent research, the authors want to compare a more significant number of pilgrimage destinations to develop a model for managing pilgrimage traffic and pilgrimage themselves.

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