

# CARTOGRAPHIC LANGUAGE IN RELIGIOSITY IN SLOVAKIA

**Alfred Krogmann, Marek Cíváň, Andrej Svorad, Daša Oremusová,  
Milan Midler**

Assoc. Prof. Alfred Krogmann PhD., Dr. Marek Cíváň, Andrej Svorad, MSc.,  
Dr. Daša Oremusová PhD., Milan Midler, MSc.

Department of Geography and Regional Development, Faculty of Natural Sciences, Constantine the  
Philosopher University, Tr. A. Hlinku 1, 949 74 Nitra, Slovakia

Telephone number: +421376408635, e-mail: akrogmann@ukf.sk, marek.civan@ukf.sk,  
andrej.svorad@ukf.sk, doremusova@ukf.sk, milan.midler@ukf.sk

## **Abstract**

*The fall of the Iron Curtain in Europe at the end of the 20<sup>th</sup> century caused political and social changes in the countries of former Eastern Bloc. One reflection of these changes was the restoration of religious freedom associated also with the recovery of interest in religious issues. After more than 60 years, there was a renewal of the spatial and graphic expression of religiosity in atlases. The recovery of religiosity initiated also the increased interest in religious tourism, leading to the creation of maps for pilgrims. The aim of the paper is to analyse and evaluate the use of cartographic language in the Slovak atlas creation and in religious tourism on the example of selected maps in printed or online version. The attention is also paid to the identification of drawbacks and proposals for new elements into maps in order to support interest of population in religion and tourism.*

**Keywords:** cartography, cartographic language, religion, religious tourism

## **INTRODUCTION**

The year 1989 meant for Slovakia significant political, social and economic changes. Along with them, there were also cultural changes that were reflected in the truly respecting of religious freedom. After a long time, Slovak population could freely profess to own religion, what enabled to find out the structure of population according to various religions at the statistical level. Within the state, various church institutions began to freely operate again, while church orders were re-established and church schools were formed, as well. The above mentioned data offered not only statistical or text information, but also new opportunities for their cartographic interpretation.

The freely practising of faith initiated also the development of religious tourism, respectively its important part – pilgrimage tourism. The area of Slovakia started to progressively adopt new trends of religious tourism, which have been realized in the freely developing Europe since the 80s of the 20<sup>th</sup> century. They were represented mainly by cultural routes (religious routes). In Slovakia, such routes have started to function since the second decade of the 21<sup>st</sup> century. Their existence inevitably leads to requirements for creation of supporting materials, such as tourist guidebooks, promotional materials and last but not least maps with the outlined routes and trails.

The aim of the paper is to assess the current situation in terms of quantity as well as quality of materials associated with pilgrimage routes in Slovakia. Within them, the attention is especially paid to the used cartographic outputs with regard to cartographic language.

## **DEFINITIONS OF RELIGIOUS TOURISM**

Religious tourism clearly belongs to the oldest forms of tourism, hence it is as old as mankind and religion. It is confirmed by the oldest constructions (henge in England, menhirs in Brittany and Germany) or early signs of human art (e.g. the cave of Altamira, Spain). From the viewpoint of spatial distribution, religious tourism is tightly fixed on all world religions: Buddhism, Hinduism, Islam, Judaism, Christianity (Collin-Kreiner, 2009, 2010). Currently, religious tourism belongs to the most important forms of tourism not only in terms of its volume but also of its extent (Černá, 2014).

In accordance with Rinschede (1990, 1992), religious tourism includes a dynamic element on the one hand (migration, spatial movement, route to the final place) as well as static element on the other hand (temporary stay at the final place,

which is not the place of permanent residence). These aspects are reflected within the definitions of religious tourism e.g. in studies by Rinschede (1990, 1992), Matlovičová, Klamár and Mika (2015), who consider religious tourism as every form of tourism, whose participants are; during their journey and especially at the place of temporary residence; strictly, respectively strongly motivated by religion. This phenomenon is similarly explained also by Pásková and Zelenka (2002), who already recognize; within this form of tourism; a definition in the narrower sense (associated with religious motives), i.e. pilgrimage tourism, as stated in the contentually similar definition by Blackwell (2007), who states that it is spatially fixed only to places of miraculous apparition. On the other hand, it is in the broader sense perceived as the arrival at places, while it is motivated just by visiting and exploring of religious sights. Rózycki (2011) claims within his definition of religious tourism, that it concerns the arrival to the place of cult due to the motive of recognition of country and sometimes with spiritual motive. According to Nolan and Nolan (1989), most researchers identify religious tourism with the individual's quest for shrines and locales where, in lieu of piety, they seek to identify with sites of historical and cultural meaning (Nolan, Nolan, 1989). Other literary sources, such as Kurek et al. (2011), Veselovský (2014) or Kandráčová and Dubcová (2011) consider the term of religious tourism as synonym for pilgrimage tourism.

In accordance with definitions by Rinschede (1990, 1992), the most important part of religious tourism is pilgrimage (pilgrimage tourism). Within the last decades, an extraordinary revival has been registered, especially through pilgrimage routes to Santiago de Compostela. The route known as the El Camino Francés was declared as the first European Cultural Route by the Council of Europe in October 1987, and registered as one of UNESCO's World Heritage Sites in 1993 (Collins-Kreiner, 2009). The phenomenon of pilgrimage gradually arrived in the Eastern part of Central Europe just after political and social changes in 1989, when population living in this part of continent could fully implement previously often proclaimed religious freedom. A leading position within this region has Poland, where 3,245 km of routes belonging to the Way of St. James were constructed (Mróz, Mróz, 2012).

In Slovakia, this trend has arrived even during the second decennium of the 21<sup>st</sup> century, when the first Way of St. James as well as Marian pilgrimage routes were opened and consecrated.

## **RELIGIOSITY AND ITS REFLECTION IN THE SLOVAK CARTOGRAPHIC CREATION**

### **Maps with the religious themes in atlas creation**

In cartographic creation, atlases belong to the works symbolizing collections with comprehensive issues, which are assembled according to a certain system. They are thematically and regionally oriented, while there are used various scales and they are usually published in printed version. Owing to character, they belong to the most used and available cartographic products. The Slovak cartographic creation is represented mainly by the Population atlas of Slovakia, Landscape Atlas of the Slovak Republic, Atlas of the Catholic Church in Slovakia or Atlas of churches, religious societies and religiousness in Slovakia. The first two atlases are concentrated on the religious issues just partially within the cultural structures of population. The second two have monothematic content and they are exclusively focused on the religious issues in Slovakia.

The **Population atlas of Slovakia** (2006) is; within religiosity; preferentially focused on the religious structure of the Slovak population at the level of districts or even municipalities. Through the cartogram method, there are assessed e.g. proportion of believers in total population, shares of particular religions in total population, shares of atheist inhabitants as well as inhabitants without given religion in total population. Using the diagrammatic map method, there are displayed other features, such as religious structure of population in districts of Slovakia in the time series 1930, 1950, 1991 and 2001. Thirdly, through the method of point symbols the map of religious cities in Slovakia was depicted and the dot method was applied to show distribution of churches and religious societies.

A great cartographic work at the national level is the **Landscape Atlas of the Slovak Republic** (2002). However, there is paid just inconsiderable attention to religious issues. There are only two outputs (maps) – religious structure of the Slovak population at the municipal level and religiosity of population expressing the proportion of believers in total population in particular districts of Slovakia.

The **Atlas of the Catholic Church in Slovakia** belongs to the rare cartographic works that was led by editors Poláčik and Judák (2005). The first part of the atlas has an ecumenical character, where authors show the share of particular state registered churches at the level of districts using the cartogram method. The substantial part is devoted to the Catholic Church. There are assessed many features, such as construction of churches in historical phases. The diagrammatic map method is used again to depict the proportion of churches built during the certain phase. Following part is dedicated to the Catholic education, where the cartogram method is used again to display the quantity as well as internal structure of church schools at the level of regions, respectively dioceses. This atlas also provides a detailed classification of church administration even at the level of parishes. There are combined two cartographic methods – the

method of qualitative areas with the dot method in order to hierarchically depict the seat of diocese, deanery and parish. The component of the atlas is also the assessment of orders and congregations using the method of point symbols. A cartographic output focused on the pilgrimage sites is represented by map called "Pilgrimage sites in Slovakia". This map easily shows; through the method of point symbols within the designated dioceses; particular pilgrimage sites, whilst their internal structures are divided into localities with national or regional importance. All of the map outputs are complemented by brief text characteristics.

Equally interesting is the **Atlas of churches, religious societies and religiousness in Slovakia** compiled by composite authors led by editor Štefan Poláčik (2000). According to the 1991 Population and Housing Census in Slovakia, it provides a detailed analysis of particular churches, religious societies and religiousness in Slovakia, whilst it brings a comprehensive insight to the structure, genesis and classification of these churches as well as their spatial distribution. This atlas is internally divided into the text part (82 pages), the tables; showing overview of administrative functions in the Slovak Churches; (25 pages) and it also consists of 45 colourful maps. Text and map parts of atlas include information from following four fields: i) traditional Churches and religious societies, ii) other Churches and religious societies, iii) spatial differentiation of the Slovak population (Geography of religions), iv) register of municipalities (parishes, charges) in Churches as well as religious societies according to the current territorial and administrative arrangement of Slovakia. The published cartographic outputs usually use the cartogram method e.g. in the depiction of the proportion of particular Churches in total population at the level of regions or districts. There is also applied the method of cartographic symbols e.g. in the depiction of structure of Church education, or method of point symbols in locating particular parishes within the dioceses.

In connection with the atlas creation, it is important to mention the school atlas creation. The issues of religiosity appear only in the **Geographical atlas – Slovak republic** (2010). There is just the single map depicting religious structure of the Slovak population in the classification to dominant distribution and important distribution of particular religions, while there was used the method of area symbols at the municipal level (Kramáreková, Dubcová, Vojtek, 2012).

### **Cartographic outputs in other publications with religious themes**

Among the important works devoted to religious tourism unequivocally belong publications focused on religious monuments as well as bulletins and guidebooks through pilgrimage routes. These cartographic outputs are used preferably by authors and required by readers within pilgrimage tourist guidebooks.

Within the cooperation of many partners (the Zlín Region, Cross-Border Cooperation Programme Slovak Republic – Czech Republic 2007 – 2013, European Regional Development Fund and Euroregion Bíle – Biele Karpaty) the publication **Pilgrimage Route of Saints Cyril and Methodius – Šaštín – Velehrad and Svatý Kopeček – Velehrad (2014)** was published. The assembled guidebook belongs to the rare materials of its kind in Slovakia. It is processed very neatly and systematically. Within the initial parts it provides the legend along with explanatory notes (Figure 1), which are subsequently used in the texts and maps. Within the each stage of the route, there is stated indicative distance to the target place, sequence number of route, basic tourist information on route (level of difficulty, length in km, superelevation in m and indicative duration for overcoming of route) and the elevation profile of route. The part of texts are also information focused on the route description, particular stops during pilgrimage routes, information about important sights and monuments as well as other interesting places on the route. Due to the lucidity, the first map sheet contains all stages of the route along with the legend that is further applied within more detailed maps of certain stages at scale of 1:75,000, respectively 1:80,000. Used general geographical maps are well-arranged and provide necessary information associated with the planimetry and elevation of the territory concerned. Pilgrims acquire suitable information especially related to the accommodation and catering facilities as well as information focused on the cultural, historical and natural sites located in the territory (Figure 1). The depiction of map enables a transparent orientation for the each age category, what makes a prediction for attraction of wide range of pilgrims, respectively differentiated structure of religiously oriented part of population.

The mentioned Pilgrimage Route of Saints Cyril and Methodius is the matter of study also within the publication **Saints Cyril-Methodius route for pilgrim** compiled by Janegová (2013). From the contentual viewpoint, the guidebook consists of mainly text and image information. Texts also include some quotes coming from the Holy Writ, Cyril's as well as Methodius's quotes, eventually quotes of their followers and speeches of Archbishop Viliam Judák. It also contains informative interesting facts related to the places, respectively sights by which the route is delineated. The important part of the publication lies in the cartographic outputs consisting of 5 general geographical maps at various scales (e.g. 1:600,000; 1:100,000), 3 city plans and 11 tourist maps at scale of 1:50,000. Besides the common content, those maps provide just the outlined route of the pilgrimage.

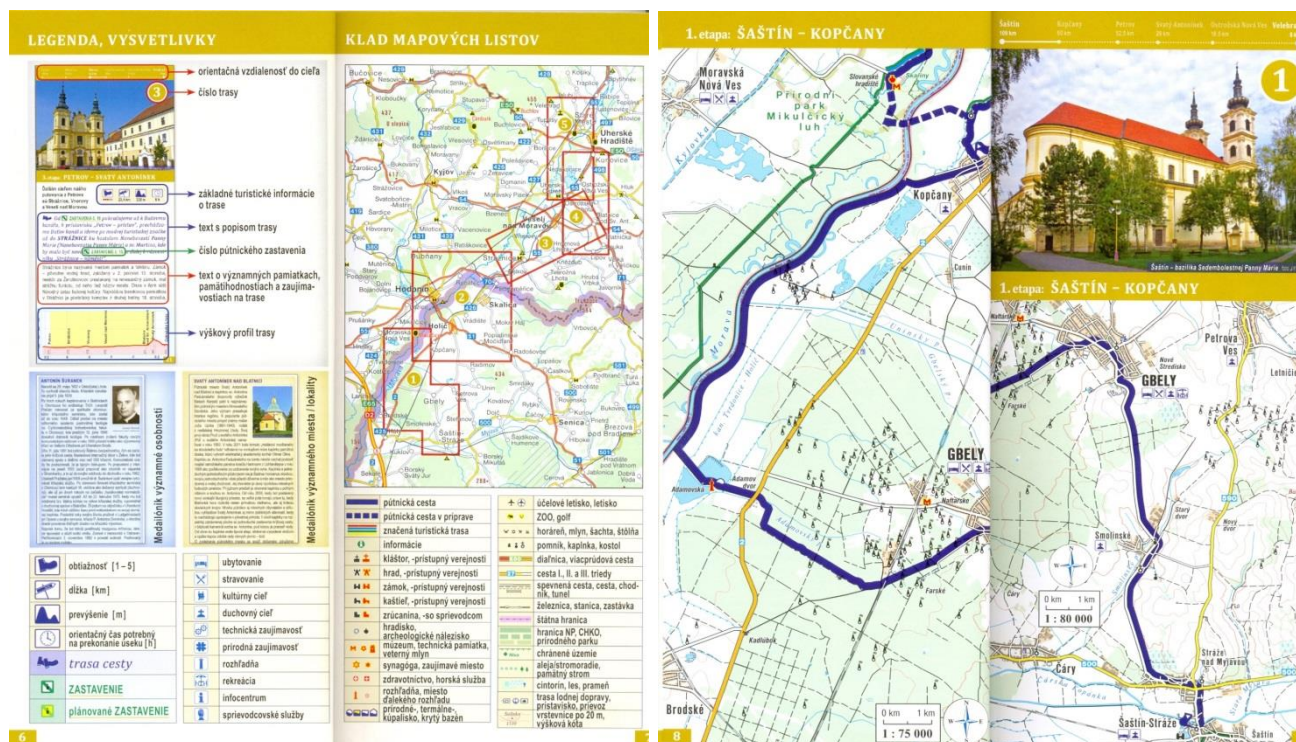


Figure 1. Illustration from the publication “Pilgrimage Route of Saints Cyril and Methodius – Šaštín – Velehrad and Svatý Kopeček – Velehrad”(2014).

A tourist guidebook **Slovak Marian Way from Gaboltov to Šaštín** (Krajčík, Pikna, Hrašna, 2016) is thematically focused on the Marian localities in the form of churches, chapels or shrines associated with the devotion to the Virgin Mary. On the each route, this guidebook provides detailed description of route direction for pilgrims along with image depiction of elevation profile. The route is also depicted within the map output at medium-large scales (e.g. 1:250,000). The pilgrimage route is depicted on the topographic base map, which shows; through method of point symbols; the localization of cities and municipalities in the wider region. Using the dot method, there are depicted altitudes of hills that inform pilgrims about relief diversity in the area and its vicinity. Line symbols provide information on the presence of important transport lines, using which pilgrims can connect to Slovak Marian Way. In maps are also; through the method of line symbols; depicted base contours that inform about the difficulty of terrain based on their density. On the one hand, there is a lack of spot heights, which enables pilgrims to precisely know the level of route elevation. But, on the other hand, this information is replaced by graphs depicting the elevation profile of route. The dominant element in all maps is the strong line illustrating the routing of pilgrimage. The main disadvantage of this tourist guidebook lies in the absence of detailed plans of major places by which it is outlined along with the recommended accommodation and catering facilities for pilgrims. There are also missing detailed depictions of route sections and therefore those enclosed maps in guidebook can be used just for a brief orientation in the neighbourhood.

### Cartographic outputs within pilgrimage routes in online creation

We may get in touch also with the pilgrimage routes that are not available in printed edition, but there is an effort to promote them through electronic sources, especially websites. Current technologies allow planning pilgrimages using modern information and communication technologies, which may be effectively used. They often symbolize the only alternative for pilgrim to get ready for the journey.

Map outputs displaying the **Way of Saint James** in Slovakia are available at two webpages. The official website ([www.caminodesantiago.sk](http://www.caminodesantiago.sk)) called Camino de Santiago in Slovakia (2016) provides the route in the form of various maps. There are available three routes – in the Eastern, Central and Western Slovakia. Within the frame of used cartographic symbols, there can be registered many differences in the depiction of particular routes. The route located in the Eastern Slovakia is the only one, which is divided into partial routes with the approximately same form – they include a brief description of maps (indicative duration, distance, elevation, difficulty and route characteristic), graph

symbolizing the elevation of route and the map itself. The Way of Saint James is at the website depicted through the line, where starting and finishing points are outlined (using cartographic symbols), what gives information about the direction of pilgrimage route. At the website, this output is kept only in image format. Within the depiction of route, it is important to provide maps at adequate scale. But the displayed area on these maps is significantly generalized and therefore user cannot receive sufficient details for carefree orientation on the map. The user gets detailed information just in the initial text description. The routes of the Way of Saint James through the Central and Western Slovakia are; compared to the first one; displayed via interactive maps – GoogleMyMaps. The main advantage of this interactive map in comparison with the traditional map is the possibility to adjust the scale. The user can change the scale according to own preferences, what makes the orientation on the map easier to a large extent. The pilgrimage route is depicted in the same way as in the previous case through the line, but the direction of the route is missing. Due to the presence of interactive symbols the map also enables to display accommodation facilities for pilgrims along with the closer contact information. There is a lack of text description, which would offer detailed information about the route.

The unofficial website focused on the Way of Saint James is called “Jakubská cesta” ([www.jakubskacesta.eu](http://www.jakubskacesta.eu), 2016), what is a free translation from the original name. This site also includes interactive maps, but the pilgrimage route is not displayed through the line, but only by point symbols. The map offers users exact geographical coordinates of places by which pilgrims go through, what can be very helpful especially in terms of their terrain orientation using GPS devices. The mentioned website has created the application for mobile phones called “Jakubská cesta”. It is presented as a guide that transmits not only basic information about location of particular stop on the map, but also the closer description of certain places as well as image and video files that were created by previous pilgrims.

Another pilgrimage route presented in the electronic form is the **Slovak Marian Way** at the website [www.slovenska-marianska-cesta.webnode.sk](http://www.slovenska-marianska-cesta.webnode.sk) (2016), what is not the official website, but it is created just through webhosting. In comparison with the printed edition of tourist guidebook, the website offers other possibilities such as detailed depiction of the route using Google Maps. One of the website’s strengths lies in the possibility to download routes into GPS device and thus pilgrims may have an overview about the route all the time. This possibility is particularly appreciated by young pilgrims, who do not rely on their own abilities within the terrain orientation, but they rather use GPS devices that works also in offline mode and they simply have the precise route at their disposal, wherever they are.

The basic information about the **Way of Mary** through Central Europe may pilgrims find at the website called “Mariánska cesta” ([www.marianskacesta.sk/index.php](http://www.marianskacesta.sk/index.php), 2016), what is a free translation of the Way to the Slovak language. This website provides variety of useful information that should be appreciated mostly by younger participants, who often use online informational sources. The absence of book version of guide may cause an unsure impact on members of older generation, who still prefer printed editions. The mentioned fact may also lead to the lower level of awareness within the older generation of pilgrims. The website offers information about the route just in text form without any map. Unfortunately, pilgrim does not have any possibility to browse a certain part of the route, what may reflect in the loss of interest in pilgrimage. Those pilgrims with persistent effort to find out more material about the route may obtain additional information at the Hungarian website called “Mária út” ([www.mariaut.hu](http://www.mariaut.hu), 2016) that symbolizes the Hungarian translation. This website offers an interactive map on the base of Google Maps with the outlined route of the Way of Mary. The map covers also the part of route across Slovakia, while there are depicted particular places of pilgrimage using the cartographic method of point symbols. This interactive map may be used just at the website, so pilgrims have to be constantly connected to Internet in order to get information. The most significant drawback lies in the absence of localization of accommodation and catering facilities on the map and therefore pilgrims have to rely only on their own knowledge about those facilities, eventually they can obtain just a brief overview about the infrastructure facilities in the territory using Google Maps.

The aforementioned guidebook **Pilgrimage Route of Saints Cyril and Methodius – Šaštín – Velehrad and Svätý Kopeček – Velehrad** is also available at the Czech website called “Evropská kulturní stezka sv. Cyrila a Metoděje” ([www.cyril-methodius.eu/cs/](http://www.cyril-methodius.eu/cs/), 2016). There are characterized particular routes along with current information about the organized pilgrimages. Within information, there is announced only the Route of Saints Cyril and Methodius from Nitra, Slovakia to Velehrad, Czech Rep. that will be held in 2016. It is going to be 240 km long with medium difficulty and its duration should take two weeks. However, there are not any associated materials to this event. The only promotional material is the illustrated route without any legend or further description or explanatory notes, while the route is outlined into the existing map obtained from the Tourist map (“Turistická mapa”) website (<http://mapy.hiking.sk/?trasa=NMV5M>, 2016).

## RECOMMENDATIONS FOR THE FUTURE MAP CREATION

Within the Slovak atlas creation, cartographic outputs generally respond to the two aspects associated with religiosity. The first one is linked to the formation of human settlements according to the religion of population. The second aspect is related to the study of wider regional religious structure. From the contentual viewpoint, they represent works with

the significant informative value at the desired cartographic level. In terms of future stages, map outputs in cartographic creation should be actualized and complemented by results from the last Population and Housing Census in Slovakia in 2011.

Among the important sources for implementation of religious tourism, especially in the form of pilgrimage routes are ranked the created guidebooks through these routes either in printed or electronic form. Each guidebook contains also cartographic outputs, but their quality is often unsatisfactory. Several cartographic outputs are presented just by standard general geographical maps at various scales. Their only added value often lies in the outlined pilgrimage route, sometimes even without direction. Hence, depicted routes are greatly inaccurate with the significant deflections. Therefore, the orientation according to them is for pilgrim very difficult. Among the most important substantive defect belongs the absence of information focused on the accommodation and catering facilities that are inevitable for every pilgrim. Similarly, it should be necessary to use the logo of particular pilgrimage route, which is also helpful in the process of pilgrims' orientation and identification with the route.

Religiosity as a part of everyday life is slowly disappearing especially from the younger social classes, which are (un)consciously affected by consumer lifestyle and hedonism. Religion constitutes no "profit" and therefore it is getting sidelined. Within the effort to attract younger believers, it is advisable to include there modern elements belonging to the today's digital and information age. Maps devoted to younger pilgrims should contain e.g. QR codes. After their loading, pilgrims would know new and additional information about the route or places and they could reproduce this information to older or less technically skilful pilgrims. So, the map works may get closer to current requirements of rapidly changing times. Moreover, taking into consideration the possibility to participate in improving or upgrading these outputs (such as by labelling places or completing information about them), the pilgrims would be also involved in creation as well as content of the map.

## CONCLUSION

One of the manifestations of political and social changes initiated in 1989 lied in the restoration of religious freedom. It was reflected within the first Population and Housing Census in 1991, when the inhabitants of Slovakia could freely profess to their religion. Renewal of ecclesiastical life has also brought the revitalization of interest in religious tourism and especially pilgrimage tourism, which is a part of it.

The Slovak cartography responded to these changes and thus transformed statistical data into map outputs, which gradually began to fill the empty space in terms of transformation of religiosity through cartographic language. Religiosity has become the contentual part of atlas creation (contentually comprehensive atlases as well as specialized religious atlases) and school atlases.

The increased interest in religious tourism along with the tendencies of formation of pilgrimage routes according to the model of the Way of St. James has put cartography into the situation to participate on the map creation of pilgrimage routes, which are inevitable elements for example of credentials. In this segment, there dominate maps of routes that are placed in the virtual world of electronic media (in the Slovak conditions in majority on the web), which can reach potential pilgrims, respectively religious tourists. The disadvantage of maps; available at such media; lies still in their trivial content. Usually, there are just general geographical maps from tourist websites, where only the tracing is depicted. Within the maps, there is a lack of symbols of accommodation facilities, arrows that would inform about direction of the route, logo of pilgrimage route or important churches on the route. The mentioned negatives would be necessary to eliminate in maximal extent in order to maintain the interest in these routes among believers, respectively to reach wider public interest.

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## BIOGRAPHY



**Assoc. Prof. Alfred Krogmann, PhD.**

He graduated from the Faculty of Natural Sciences, Constantine the Philosopher University in Nitra – study program of Teaching Academic Subjects of History and Geography. After the full-time PhD. study, he was awarded a PhD. degree in the study program of Human geography. He gained the scientific-research degree of Assoc. Prof. in the field of Tourism geography. He has been working at the Department of Geography and Regional Development FNS CPU in Nitra since 1996. He teaches the disciplines of Tourism geography, Political geography, Religious geography, Transport geography and Regional geography of the Slovak Republic. In terms of scientific-research activities he focuses on tourism in general, religious tourism, the issues of cultural regions of the world and political geography. He is author and co-author of monographs, textbooks, scientific papers, etc.



**Dr. Marek Civián**

He graduated from the Faculty of Natural Sciences, Constantine the Philosopher University in Nitra – study program of Geography in regional development. He has been studying PhD. study program of Environmentalistics at the Department of Ecology and Environmental Sciences FNS CPU in Nitra since 2012. He teaches the disciplines of Geography of Production Sphere, Management and Marketing of the Territory and Quantitative Methods in Geography. In terms of scientific-research activities he focuses on the impact of tourism on the landscape, shopping tourism with a focus on Slovakia and Austria and transport geography with a focus on bus transport service. He is author and co-author of scientific papers.



**Andrej Svorad, MSc.**

He graduated from the Faculty of Natural Sciences, Constantine the Philosopher University in Nitra – study program of Teaching Academic Subjects of Mathematics and Geography. He has been studying PhD. study program of Environmentalistics at the Department of Ecology and Environmental Sciences FNS CPU in Nitra since 2013. He teaches the disciplines of Geographic information system (GIS). In terms of scientific-research activities he focuses on the tourist urbanization and its impact on the landscape. He is author and co-author of scientific papers.



**Dr. Daša Oremusová, PhD.**

She graduated from the Faculty of Natural Sciences, Constantine the Philosopher University in Nitra – study program of Chemistry and Geography. After the full-time PhD. study, she was awarded a PhD. degree in the study program of Regional geography on University of Prešov. She has been working at the Department of Geography and Regional Development FNS CPU in Nitra since 1998. She teaches the disciplines of Regional geography of Asia, Australia and Oceania, Regional geography of Europe, Morphogeography and Environmental geography. In terms of scientific-research activities she focuses on the regional development at the local scale. She is author and co-author of monographs, textbooks, scientific papers, etc.



**Milan Midler, MSc.**

He graduated from the Faculty of Natural Sciences, Constantine the Philosopher University in Nitra – study program of Geography in regional development. He has been studying PhD. study program of Environmentalistics at the Department of Ecology and Environmental Sciences FNS CPU in Nitra since 2014. He teaches the disciplines of Geographic information system (GIS), Urban Geography and Regional Development of the Slovak Republic. In terms of scientific-research activities he focuses on the suburbanization processes at the local scale, as well as industrial development of Slovakia. He is author and co-author of scientific papers.